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By F. C. DANVERS, K.C.C. F.R.S.S.

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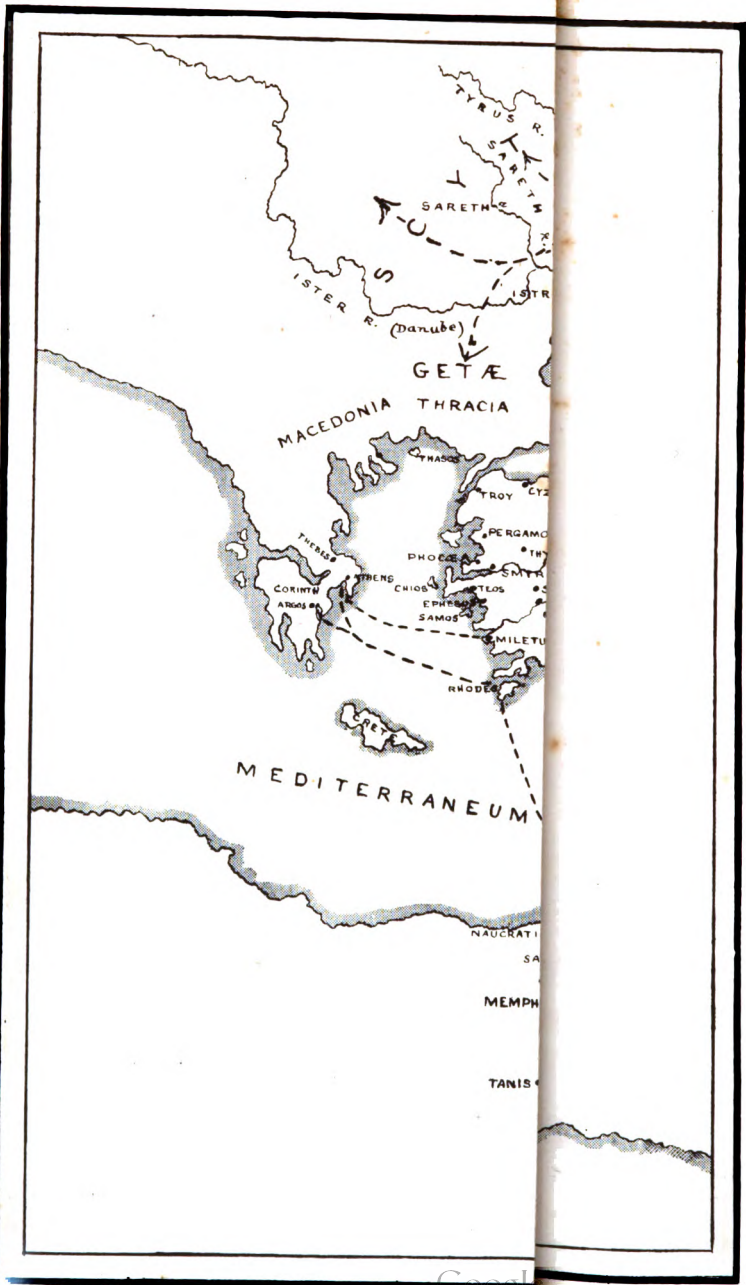
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“ISRAEL REDIVIVUS.”



"ISRAEL REDIVIVUS."

BEING A HISTORY OF THE TRIBES OF
ISRAEL (DISTINCT FROM THAT OF
JUDAH) FROM THE TIMES WHEN THE
BIBLICAL ACCOUNTS OF THEM CAME
TO AN END.

BY

F. C. DANVERS, K.C.C., F.R.S.S.

*Member of Council and Honorary Treasurer of the British-Israel
Association ;*

*Author of "The History of the Portuguese in India,"
and other works.*

Nescere quid antea quam natus sis acciderit,
Id est semper esse puerum.—*Cicero.*

LONDON:
ROBERT BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

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ADDRESS.

NO APOLOGY seems necessary for adding another contribution to the already somewhat voluminous literature connected with the identity of the Anglo-Saxon race with the so-called "lost ten tribes of Israel." The evidences on this subject are so numerous, and so clear, that it seems truly a marvel why they have not long ago been universally recognised and acknowledged, or why those intimately concerned take, as a body, such little interest in what so closely affects their position among nations.

Apart from the consideration that a great historical fact is embodied in the revelation concerning our more remote ancestry, it seems impossible to blind oneself to the fact that the greatest possible honour is involved in the recognition that we are indeed God's chosen people, one of His elected witnesses that He is God, and that we are the direct lineal heirs of His promises to Abraham, Isaac, and Jacob. This recognition must, however, never be indulged in as a proud boast, without a corresponding acknowledgment of the responsibilities which it also involves, and that this selection was made, not on account of our own merits, or for our exclusive benefit, but for the advantage of the world at large; not that we should pride ourselves as a superior race, but that the world,

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through our instrumentality, should be brought to God.

A quarter of a century ago, the attempted identity of the Anglo-Saxon race with ten-tribed Israel was ridiculed by the vast majority of people, and by our clergy in particular. These latter were apparently unable to efface from their minds the school of thought in which they had been brought up, which involved, practically, the teaching, that the Almighty, in defiance of His promise sealed by an oath, had bestowed the blessings, vouchsafed to the descendants of Jacob, upon Gentile races. They were not unwilling to acknowledge that we were in actual possession of these promises and blessings, but delighted in considering themselves Gentiles, and, in order to disguise the anomaly of others than the seed of Jacob being in possession of these blessings, called themselves a "spiritual Israel."

It cannot be denied that, in these latter days, many people have interested themselves in the search for the lost tribes of Israel, and out of "the narrow aperture of single texts" have discovered them in many parts of the world, and amongst diverse peoples. A recent writer on Japan has remarked, that the assertion has been elaborated at length by some Americans and Scotchmen, and possibly by others, that the Ainōs are the "ten lost tribes of Israel," or that they are the descendants of the sailors and gold-hunters sent out by King Solomon to gain spoil for his temple at Jerusalem. "Really," he goes on to remark, "this search after the lost tribes is becoming absurd. They are the most discovered people known. They have been found in America, Britain, Persia, India, China and Japan, and in Yezo. I know of but one haystack left to find this

needle in, and that is in Corea. It will undoubtedly be found there. It has been kindly provided that there are more worlds for these Alexanders to conquer. It is now quite necessary for the achæological respectability of a people that they be the 'lost tribes.' To the inventory of wonders in Japan some would add that of her containing 'the dispersed among the Gentiles, notwithstanding that the same claim has been made of a dozen other nations.' " *

Quite recently a claim has been revived, on behalf of the Japanese, that they are the descendants of some of the "lost tribes," but the evidence hitherto adduced has, it is submitted, hardly been sufficient to carry conviction. There appear to be many characteristics wanting to identify them at present, the accounts of their early types contrasting strongly with those of the Scythians, with whom the "lost tribes" have been unmistakably recognised. Buddhists and Confucianists assert that there existed no words in the ancient language of Japan for benevolence, justice, propriety, sagacity, and truth. Probably, however, it is assumed that these virtues existed, though not as necessary principles to be taught, formulated, and incorporated into daily life. The arts were in the rudest state. Painting, carving, and sculpture were scarcely known.† Judging, however, from the description of the Scythians, given by Herodotus, and other classic writers, the above description would appear to be the very opposite to that by which the races, with which the Israelites have been identified, were recognised and known.

Another account identifies the Japanese with the

* "The Mikado's Empire," p. 35.

† "The Mikado's Empire," p. 94.

Mongols, they being distinguished by a yellow skin, round heads, straight black hair, scanty beard, almost total absence of hair on the arms, legs and chest, broad prominent cheek-bones, and more or less obliquely-set eyes. These peculiarities, it is remarked, are common both to the more slenderly-built, oval-faced, aristocracy, and to pudding-faced Gobei—the “Hodge” of Japanese Arcadia. Compared with the people of European race, the average Japanese has a long body and short legs, a large skull with a tendency to prognathism (projecting jaws), a flat nose, coarse hair, scanty eye-lashes, puffy eye-lids, a sallow complexion, and a low stature. The average judgment formed by those who have lived some time amongst the Japanese, seems to resolve itself into three principal items on the credit side, which are cleanliness, kindliness, and a refined, artistic taste; and three items on the debit side, namely, vanity, unbusiness-like habits, and an incapacity for appreciating abstract ideas.*

The identity of the Japanese as mongols is fatal to their recognition as Israelites, whilst their characteristics, as shown above, seem equally fatal to their acknowledgment as belonging to the “lost tribes.” It is not, however, improbable that their early ancestors constituted some of the Turanian races of Scythians, who went eastward, together with some of the Sakæ, at the time of the great migration of peoples eastward and westward from Central Asia; but the evidences regarding them appear to be adverse to their recognition as belonging to any of the Semitic races who have been identified as having taken part in those migrations.

In propounding a truth, especially if in so doing an

* “Things Japanese,” pp. 250, 261.

error is corrected, the remark by Archbishop Whately must ever be borne in mind. "There will often be, and often appear to be, danger from removing a mistake; the danger that those who have been long used to act rightly, from erroneous principles, may fail of the desired conclusion when undeceived. In such cases it requires a thorough love of truth, and a firm reliance on divine support, to adhere steadily to the straight course. If we give way to a dread of danger from the inculcation of any truth, . . . we manifest a want of faith. . . . There may be danger attendant on every truth, since there is none that may not be perverted by some, or that may not give offence to others; but in case of anything which plainly appears to be truth, every danger must be braved. We must maintain the truth . . . and trust to Him, who is the Truth, to prosper and defend it."* These words may well be applied to the truth which underlies the facts quoted in the following pages; for, whilst it is not given to everyone to draw the same deductions from certain given premises, by steadfastly maintaining the truth, it is certain to induce credence in ever widening circles, and become, in time, established as a firm conviction, and article of belief.

The persistent lecturing and teaching by the British-Israel Association, and by kindred Associations in various parts of the world, on the subject that the great truth that the "Lost Ten Tribes of Israel" have been identified with the Anglo-Saxon race, and the irrefutable evidences on the subject which have been produced, have, at length, demonstrated to the satisfaction of an ever increasing number of the clergy, and of others, that the Almighty is incapable of deviating in the slightest

* "Bacon's Essays," i., p. 14.

degree from His promise, and that a great part of the Bible has been misread and misunderstood in the past.

It must be evident to everyone, who carefully studies the signs of the times, that faith is on the decline amongst the masses; that scepticism is on the increase, and, that, although the actual words may not be used, the disposition of many is to exclaim "Where is the promise of His coming?" (2 Pet. iii. 4). These, and other evidences, point, however, distinctly to the approaching end of the age, and seem to give a negative reply to the question, "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii. 8). These signs, therefore, appear to point to an early return of our Saviour to take His kingdom and reign over it.

Under these circumstances, the necessity of witnessing for God is incumbent upon every faithful believer, and it cannot be that the Almighty would, in these latter days, withhold from His chosen witnesses the necessary evidences of their identity, but that this evidence—though withholden for so many centuries—should be forthcoming at the appointed time, in order that these witnesses should be able to testify, with the full assurance of their authority, that "He is God."

What commended itself to the intelligence of those who considered themselves to be strictly orthodox Christians, in the past centuries, would often not be tolerated in the present day; still, however, prejudice, and a servile prostration of the mind before the doctrinal pronouncements of ages less enlightened than our own, bar the way for many to a fuller understanding of God's Word. Thus, no small proportion of the Bible has been misinterpreted, partly from the reason here assigned, as well as, in no small degree, to mis-

translations in our English version, or from the failure to render the full meaning of Hebrew, or Greek, words, which has, apparently, often been as much due to the desire to make them fall in with preconceived notions as to what they were intended to convey, as to a complete failure to understand their true import and meaning. Thus a great deal of inspired truth has been misrepresented in the past, leading to the propagation of erroneous teaching and false doctrine. The fuller research of modern times, particularly by men who have not been brought up in a narrow school of thought, or whose intellects have enabled them to rise above the prejudice of early teaching, is now, however, shedding a clearer light upon inspired truth than has been experienced at any former period; and new lights are being constantly evolved, from the sacred writings, which are not only different from, but often in absolute opposition to, what has been declared to be the truth by earlier expounders, and the so-called ancient fathers of the Church.*

So far as these teachings have not been in direct opposition to what, with the more enlightened knowledge now vouchsafed, is understood from the Bible, but little harm would appear to have arisen therefrom, beyond retarding the time when "the eyes of the blind shall see out of obscurity, and out of darkness" (Isa. xxix 18). Now, however, a clearer light appears to be shining upon God's purposes on the earth, and what were the dark sayings of old shine forth with an effulgence of divine meaning, such as was never even contemplated in the earlier years of Christian development.

*As one case in point see "Eternal Hope," by the late Dean Farrar.

It seems not a little remarkable, that the necessary evidences for the discovery of the House of Israel have actually existed, from a very remote period, in two of the oldest books in existence, viz., in the Bible, which contains, amongst the prophetic writings, the peculiar marks by which the Israelites might be known in their wanderings, and in the History of Herodotus, the pages of which contain an account of the fulfilment of these very predictions amongst a peculiar people of a then unknown origin. Having thus obtained a fair start in our enquiry, the following stages are by no means difficult: the people having once been identified under another name, their subsequent history is, to a great extent, followed up by Greek and Roman historians, by the early Histories and Chronicles of the inhabitants of the British Isles, and by the leading historians of later date.

Very little claim to originality of thought, or matter, can be advanced for the contents of the following pages, which consist, to a very large extent, of quotations from the researches and opinions of others. Only in a few instances have quotation marks been adopted, as otherwise, they would, with very few exceptions, have been the rule on almost every page. In each case, however, the authority upon which borrowed statements have been made is given.

Some deviation has been made from the direct evidence of the identity, in one or two instances, on points connected with the Israelites, upon which the opinions of authorities have varied, but which it can hardly be claimed have a direct bearing upon the historical evidence: such as the length of time they were in Egypt, the date of the exodus, the story of the

Trojan war, and the directions in which the Apostles went, in order to obey their Lord's injunction, to go—not to the Samaritans, nor to the Gentiles, but—to the lost sheep of the House of Israel.

About the question of dates, at any period before the establishment of the Olympic games in B.C. 776, there exists the greatest possible doubt, as is instanced by the fact that scarcely any two scientists are agreed upon the subject ; whilst the period accredited between the so-called "creation of the world," and the commencement of the present era, also varies according to different authorities.

These, and differences of opinion upon other events of remote antiquity, naturally involve the subject treated in the present work in no small difficulty, but a conscientious attempt has been made not to give too much prominence to statements, made by authors, about which there appear to exist any serious doubt or question ; and, as the faithful endeavour to fill a void in history, this work is submitted fearlessly to the criticism of a discerning public.

"ISRAEL REDIVIVUS."

BEING A HISTORY OF THE TRIBES OF ISRAEL.

CHAPTER I.

A HISTORY WANTED.

"Is there a people yet without a history?
Tell me their name;
And I will then unfold to you their mystery,
And their great fame."—*Anon.*

IT has been truly said that history, beyond all other studies, is calculated to enlighten the judgment and enlarge the understanding. Every page conveys some useful lesson, every sentence has its moral; and its range is as boundless as its matter is various. It is accordingly admitted, as an indisputable axiom, that there is no species of literary composition to which the faculties of the mind can be more laudably directed, or from which more useful information may be derived.*

Two great difficulties which beset a would-be historian consist, (1) in the difficulty of appreciating the true value of the writings of authors consulted, and (2)

* Maunder's "Treasury of History," p. 1.

in the uncertainty which often surrounds the records of ancient times. Recent discoveries, and the proceedings of scientific societies thereon, are, however, adding almost daily to our knowledge of the past, whilst the advance of critical science teaches us, little by little, the true value of ancient authors; further, it is a fact, that the languages of ancient nations have been to a large extent discovered, and this has been the means of a vast mass of written historical matter, of a very high value, being added to the materials at the historian's disposal.

Every nation of antiquity, as well as of more modern times, has, it may be claimed, found historians to record its annals, with greater or less authenticity, according as the materials available at the time may have been accessible. As time advances, and new discoveries add fresh facts regarding the past of ancient nationalities, authors are not wanting to chronicle these events, and thus to add new chapters to what had theretofore been written concerning them.

It would be unreasonable, at the present age, to expect finality to any ancient history, many secrets of the past being still buried in the ruined remains of cities of antiquity, which may yet bring forth unexpected discoveries, so soon as the pick and shovel of experienced explorers shall have brought fresh evidences to light, to confirm, or contradict, the conclusions drawn from the results of former researches.

It might perhaps be thought by some, that all the known early nations of the earth have found their chroniclers in the past, and that nothing now remained concerning them but to bring these records up to date. But whilst Chaldæa, Assyria, Babylon, Egypt, Persia,

and others can boast of many historians, the kingdom of Israel has found but few to interest themselves in the destiny of its people, after their Assyrian captivity, until quite recent years. That subject has, however, now assumed an importance denied to it in former times. Histories of the Jews have indeed been written, and these have, not unfrequently, whilst dealing with the people of a distinct and different kingdom, claimed by their titles, or otherwise, to record the past of the entire nation erstwhile under the dominion of kings David and Solomon. The circumstances which have led to this error are not far to seek. One of the most common confusions of the past, and to some extent of the present day, is due to the inability of people to realize the fact that the kingdoms of Israel and Judah are, and ever have been, since their first separation, and establishment under Jeroboam and Rehoboam respectively, entirely distinct, and have never since been reunited. The histories of the two kingdoms have thenceforward pursued different courses, and must consequently be dealt with separately, and independently, especially from the time when the former was carried away into captivity by Assyria, and the Biblical account of its people, to all intents and purposes, ceases.

In the Gospels according to the evangelists Matthew and Luke, the Israelites are several times referred to as "lost." The Greek word, here used, indicates what is lost to another, as a sheep lost to the fold, and the shepherd, and it is important to bear this in mind when dealing with the present subject; for, as the prodigal son, in the parable, was lost to his father whilst away from home, that in no way interfered

with his subsequent recovery* and restoration to favour.

There can be no doubt that, after their captivity, the Israelites continued, for a time at least, to realise their Identity, and although they ceased to retain their ancient and honourable name, according to the prediction that they should be called by another name (Isa. lxx. 15), their individuality was evidently retained in their wanderings, as they were subsequently mentioned by Esdras (B.C. 450), by Josephus (A.D. 84), and in some of the Epistolary books of the New Testament; whilst our Saviour, in giving directions to His Apostles, directed them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel" (Matt. x. 5, 6). No more conclusive evidence could be required that the locality of the Israelites was then known, or that they were lost in any sense other than nationally, and were temporarily divorced from the favour of the Almighty.

It is, undoubtedly, one of the popular errors of the day—even among many thinking people—that all now remaining of the descendants of Jacob, upon the face of the earth, are to be found amongst those popularly known as the Jews. The great distinction, however, between the prophecies relating to Judah and Israel respectively, created a difficulty which commentators had been unable to get over upon this assumption.

° So it is decreed that it will be with lost Israel. The former is evidently a parable intended to foreshadow the fate and destiny of the latter, and, as the prodigal son was again received into the highest favour, on his repentance and return, so was it to be with lost Israel, as is everywhere foretold in the prophetic books.

They accordingly promulgated a great anomaly (to use a mild term), and, instead of trusting the Almighty to make clear His meaning in due time, they rushed to the conclusion that the blessings vouchsafed to Israel, in the latter days, were to be fulfilled—not to the *literal*, but—to a *spiritual* Israel. This necessitated a further horrible assumption, that the Almighty had withdrawn the promises, which He sealed with an oath, from the descendants of Jacob, and had bestowed them upon *quondam* heathen races, popularly known as Gentiles, to whom no such promises had been made, and who had no claim to any consideration of a like nature—so far as revealed testimony is concerned—except after joining, and forming part of, the commonwealth of Israel. This involved a further absurdity, by the invention of “the call of the Gentiles,” which latter, it was assumed, were to take the place of, enjoy the promises to, and fulfil the rôle assigned to, the seed of Abraham, and to that seed alone.

Thus were people taught, and so were they content to believe. In accordance with the assurance that the Anglo-Saxons were Gentiles, these were satisfied with the high position to which they had been raised as pseudo-Israelites, and stayed not to enquire whether these things were so. It is scarcely reasonable to suppose, however, that any, except literal Israelites, should trouble themselves to enquire concerning the mystery of God’s promises, which, if read as expressed, could concern none but themselves. These very Israelites, however, had not only lost all sense of the importance of those promises to them, but had, probably, in time, lost all remembrance of them, if they had not even become oblivious to their own Identity. So early

as the commencement of the Christian era, this failure to recognise their high destiny had begun to work, if it had not commenced at an earlier date, for the Apostle Paul remarked, when writing to his fellow-countrymen in Rome, that a hardening in part had even then befallen Israel (Rom. xi. 25); and they, therefore, failed to value or appreciate the high calling to which they were predestined, in the infinite goodness of God's mercy. This, however, was a sign of the anger of the Almighty, and it was to continue only for a limited time, "until the fulness of the Gentiles had come in." Further, as declared by the prophet Jeremiah (Jer. xxx. 24), "The fierce anger of the Lord shall not return until He have executed, and till He have performed, the intents of His heart; *in the latter days ye shall understand it.*"

In accordance with this promise, in these latter days, God has put it into the hearts of His people to enquire, more diligently, regarding the promises made of old to the patriarchs and their descendants. Truly has the prediction been fulfilled that the House of Israel was "a rebellious house, which have eyes to see and see not, which have ears to hear and hear not" (Ezek. xii. 2); but there is the comforting assurance that, "*In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness*" (Isa. xxix. 18). In no way, indeed, could obscurity and darkness have been more effectually induced, with regard to the promises of God, than by giving a spiritual interpretation to God's promises, which was *totally opposed* to the literal meaning of the words used; and by a claim, on behalf of a foreign spiritual fraternity, to an inheritance of the blessings

vouchsafed to a selected literal seed. The declaration, that the kingdom of God should be taken from the Jews, and be given to another nation (Matt. xxi. 43), can, in no way, justify the assumption that that must, of necessity, be one of the Gentile nations. A Gentile nation is nowhere mentioned in the Bible, excepting by name; but when that word is employed it is always in the plural, and no special distinction is conferred upon any single one of the Gentile nations. ἔθνος in the singular never refers to one of these, whilst in the plural, ἔθνη means Gentile nations, as distinct from Israel. The word "Gentile" in Romans ii. 9, 10—the only place in the English Version where that word appears in the singular—is wrongly translated; it has, however, been corrected in the Revised Version, where the word Ἑλλην in the original is correctly translated "Greek," instead of "Gentile," as in the Authorised Version.

Thanks be to God, the promised day when the deaf should hear, and the eyes of the blind should see, has now arrived, and the evidences by which God's chosen people can be recognised, and which have existed, and been available, for the most part for some hundreds of years, are now understood and interpreted as, apparently, has never before been the case—at least in recent times. Now the eyes that were holden can see out of obscurity, and the faithfulness of God to His promises is declared to the world in a manner that can no longer admit of a doubt. The hidden things of past ages are made clear, so that he who runs may read, and the obscurity, which has so long overshadowed the mystery of God's dealing with His people, has given place to the light of knowledge, and an intelligent com-

prehension of many of the secrets of the Almighty, long withheld from the ken of human knowledge.

In searching for the lost Ten Tribes of the House of Israel, we are not left without marks by which to distinguish them; albeit there has been a period when their Identity appears to have been lost to the world. We have, however, evidence at so late a date as the commencement of the present era, as to the locality in which some of these were to be found, as recorded by Josephus, whilst the missions of the Apostles, in obedience to our Lord's command—which will be fully considered in a separate chapter—afford evidence regarding the countries where others of them were then located. History, from that date, begins to afford reliable evidence as to the further migrations of the Israelites, who, under various names and designations, began, shortly after our Lord's time, to move westward and north-westward, by sea and by land, until they came together again into these islands, to the North and to the West of their former settlements.

There are, however, not wanting signs by which these Israelites may be, in a greater or less degree, recognized during the centuries of their wanderings. It must not be forgotten what Moses predicted, when he propounded to the Israelites the statutes and judgments to which they were to adhere, and which he enjoined them to keep and observe, "for this" he said, "is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation

is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day?" (Deut. iv. 6—8).

It is not probable that, under any circumstances, these statutes should have been entirely obliterated from their memory, even through the lengthened periods when the Israelites enjoyed no settled habitations—especially when they were scattered amongst barbarous and uncivilized peoples—and we may therefore expect to find them, under these circumstances, holding a prominent and commanding position in the midst of their Gentile companions, and appearing, as compared with the latter, "a wise and understanding people."

Further, it is more than probable that, although separated by a long period of time from the days of their Empire, a certain amount of custom would, necessarily, have not only been not forgotten, but would be found practised by the Israelites in their dispersion, even after centuries of banishment from their state of established government; to say nothing of legends they would naturally retain regarding their former estate, administration, and origin, although these would probably become somewhat obscure and mystified, after being handed down, through many generations, by oral tradition only. By following out such of these marks as may have been recorded by ancient historians, certain clues—vague, perhaps, but nevertheless deserving to be classed as reliable circumstantial evidences—may be obtained, for the purpose of tracing the footsteps of the lost tribes in their subsequent wanderings and migrations.

With regard to the question of language, much greater uncertainty prevails. Language, it is now

admitted, is no proof of descent, but of contact only. Nevertheless, if it can be shown that certain tribes, out of those who wandered in a mixed multitude from Central Asia to Scythia, and thence to the northern regions of Scandinavia and the Baltic, preserved amongst themselves a language, having more close affinities to the Hebrew than any of the other races amongst whom they had been mixed in their north-western migrations, it would not be unreasonable to assume that these had originally come from a Hebrew-speaking community. Others, having different linguistic semblances, could more probably claim descent from peoples whose ancestors came from races speaking different classes of languages.

In a question of great perplexity, such as the one on which we are now engaged, there exists also another link in the chain of evidence, and, by no means, an unimportant one, which must not be lost sight of; and that is the various prophetic utterances contained in the Bible as to the localities where the Ten Tribes were to be found in the latter days; their social and political destinies, and their relative power and position compared with other nations. These subjects have, however, been considered in numerous publications of late years, so that it is not necessary, in the present work, to insist upon those evidences which prove, beyond a reasonable doubt, that the Anglo-Saxon races are the latter-day descendants of the "lost sheep of the House of Israel." The scope of the present work is, therefore, limited to tracing the connection between the Israelites of the Assyrian captivity, and others of their brethren, who escaped from Egypt, with the Anglo-Saxon inhabitants of Great Britain.

CHAPTER II.

THE TWO WITNESSES.

“Ye are My witnesses, saith the Lord, that I am God.”—Isa. xliii. 12.

“The tide of time shall never,
His covenant remove ;
His Name shall stand for ever,
His changeless Name of love.”

It is remarkable what stress is laid, in the Bible, on the importance of witnesses for the establishment of any fact of supreme moment, and the Almighty has not hesitated to make use of human agents as His witnesses, even to the extent of proving and testifying, that He is God. To this end the Almighty chose Judah and Israel of old (Isa. xliii. 10—12, xliv. 8), as His witnesses ; and, as it is impossible that He should err, these witnesses must even now be in existence, and so continue to the end of time. As it has been declared that the House of Israel should “raise up the House of Jacob” (or Judah), it is conclusive that the former should fulfil the rôle of witness before the latter. Israel was also to be “a light to the Gentiles” (Isa. xlix. 6), so it necessarily follows that the Gentiles cannot fill the appointment of God’s chosen witnesses, although it must not be denied that certain of them may also—when converted to the truth—join with the literal Israel in testifying to the identity and truthfulness of God.

It must be recognized as an act of the greatest

mystery, as well as condescension, that the Almighty should appoint human beings as witnesses, in the first place as to His identity as God, "therefore ye (Israel and Judah) are My witnesses that I am God" (Isa. xliii. 12), and, secondly, that "they shall show forth My praise" (Isa. xliii. 21). These also, as witnesses, cannot fail further to testify that the counsels of God "of old are faithfulness and truth" (Isa. xxv. 1).

At the present time, when all earnest students of the Bible are observing the signs of the times, and are discovering in them evidences of the near approach of the end of the existing dispensation; and whilst they are anxiously looking for the early return of our Saviour to this earth, to take His power and reign over His kingdom, the identification of God's chosen witnesses is a matter of the highest, and ever-growing importance. This is especially the case since, in the march of intellect and enquiry, now so prevalent, the criticism to which the Bible is subjected—by those who think themselves wise, but who are not necessarily wise unto salvation, possessing too often only that worldly wisdom which is not unfrequently at enmity with God—demands that all who are jealous of the truthfulness and invariableness of God's promises should let no opportunity pass of testifying to their convictions and knowledge, and of witnessing to the truth of the inspired Scriptures. We are not left in doubt as to what constitutes true wisdom, since the Lord spake by the prophet Jeremiah, saying, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that *he understandeth and knoweth Me, that I am the Lord which exercise loving-*

kindness, judgment, and righteousness in the earth ; for in these things I delight ” (Jer. ix. 23, 24).

One of the witnesses, appointed of old by God, is readily recognized by the world at large in the Jews. These are identified by many and diverse signs, and evidences of the fulfilment in them of the prophecies regarding their state and condition in the latter days. Added to these evidences, they still retain their name of “ Jews,” as well as their ancient system of religion and form of worship ; although in the latter are now wanting certain of the most prominent of its original forms and ordinances.

With regard to the other witness, similar means of identification are wanting. Their name has been changed (Isa. lxxv. 15), their religion has been altered, whilst for a long time they were simply idolaters (Ezek. viii. 10), but destined eventually to cast away their idols (Hosea xiv. 8), and to bring Judah to an acknowledgment of the true faith (Isa. xlix. 6). The evidences by which Israel may be recognized are, however, clearly set forth in the Prophetic Books of the Bible. The identification of Israel by means of these prophecies is, however, considered by many to be too circumstantial to carry conviction to their minds, but in the following pages an endeavour is made to trace the Ten-tribed Israel by direct descent, and to continue their history from the period when the Biblical account of them ceases.

For the principal object to which God’s chosen witnesses are to testify—namely, that He is God—it is, of course, all-important that the identity of Israel, according to the flesh, should be established. Judah has, through the ages, been a standing, but not a voluntary, witness to the truthfulness of God’s warnings to her ;

but the backsliding Israel had justified herself more than the treacherous Judah (Jer. iii. 11). And is Israel, therefore, notwithstanding this declaration, to be cast off, and her blessings to be bestowed upon Gentile races? God forbid! For how could the Almighty, who changes not (Mal. iii. 6), confer those blessings upon others which He had promised exclusively to the descendants of Jacob?

In another place, contrasting the destinies of the two kingdoms, it is declared: "Behold My servant (Israel) shall sing for joy of heart, but ye (Judah) shall cry for sorrow of heart, and shall howl for vexation of spirit, and ye shall leave your name for a curse unto My chosen; for the Lord God shall slay thee and call His servants by another name" (Isa. lxxv. 14, 15). "There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons that she hath brought up" (Isa. li. 18). Thus we see Judah, clearly enough, scattered among the nations, possessing no land, nationality, nor ruler, a standing witness that the Almighty *is* God.

But how about the other house which was appointed a co-witness to the identity of God, and of the truthfulness of His promises? Judah has never shown forth the praise of the Almighty; and where, in her, are the evidences of His truthfulness, as to the promises made to the patriarchs of old, which are not now fulfilled in the Jews themselves? If these are to be established, they must be sought for in the House of Israel, apart from that of Judah. But where, some may ask, is the House of Israel?

There is but one nation, and company of nations, now

upon the face of the earth who do witness for God, and these, it may be stated with the fullest assurance, are those who can claim descent from the Anglo-Saxon races, and who are, even now, in the enjoyment of most of the promised blessings.. There can also be no doubt but that those promises, which are yet unfulfilled, will shortly be realised by them. These are carrying the glad tidings of salvation to the ends of the earth ; to these their brethren the Jews are, in these latter days, walking, and with them they are joining themselves, as has been foretold (Jer. iii. 18), preparatory to a return to the Promised Land, in increasing numbers, and these have a Prince of the House of Judah ruling over them. These have sent, and are sending in ever greater force, messengers to the remotest parts of the earth, to carry the glad tidings of salvation, “ that all the people of the earth *may know that the Lord is God, and that there is none else* ” (1 Kings viii. 60). Thus are these Anglo-Saxon races witnessing that the Lord is God, and, as witnesses, they must, according to the foreordained purposes of God, be those of His election, even the seed of His people Israel.

The especial interest that attaches to the history of the Israelites is in consequence of their being, with the Jews, the chosen people of God. This can be said of no other peoples or nations. Whilst most of the nations mentioned in the Old Testament have long ago ceased to exist, it is certain that Israel *must* be amongst the existing peoples and nations of the earth.

That the Almighty should have selected one particular race, on whom He bestowed especial blessings and privileges, seems to be in strict conformity, and in due accordance, with all mundane affairs. This selection

in no sense relieved them from their duties and responsibilities, as citizens of the world, but rather added to their obligations; for the covenant, under which they enjoyed certain privileges, was not without corresponding duties to be, on their part, observed and fulfilled. As to the reason why God thus selected the Israelites, Moses explained to them that "The Lord thy God hath chosen thee to be a peculiar people unto Himself, above all peoples that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were fewest of all peoples; but because the Lord loveth you, and because He would keep the oath which He sware unto your fathers, hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt. Know therefore that *the Lord thy God, He is God*; the faithful God which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments which I command thee this day, to do them. And it shall come to pass, because ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep with thee the covenant and the mercy which He sware unto thy fathers; and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which He sware unto

thy fathers to give thee. Thou shalt be blest above all peoples" (Deut. vii. 6—14). Thus we find that the selection was due exclusively to the fact that the Israelites were to keep the commandments of God, and to know and acknowledge that "He is God," in addition to the fulfilment of the "oath which He swore unto your fathers." This oath, as history proves, though inalienable, was at times held in abeyance, but never abrogated, or could be so.

This selection, too, it must be borne in mind, was never for the exclusive benefit of the chosen race, but for the advantage of the whole world; for God chose Israel, and "formed them for Himself," or, as might be said in other words, specially trained and qualified them for the high duties they should perform, that *they might set forth His praise* (Isa. xliii. 21). Their mission to the world at large is clearly set forth in Isa. xlix. 3—9, where it is said: "Thou art My servant Israel, *in whom I will be glorified*. . . . Is it too light a thing that thou shouldest be My servant to raise up the tribes of Jacob (the Jews) and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, *that thou mayest be My salvation unto the end of the earth*. . . . *I will preserve thee*, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Show yourselves." Thus this special selection of one people was that they might be a universal blessing to mankind in general; that they might be the means of raising the people from the dark night of idolatry and superstition; that they might cause the desolate places of the earth to be inhabited, and cultivated to bring forth the fruits

of the soil; that they might put an end to slavery, and liberate those bound by its hateful chains; that they might give light to them that sit in darkness, and in the shadow of death, and spread the knowledge of salvation, and the higher benefits of civilisation, amongst those races still in the darkness of barbarity and heathenism. Thus it will be seen that the covenants specially made with the Israelites were intended, not for their exclusive and selfish interest, but for the special benefit of the whole world, as well as for the glory of the Almighty God; for, as exclaimed by the Psalmist, "The Lord is *good to all*; and His tender mercies *are over all His works*" (Psa. cxlv. 9). And therefore did He appoint His agents, in order that they might speak of the glory of His kingdom, and talk of His power: to make known to the sons of men His mighty acts and the glorious majesty of His kingdom; for the Lord is *nigh unto all them that call upon Him, to all that call upon Him in truth*. Thus is the goodness of God *not* limited to His chosen people, but these were to be the means of bringing the knowledge of Him to the rest of the world, after they themselves should have acknowledged Him; as it is written, "If thou wilt return, O Israel, saith the Lord, return unto Me; and if thou wilt put away thine abominations out of My sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; *and the nations shall bless themselves in Him, and in Him shall they glory*" (Jer. iv. 1, 2). Thus has the Lord promised to bless, first His witnesses, and through them the world at large.

It has been remarked above that the principle of selection, as illustrated in respect to Israel and Judah,

was strictly in accordance with all mundane affairs. For what kingdom does not make selection of one family out of which to appoint its rulers, or, in the case of a Republic, this selection is personal and periodically revised or renewed, but it is still a selection. Also, within each community, certain persons are specially trained, and selected, when proved competent, to fulfil special duties, as in the Church, in the Army and Navy, the Law, Medicine, and for other special purposes; and this selection is, in each case, not for the special personal benefit of the individual concerned, but for the good of the community at large; it also involves no injustice to others who may not have been so selected. So was it with the selection of the Israelites, who appear as a specially favoured race; they, too, had to pass through a long period of special training, and the hardships they endured in Egypt, and subsequently in their dispersion, are considered to have had a considerable effect in the formation of their character, necessary, no doubt, to qualify them for their high destiny, which destiny was, however, a necessary accompaniment of the object primarily to be fulfilled, namely, that they should witness for God, and be a light to the Gentiles, "that thou mayest be My salvation unto the end of the earth."

As witnesses that the Almighty is God, the Israelites necessarily show forth His praise, and testify to the unerring truthfulness of the promises of the Almighty, and to the unmistakable identity of God's chosen witnesses. In so doing they also necessarily, and unmistakably, prove that the counsels of God of old are faithfulness and truth.

It is not, however, upon this one point of evidence

alone that this claim is made as to the identity of the Israelites with the Anglo-Saxon races. The object of the present work is not to pass in review the whole question of identity, which has been most fully dealt with in "*British-Israel Truth*," which takes a general review of the subject, as well as in numbers of other publications, by various authors, some of which deal more or less comprehensively with this great question, whilst others devote themselves more particularly to one or other special issue connected therewith. The present work belongs to the latter class, and in it an attempt is made to deal with the historical and genealogical side of the question, and as a humble contribution to a great and important question it is dedicated to the praise and glory of God.

The identity of the Anglo-Saxon races as the true descendants of lost Israel, from the fact that they are in possession, in these latter days, of the promises made to the patriarchs of old, may truly be said to be based upon circumstantial evidence; but if it can be shown, with any reasonable degree of probability, that they are the actual lineal descendants of the Israelites, it is submitted that the evidence will then be removed from the region of circumstantiality, and be placed upon a much higher standard of proof.

The importance of doing this cannot be over-rated. We have one selected witness to God's truth openly before the eyes of the world; but it has pleased the Almighty that there should be two witnesses, and, in His honour, it is all-important that the second witness should be established beyond the shadow of a doubt, and with the same certainty as exists with regard to the former one, in order that the doubts of the sceptic

may be removed, and the identity of God firmly established, according to His own appointed means and way.

While there can exist no reasonable objection to any other nation testifying to the fact that the Almighty is God, their doing so can in no way relieve Israel from the obligation of acting as His specially appointed witnesses to that effect ; but, in order to confound the refusal of sceptics and unbelievers to acknowledge that He is God, in the absence of His appointed two witnesses, it is the bounden duty of all true believers to hasten the identity of the one witness about whom there *can* be any possible shadow of doubt in the minds of some. Many, however, and ever-increasing numbers, have now no hesitancy at all on the matter.

Taking another view of this subject, it may be said that, failing the recognition of God's specially appointed witnesses to His identity as God, it is quite within the range of probability that people might again exclaim that God has cast away His people. We know, however, that in the days of the apostles it was declared, "God hath not cast away His people whom He foreknew" (Rom. xi. 2). That was at a time when nearly the entire peoples of the Ten-tribed Israel were in a state of open idolatry, and, at the most, only a few had yet accepted the teachings of Christianity. Nor is there practically any reason to suppose—now that we are evidently nearing the end of the present age, and the necessity exists for witnessing for God in the face of growing infidelity in the world—that God has, since the apostolic period, renounced His chosen people and witnesses. "God is not a man that He should lie; neither the son of man that He should repent; hath He said, and shall He not do it? or hath

He spoken, and shall He not make it good?" (Numb. xxiii. 19). It is, therefore, beyond the possibility of a mistake that God hath not even now cast away His people, and they are still His appointed witnesses in the earth. Others indeed may witness for God, but it is on their own account; Israel and Judah alone among the nations are God's specially appointed witnesses, and must remain so to the end of the age, when the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ, and the existence of witnesses shall have become no longer necessary as to the identity of God, for all the world shall then acknowledge Him, and the object of their former existence, as witnesses, shall have been fulfilled.

CHAPTER III.

THE LOST SHEEP OF THE HOUSE OF ISRAEL.

“Go rather to the lost sheep of the House of Israel.”—Matt. x. 6.

“Through midnight gloom from Macedon
 The cry of myriads as of one,
 The voiceful silence of despair,
 Is eloquent in awful prayer,
 The soul’s exceeding bitter cry,
 ‘Come o’er and help us, or we die.’”

Hymns Ancient and Modern, No. 361.

IT may not have occurred to many students of the New Testament what a considerable prominence is given there to the destiny of the Greeks, who are repeatedly referred to as co-sharers with the Jews in the Divine favour. For convenience, and to avoid the necessity of further reference, it may be as well to quote here these passages; before doing this, however, it may be observed that the word in our English version rendered “Greek” or “Grecian,” has not always the same signification in the original text. Wherever the words, Ἕλλην or Ἕλληνες occur they refer to people of the Greek nation, but occasionally Ἑλληνιστῆς is used, this also is translated “Greeks” in our version (as in Acts vi. 1; ix. 29; xi. 20), but means “Greek-speaking people” who were not Greeks, and is supposed to refer generally to Greek-speaking Jews. In some places, also, in the Authorised Version Ἕλληνες has been incorrectly translated “Gentiles,” as in John vii. 35;

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Rom. ii. 9, 10, iii. 9; I Cor. x. 32, and xii. 13. These translations have, however, all been corrected in the Revised Version.

With regard to the passages above referred to, "where the Jews and Greeks are mentioned together in a rather conspicuous manner, it will be remembered that Paul, when at Corinth, reasoned in the synagogue every Sabbath "and persuaded the *Jews* and the *Greeks*" (Acts xviii. 4). Paul continued preaching by the space of two years; so that all they that dwelt in Asia heard the word of the Lord Jesus, "*both Jews and Greeks*" (Acts xix. 10). The story of the man with the evil spirit, who attacked certain vagabond Jews, "was known to all the *Jews and Greeks* dwelling in Ephesus" (Acts xix. 17). Paul, when at Miletus, addressing certain elders of the Church, stated that he had taught publicly, and from house to house, "testifying both to the *Jews and also to the Greeks*, repentance toward God and faith toward our Lord Jesus Christ" (Acts xx. 21). In addressing the Romans, Paul said that he was not ashamed of the Gospel of Christ, for it was the power of God unto salvation to every one that believed, "to the *Jew first and also to the Greek*" (Rom. i. 16). Again he affirmed that God would render to every man according to his deeds; tribulation and anguish upon every soul of man that doeth evil, "*of the Jew first, and also of the Greek*, but glory, honour, and peace to every man that worketh good, to the *Jew first, and also to the Greek*" (Rom. ii. 9, 10). Also "there is no difference between the *Jew and the Greek*; for the same Lord over all is rich unto all that call upon Him" (Rom. x. 12). "For the *Jews* require a sign and the *Greeks* seek after wisdom; but we preach Christ crucified, unto the *Jews* a

stumbling-block, and unto the *Greeks* foolishness, but unto them which are called, *both Jews and Greeks*, Christ the power of God and the wisdom of God" (1 Cor. i. 22—24). Whatever ye do, he says in another place, do all to the glory of God. Give none offence, neither to the *Jews*, nor to the *Greeks*, nor to the Church of God (1 Cor. x. 32). "For by one Spirit we are all baptized into one body, whether *we be Jews or Greeks*, whether we be bond or free" (1 Cor. xii. 13). "There is neither *Jew nor Greek*, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. iii. 28). "Where there is neither *Greek nor Jew*, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all" (Col. iii. 11).

Some may, and no doubt will argue, that where the word "Greek" is used in the original text, "Gentile" is intended. This, I think, is sufficiently disproved by the last quotation, for, if so, why should Barbarians be referred to in that quotation, who were undoubtedly Gentiles, if these people were included in the word "Greek." That the word Greek did not imply Gentiles is, however, made most clear in the commencement of the fourteenth chapter of the Acts of the Apostles, where the two words are used in contradistinction to one another. It is as follows:—"And it came to pass in Iconium that they went both together (Paul and Barnabas) into the synagogue of the Jews, and so spake that a great multitude of the Jews, and also of the *Greeks* believed. But the unbelieving Jews stirred up the *Gentiles*, and made their minds evil affected against the brethren." Here, then, there is a clear differentiation drawn between "Greeks" and "Gentiles." In the

Greek, one is Ἕλληνες and the other Ἰθνη, a distinction which it is impossible to ignore, and proves conclusively that the Greeks of that day were not reckoned among the Gentiles. It may also be mentioned that, whereas the original text of the New Testament contains the word ἔθνος, as applied to Gentiles, 93 times, the word Ἕλληνας, or Greeks, is found only 30 times, and in eight of these cases the word is erroneously translated "Gentiles" in the Authorised Version; these, however, have been corrected and translated "Greeks" in the Revised Version. The reason for dwelling so much upon the distinction to be drawn between Greeks and Gentiles will be made more clear in the historical portion of this work, where the relation, that in early times, existed between the Israelites and the Greek nation will be more fully explained.

In further elucidation of this subject from the Biblical records, we must now examine the mission and trace the movements of the Apostle Paul—the most vigorous and energetic of the Apostles. In all that he did, it is only reasonable to premise that his actions and movements were dictated by Divine inspiration. In connection also with this subject it must not be forgotten that, in the vision vouchsafed to Ananias of Damascus, to whom Saul repaired after his memorable journey to that city, he was informed that Saul "is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, *and the children of Israel*" (Acts ix. 15).

When our Saviour foretold His early departure, and that His disciples should seek for Him but should not find Him, the Jews remarked, "Whither will this man go that we shall not find Him? Will He go unto the

dispersion of the Greeks and teach the Greeks? ”* The word “among” does not appear in the original text, and has evidently been inserted in the English Version out of respect to the preconceived ideas of the translators as to the meaning of the text, which they have evidently misunderstood. The dispersion of the Greeks clearly implies that the Greeks were the *dispersed*, an expression elsewhere only used in connection with the Ten Tribes. In their remark, as above quoted, the Jews evidently recognised the claim which the Greeks of that day might have upon our Saviour’s ministry. This, however, as will be seen, was delegated to certain of the Apostles after our Saviour had completed His ministry.

It must be remembered that, when our Saviour sent forth His twelve disciples, He instructed them as follows : “Go *not* into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the *lost sheep of the House of Israel*” (Matt. x. 5, 6). In reading these words one cannot but be struck with the tender love of our Saviour for these His lost sheep. But where were they? Who shall guide and direct the Apostles to the land of their sojourn? We have seen that, to a certain extent, this must have been known, and we have evidently only to follow the footsteps of the Apostles, as recorded in the sacred writings, to obtain some idea as to where these “lost sheep” were found, and how the Gospel was preached to them. Whither then did they go?

* John vii. 35. The Authorised Version says, “Will He go unto the dispersed among the Gentiles and teach the Gentiles?” In the Revised Version it is, “Will He go unto the dispersion among the Greeks and teach the Greeks?” but “of” is given in the margin as an alternative to “among.” The word “among,” however, should be “of,” as in the Greek, which is as follows :—*μή εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας.*

From the Acts of the Apostles, and from his Epistles, it appears that Paul carried the Gospel of salvation to the Islands of the Mediterranean and Ægæan Seas; to the coasts of Asia Minor and to parts inland; to the eastern coasts of Greece and to Macedonia, up to the very borders of Thrace, (in all which places the Greeks were predominant, and most of the towns visited were Grecian colonies) and to Rome. Some affirm that Paul preached the Gospel in Spain. That he fully intended to go there is clear from his Epistle to the Romans, wherein he promised to visit Rome on his way to Spain (Rom. xv. 24, 28). There can be no doubt as to the reason why he desired to go to Spain. He had been in Miletus, and would there have learned that, many years previously, a colony of Greeks had left that settlement and had established themselves in Spain, and, no doubt, commercial relations between the two settlements had since been continuous, probably up to the time of Paul's visit there, and for a long time afterwards.

As Paul's mission appears to have been devoted almost exclusively to the Greeks and Grecian settlements, he was, no doubt, anxious to complete his mission by following them to their furthest destinations. Theodoret, in his commentary on 2 Timothy iv. 6, says, "When Paul was sent by Festus, on his appeal, to Rome, he travelled, after being acquitted, into Spain, and then extended his excursions into other countries, and to the islands surrounded by the sea."* Eusebius says that some of the apostles preached the Gospel in the British Isles; and Tertullian states that the Gospel had penetrated to parts of Britain unconquered by the

* "St. Paul in Britain," p. 188.

Romans. Clemens, Jerome, and Theodoret do affirm that St. Paul preached the Gospel in the West, to the utmost bounds of the West, and in Britain. Jerome also asserts that Paul went to Spain by sea, and in this way he also probably proceeded to the British Isles,* which were called by the Romans "*ultima occidentis insula, et terrarum extremos recessus,*" as well as "*ultima thule.*"

Paul's Epistles were addressed to those converts to Christianity whom he had been instrumental in bringing to a knowledge of the truth as it is in Jesus Christ. At the time that his Epistle was addressed to the Corinthians, Corinth was a place of very considerable commercial importance; it was situated on the Isthmus which joins Peloponnesus with the rest of Greece, and was the capital of the Roman province of Achaia. In his first journey to this place, Paul resided there about eighteen months, and planted a Church. Whilst here he addressed his Epistle to the Romans.

That the Corinthians of that day were distinguished from the Gentiles is clear from 1 Cor. v. 1, where they are reprov'd for a certain sin "as is not so much as named among the Gentiles." In another place (1 Cor. x. 1) they are remind'd "how that *our* fathers were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." This could only have been addressed to Israelites. Again, in 1 Cor. x. 18—20, he says, "We all partake of the one bread. *Behold Israel after the flesh.* . . . The things which the *Gentiles* sacrifice they sacrifice to devils, and not to God; and I would not that ye should have communion with devils." Here also a clear

* "Remarks on the Western Travels of St. Paul," p. 10—15.

distinction is drawn between the Corinthians and Gentiles.

Galatia, where Paul also established a Church, was in Asia Minor, and here, it is clear, from his Epistle to that Church, he found Greeks also. Ephesus, on the Ionian coast, was near to Miletus: it was a colony founded from thence, and only second to it in commercial importance. That the Ephesians were not considered Gentiles is clear from Paul's Epistle to that Church (iv. 17), where he exhorts his converts there that they "walk no longer as the Gentiles also walk,"* thus clearly distinguishing them from Gentiles. Philippi was a city of Macedonia, not far from the borders of Thrace, and formed part of the ancient kingdom of Greece. Colosse was a city of Phrygia, in Asia Minor, also under the influence of Greek colonists, and was probably founded from Miletus, as there was a close connection between Phrygia and Miletus.† The Thessalonians, to whom the apostle also addressed an Epistle, resided in what was, at that time, the capital of Macedonia, and therefore peopled principally by Greeks. Timothy was a native of Lystra, in Lycaonia, a district of Asia Minor; Titus was a Greek (Gal. ii. 3), and Philemon was a native of Colosse. The Epistle of James was addressed "To the twelve tribes which are scattered abroad," or, as in the Revised Version, "To the twelve tribes which are of the dispersion," and there can, consequently, be no doubt that the localities in which the "lost" tribes then resided were known,

* In the Authorised Version of the Bible this passage is rendered, "Walk not as *other* Gentiles walk," which is incorrect, the word *other* not appearing in the Greek text.

† Max Dunker's "History of Greece," II., 187.

and that means were found to communicate this address to some of the leading men among them. Peter was at one time at Antioch (Gal. ii. 11), and he is supposed to have preached the Gospel in Pontus (near the Greek colony of Sinope), in Galatia, Bithynia, and Cappadocia, in Asia Minor, and also in Asia; and his Epistle is addressed, according to the Revised Version, "to the elect who are sojourners of the dispersion." That is, to the Israelites, whom we have already identified as inhabiting these very localities under other names.

The Book of Revelation commences with an address to the seven Churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. All these places, as their names indicate, were founded by Greek colonists, and there is no reason to suppose that, at the commencement of the present era, they were peopled principally otherwise than by Grecian people, with the usual admixture of Jews and foreigners, attracted thither for purposes of trade, with probably descendants of the primitive inhabitants occupying the lowest grades in the social scale. Thus we see that the early attention of the principal apostles—or those, at least, of whose movements we have authoritative accounts—was devoted to the Jews first and afterwards to the Greeks.

It will, of course, be argued by those who hold the "call of the Gentiles" theory, that these Greeks were Gentiles, to whom the Gospel was thus early preached, and who became Christians; it has, however, already been shown that this is quite antithetical to the manner in which the "Greeks" and "Gentiles" respectively are referred to in the "Acts of the Apostles," and in

the "Epistles"; and it is inconsistent with the general tenor of the New Testament to come to any different conclusion than that the Greeks—or rather, perhaps, the upper classes of those who at that time went by the name of Greeks—were other than descendants of some at least of the "lost" Ten Tribes. How they came to be in possession of Greece, and where others of the same race were located will, it is hoped, be satisfactorily explained historically in the following pages.

With a view to avoiding any confusion on the subject, it may be well here to repudiate any idea that the Greeks of the present day are descendants of those above referred to, or have any claim to an Israelitish descent. Beyond a shadow of doubt, all the remnants of the Ten Tribes, who once occupied Greece, have long ago moved westward to their destined goal, whilst the present Greeks are more probably descended from the earliest inhabitants of their country, who were first known as Pelasgians, and subsequently as Achæans and Hellenes. Of the Pelasgians it has been said that they never changed their abode, but that they clung to certain districts, and remained attached to them even in the historic period.*

History records the incursion of several peoples into Greece, and there can be no doubt but that the country came to be inhabited by numerous different tribes. Some of these—probably the earliest inhabitants of the country—were undoubtedly barbarous races; but there were also Phœnicians and other Semitic tribes. Amongst the latter the Lacedæmonians claimed descent from Abraham, and their claim of relationship to the Jews was admitted by the High Priest at

* Dunker's "History of Greece," I., 19, 21.

Jerusalem (1 Maccabees xii. ; Josephus Antq., xii. 5). These were, however, certainly not Israelites, or they would have reckoned their parentage from Jacob, rather than from Abraham, and it is probable that they were of the lineage of one of Abraham's sons by his wife Keturah. Herodotus states that the Athenians and the Lacedemonians held, from very early times, the most distinguished place in Greece; but they were of different races, the latter being descended from the Pelasgians and Dorians, whereas the former were Ionians (Herod. I., 56).

There was, however, also an Israelitish element in Greece, who had migrated there partly from Egypt, and probably to some extent from Palestine and Scythia. These were those known as Ionians, who, as will be explained in a subsequent chapter, did not remain permanently in the country.

CHAPTER IV.

RISE OF THE ASSYRIAN KINGDOM.

“Out of that land went forth Asshur, and builded Nineveh.”—
Gen. x. 11.

“It appears that Assyria, in respect of resources, is one-third of the whole of Asia.”—Herod. I., 192.

IN order to obtain an intelligent comprehension of the circumstances which culminated in the final dispersion of the Ten Tribes of Israel, it is necessary to pass in review the political conditions of the adjacent nations, during preceding years, and at the actual time when that dispersion took place. The nation by which the kingdom of Israel was brought to an end was that of Assyria, but her subsequent actions were largely influenced by the neighbouring empires of Babylon and Media.

In prehistoric times, the whole of Asia Minor was probably occupied by wandering tribes, principally, if not wholly, Turanian, and, although the Turanian element has probably ceased to exist in those parts, the greater part of that country seems ever since, and to the present day, to have been tenanted by migratory races, with very little, if any, settled administration, although being at various times under the nominal government of imperial dynasties. The first empire to be established at the Eastern end of this territory was the Chaldæan, the probable commencement of which is supposed to date from about B.C. 2234. Dates, how-

ever, at this early period—and indeed for many hundreds of years later—are very uncertain, and no sufficient reliance can be placed upon them to be considered as in any way authentic. The date here quoted is upon the authority of the late Canon Rawlinson, but it is given by him with some reserve.

It was about that date, we may suppose, that Nimrød, the son or descendant of Cush, set up a kingdom in Lower Mesopotamia. The people, whom he led, came probably by sea; at any rate, their earliest settlements were on the coast; and Ur, or Hur, on the right bank of the Euphrates, at a very short distance from its embouchure, was its primitive capital. Nimrod rapidly spread his dominion inland, subduing, or expelling, the various tribes by which the country was previously occupied. This kingdom extended northwards, at least as far as Babylon, which (as well as Erech (Gen. x. 10), or Huruk, Accad, and Calneh) was first founded by this monarch.*

Within the region known as Western Asia,—the tract lying between Hindustan and the Ægæan, the Black Sea and the Southern or Indian Ocean—the Armenians, the Susianians, or Elymœans, the early Babylonians, the inhabitants of the south coast of Arabia, the original people of the great Iranic plateau, and of the Kurdish mountains, and the primitive population of India can be shown, it is alleged, to have possessed dialects of a Turanian character. In the Babylonian records, however, there are said to be evidences of the gradual development of a Semitic type of speech in certain favoured positions, as in the great Mesopotamian plain, where settled communities were early formed,

* Rawlinson's "Ancient Monarchies," Vol. I., p. 195.

and civilization naturally sprang up. This change, which seems to have attained to a certain degree of completeness about the beginning of the 20th century B.C., was accompanied, or shortly followed, by a series of migratory movements, which carried the newly-formed linguistic type to the Upper Tigris and middle Euphrates, to Syria, Palestine, and Arabia. Asshur probably went forth, at this time, out of Babylon into Assyria, while the Aramœans ascended the stream of the Euphrates; the Phœnicians passed from the Persian Gulf to the Mediterranean; Abraham and his followers proceeded from Ur, by way of Haran (Gen. xi. 31), to the south of Palestine; and the Joktanian Arabs overspread the great peninsula. From these seats they probably carried Semitism, at a later period, to Cyprus, Pisidia, Lycia, on the one hand; to Carthage, Sicily, Spain, and Western Africa on the other.*

Where the Assyrians came from, and at what time they settled in the country which thenceforth bore their name, are questions of some uncertainty. In the Bible it is said that "out of that land" (Shinar) "went forth Asshur and builded Nineveh" (Gen. x. 11). It has been concluded, from the nature of their architecture, that the Assyrians had formed their style in the low, flat alluvium,—where there were no natural elevations, and stone was not to be had—before their settlement on the middle Tigris, whither they are said to have proceeded from the lower part of the great valley, near the mouths of the two rivers, Tigris and Euphrates. It has also been remarked that their writing is manifestly derived from the Chaldæan, and their religion almost identical with that which prevailed in the lower country from a

* Rawlinson's "Herodotus," Essay xi. on Book 1., Vol. I., p. 646.

very early time. With regard to the date of their removal, it can only be said that the Assyrians had migrated to the north certainly as early as B.C. 1600, and that their removal may not improbably have taken place several centuries earlier.*

The motive of this removal is shrouded in complete obscurity. Terah conducted one body from Ur to Haran (Gen. xi. 31); another (the Phœnicians) removed itself from the shores of the Persian Gulf to those of the Mediterranean; while probably a third, larger than either of these two, ascended the course of the Tigris, occupied Adiabêné, with the adjacent regions, and, giving its own name of Asshur to the chief city and territory, became known to its neighbours, first as a district, and then as an independent and powerful people.

At first the boundary of Assyria did not probably extend very far north, and its capital, Asshur, was not very favourably situated, the region not being particularly fertile, and itself not naturally a place of any great strength. Shalmaneser I. (B.C. 1290) was the founder of Calah (Nimrud), a place, advantageously situated in a region of great fertility, and of much natural strength, which ultimately became the great metropolitan region in which almost all the chief towns were situated. Shalmaneser also undertook expeditions against the tribes on the Upper Tigris, and even founded cities in those parts, which he colonized with settlers brought from a distance, and thus advanced the boundaries of his dominion northward. Tiglath-Pileser I. (B.C. 1130) carried on several wars with neighbouring tribes, including the Moschians—who are said

* "Ancient Monarchies," Vol. II., pp. 295—297.

to have been governed by five kings—the Khatti (Hittites?); the numerous tribes of the Nairi, who dwelt partly to the East of the Euphrates, but partly also in the mountain country, west of the stream from Sumeïsat to the Gulf of Iskenderun. These last were governed by a number of petty chiefs, of whom no fewer than twenty-three are particularised. A fourth campaign was conducted against the Aramæans, or Syrians, and a fifth against tribes inhabiting the Zagros ranges.

The countries adjoining upon Assyria on the West, the North, and the East, were divided up amongst a vast number of peoples, nations, and tribes, which possessed but little unity amongst themselves. These were constantly being attacked and brought under subjection, and not unfrequently their territories were absorbed by the Assyrian kings. Thus, in the time of Asshur-idannipal (B.C. 884—859) the boundaries of the Empire were extended over the whole of Messopotamia to the eastern bank of the Euphrates river.

It is a significant fact that during the reign of Shamas-Iva (B.C. 824—810) the principal changes which time and conquest had made among the neighbours of Assyria were, that towards the West she was brought into contact with the kingdom of Damascus, and, through her territory, with Samaria, and Judæa; while on the North-west she had new enemies in the Quïn (Coans) who dwelt on the further side of Amanus, near the Tabareni, in a part of the country afterwards called Cilicia. With regard to these people, Canon Rawlinson remarks that the term Quïn may possibly correspond with the Hebrew גוים Goim—the singular of which is Quë (Coë) answering to גו Goï. On the North all

minor powers had disappeared, and the Armenians were now Assyria's sole neighbours.*

Assyria appears to have attained to a very high degree of power at the time of Iva-lush IV. (B.C. 810—781). She had with one hand grasped Babylonia, while with the other she laid hold of Philistia and Edom. She thus touched the Persian Gulf on one side, while, on the other, she was brought into contact with Egypt. At the same time, she had received the submission of at least some portion of the great nation of the Medes, who were now probably moving southwards from Azerbaijan. She held Armenia, from Lake Van to the sources of the Tigris; she possessed all Upper Syria, including Commagéné and Amanus; she had tributaries even on the further side of that mountain range; she bore sway over the whole Syrian coast, from Issus to Gaza; her authority was acknowledged, probably, by all the tribes and kingdoms between the coast and the desert, certainly by the Phœnicians, the Hamathites, the Partena, the Hittites, the Syrians of Damascus, the people of Israel, and the Idumæans, or people of Edom. On the East, she had reduced almost all the valleys of Zagros, and had tributaries in the great upland on the Eastern side of the range.

* "Ancient Monarchies," Vol. II., pp. 373—380.

CHAPTER V.

THE ASSYRIAN CONQUEST OF SAMARIA.

“Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate.”—Micah i. 6, 7.

“The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming with purple and gold,
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.”

—*Byron.*

AFTER the reign of Iva-lush IV., the power of the Assyrian kings began to decline; Babylon once more vindicated her right to freedom, and resumed the position of a separate and hostile monarchy. Samaria, Damascus, and Judæa, ceased to pay tribute, and, taking advantage of Assyria's weakness, did not content themselves with merely throwing off her yoke, but proceeded to enlarge their dominions at the expense of her feudatories. Thus Joash, king of Israel, restored to his country “the coast from the entering of Hamath unto the sea of the plain,” whilst Menahem “smote Tiphseh and all that were therein, and the coasts thereof from Tirzah” (2 Kings xiv. 25—28, xv. 16). The Medes also revolted; they took arms for the recovery of their freedom, and fought a battle with the Assyrians, in which they behaved with such gallantry as to shake off the yoke of servitude, and to become a free people.

Upon their success, other nations also revolted and regained their independence (Herod., book I. chap. 95).

Tiglath-Pileser, who obtained the Assyrian crown some fifty or sixty years after Iva-lush, at once proceeded to attempt the restoration of the Empire, by engaging in a series of wars, with the view of recovering the losses suffered through the weakness of his predecessors. His first expedition was against Babylon; he also marched an army into Southern Mesopotamia, which appears to have been in a divided and unsettled condition, ruled over by a number of petty independent princes, whilst the country on the sea coast was under the dominion of Merodach-Baladan. After defeating several of these princes, and taking the towns of Kur-Galazu (now Akkerkuf) and Sippara, or Sepharvaim, and many places of less consequence, he received the submission of Merodach-Baladan, who acknowledged him for surzerain, and consented to pay an annual tribute.

The first Syrian war of Tiglath-Pileser was probably undertaken in his fourth year, and lasted from that year to his eighth. In the course of it, he reduced to submission Damascus, which was under the government of Rezin; Samaria, where Menahem was still reigning; Tyre, which was under a monarch bearing the familiar name of Hiram; and the Arabs bordering upon Egypt, who were ruled by a Queen called Khabiba. It would seem, however, that his conquests were very incomplete, and they did not include Judæa, or Philistia, Idumæa, or the tribes of the Hauran, and they left untouched the greater number of Phœnician cities.

Israel had for some time past been ruled over by a succession of idolatrous kings, which condition appears to have continued up to, and including, the reign of

Menahem (above referred to), who ascended the throne in 771 B.C. according to Ussher, but some ten years later according to the Assyrian Canon. We are informed in the book of Kings (2 Kings xv. 19, 20), that "Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land."

It is very uncertain who Pul* was, as his name has nowhere been found in Assyrian inscriptions. Scripture here mentions Pul's taking tribute from Menahem, but says nothing of tribute being taken from him by Tiglath-Pileser; while the Assyrian monuments mention that Tiglath-Pileser took tribute from him, but says nothing of Pul. In 1 Chron. v. 26, Pul and Tiglath-Pileser are mentioned together, and both are called "king of Assyria;" the immediate predecessor of Tiglath-Pileser on the throne of Assyria was, however, Asshur-lush. As Menahem only reigned ten years, the earliest date that can be assigned to Pul's expedition will be B.C. 751 (B.C. 761 according to the Hebrew account), whilst the latest possible date will be B.C. 745 (or B.C. 755), the year before the accession of Tiglath-Pileser. There exists, however, considerable doubt as to the exact dates at this early period, and any figures given must, therefore, be considered as approximate only, and not authoratively accurate.

* In the "Encyclopædia Biblica" Pul is identified with Tiglath-Pileser, upon the authority of the Babylonian Canon, in which the latter is called Pulu. (Pul. 2 K. 15, 19, etc.)

Tiglath-Pileser was not of the royal line, but the circumstances which brought the first Assyrian dynasty to a close, and placed upon the throne a king of a different family, are neither recorded in the inscriptions, nor by any writer of much authority. Tiglath-Pileser II. has left no record of the means by which he obtained a crown. His inscriptions, however, support the notion of a revolution, and change of dynasty, in Assyria, at this point of its history. He is stated to have been of low origin, and, contrary to the universal practice of previous monarchs, he omits all mention of his ancestors, or even of the name of his father, upon his monuments. It may safely be concluded from this that he was an usurper, and that his ancestry was not royal. This is the circumstance which makes it probable that the lower dynasty of Assyria commenced with this monarch, rather than with Pul, whom Berosus is, however, said to have made the first king of the second period.* In another place,† Rawlinson suggests that perhaps the most probable supposition is, that Pul was a pretender to the Assyrian crown, never acknowledged at Nineveh, but established in the Western (and Southern) provinces so firmly that he could venture to conduct an expedition into Lower Syria, and to claim there the fealty of Assyria's vassals; or, possibly, he may have been a Babylonian monarch, who, in the troublous times that had now evidently come upon the Northern empire, possessed himself of the Euphrates valley, and then descended upon Syria and Palestine. Berosus, it must be remembered, represented Pul as a Chaldean king. The name itself, also,

* Rawlinson's "Herodotus," Vol. I., p. 468.

† "Ancient Monarchies," Vol. II., p. 388.

is wholly alien to the ordinary Assyrian type, Assyrian names being always compounds consisting of two, three, or more elements. The shortest are such as Sar-gon, or Sar-gina, Bel-ip or Bel-ipne, and the like.*

Owing to the incompleteness of his former conquests, it is no matter of surprise that Tiglath-Pileser, in a short time, renewed his efforts, commencing by an attack on Samaria, where Pekah was now king, and taking Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carrying them captive to Assyria (2 Kings xv. 29). By reference to a map of Palestine, it will be seen that this first captivity was confined principally to Naphtali, but included also probably parts of Zebulun, of Asher, and of Manasseh, but did not extend further south into Gad. Thus, "at the first he lightly afflicted the land of Zebulun and the land of Naphtali" (Isa. ix. 1). In a second invasion of Palestine, which followed shortly afterwards, he "did more grievously afflict her by way of the sea, beyond Jordan, in Galilee of the nations" (Isa. ix. 1).

With regard to this second invasion, it appears that the common danger which had formerly united the Hittites, Hamathites, and Damascenes in a close alliance, now caused a league to be formed between Damascus and Samaria, the sovereigns of which, Pekah and Rezin, made an attempt to add Judæa to their confederation, by declaring war against Ahaz, attacking his territory, and threatening to substitute in his place, as king of Jerusalem, a creature of their own, "the son of Tabeel" (Isa. vii. 6). Hard pressed by his enemies, Ahaz applied to Assyria, offering to become Tiglath-Pileser's "ser-

* "Ancient Monarchies," Vol. II., p. 388.

vant" (2 Kings xvi. 7) if he would send troops to his assistance. Tiglath-Pileser willingly responded to this call, and entering Syria at the head of an army, he first fell upon Damascus, where Rezin met him in battle, but was defeated and slain (2 Kings xvi. 9). Next he attacked Pekah, entering his country on the north-east, where it bordered upon the Damescene territory, and overran the whole of the trans-Jordanic provinces, together, apparently, with some portion of the cis-Jordanic region. The tribes of Reuben and Gad, and the half-tribe of Manasseh, who possessed the country between the Jordan and the desert, were seized and carried away captive by the conqueror to Assyria, who placed them in Halah, and Habor, and Hara (1 Chron. v. 26). Some cities situated on the right bank of the Jordan, in the territory of Issachar, but belonging to Manasseh, were at the same time seized and occupied, amongst which Magiddo, in the great plain of Esdraelon, and Dur, or Dor, upon the coast, some way below Tyre, were the most important.*

After having thus chastised Samaria, Tiglath-Pileser passed on to the south, where he reduced the Arab tribes, who inhabited the Sinaitic desert as far as the borders of Egypt, and, in lieu of their native queen, set an Assyrian governor over them. He then returned to Damascus, where he engaged in hostilities with a son of Rezin, whose capital he attacked, took, and destroyed. Most of the neighbouring States and tribes appear, upon this, to have sent in their submission. Tiglath-Pileser, before quitting Syria, received submission and tribute, not only from Ahaz, king of Judah, who went to pay him homage at Damascus, but also from the kings of Tyre,

* "Ancient Monarchies," Vol. II., p. 398.

Gaza, and Ascalon; from the Moabites, the Ammonites, the people of Arvad, and the Idumæans. He thus completely re-established the power of Assyria in this quarter, once more recovering to the empire the entire tract between the coast and the desert, from Mount Amanus on the north to the Red Sea, and the confines of Egypt.* That Tiglath-Pileser attacked Pekah twice, seems to follow from the complete difference between the localities mentioned in 2 Kings xv. 29, and 1 Chron. v. 26. In Isaiah ix. 1 both expeditions seem to be glanced at.

Tiglath-Pileser appears to have been succeeded on the throne of Assyria by Shalmaneser IV., but the latter held the royal power single-handed, apparently, for a short time only. It was probably very soon after his accession that, suspecting the fidelity of Samaria, he "came up" against Hoshea, who had murdered Pekah, and made himself king of Israel, "and Hoshea became his servant and gave him presents," or, as stated in the marginal note, "rendered him tribute" (2 Kings xvii. 3), whereupon Shalmaneser retired from Samaria. Shortly afterwards, however, Hoshea ceased to pay tribute, having secured a promise of assistance from So (Sabaco) king of Egypt (2 Kings xvii. 4); Shalmaneser thereupon returned to the attack of Samaria, and commenced a siege of that city. Although Sabaco failed to assist the Israelites, the city held out for three years (2 Kings xvii. 5, xviii. 10), but was finally taken (B.C. 720, according to the generally accepted calculations, but B.C. 696, according to Mr. J. W. Bosanquet, in the "Transactions of the Society of Biblical Archæology," Vol. III., Pt. i., p. 30).

* "Ancient Monarchies," II., p. 399.

The capture of Samaria is usually attributed to Shalmaneser; but if we may accept the direct statement of Sargon,* the generally-assumed successor of Shalmaneser on the throne, we must consider that he, and not Shalmaneser, was the actual captor of the city. Sargon relates that he took Samaria in his first year, and carried into captivity 27,280 captives, men, women, and children. It would appear, therefore, that Shalmaneser died, or was deposed, while Hoshea still held out, and that the final captivity of Israel fell into the reign of his successor (Herod. Vol. I., 472). Like the captives taken on the previous occasion, the inhabitants of the country were carried away into Assyria, and were "placed in Halah and in Habor by the river of Gozan, and in the cities of the Medes" (2 Kings xvii. 6, xviii. 11). Some of these captives were thus, in the first instance, placed in the same localities as those of the previous captivity. Six years later, Sargon led two great expeditions into the Median territory, over-ran the country, and, to complete its subjection, planted throughout it a number of cities, and amongst the colonists with which he peopled them were, at least a portion of the Israelites that had previously been carried into captivity from Samaria (Herod., Vol. I., p. 405) to Assyria, thus placing them, as stated in the foregoing quotation, "in the cities of the Medes." The probability is that these cities were in northern Media, somewhere south of the Caspian Sea, as Sargon

* Sargon, like Tiglath-Pileser, is also believed to have been an usurper. Sargon, or Sar-gina, as the native name is read by M. Oppert, means "the king de facto," or "the established king," and "shows the usurper" (*Inscriptions des Sargonides*, p. 8).

went against Media after having reduced certain tribes in Mount Zagros, which is in about the same latitude as northern Media; besides which, this part of Media seems to have been somewhat independent of Media proper, being subject to that kingdom, rather than forming an actual part of it. This expulsion of the Ten Tribes from the land of their inheritance took place, according to Josephus, 947 years from the departure of their ancestors from Egypt, 800 years from the days of Joshua, and 240 years, seven months and seven days from the revolt from Rehoboam to Jeroboam (Josephus, Book IX., chap. xiv.).

The relative parts taken by Shalmaneser and Sargon, in the subjugation of Samaria, appear so involved and uncertain, that the following particulars given by Mr. J. W. Bosanquet, F.R.A.S., in his paper on "Synchronous History of Assyria and Judæa," will undoubtedly be read with interest:—

"Up to the year B.C. 718, Samaria and Damascus remained powerful Kingdoms. But, in the year B.C. 717, Isaiah marks the date of their downfall with much precision. A child is born to the prophet about the second year of Ahaz, and he is told that 'before that child shall have knowledge to cry my father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria' (Isa. viii. 4). The king spoken of we know was Tiglath-Pileser, who came to the assistance of Ahaz, took Damascus, and slew Rezin (2 Kings xvi. 9); and Pekah, his associate, was slain about the same time by Hoshea, in what is called the 20th year of Jotham, B.C. 715. The date of the fall of the two kings is thus precisely marked as somewhere between B.C. 717 and B.C. 715.

“After this, say in B.C. 714, Ahaz went to Damascus to meet Tiglath-Pileser (2 Kings xvi. 10), and this is the last time that Tiglath-Pileser is named in the history. He had been on the throne some thirty-two years, and was probably old and infirm; he may possibly have passed his latter days in Damascus. Meanwhile, Shalmaneser his son, as far as we can judge in the absence of his annals, had not proved himself equal to the great exigencies of the empire, and, accordingly, a vigorous warrior, Sargon, who fixed his palace at Khorsabad, at the north of Nineveh, had come upon the scene with a certain portion of kingly power, ranging over Nineveh, and commissioned probably to hold good the northern frontier, as early as B.C. 722. In 712 he appears to have been raised to the throne of the empire in association with Shalmaneser, Tiglath-Pileser having died in B.C. 713; and this latter date is fixed by a passage in the *Fastes de Sargon*, where, after taking possession of Babylon in B.C. 709, Sargon speaks of that year as the *third year of his reign*, as distinguished from the years of his campaigns. Many military exploits had been performed by Sargon before he usurped the imperial throne. In the year B.C. 721 he made a raid upon Samaria, took the city, and carried off ‘27,290 captives, men, women, and children;’ a somewhat small affair, but one in which he proved himself more than a match for Pekah. This victory, however, by no means broke the power of Samaria. For, in B.C. 720, we find that a confederacy was formed, consisting of the people of Hamath, Arpad, Samaria, and Damascus, to throw off the yoke of Assyria, and the Egyptians and Ethiopians at the same time showed their hostility. Sargon in that year captured Yahubi’di, or Ilubi’di,

king of Hamath, and flayed him alive; he then went down towards Egypt, and fought the battle of Raphia, conquered the Egyptians with Sebec, or more probably Sethos, priest and king of Egypt, as their leader, and placed an Assyrian governor in Hamath. Carchemish, however, did not fall to the Assyrians till the year B.C. 717, in which year also an Assyrian colony was first placed in Damascus.*

"It will be remarked that Sargon gives no account of this overthrow of Rezin at Damascus, because, as the Book of Kings informs us, it was under the leadership of Tiglath-Pileser himself that Rezin was slain, and the people of Damascus carried to Kir (2 Kings xvi. 9). But in the year B.C. 715, Sargon, having taken twenty-two cities of Samaria, and having also conquered the Arabians, transported his captives, and placed them in Hamath and Samaria, where Pekah had been overthrown the year before. And thus the words of Isaiah were literally accomplished, that before the child which was born to Isaiah in B.C. 717 should know to cry my father, my mother, the spoils of Damascus and Samaria should be carried away.

"It is quite clear, from the evidence of these different contemporary witnesses, that Tiglath-Pileser, Shalmaneser, and Sargon, must all three have been associated together on the throne of Assyria, in the year B.C. 717, by some state arrangement which has not yet been explained, for want of the annals of the reign of Shalmaneser. And the expression of the writer of the Second Book of Chronicles is indeed most accurate, when he says: 'At that time did king Ahaz send unto the *kings* of Assyria to help him' (2 Chron. xxviii. 16).

* "Fastes de Sargon, and Zeitschrift," July, 1869, p. 28.

Again, it must have been within the last few years of Tiglath-Pileser's reign that Isaiah writes, concerning the kings of Assyria: 'He saith, Are not *my princes altogether kings*? Is not Calno as *Carchemish*? Is not Hamath as Arpad? Is not Samaria as *Damascus*?' (Isa. x. 8, 9). For this passage, in which the *kings* of Assyria are spoken of in the plural, could not have been written before the fall of Carchemish in B.C. 717. In the following chapters of Isaiah two illustrative passages occur: First, 'In the year that king Ahaz died' (that is, in B.C. 703) 'was this burden'—'Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.' Now Sargon, the rod which smote Palestine, died in 705; and his fruit was Sennacherib, who invaded Palestine in 702 like a flying serpent.

"That Sargon was king of Assyria in B.C. 711 rests on the authority of his own inscriptions. That Shalmaneser must also have been still with him on the throne is attested by the contemporary prophet Hosea, who mentions Shalman as associated with Sennacherib even fifteen years later. For, on the final destruction of the kingdom of Samaria, after Hoshea had reigned nine years, in B.C. 696, the prophet writes—'As Shalman spoiled Beth-arbel in the day of battle,' so 'in a morning shall the king of Israel be cut off.' The calf of Beth-aven 'shall also be carried unto Assyria for a present to King Jareb' (Hosea x. 5, 6, 14, 15). Now Shalman undoubtedly represents Shalmaneser, and Jareb, 'king of Assyria,' is, without doubt, Sennacherib, who was reigning in the sixth year of Hezekiah, when Samaria fell in 696. And thus it is quite certain

that Sargon's raid on Samaria, in B.C. 721, could not have taken place so late as the reign of Hoshea, and that Samaria was not finally destroyed till just twenty-five years from that date. Shalmaneser (Enemessar), according to the evidence of Tobit, reigned at Nineveh, or Nebbi-yunas, and, when he died, 'Sennacherib *his son* reigned in his stead' (Tobit i. 15). Now Sennacherib, we know, was son of Sargon, who had died in B.C. 705. The fact of his thus calling himself son of Shalmaneser, as also that in the annals he suppresses the name of his father, Sargon, tends to show that he was more proud of his connexion with the legitimate line of kings than of his descent from one who, apparently, was only an accessory to the throne; and it is not unreasonable to assume that he may have actually become son of Shalmaneser, by marriage with the daughter of that king, and succeeded to the throne as sole sovereign of the empire in B.C. 688, when he took the title of Assur-acherib." * Bosanquet closes this part of his subject by referring to the direct evidence to the fact that Samaria was indeed taken by Shalmaneser, in the sixth or seventh year of Hezekiah, B.C. 697—6. It is, however, not necessary to follow him here into his argument on this point. In confirmation of his conclusions, he states that the Jewish historian, Demetrius, states that the ten tribes were carried away in February, B.C. 695, from which it may be inferred that the capture of the city was in the preceding year, 696.

However much authorities may differ as to the details, or actual date, of its occurrence, the fact remains that the captivity of Israel was completed, as it is recorded,

* "Transactions of the Society of Biblical Archæology," Vol. III., Pt. 1.

“The Lord removed Israel out of His sight, as He had said by all His servants, the prophets; so was Israel carried away out of their own land to Assyria, unto this day” (2 Kings xvii. 23). As the book of Kings narrates events that occurred in the history of Judah, down to B.C. 562, we have thus a record that the Israelites had not returned to their country, nor is anything here related of them for some 150 or 160 years after their captivity; neither are the Israelites again referred to as inhabiting Samaria, or any part of that country.

In view of the criticism of certain sceptics, as to the number of Israelites reported as having been carried away from Samaria to Assyria by Sargon, it is important to emphasize the fact that this was but a small affair, and formed one only of the three captivities that took place, and probably the least important of them all.

The earliest captivity is that mentioned in 2 Kings xv. 29, which has been referred to above. Of this conquest, and apparently of the second one combined, Josephus states that the whole country of Syria was ravaged; the land of the Israelites was in a great measure depopulated, and immense numbers of prisoners taken. With regard to the third, and final, invasion of Samaria by the Assyrians, Josephus gives Shalmaneser the credit of having conducted the expedition, and of it he says, “This conquest proved wholly destructive of the kingdom of Israel, Hoshea being made prisoner, and his subjects being transplanted to Media, in Persia, and replaced by people whom Shalmaneser caused to remove from the borders of Chuthah, a river in Persia, for the purpose of settling in the land of Samaria.”*

* “Antiquities,” IX., 13, 14.

CHAPTER VI.

THE ASSYRIAN CAPTIVITY.

“In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria.”—2 Kings xvii. 6.

“Their glory faded, and their race dispersed,
The last of nations now, though once the first.

O Israel, of all nations most undone,
Thy diadem displaced, thy sceptre gone.”—*Cowper*.

THE next point we have to consider, and one of no small importance in connection with the investigation relative to the future movements of these Israelitish captives, is the identity of the localities to which they were removed. On this subject there are various theories. Rennell* says, “There is found in the country anciently called Media, in the remote northern quarter, towards the Caspian Sea and Ghilan, a considerable river named Ozan, or, with the prefix to it, Kizil-Ozan. There is also found a city named Abhar, or Habar, situated on a branch of the river Ozan, and this city has the reputation of being exceedingly ancient. There is, moreover, bordering on the river Ozan itself, a district of some extent named Chalchal. Perhaps we may be allowed to regard these as the river of Gozan, and the Habor and Haleh of the Scriptures. Hara we cannot supply.”

* “Geography of Herodotus,” p. 395—397.

According to "British-Israel Truth,"* this locality is also accepted, with the addition and modification that "Harù, between Tabriz and the coast, recalls Hara . . . Ala-mut, in the mountain range of Demavend, reminds us of Halah (lxx., Ala-e); while the only river of Upper Persia which finds its way into the sea, at present known as Ouzan, but in the tenth century A.D. as Gozen, is undoubtedly (in the opinion of the great Hebrew authority, Ewald, and others) the 'river of Gozan' by whose banks the captive Israelites were placed."

The objection to these identifications, that will at once suggest itself to a careful enquirer is, that none of the places above suggested were in Assyria, whereas it is distinctly stated that these captives were carried away to Assyria, and placed in Halah and Habor, by the river of Gozan, *and* in the cities of the Medes. The natural inference from this is, that the cities here named were in Assyria, or in Media, whereas the foregoing authorities place them neither in Assyria nor in Media, since ancient Media did not extend northwards so far as the coast of the Caspian Sea; and the kingdom of Assyria, at its most northerly part, was far distant from the river Aras and the Caspian Sea. Further, it will be remembered that Gozan, Haran, and other places had been destroyed by earlier kings of Assyria (2 Kings xix. 12; Isaiah xxxvii. 12), but we have no record of their having, at this time, taken any territory so far north as the river Ozan.

The late Canon Rawlinson has, however, identified † these places as having been in Upper Mesopotamia,

* "British-Israel Truth," p. 113.

† "Ancient Monarchies," Vol. II., p. 397, 398.

which, as has already been shown, formed part of the Assyrian Empire,* and he placed the Israelitish captives on the affluents of the Bikh (ancient Basilius) and the Khabour (formerly called the Araxes, or Chaboras) from about Harran to Nosibis. That the Gozan of Scripture was this country is, he says, apparent enough from Scripture itself, which joins it with Halah (Chalcitis of Ptolemy), Habor (the Khabour), and Haran (Harran, or Carrhæ). This, he adds, is confirmed by the Assyrian inscriptions which connect Guzan with Nisibis. These places will now be found in modern Aleppo and Kurdistan, districts of Turkey in Asia. It is, however, not only not improbable, but rather otherwise, that those Israelites who were placed in the cities of the Medes were in Upper Media, some little distance south of the Caspian Sea. Subsequently, however, it appears from Tobit (Tobit vii.) that certain of the Israelites were either taken, or found their way, to Nineveh and Ecbatana. This latter town, being in Media, may have been one of the cities of the Medes to which some of the Israelites were transported.

In another place,† Canon Rawlinson remarks that towards the north of Mesopotamia, along the flanks of the Mons Masius, from Nisibis to the Euprates, Strabo seems to place the Mygdonians, and to regard the country as Mygdonia. Below Mygdonia, towards the West, he puts Anthemusia, which he extends as far as Khabour river. Ptolemy has, in lieu of the Mygdonia of Strabo, a district which he calls Gauzanitis; and this name is, on good grounds, identified with the Gozan of Scripture. Gozan appears to represent the whole of the upper country from which the longer

* See p. 56. † "Ancient Monarchies," Vol. I., p. 245.

affluents of the Khabour spring ; while Halah, which is coupled with it in Scripture, and which Ptolemy calls Chalcitis, and makes border on Gauzanitis, may designate the tract upon the main stream, as it comes down from Ras-el-Ain.

It has been generally supposed that the left bank of the river Tigris was more probably Assyrian than the right. Still, the very fact that one early capital was on the right bank is enough to show that both shores of the stream were alike occupied by the race from the first, and this conclusion is abundantly confirmed by other indications throughout the region. Assyrian ruins, the remains of considerable towns, strew the whole country between the Tigris and the Khabour, both north and south of the Sinjar range. On the banks of the lower Khabour, at Arban, are the remains of a royal palace, besides many other traces of the tract, through which it runs, having been permanently occupied by the Assyrian people. Mounds, probably Assyrian, are known to exist along the course of the Khabour's great western affluent,* and, even at Seruj, in the country between Harran and the Euphrates, some evidences have been found, not only of conquest, but of occupation.†

Basnage de Beauval, in his "History of the Jews," referring to the localities of the captivity of the Ten Tribes, remarks (p. 482) that the places noted are in Assyria. We see there that river which the Arabian Geographer calls Alchabor, which proceeds from the mountains, and running through Mesopotamia, falls

* "Nineveh and Babylon," pp. 275, 297, 312.

† Chesnay's "Euphrates Expedition," Vol. I., pp. 114, 115.

into the Euphrates.* Gozan is a city and a province, situate on one of these banks, which the Israelites possessed, and Halah is Ptolemy's Chalcitis, which is found on the other side of the Chaboras. So that the Ten Tribes were seated in the two Provinces which stretched along both sides of the river. We are more in the dark as to the cities of the Medes, because the sacred historian does not specify any, but we ought to presume that the second colony was placed in mountainous Media, which was less peopled than the other. Esdras insinuates the same, for he says they were carried into the Province of Hara. This was an ancient name of Media; for Herodotus (b. VII., c. 62) calls the Medes "Harians" (*Ἄριοι*). It was mountainous Media that had this name, which in Hebrew signifies a mountain. It is not to be wondered that they conveyed the Israelites thither, for the provinces wanted inhabitants; and if we believe Strabo (I., 6) they were peopled by strangers, or colonists, sent into them.

The identification of Hara with Upper Media would appear to be correct, if we compare the two accounts given in 1 Chronicles v. and in 2 Kings xvii.; for in the one it states that the captives were placed in Halah, and Habor and Hara, and in the other that they were located in Halah, and Habor, and in the cities of the Medes. Assuming these two accounts to be identical, it necessarily follows that the "Hara" in the one case, is the same as "the cities of the Medes" in the other.

St. Hierome relates that Artaxerxes Ochus, after an

* This is evidently the Khabour, or Chaboras, and thus Basnage de Beauval supports the identification above maintained.

invasion of Judæa, carried the war into Egypt, and having beaten the Egyptians (B.C. 645), and made himself master of their places, in which he found many Jews (? Israelites), to whom the defence of them was entrusted, he sent part of them into Hyrcania, in the neighbourhood of the country which the tribes, already translated, inhabited, and left the rest at Babylon. The district of Hyrcania was in Upper Media, near the south-east coast of the Caspian Sea.

Further, it will be remembered that Ezekiel declared that Jehovah came to him, saying, "Son of man, I have made thee a watchman unto the House of Israel" (Ezekiel iii. 15, 17, 23), and he expressly states that he "came to them of the captivity at Tel-abib, that dwelt by the river of Chebar" (or Khabour), so that there would appear to be no doubt but that Canon Rawlinson and others are correct, who have identified the places, in which the Israelites were first interned, as having been in Mesopotamia.

In view of remarks by certain opponents to British-Israel truth, it is important to show how complete was the deportation of the Israelites from Samaria. It must be borne in mind that the warnings given by Moses to the Israelites, in the wilderness, were indeed prophecies of what would certainly happen to them, for he remarked, "When all these things are come upon thee, the blessing and the curse which I have set before thee," &c. (Deut. xxx. 1). With regard to the completeness of the captivity Moses warned them of the decree of the Almighty, "Ye shall, therefore, keep My statutes and My judgments, and shall not commit any of these abominations, . . . that the land spue not you out also, *when ye defile it*, as it spued out the nations

that were before you." Again, the Lord declared unto Solomon, at the dedication of the temple at Jerusalem, regarding the people, "If ye turn away, and forsake My statutes and My commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I *pluck them up by the roots out of My land* which I have given them" (2 Chron. vi. 19, 20. See also Amos iii. 12). This, surely, indicated a complete severance of the people from the land.

It may be here observed that, when Nebuchadnezzar took Jerusalem, and carried the people thence to Babylon, "the captain of the guard left of the poor of the land to be vine-dressers and husbandmen" (2 Kings xxv. 12; and Jer. lii. 16), but nothing of this sort was related with regard to Israel; and it is, therefore, only reasonable to suppose that the deportation in the latter case was as complete as the predictions regarding it would naturally lead anyone to expect would be the case. What could indicate a more entire clearance of the land than the simile of "shaving" by the hand of the king of Assyria, "the head, and the hair of the feet; and it shall also consume the beard" (Isaiah vii. 17—20). Again, it is said, "The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word" (Isaiah xxiv. 3). "Upon the land of My people shall come up thorns and briars" (Isaiah xxxii. 13); and "They shall thoroughly glean the remnant of Israel as a vine" (Jer. vi. 9).

Further, it must be remembered, it is distinctly stated that people from various parts were placed in the cities of Samaria, *instead of the children of Israel*; and they possessed Samaria, and dwelt in the cities thereof, but the country places were evidently void of inhabitants,

since wild beasts increased there. The people, thinking that this was due to their not knowing the manner of the god of the land, appealed to the King of Assyria, who ordered that one of the priests, who had been carried thither, should be sent back to teach them how they should fear the Lord (2 Kings xvi. 24—28).

It would be difficult, it is submitted, to imagine how the complete removal of the people from their land could have been more explicitly declared, and more perfectly accomplished.

In connection with this subject also, reference may be made to the New Testament. Here Galilee is called "Galilee of the Gentiles" (Matt. iv. 15). This would certainly not have been the case had the inhabitants, or even any considerable portion of them, then been Israelites. Again, it will be remembered, that in the interview between our Saviour and the woman of Samaria at Sychar,* the latter remarked, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John iv. 9). Is it likely that there would have been such a variance between the two peoples had the Samaritans been Israelites? (This animosity between the Jews who had returned from Babylon and the people of the land was also conspicuously apparent in the days of Nehemiah). But perhaps the strongest evidence exists in our Saviour's direction to His disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel" (Matt. x. 5, 6). Surely had any Israelites then remained

* This is supposed to have been the same as Shechem, in the province of Ephraim.

in Samaria, our Lord would not have withheld the message of salvation from them. But here the Gentiles and Samaria are unmistakably identified with one another.

According to Bochart (Phaleg, p. 243) the Samaritans, whom the Jews called Cuthæans, came from the province of Chus, which was inhabited by Arabians, infamous for their robberies and barbarous murders. Usher makes them more probably come out of a village situated on the river Tigris; there is, to this day, a province which seems to have preserved the name of its old inhabitants, for it is called Chuzestan, and is not far from the Gulf of Persia.*

Having traced the Israelites to the place of their captivity, we are not left without a limited degree of evidence—negative, it is true, to a certain extent—as to their future movements. The Lord declared, by the prophet Ezekiel, "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, and I will cause you to pass under the rod." Thus it is clear that the Israelites were to become a wandering race, even as they were in their migrations from Egypt. Further, it is declared, "I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel" (Ezek. xx. 36—38); so that their migrations were *not* to be in the direction of Palestine. Furthermore it is declared, "My God will cast them away, because they did not hearken unto Him; and they shall be *wanderers among the nations*" (Hosea ix. 17). "And they shall wander from sea to sea, and from the north even unto the east, they shall run to and fro to seek the word of the Lord,

* Basnage, p. 68.

and shall not find it" (Amos viii. 12). These two latter passages very exactly describe the movements of the Israelites amongst the Scythians, who wandered from the Caspian to the Black Sea, and thence to the Baltic Sea, and again returned from the north to the east before they made their final movements towards North-western Europe, as will be further explained in the following chapters.

CHAPTER VII.

THE DESTINY OF ISRAEL AND DOOM OF HER ENEMIES.

“The nations not so blessed as thee,
 Shall, in their turn, to tyrants fall ;
 Whilst thou shalt flourish great and free,
 The dread and envy of them all.”

“Nineveh, Babylon, and ancient Rome,
 Speak to the present times, and times to come ;
 They cry aloud in every careless ear,
 Stop, while you may ; suspend your mad career,
 O learn from our example and our fate,
 Learn wisdom and repentance ere too late.”

Cowper.

IN the preceding chapters, we have seen a literal fulfilment of the prophecies relating to the destruction and captivity of the House of Israel, as recorded in the sacred writings: “Lo, I will bring a nation upon you from far, O House of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is an open sepulchre, they are all mighty men. And they shall eat up thy harvest, and thy bread, which thy sons and thy daughters should eat; they shall eat up thy flocks and thy herds; they shall eat up thy vines and thy fig-trees; they shall impoverish thy fenced cities, wherein thou trustest, with the sword” (Jer. v. 15—17). Again, this nation is specifically named in another passage, where the prophet Isaiah

exclaims, in the name of the Lord, "O Assyrian, the rod of Mine anger, and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (Isaiah x. 5, 6). Thus was it fulfilled, and Israel, as we have seen, was destroyed from being a nation on account of their sins, as it is written, "Therefore hast Thou visited and destroyed them, and made all their memory to perish" (Isaiah xxvi. 14).

It is important to observe, however, that the nation was not to be destroyed for ever, as it is written, "Nevertheless in those days, saith the Lord, I will not make a full end with you" (Jer. v. 18). This would indeed have been impossible, for "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name. If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all they have done, saith the Lord" (Jer. xxxi. 35—37). In wrath, however, the Lord remembered mercy, and was mindful of His covenant, "the word which He commanded to a thousand generations." (Deut. vii. 9; 1 Chron. xvi. 15; Psa. cv. 8).

Although Assyria was thus to be the instrument employed for the punishment of Israel, she herself was also to be subsequently destroyed. "Wherefore it shall

come to pass that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks" (Isa. x. 12). And again, "He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness" (Zeph. ii. 13).

This decree was, however, a natural consequence of foregoing events; and Assyria, although destined by the Almighty to punish His people, must pay the penalty for having thus attacked the Lord's anointed ones, as is foretold by Isaiah, "But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away. Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and *they that strive with thee shall perish. Thou shalt seek them, and shall not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought*" (Isa. xli. 8—12). Surely the remarkable manner in which the Almighty brings His words to be fulfilled ought to be a lesson, and a warning, to those who would venture to deny the inspiration of the Scriptures. Where now is Assyria? Where is Babylon? Paraphrasing the mocking words of Rab-Shakeh (2 Kings xviii. 33, 34) during a memorable siege of Jerusalem, it may be said, "Hath any of the gods of the

nations delivered at all his land out of the hand of the Most High? Where are the gods of the Canaanites, and of the Moabites, the Midianites, and of the Amalekites? where are the gods of the Amonites, the Philistines, the Idumæans, and of the kings of Damascus and Syria? Have they been able to abide in spite of the degree of the Almighty?" These all strove against the Lord's chosen people, and as a consequence you may now "seek them and shall not find them."

"Magnificence of ruin! what has time
 In all it ever gazed upon of war,
 Of the wild rage of storm or deadly clime,
 Seen with these battles, vengeance to compare?
 How glorious shone the invaders' pomp afar!
 Like pampered lions from the spoil they came,
 The land before them silence and despair,
 The land behind them massacre and flame,
 Blood will have ten-fold blood—What are they now? A name."

It will be explained, further on, how the destruction of the power of Assyria was the means employed, to enable the interned Israelites to escape from the country of their captivity, in order to undergo the further chastening, that had been decreed of old, with the view of bringing them back to the true service of the Lord their God, that they might become inheritors of the covenants with, and of the promises made to, their forefathers, through the redemption that was, in due time, to be effected for their deliverance. In tracing the course of events leading up to the escape of Israel from Assyria, it is necessary to revert to the history of that nation, in continuation of the events recorded in the foregoing pages.

Sargon followed up his capture of Samaria by victories

in Egypt, Babylon, and Susiana, and reduced a great portion of Media into the form of a province. In all his wars, Sargon largely employed the system of wholesale deportation. The Israelites were removed from Samaria, and planted partly in Gozan, or Mygdonia, and partly in the cities recently taken from the Medes. Hamath and Damascus were peopled with captives from Armenia, and other regions of the north. A portion of the Tibareni were carried captive to Assyria, and Assyrians were established in the Tibarenian country. Vast numbers of the inhabitants of the Zagros range were also transported to Assyria; Babylonians, Cuthæans, Sepharvites, Arabians, and others, were placed in Samaria; men from the extreme east (perhaps Media) in Ashdod. The Comukha were removed from the extreme north to Susiana; the Chaldæans were brought from the extreme south to supply their place. Everywhere Sargon changed the abodes of his subjects, his aim being, as it would seem, to weaken the stronger races by dispersion, and to destroy the spirit of the weaker ones by severing, at a blow, all the links which attach a patriotic people to the country it has long inhabited.*

Sennacherib, the successor to Sargon, was equally successful in his wars, and carried out an invasion of "all the fenced cities of Judah and took them" (2 Kings xviii. 13—16). According to the account given by Sennacherib himself, he "took forty-six of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and

* "Ancient Monarchies," Vol. II., p. 423.,

female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates so as to prevent escape.”* In a second expedition against Jerusalem, Sennacherib was not so successful.

It is not necessary here to follow the later wars of Sennacherib. He lived seventeen years after his flight from Pelusium. In his later years, the power of Assyria over Babylon was interfered with by constant revolutions in the latter country, and, ultimately, Sennacherib was slain by two of his sons, who then fled to Armenia; and another son, Esar-haddon, then assumed the regal power (2 Kings xix. 37). During the reigns of Esar-haddon, and of his successor, Asshur-bani-pal, the power of Assyria was maintained by constant wars; but on the elevation to the throne of Asshur-emid-ilin (or Saracus), who was the last king of Assyria, the power of the empire fell rapidly into decline.

The Medes had, it is probable, been for some time growing in strength, and about the year B.C. 634, when Saracus had, perhaps, been king for thirteen years, they felt themselves sufficiently strong to undertake an expedition against Nineveh. Up to this time they had dwelt in scattered villages, without any central authority; but one Deioces, who was evidently a man of considerable power and authority, concentrated the different tribes, and caused himself to be proclaimed king. Thus he collected the following tribes to constitute a nation, *viz.*, the Busæ, the Parêtacêni,

* “Ancient Monarchies,” Vol. II., p. 435.

the Stuchates, the Arizanti, the Budii, and the Magi.*

The Assyrians had held the empire of Upper Asia for a space of 520 years, when the Medes set the example of revolt from their authority. They took arms for the recovery of their freedom, and fought a battle with the Assyrians, in which they behaved with such gallantry as to shake off the yoke of servitude, and to become a free people. Upon their success, other nations also revolted and regained their independence. Phraortes, who succeeded Deioces, undertook an expedition against Nineveh, but was defeated. His successor, Cyaxares, was more successful, and, having defeated the Assyrian forces in the field, appeared before Nineveh and closely invested the town, when a numerous horde of Scythians, under their king, Madyes, burst into Asia, and entered the Median territory.† This had the effect of raising the siege of Nineveh, and Cyaxares returned to expel the invaders from his dominions. Having recovered from this attack on his power, Cyaxares led another expedition against Assyria, invading the country from the east, while the Susianians—with whom he appears to have entered into an alliance for the purpose—attacked it from the south. In this the allies were successful, and the empire of Assyria fell (B.C. 625), never to rise again.‡

To return now to the Israelites. It has been shown how they were taken into captivity, and placed partly in Assyria, and partly in Media; let us now see what

* Herod., b. I., c. 95, 96, 101. † Herod., b. I., c. 103.

‡ Herod., b. I., c. 106; "Ancient Monarchies," Vol. II., p. 518—522.

further destinies were decreed for these unfortunate people.

In declaring the will of the Almighty regarding His people, at Mount Sinai, Moses denounced numerous punishments, that would befall them if they neglected to hearken to His word, and refused to do all His commandments. No less than five different degrees of chastisement were pronounced, and it is also clear, from the general wording of Scripture, that none of the four earlier punishments would be effectual. As a fifth, and final punishment, the Almighty declared that He would make their cities waste, and bring their sanctuaries into desolation ; that He would destroy their land, scatter them among the heathen, and draw out a sword after them (Lev. xxvi. 31—33).

Having arrived at the river Jordan, Moses again admonished the people, and warned them that if, after becoming settled in the land, they fell into idolatry, they should soon utterly perish from off the land ; the Lord would scatter them among the nations, and they should be left few in number among the heathen (Deut. iv. 26, 27 ; Jer. ix. 16). They would be scattered among all people from the one end of the earth to the other ; and amongst these nations they should find no ease or rest (Deut. xxviii. 64, 65 ; Ezek. xxii. 15). This fifth, and last, punishment was, as we shall see, to be effectual, but for how long it was to last is not declared ; the only indication being that the chastisement should last for "seven times." Whether this may be taken merely as an indication of the severity of the punishment, or whether within it is hidden some prophetic period, is not a question which can be very safely discussed in the present state of our knowledge on the subject.

All that can now be said is that the punishment was to be temporary, and the covenant made with their forefathers was, in no case, to be cancelled. The people were, however, to be called by another name (Isaiah lxx. 15), and thus their identity would naturally be very difficult to trace, especially in their wanderings amongst the nations. The declaration by Moses, of the blessings and cursings that would happen to Israel, have already been referred to ; but, subsequently, he added that, after these had both been fulfilled, if Israel would call to mind among the heathen, whither they had been driven, and return to the Lord their God, and obey His voice, that then the Lord would return their captivity, and return and gather them from all nations whither they had been scattered, and bring them into the land which their fathers possessed, and they should possess it (Deut. xxx. 1—6). Further, it was promised that if His people would confess their iniquity, the Lord would remember His covenant with Abraham, Isaac and Jacob ; that, when in the land of their enemies, He would not cast them away, nor abhor them, to destroy them utterly and to break His covenant with them, "For I am the Lord their God" (Lev. xxvi. 40—44).

" For God hath said, and He will show
His word confirmed all worlds before,
Till the whole universe shall know
His Yea is Yea, for evermore !"

It seems hardly necessary here further to insist upon the immutability of God's promises to the *seed* of Abraham. Many other passages might be quoted, wherein the Almighty confirms His promises, and declares the impossibility that He should depart from His covenant. In the face of these repeated confirmations of His

covenant to the lineal seed of the patriarchs, it really seems incredible how anyone, at the present day, can for one moment entertain the false belief that the Lord has cast away His people, whom the Lord expressly said He would not cast away (Lev. xxvi. 44), and that He has bestowed the blessings He promised to Israel upon Gentile nations. The very bare idea of such a suggestion should cause anyone to pause, who has at heart the honour and truthfulness of the Faithful Creator. The remarkable confusion created in the minds of the majority of Christians by the phrase, "The call of the Gentiles," and the arguments that follow on the acceptance of that fatal fallacy, can only be explained by a most perverse ignorance of the Bible, and a mental refusal to believe what that book says, when the latter fails to coincide with preconceived beliefs and ideas. But let that pass. The day, however, will come when the eyes of the blind shall see out of obscurity, and out of darkness (Isaiah xxix. 18).

We left the Israelites in captivity in Assyria and Media. Their name seems soon to have been blotted out, and it was not for nearly 300 years after the final captivity that we again have reliable information regarding them. This occurs in the book of Esdras (2 Esdras xiii. 40—46), where, referring to a prophetic vision, it is explained, "These are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Shalmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might

there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. . . . For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter time." Josephus, also, alluding to the return of the captive Jews from Babylon to Jerusalem, remarked that two tribes only were found in Asia and Europe under the Roman Emperor, the other ten tribes being situated beyond the Euphrates, where their numbers had increased almost beyond credibility.*

The remark in Esdras, that the Israelites, in moving from the place of their captivity, "entered into Euphrates by the narrow passages of the river," must mean to imply that they crossed that river towards its source, where the channel was narrow. This supports the theory that the place where they were interned was in Mesopotamia, as has been explained, rather than in the vicinity of the Caspian Sea; since, had they been in the region of the river Aras, as some exponents have asserted they were, reference to the accompanying map will clearly show that they would have been far removed from the Euphrates, and would not have had to cross that river at all, in their journey to Ar-sareth. Herodotus states (Book IV., c. xi.) that the wandering Scythians—amongst whom, as will be presently shown, the Israelites must have been mingled—quitted their homes, crossed the Araxes, and entered the land of Kimmeria. The date of this incursion is excessively uncertain. It must, however, be observed that Araxes was evidently a name common in the days of Herodotus

* Josephus, b. XI., c. 5.

to all the great streams flowing into the Caspian, just as the Don has been to all the great Scythian rivers (*Tan-ais*, *Dan-aper* or *Dnieper*, *Dan-aster* or *Dniester*, *Donau*, *Don-aub* or *Dan-ube*, &c.), and as Avon is to so many English streams. Whether Herodotus was aware of the fact that there were several rivers Araxes is a different question; probably he was not. Hence the vagueness and unsatisfactoriness of his geography of the Caspian regions. That the Wolga was sometimes called the Araxes is evident from the tradition reported by Aristotle (*Meteorol.* I., 13), Scymnus Chius (I. 128), and the author of the *Periplus* (p. 138) that the Tanais branched off from the Araxes. This Araxes could only be the Wolga. *Ars* or *Aras* signified in primitive Scythic the same as *Wolga* in Arabian Slavonic, viz., "great," and the name was thus applied to any *great* river (Note on Herod., b. IV., c. 11.) The Aras was, however, likewise called the Araxes, and the Khabour River also.

It is impossible to come to any other conclusion, in view of the foregoing statements, than that the Israelites, in leaving the place of their captivity, had joined other wandering tribes in their migrations, and had thus, as had been prophesied of them, become mixed with a horde of nomadic Gentiles, and become scattered amongst those nations. It seems in the last degree improbable that they could either have preceded the Scythians—in which case they would have been driven out with the Kimmerians—or that they should have come afterwards and settled amongst the Scythians, as in that case they would surely have been treated as invaders, and been obliged to establish their position by force of arms, of which there is no evidence or apparent probability.

As Esdras wrote about B.C. 440, it is certain that the Israelites had removed to Ar-sareth—which corresponds with the former land of Kimmeria—before that date. Herodotus, who wrote about the same time, also mentions the migration of peoples from the south of the Caspian Sea to a country on the north-west of the Black Sea, and as neither of them mentions any incursion of other peoples in the same direction, and to the same districts, it is but a natural conclusion that both the accounts refer to the same people, notwithstanding that the one are called Israelites and the other Scythians. It is probable that this migration was made in two directions: those Israelites who had been interned in Assyria and crossed the upper channels of the Euphrates may have passed over the Caucasian Mountains between the Black and Caspian Seas to Ar-sareth, and these are they referred to in Esdras; whilst those who had been placed in the cities of the Medes, found their way along the south coast of the Caspian Sea, and so crossed the Araxes or Aras River, following thence a similar course to that pursued by the Israelites from Mesopotamia, to the districts formerly inhabited by the Kimmerians, and subsequently called Scythia by the new inhabitants, and these latter are they referred to by Herodotus. That the Israelites from Assyria did move in the direction above indicated seems more than probable; whilst, from the fact that on the opposite side of the Euphrates, from which they must have come, there is a district in Armenia which was formerly known as Scythini, the very strong probability is indicated of the people having been known by that name, and that they rested there some time during their emigration, and gave their name to the district.

Herodotus* tells us that the land which was then inhabited by the Scyths was formerly the country of the Kimmerians, and that on the arrival there of the Scythians, the Kimmerians departed, the former then taking possession of a deserted land. Scythia, he says—thus identifying Scythia with Kimmeria—still retains traces of the Kimmerians; there are Kimmerian castles and a Kimmerian ferry, also a tract called Kimmeria, and a Kimmerian Bosphorus.† Scythia is, however, identical with, or rather contains within it, the region of “Ar-sareth,” to which place Esdras said the ten tribes had retired. The Kimmerians, Rawlinson says,‡ when the Scythians crossed the Tanais, and fell upon them from the east, must have gradually retreated, for the most part westward, but some, it would appear, settled at Sinope, in the Crimea, which latter place still retains a memory of them in its name.

The date Rawlinson fixes for this event is B.C. 650-600, but others put it much earlier. This date, however, in some respects corresponds with the statement that the appellation of “Scythians,” for the people to the north of the Pontus, could not have been usual among the Greeks very long before the founding of Olbia in B.C. 644.§

Diodorus Siculus,|| who wrote during the first century before Christ, also gives information regarding the migration of the Scythians from Asia to Europe, which

* Herod., Book IV., c. 11, 12.

† The Kimmerian Bosphorus is the passage leading from the Sea of Azov to the Black Sea, at Kertch.

‡ Herod., Vol. III., p. 186.

§ Herod. Fragm. in Dunker's “Greece,” Vol. II., p. 284.

|| Book II., chap. 3.

appears to have a very strong bearing upon the question in point. He says that "the Scythians anciently enjoyed but a small tract of ground, but, through their valour, growing stronger by degrees, they enlarged their dominions far and near, and attained at last to a great and glorious empire. At the first a very few of them, and those very despicable for their mean original, seated themselves near the river Araxes." Here again we are met with the difficulty as to which river is intended, but it seems most probable that it was the Chaboras, or Khabour, and "their mean original" may refer to the early period of the captivity of the Israelites, whom there would appear to be no difficulty in identifying with the Scythians of Diodorus. He then goes on to state that "Afterwards, one of their ancient kings, who was a warlike prince, and skilled in arms, gained to their country all the mountainous parts as far as to Mount Caucasus, and all the Champaign country to the the ocean (the Euxine Sea) and the Lake Mæotis, and all the rest of the plain to the river Tanais."

In this description it is not difficult to trace the Israelites in the movement from the Chaboras, through Armenia and Sarmatia to the district lying between the northern shore of the Black Sea and the Caspian Sea. In this movement, they would have passed through Iberia and Colchis; and it is stated by Allatius *that those districts were peopled by Israelites from the banks of the Chaboras*; but these would appear to be the same whom Diodorus Siculus denominates Scythians.

Diodorus then proceeds:—"Some time afterwards, their posterity becoming famous, and eminent for valour and martial affairs, subdued many territories beyond Tanais. Then, turning their arms the other way, they

led their forces as far as the river Nile in Egypt, and having subdued many nations lying between, they enlarged the Empire of the Scythians as far as the Eastern Ocean (the Indian Ocean) one way, and to the Caspian Sea and the Like of Mæotis another." Here we evidently have an account of the wars waged by the Scythians during the twenty-eight years that they are said to have ruled over Asia. This subject is further referred to in the next chapter.

"This nation," says Diodorus, "prospered still more and more, and had kings that were very famous; from whom the Sacans, the Massagetes, and the Arimaspians, and many others, called by other names, derive their origin. *Amongst others there were two remarkable colonies that were drawn out of the conquered nations by those kings; the one they brought out of Assyria, and settled in the country lying between Paphlagonia and Pontus; the other out of Media, which they placed near the river Tanais.*" Thus Diodorus Siculus distinctly identifies, as clearly as words could do, two colonies amongst the Scythians, who must have been Israelites, and this appears conclusively to prove that the Israelites of the Assyrian captivity did migrate from Asia into Europe with the Scythians, and were, for the time being, known by that name.

Paphlagonia was probably, even at this early stage, an important commercial district, and in their migrations the question of trade does not appear to have been always ignored by these peoples. On the coast of Paphlagonia, bordering the Black Sea, is the important town of Sinope, which, from a very remote past, has been the most important commercial city on the south coast of the Pontus; and there a colony was founded by

the Ionians from Miletus, as will be related in a subsequent chapter.

The other colony from Media was, no doubt, taken from those cities of the Medes to which certain of the Israelites, first located on the Chaboras, were subsequently removed by Sargon, King of Assyria. These, it will be observed, were taken to the same locality, "near the river Tanais," which district had previously been subdued and occupied by those who had started originally from "near the river Araxes," and, as has already been stated, from the direction in which that movement took place, could only refer to the Chaboras, on which the captive Israelites had been first located. These combined forces subsequently crossed the Tanais and fell upon the Kimmerians, driving them westwards and occupying their country.

The fact that these migrations are stated to have started from the very places where the Israelites were last heard of as having been in captivity, viewed in connection with the accounts in Esdras and in Herodotus, would appear to complete the chain of evidence in favour of the Israelites being the Scythians, or, at least, of their being amongst the Scythians in their migrations into Europe, and forming, in all probability, the leading spirits, and dominating power, with the tribes by whom they were accompanied, and amongst whom, according to prophecy, they were to be scattered.

As the final captivity of the ten tribes took place in B.C. 721 according to Rawlinson (but B.C. 780 according to Josephus) it would appear that they must have remained in the place of their captivity, for a considerable number of years, before they began their

forward movement, during which time, no doubt, they increased very considerably in numbers (as their forefathers also did during their sojourn in Egypt), and may well have justified the remark of Josephus, at a later date, that they had "increased almost beyond credibility."

CHAPTER VIII.

THE SCYTHIANS.

“And they were scattered because there was no shepherd ; and they became meat to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill ; yea, my sheep were scattered upon all the face of the earth ; and there was not that did search or seek after them.”—Ezek. xxxiv., 5, 6.

HAVING traced the Israelites from the places of their captivity to the same locality as that occupied by the Scythians, it is necessary to enquire, in some detail, as to what is known about these migratory races with whom the Israelites have thus been identified. The whole country between Media and the Danube is supposed to have been, at an early date, occupied by a series of cognate tribes.* These, in their own language, were called Skolots, but of the origin or meaning of this word nothing is known. They had not always occupied this tract of country, but were reported by historical tradition, preserved among themselves, to have come from the East.† The name *Scythians* appears to have been given them by the Greeks, but there exists no evidence that that name was ever adopted by these races themselves.

O'Connor says‡ the original name—which he writes Sagiotig—has suffered various mutations of Sciot, Scolt,

* “Varronianus,” p. 48. † Heeren’s “Ancient History,” II., 257.

‡ “Chronicles of Eri,” i.-cxlix.

Scuten, Skit, and *Scot*. With regard to the word *Scolt*, he quotes Herodotus,* who says, "generally speaking, these people are called *Scoloti*, but the Greeks call them *Skuthai*." In *Scoloti*, O'Connor adds, the "i" is mere termination, and the letter "o" is Grecian for euphonia, *ore rotando*. Now, if you round the comparatively modern mutation *Scolt*, *Sciot*, from the original *Sagiot*, you will readily recognize the identity of all the many literal changes, in so many different countries, through so vast a space of time.

The name of Scythians, says Heeren, is quite a vague expression in ancient geography; we sometimes find it applied to a particular people, and sometimes to all the nomad tribes, who were settled throughout the immense tract of country, extending from the north of the Black and Caspian Seas into the heart of Asia. The same uncertainty prevails in the use of a name for the country, the term *Scythia* being sometimes applied to the region inhabited by Scythians, properly so called, and sometimes employed as an indefinite appellation for modern Mongolia and Tartary. It can be no matter for surprise that nations, who had never had any fixed place of abode, but always led an unsettled life, should leave their country on the slightest occasion, and wander about from one place to another.†

Strabo‡ says, all the tribes east of the Caspian are called Scythic. The *Dahæ* next the sea, the *Massagetæ* (great *Getæ*) and *Sacæ* more eastward, but every tribe has a particular name. All are nomadic; but, of these nomads, the best known are the *Asi*, the *Patiani*, *Tachari*,

* Herod. IV., 6.

† "Manual of Ancient History," Vol. II., p. 254.

‡ Lib. XI., p. 254.

and Sacarauli, who took Bactria from the Greeks. The Sacæ (which name means literally the "branches" or "races") have made in Asia irruptions similar to those of the Kimmerians; thus they have been seen to possess themselves of Bactria, and the best district of Armenia, called after them Sacasenæ.

That the Scythic hordes did not all belong to the same race seems clear, on the authority of ancient historians, and the name itself is held not to be of an ethnic appellation, but means rather "wanderers," and is thus applicable to all migratory tribes. Herodotus,* however, establishes a distinction between different tribes, enumerating eight of Scythians properly so called, and whoever were not included in these did not belong to the Scythic stock. Dr. Donaldson† also remarks that in the immense area to which the ancients gave the name of Scythia, we must distinguish between the Sarmatæ, or Sauromatæ, who were mainly, or to a large extent, Slavonian; the Scythæ, or Asa-Goths; the Sacæ, or Saxons, who were identical ultimately with the Daci, or Danes, and the S-colotæ, or Asa-Galatæ, also called Kimmerii. And, besides all these, we must allow a substratum, or fringe, of Mongols or Turano-Scythians. The earliest traditions represent these Scythians as in continual contact and collision with the Medes.

The ancient writers, says Charles Lassalle,‡ knew well that all who had lived in Scythia were not necessarily Scythians. They never made the mistake of calling the Medes Scythians; nor were the Huns Scythians, though they lived upon the very ground from which they had driven the Scythian Dons and Gals.

* Herod. IV., 17-20. † "Varronianus," p. 51.

‡ "Origin of the Western Nations," p. 46.

The Scythians were merely the ancient inhabitants of the cities of Asia, or their descendants.

With regard to the origin of the Scythians, a great variety of opinion has been expressed. Niebühr,* in his "Lectures on Ancient History," remarks, "It is perfectly incomprehensible to me, and shows great recklessness, that some modern writers have imagined that the Scythians, of whom Herodotus speaks, were in reality no distinct nation, but that by this name he meant to describe only the nomadic inhabitants of the Steppes of the Ukraine. In is indeed true that later writers, and even Pliny and Mela, were greatly puzzled by the name Scythians, and designated by it all the inhabitants of the Ukraine, and afterwards it was extended even further. It is only necessary attentively to read the incomparable descriptions of Herodotus, and Hippocrates, in order to see *that they were quite a distinct people.*"

A large number of the best scholars of Germany have maintained that the Scythians of Herodotus were a Tartar or Mongolian race. Humbolt, however, rejects the ethnic affinity of the Scyths and Mongols. With this latter opinion Mr. Gröte agrees; and in examining into this question, Rawlinson comes to the conclusion that neither the supposed resemblance of the characteristics of the Scythians with the Mongols of the present day, nor of their manners and customs, are sufficient to establish a real ethnic connection, whereas the fragments of the Scythic language, which remain to us, are amply sufficient to justify the belief that the Scythians of Herodotus were an Indo-European people. The analogies which have been observed do not, however, connect the Scythic language with any Indo-Germanic

* Vol. I., p. 147-8.

dialect. The Scyths, as their language exhibits them, were neither Medes nor Slavs, nor Goths, nor Celts, nor Pelasgians, but their tongue possessed affinities to the speech of all these nations.* The natural conclusion to be drawn from this statement is, that the so-called Scythian language was not in any sense the original language spoken by these people, but that by their wandering habits, and by mixing with various nations, they had acquired a conglomerate form of speech, possessing words used by the several various nations, with whom they had, in their migrations, come in contact at different periods. It is, further, not at all improbable that people from various nations—either by free will or otherwise—had joined themselves in the fortunes of these wanderers.

There appear to be few things, in connection with ancient history, that have been the cause of more uncertainty than the identification of the origin of the Scythians. Josephus† tells us that they were descendants from one of Japheth's seven sons; but, whereas he identifies the localities peopled by six of these sons, of the seventh he merely says, "Magog was the chief of the Magogians, called Scythians by the Greeks." Of the other sons he says, Gomar founded the colony, at this time called Galatians, or Gauls, by the Greeks. . . . The Ionians, and the whole race of the Greeks received their name from Javan; Madæus was the founder of the Madæans, or Medes. The Thobelians received their name after that of Thobel, their founder, and they are now called Iberians, or Spaniards. The Meschonians received their name from Mesches; they were afterwards called Cappado-

* Herod., Vol. III., p. 194-5. † "Antiquities," I., 6.

cians. The Thiræans received their name from Thires, and afterwards the Greeks called them Thracians. Thus all the sons of Japheth are accounted for locally, with the exception of Magog, the supposed ancestor of the Scythians, whose descendants may thus, not unreasonably, be supposed to have led a nomadic life from their commencement, as we know the Scythians did in later years. The probability of this is, perhaps, accentuated by the fact that the descendants of Magog are not mentioned in the first chapter of the 1st Chronicles, where those of Gomer and Javan are given. It seems, however, very questionable whether these supposed descendants from Noah's sons are really deserving of serious consideration.

Be this genealogy correct or not, it is very clear that, at a later date, other peoples adopted a nomadic form of life, and came also to be known as Scythians, who did not belong to the descendants of Magog. Thus, in Herodotus* not only are different tribes of Scythians mentioned, but varying particulars of their religions are also given. According to the account which the Scythians themselves gave, says Herodotus,† they are the youngest of all nations, and their tradition is that a certain Targitaüs was their first progenitor, and that he had three sons. From Leipoxais, the eldest, sprang the Scythians of the race called Auchataë; from Arpoxais, the middle brother, those known as the Catiari and Thraspians; and from Colaxais, the youngest, the Royal Scythians, or Paralataë. "Altogether they are named Scoloti, after one of their kings; the Greeks, however, call them Scythians."

Nothing is known of these names, says Rawlinson,‡

* B. IV., c. 5—8 † B. IV., c. 5—11. ‡ Herod, b. IV., c. 6, note.

except that in "Thraspians" it may be conjectured that we have the root *αζρα*, "horse"; while *Paralataë* (*Παραλάται*) recalls the *Paralasa* mountain chain. The Greek word *Σκύθης* is probably nothing but the Arabic *Saka* (*Σάκαι*) with an Ethnic adjectival ending—*θης*, equivalent to the ordinary—*τος* or—*της* found in so many names of people—*e.g.*, *Κέλτος*, *Γαλάτης*, *κ.τ.λ.* The first vowel has been dropped, and *Σακάθης* contracted into *Σκύθης*.

The Greeks who dwell about the Pontus tell, however, a different story, to the effect that a son of Hercules was named *Scythes*, and that from him were descended the after kings of *Scythia*.

A third story told by Herodotus* is that the wandering *Scythians* once dwelt in *Asia*, and there warred with the *Massagetæ*, but with ill success; they, therefore, quitted their homes, crossed the *Araxes*, and entered the land of *Kimmeria*. "For the land which is now inhabited by the *Scyths* was formerly the country of the *Kimmerians*." Whilst the former accounts may have been the legends of certain tribes of *Scythians*, this last one has a close resemblance to the passage of the *Israelites* from *Asia* to *Ar-Sareth*.

With regard to the first quoted account, in which it is stated that the *Scythians* claimed to be the "youngest of all nations," Rawlinson remarks that Justin's assertion directly contradicts this (*Scytharum gentem semper habitatam fuisse antiquissimam*, ii. 1). But, he says, we must understand, however, by the *Scyths* of Herodotus in this place, the single nation of European *Scyths* with whom the Greeks of Pontus were acquainted. Justin intends the *Scythic*, or *Turanian*, race generally, which

* B. IV., c. 11.

was really older than either the Semetic or the Indo-European. Thus Rawlinson recognises three distinct tribes among the Scythians, of which one was a Semitic race.

In considering the views thus expressed by scientists, with regard to the origin of the Scythians, it is difficult to realize how the fact of the Israelites being in the very region, whence the Scythians emanated, could have been so entirely ignored, as to leave them wholly out of account, in the endeavour to solve the identity of these migratory tribes. To suppose that a people, who had formerly possessed a very high state of civilisation, and had, besides, had much experience of international warfare, should be content to remain for any great length of time in a state of servitude—especially when their numbers had greatly increased, and they had been located together in vast numbers, so that combined action was not only possible, but probable—is to take an altogether erroneous view of human nature. People, who have once been free and autonomous, will ever strive to regain their independence, and there is nothing at all unreasonable in supposing that they would take the earliest opportunity of internal disturbances in the country of their captivity, or of hostile invasions from without, to assert their independence, and obtain their freedom. With these, too, would be mixed other tribes, who had been brought into subjection, and who, naturally desiring their freedom also, would make common cause with the Israelites, and join them in effecting their freedom from a detested Assyrian servitude.

The only natural conclusion to be drawn from the evidence of the above quoted authorities is, that the

Scythians were composed of many tribes and nationalities, and that amongst these must have been included the descendants of the captive Israelites, and that, therefore, as stated in the "Chronicles of Eri"—to which further reference will be made later on—"the Hebrews were Scythians as well as the Iberians" (Vol. II., p. 238). Omitting to take any account of the Israelites, who were last heard of as being in the very locality whence the Scythians appear to have sprung, seems to have been an extraordinary oversight on the part of historians. And it may not unreasonably be asked, If the Israelites were not amongst the Scythians, what had become of them? Dr. George Moore, however, in his work "The Lost Tribes," states distinctly that "traces of the ten tribes are found amongst the Scythians to the east of the Caspian Sea" (p. 70).

It was probably known to these historians and scientists that, in the earliest times, the northern portion of the district enclosed between the two great rivers—the Tigris and the Euphrates—was comprehended under the vague title of "Gutium," which is equivalent to the "*Goyim*" of Genesis xiv. 1, and this fact should naturally have instigated an enquiry as to the whereabouts of the Israelites, who, according to prediction, were to be scattered amongst these very people (Deut. iv. 2), where we have now found them to have been placed at the time of their captivity.

Historians generally agree that, some time during the seventh century B.C., an extensive movement of the tribes inhabiting these regions took place, and that they migrated both in a westernly and easternly direction, and it seems not improbable that this movement may have originated during the period of the

insurrections, against the authority of Assyria, between the years 652 and 643 B.C., which heralded the commencement of the decline of Assyrian power.

A grand irruption of the Indo-Scythic Getes, Takshae and Asi, into India occurred about this period.* After conquering Bactria, they brought part of India under their dominion, and de Guignes gives ample proof of the existence of the Scythians on the Indus.† The people called "Yue-chi" by the Chinese, "Jits" by the Tartars, and "Getes," or "Getæ," by some of our writers, were a considerable nation, in the centre of Tartary, as late as the time of Tamerlane (A.D. 1370-1383)‡ In the second century B.C., they were driven from their seats on the borders of China by the Hiong-nou, with whom they had always been at enmity. About B.C. 126 a division of them conquered Khorásán in Persia. §

We are, however, not now so particularly concerned with the irruptions of the Scythians eastward, and the foregoing brief account of their incursions, in India and China, has been given merely to show the extent of their migrations, and as an evidence of the numerous hordes of which they must have been comprised.

The earliest traditions, observes Dr. Donaldson, || represent these Scythians as in continual contact and collision with the Medes. From Media may be traced, on the one hand, the Hindus, who call themselves Arians (áryas, "well-born"), and on the other (*a*) the Sarmatæ, or Souromatæ, who are expressly called

* Tod's "Annals of Rajast'han," p. 55.

† "Académie des Inscriptions," Vol. XXV.

‡ Gibbon's "Decline and Fall of the Roman Empire," c. lxxv.

§ Elphinstone's "History of India."

|| "Varronianus," p. 48.

"descendants of the Medes" both by Diodorus* and by Pliny,† whose name, in the cognate Lithuanian language, signifies "the Northern Medes, or Matieni," and who, under the slightly modified name of Syrmataæ, dwelt near the Indus ‡; (b) the Sigynnæ, or Slavonian Wends, to whom Herodotus ascribes a Median parentage;§ (c) the Saxons, Sacassani, or Sacasûnavas, *i.e.*, "sons of the Sacæ," who once inhabited Bactriana, as well as the most fertile part of Armenia, and from thence forced their way into Europe.

The account of the first migration of the Scythians westwards is recorded by Herodotus,|| to the effect "that the wandering Scythians once dwelt in Asia, and there warred with the Massagetæ, but with ill success; they therefore quitted their homes, crossed the Araxes, and entered the land of Kimmeria. For the land which is now inhabited by the Scyths was formerly the country of the Kimmerians. On their coming, the natives, who heard how numerous the invading army was, held a Council. At this meeting opinion was divided, and both parties stiffly maintained their own views, but the counsel of the Royal tribe was the braver. For the others urged that the best thing to be done was to leave the country, and avoid a contest with so vast a host; but the Royal tribe advised remaining and fighting to the last." As neither party would give way, "they drew apart in two bodies, the one as numerous as the other, and fought together. All of the Royal tribe were slain, and the people buried them near the river Tyras, where their grave is still to be seen. Then the rest of the Kimmerians departed, and

* II., xliii. p. 195, Dind. † H. N., VI., 7. ‡ Pliny, H. N., VI., 18.

§ Herod., b. V., c. 9. || B. IV., c. 11.

the Scythians, on their coming, took possession of a deserted land."

It is probable, says Rawlinson,* that when the Kimmerians fled westward before the Scyths, they found the central and western countries of Europe either without inhabitants, or else very thinly peopled by a Tartar race. This race, where it existed, everywhere yielded to them, and was gradually absorbed, or else driven towards the North, where it is found at the present day in the persons of the Finns, the Esths, and the Lappes. The Kymri, or rather the Keltic hordes generally (for in the name of the Kimmerii may have been included many Keltic tribes not of the Kymric branch), spread themselves by degrees over the vast plains of central Europe. It probably required a fresh impulsion from the East to propel the Kelts yet further westward, and to make them occupy the remoter regions of Gaul, Spain, and Britain.

Reference has already been made (see p. 88) to the attack by the Scythians on the Medes, whilst the latter were engaged in a war with Assyria, about B.C. 632—630. Of this, the short account given by Herodotus † is as follows:—"A battle was fought, in which the Assyrians suffered a defeat, and Cyaxares had already begun a siege of the place, when a numerous horde of Scyths, under their King Madyes, son of Prôtothyès, burst into Asia in pursuit of the Kimmerians, whom they had driven out of Europe, and entered the Median territory. . . . The Scythians, having thus invaded Media, were opposed by the Medes, who gave them battle, but, being defeated, lost

* Herod., Vol. III., pp. 188—191.

† Herod., b. I., c. 103, 104, 106.

their empire. The Scythians became masters of Asia. . . . The dominion of the Scythians over Asia lasted eight and twenty years, during which time their insolence and oppression spread ruin on every side. . . . At length, Cyaxares and the Medes invited the greater part of them to a banquet, and made them drunk with wine, after which they were all massacred. The Medes then recovered their empire, and had the same extent of dominion as before. They took Nineveh, and conquered all Assyria, except the district of Babylonia."

On the subject of this invasion, Rawlinson remarks* that the opinion of Herodotus, to the fact that the Scythians entered Asia *in pursuit of the Kimmerians*, is childish, and may safely be set aside; the two movements may, however, have been in some degree connected, both resulting from some great disturbance among the races peopling the Steppe region. The graphic account of this Scythian invasion, in the quotation above given, is so full of interest that I here give it *in extenso* :—

"Pouring through the passes of the Caucasus—whence coming or what intending none knew—horde after horde of Scythians blackened the rich plains of the South. On they came like a flight of locusts, countless, irresistible, swarming into Iberia and Upper Media—finding the land before them a garden, and leaving it behind them a howling wilderness. Neither age nor sex would be spared. The inhabitants of the open country and of the villages, if they did not make their escape to high mountain tops, or other strongholds, would be ruthlessly massacred by the invaders,

* "Ancient Monarchies," Vol. II., p. 513.

or, at best, forced to become their slaves. The crops would be consumed, the herds swept off or destroyed, the villages and homesteads burnt, the whole country made a scene of desolation. Their ravages would resemble those of the Huns when they poured into Italy, or of the Bulgarians when they overran the fairest provinces of the Byzantine Empire. In most instances the strongly fortified towns would resist them, unless they had patience to sit down before their walls and, by a prolonged blockade, to starve them into submission. Sometimes, before things reached this point, they might consent to receive a tribute and to retire. At other times, convinced that by perseverance they would reap a rich reward, they may have remained till the besieged city fell, when there must have ensued an indescribable scene of havoc, rapine, and bloodshed."

How accurately does this represent the call to Israel in Isaiah (xli. 15, 16), "Behold I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." Or, as foretold in Micah v. 8, "The remnant of Jacob shall be among the Gentiles as a lion among the beasts of the forest, who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

According to the broad expression of Herodotus, as above quoted, the Scythians were masters of the whole of Western Asia, from the Caucasus to the borders of Egypt, for the space of twenty-eight years. This statement, says Rawlinson,* is doubtless an exaggeration;

* "Ancient Monarchies," Vol. II., chap. ix.

but still, he adds, it would seem to be certain that the great invasion of which he speaks was not confined to Media, but extended to the adjacent countries of Armenia and Assyria, whence it spread to Syria and Palestine. The hordes probably swarmed down from Media through the Zagros passes into the richest portion of Assyria, the flat country between the mountains and the Tigris. The old cities, rich with the accumulated stores of ages, were besieged, and perhaps taken, and their palaces wantonly burnt. The tide then swept on. Wandering from district to district, plundering everywhere, settling nowhere, the clouds of horse passed over Mesopotamia, the force of the invasion becoming weaker as it spread itself, until in Syria it reached its term through the policy of the Egyptian king, Psammetichus. This monarch, who was engaged in the siege of Ashdod,* no sooner heard of the approach of a great Scythian host, which threatened to overrun Egypt, and had advanced as far as Ascalon, than he sent ambassadors to their leader and prevailed on him by rich gifts to abstain from his enterprise.† From this time the power of the invaders seems to have declined. Their strength could not but suffer by the long series of battles, sieges, and skirmishes in which they were engaged, year after year, against enemies in no wise contemptible; it would, likewise, deteriorate through their excesses; and it may even have received some injury from intestine quarrels. After a while, the nations whom they had overrun, whose armies they had defeated, and whose cities they had given to the flames, began to recover themselves. Saracus, among others, repaired his walls, and began building himself a new

* Herod., b. II., c. 157. † Herod., b. I., c. 105.

palace at Calah. Cyaxares, it is probable, commenced an aggressive war against such of the invaders as had remained within the limits of his dominions, and soon drove them beyond his borders.* Other kings may have followed his example. In a little while—long, probably, before the twenty-eight years of Herodotus had expired—the Scythian power was completely broken. Many bands may have returned across the Caucasus into the Steppe country. Others submitted and took service under the native rulers of Asia.† Great numbers were slain; and, except in a province of Armenia, which henceforward became known as Sacasene, and perhaps in one Syrian town, which we find called Scythopolis, the invaders left no trace of their brief but terrible inroad.

How accurately does the wandering condition of the Scythians agree with that of the punishment declared against Israel by the prophet Hosea (vii. 8, viii. 8, ix. 17). Israel was not destined to remain where she was interned in Assyria, but to be an outcast and wanderer among the nations, and that apparently by her own choice, for the prophet declares: “Ephraim, he *hath mixed himself* among the people. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations.” Again, Zechariah (x. 8, 9) says, “They shall increase as they have increased. And I will sow them among the people”; so that, notwithstanding their wanderings, it may be assumed that they continued to increase in numbers to an unusual extent.

* Herod., b. I., c. 106; b. IV., c. 4. † Herod., b. I., c. 73.

Words could not more particularly describe the fate of Israel. Mixed with Scythians of different denominations, wandering over the face of the earth (Hos. ix. 17), ever engaged in wars (Isa. lxxv. 12), and their identity lost (Isa. lxxii. 2). Amongst no other peoples could the punishment decreed against them have been more fittingly and completely fulfilled than in the midst of predatory, restless, hordes of mixed nationalities, or of no nationality at all; yet were they even thus being led by an unknown hand, and guided towards the haven prepared for them where they should say, "Asshur shall not save us: we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods"; and again turn unto their God and enjoy the fulfilment of the concluding prophecy of Hosea, "I will heal their backslidings, I will love them freely; for Mine anger is turned away from him" (Hos. xiv. 3, 4).

In the former of these prophecies reference appears to be made to the Israelites leaving Assyria, whilst the allusion to horses may not improbably apply to them in their nomadic state, as the Scythians were noted horsemen. Horses have always abounded in the Steppes, and were, perhaps, in ancient times, more common than any other animal. Horses entered very much into the economy of the lives of the Scythians; the milk of mares was one of their principal articles of diet; in their religious ceremonies they sacrificed all sorts of cattle, but most commonly horses; whilst, on the death of their kings, some of their horses were buried with them.*

About one hundred years after this Scythian invasion of Asia, Darius led an expedition into Scythia (B.C. 508-

* Herod., b. IV., c 61, 71.

7). Having collected a force of from 700,000 to 800,000 men, he crossed the Bosphorus by a bridge of boats, marched through Thrace, along the line of the Little Balkan, receiving the submission of the tribes as he went, crossed the Great Balkan, conquered the Getæ who dwelt between that range and the Danubē, passed the Danube by a bridge of boats, and so invaded Scythia. The natives, determined not to risk a battle, retired as he advanced, and endeavoured to bring his army into difficulties by destroying the forage, driving off the cattle, and filling in the wells. It is difficult to say how far Darius penetrated, but, after two months' expedition through the country, he withdrew his troops, without having been able to bring on an encounter with the Scythians. Herodotus says that he withdrew without having suffered any considerable diminution of his forces.* Ctesias, however, made the loss of Darius amount to 80,000 men.

It is not supposed that in this expedition Darius limited his ideas to a conquest of Scythia, but rather that his intention was to annex Thrace, and even, probably he had in contemplation the conquest of Greece also. In view of the latter, it was important that he should secure his line of communication with Asia. On the right flank of an army marching into Europe, the Scythians constituted a certain danger, as they might at any time break the line of communication between the east and west, and bring the Persians who should be engaged in conquering Pænia, Macedonia and Greece into imminent danger. After retiring from Scythia, Darius sent a general with a force to complete the reduction of Thrace, who also

* Herod., b. IV., c. 87—140.

received the submission of Amyntas, the king of Macedonia.*

Entering Thrace, Darius met with most serious opposition from the Getæ,† a Scythian tribe who had settled south of the Danube. These obstinately defended themselves, but were finally subdued. Now the belief of the Getæ in respect to immortality, Herodotus tells us,‡ was that they did not really die, but that when they departed this life they went to Zalmoxis, who is called Gebeleizis by some among them. That Zalmoxis, or Zamolxis, was the chief object of worship among the Getæ, is witnessed also by Mnaseas of Patræ (Fr. 23), by Strabo (vii., p. 430), by Jamblichus (Vit. Pythag. § 173), and Diogenes Laertes (viii. 1). Mnaseas regarded him as identical with Chronus of the Greeks, whilst Plato mentions Zalmoxis in conjunction with Abaris in the Charmides (p. 158 B) as a master of incantation. § Wilson remarks, || "This Zamolxis is said to have left to these Getæ the institutions of their religion in books, the loss of which is much lamented by the learned, but which, it is most probable, we have in the first five books of our Bible. There seems to be some confusion as to the name of this their great teacher, and also as to whether he should be reckoned the object of their worship, or merely their religious instructor. In the present instance there was the greater liability to error, on account of

* "Ancient Monarchies," Vol. IV., c. 7.

† Thucydides says (ii. 96): "The Getæ and people of those parts are borderers upon the Scythians, and furnished as the Scythians are—all archers on horseback."

‡ Herod., b. IV., c. 94. § Note on Herod., b. IV., c. 94.

|| "Our Israelitish Origin," p. 77.

the likeness between the sound of the words 'Za El-Moses'—'the God of Moses'—and 'Za Moses' (Zamoxes), simply 'that Moses.'” A Lithuanian etymology for Gebeleizis (Gyva Leysis—"giver of rest") has been suggested, and Zalmoxis, or Zamolxis, might, it is said, in the same language signify "Lord of the earth."

The account which the Scythians gave of themselves at this time, according to Herodotus (b. IV., c. 5—7), is that from the time of Targitaus, their first king, to the invasion of their country by Darius, was a period of one thousand years, "neither less nor more." It has been asserted by some that the date thus assigned corresponded with that of the Exodus, but of this epoch there appears to be considerable doubt, as there are few subjects in history about which there appears to be a wider difference of opinion. Thus Poole places the Exodus at B.C. 1652, Hales places it at B.C. 1648, Wilkinson at B.C. 1495, Ussher at B.C. 1491, Bunsen and Lepsius at B.C. 1320; whilst Canon Rawlinson, in his "Egypt and Babylon," comes to the conclusion that the king of Egypt of the Exodus was Menephthah I., whose reign is assumed to have begun B.C. 1245, but it is uncertain how long it continued.

None of these dates fit in with the period from which the Scythians thus traced their commencement as a nation. But, it is submitted, would any people reckon the date of their becoming a nation from the time when they began wandering about in a wilderness; and would they not rather date their chronology from the period when they ended their wanderings and instituted a settled form of government in a land of their own? .Of

* Note on Herodotus, b. IV., c. 94.

course there is as much uncertainty as to the date of the settlement of the Israelites in Palestine as to the date of their exodus from Egypt, and it is clear that none of the modern authorities give figures for this event, that would correspond with the statement of the Scythians, so as to identify them with the Israelites. Josephus, however, assigns dates which do exactly correspond. He gives the year A.M. 2454 as that in which the Exodus took place, which corresponds with B.C. 1550. Deducting from this the forty years of their wanderings in the wilderness, and allowing, say, two years for their settlement in Canaan, would bring us to B.C. 1508, or exactly one thousand years before the expedition under Darius against the Scythians, which Rawlinson calculates to have taken place B.C. 508.*

It may be as well to digress a little here from the course of our narrative, to consider the evidences we possess relative to the actual time that the Israelites were in Egypt. The most generally accepted idea is that they were there for 430 years. This belief is of course founded upon two passages in the Old Testament, in one of which it says that Abram was informed in a vision, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (Gen. xv. 13); and again, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt" (Exod. xii. 40, 41). For these statements we have no corroborative

* "Ancient Monarchies," Vol. IV., c. 7.

evidence, and it is submitted that an error may have been made in transcribing from the original text, or in the translation.* The possibility that there may have been some error thus made is accentuated by the fact that, in the two most ancient versions of the book of Exodus that we possess, the passage runs differently. We read, in the Septuagint, "The sojourning of the children of Israel, which they sojourned in Egypt *and in the land of Canaan*, was four hundred and thirty years," and in the Samaritan version, "The sojourning of the children of Israel, and of their fathers, which *they sojourned in the land of Canaan and in Egypt* was four hundred and thirty years."

With regard to these discrepancies, Canon Rawlinson remarks: "The Hebrew text must always be considered of paramount authority, unless there is reason to suspect that it has been tampered with. But, in this case, there is no such reason. Had the clause inserted by the LXX. existed in the Hebrew original, there is no assignable ground on which we can imagine it left out. There is, on the other hand, a readily conceivable ground for the insertion of the clause by the LXX. in their anxiety to harmonise their chronology with the Egyptian system prevalent in their day. Further, the clause has the appearance of an insertion, being irrele-

° The Bishop of Winchester, in a recent address on "Aspects of Old Testament Study," before the Farnham branch of the Diocesan Society for Promoting Higher Education in Religious Knowledge, remarked: "The type of questioning with which the Bible student was confronted . . . turned upon the transmission of the accurate text of the sacred books. The scribes and copyists were not miraculously gifted, and, in spite of care and attention and scrupulosity in later times, there was always room for errors in copying and transcription."

vant to the narrative, which is naturally concerned at this point with Egypt, and with Egypt only. The Samaritan version may appear, at first sight, to lend the Septuagint confirmation; but a little examination shows the contrary. The Samaritan translator has the Septuagint before him, but is dissatisfied with the way in which his Greek predecessor has amended the Hebrew text. His version is an amendment of the Greek text on two points. First, he sees that the name 'children of *Israel*' could not properly be given to any but the descendants of Jacob, and therefore inserts the clause 'and of their fathers.' Secondly, he observes that the LXX. have inverted the historical order of the sojourns in Egypt and in Canaan, placing that in Egypt first. This he corrects by a transposition."*

In support, however, of the Greek texts, we have a statement by the Apostle Paul "that the covenant, that was confirmed before of God in Christ, *the law, which was four hundred and thirty years after*, cannot disannul, that it should make the promise of none effect" (Gal. iii. 17). With this the evidence of Josephus entirely agrees, where he says, "The departure of the Hebrews from Egypt took place on the fifteenth day of the month Xanthicus, or Nisan, Moses being then eighty, and his brother Aaron eighty-three years of age. It was four hundred and fifteen years from the time of our father Abraham coming into Canaan, and two hundred and fifteen from the time of Jacob coming into Egypt."† On this subject Sir Isaac Newton remarks that "after the descent of Jacob and his sons into Egypt, Joseph lived seventy years, and so long continued in favour with the kings of Egypt; and sixty-

* "Egypt and Babylon," page 258. † Antiq., Book II., c. xv.

four years after his death Moses was born.”* As Moses was eighty years of age at the time of the Exodus, the sojourn of the Israelites in Egypt could not have exceeded 214 or 215 years. If, therefore, these latter statements be correct, the Israelites dwelt in Egypt only half the time usually credited to them.

With regard to the Apostle Paul's statement to the Galatians, Canon Rawlinson remarks that it must be borne in mind that he wrote to Greek-speaking Jews, whose only Bible was the Septuagint version, and that he could not but follow it, unless he was prepared to intrude on them a chronological discussion, which would in no way have advanced his argument. But the crowning argument of all, the Canon goes on to observe, and one which ought to be regarded as completely settling the question, is that derivable from the number of the Israelites on entering and on quitting Egypt. Their numbers, indeed, on entering, he admits, cannot be definitely fixed, since they went down to Egypt “with their households” (Exod. i. 1), and these, to judge by that of Abraham (Gen. xiv. 14), were very numerous. Still, no writer has supposed that, altogether, the settlers exceeded more than a few—say two or three—thousands. Dean Payne Smith, in his “Bampton Lectures” (p. 89), suggests three thousand. On quitting Egypt, they were, at the lowest estimate, two millions; and Canon Rawlinson argues that, applying to them Malthus' law for the natural increase of population by descent, under favourable circumstances, which is a doubling of the population in every twenty-five years,† two thousand persons would, in two hundred and fifteen years, have

* Newton, page 203.

† “Essay on Population,” vol. I., page 8.

multiplied to the extent of less than one million.* This is true, upon the assumed basis, but had the initiatory population been *three* thousand, they would have increased to about one and a quarter million in the time stated. There is, however, no evidence as to what was the actual number of Israelites who first went into Egypt, and a calculation based upon any imaginary estimate must therefore be valueless. In this, and similar computations, it is assumed that the Israelites, during their sojourn in Egypt, kept themselves exclusively apart from the surrounding Semitic population belonging to the Shepherds, and did not intermarry with them. This is to the last degree improbable. We know that many of them did intermarry with other races, and thus the original stock from which the increase of population might be calculated becomes indefinitely enlarged. Thus, those who base their arguments upon the possible increase of population from a certain specified number of original emigrants, appear to have overlooked the probability of many mixed marriages having taken place, and the results of their calculations become, therefore, absolutely valueless.

The foregoing considerations appear entirely to dispose of the too general opinion of Egyptologists, that Rameses II. was the Pharaoh who afflicted the Israelites by hard bondage, and who was the father of the Princess who found Moses in the river; and, also, that his successor, Menephtah, was the Pharaoh of the Exodus, as these have been so considered upon the basis of the perception that the Israelites were four hundred and thirty years in Egypt, which has now been proved could not have been the case. It is very difficult to understand

* "Egypt and Babylon," pages 259-262.

why Canon Rawlinson should so strongly insist upon the correctness of the version given in our translation of Genesis xv. 13 (see page 120), and entirely pass over Exodus i. and ii., where it seems to be distinctly implied that it was the second of the Theban kings under whom the Exodus took place. It is unnecessary here further to discuss the question as to the identity of the names of the Pharaohs of the oppression, and of the Exodus, which subject appertains more particularly to Egyptian history, and is scarcely germane to the general subject of the present work. Quoting, however, Manetho again, he states that after the expulsion of the Shepherd Kings, and the end of their rule, the first king of the succeeding, or eighteenth, dynasty, was Amos (or Amosis) "in whose time Moses went out of Egypt." The commencement of this dynasty is supposed to date from some time in the latter end of the sixteenth century B.C., and thus the date of the Exodus, according to this authority, agrees very closely with that given by Josephus.

After this digression we revert to the Scythians. There is no one known in ancient history of the name of Targitaüs, and most conjectures as to its identification are open to considerable question. The account the Scythians are alleged to have given* of this king was that he was the first man who ever lived in their country, which, before his time, was a desert without inhabitants. He was a child of Jove, and a daughter of the Borysthenes. Here we have mythological legend only too common at this particular age of the world, when all the nations traced their origin from an ancestor of divine attributes, many of which, however, with the superior learning of the present day,

* Herod., b. IV., c. 5.

are traceable to a purely mundane stock. This had, however, been elaborated by a pagan priesthood, into a mythologically divine genesis, to flatter the vanity of a superstitious people. The only reasonable identity of this mysterious personage is given by the late Colonel J. C. Gawler in his pamphlet, entitled "Dan, the Pioneer of Israel," where he explains that Israel first became a nation under Thagedoos אֶתְהֶעֱדוּת (the testimony or covenant), which emanated from Jehovah, and was given through one drawn out of a river (Moses) (Ex. ii. 10). It is not at all improbable that this may be a correct explanation, and that the tradition, handed down orally through several hundred years, may have become changed into the form in which it was given to Herodotus, or else that he did not catch the correct pronunciation, and naturally enough gave it a Greek termination.

Shortly after the attack by Darius, the Scythians made plundering expeditions into Thrace, and in B.C. 495 they penetrated into the Chersonesus. Accounts of the Scythians begin to fail after the time of King Scyles, or about B.C. 456. The Periplus, ascribed to Scylax (B.C. 346), knows the Scythians as still occupying almost exactly the same limits as in Herodotus' time; and in B.C. 313 they appear once more in the Dobrudja, where they helped the citizens of Calabis against Lysimachus and were defeated by him.* Finally, we have it on the authority of Josephus—who wrote probably about A.D. 84—that the ten tribes were then still "beyond the Euphrates, where their numbers are increased almost beyond credibility."†

It is impossible, with the evidence before us, to come

* Diod. XIX., 73. † Josephus XI., 5.

to any other conclusion than that the Scythians of Herodotus, or, at least, certain tribes or them, were identical with the ten tribe captives of Esdras and Josephus. It is true that the evidence cannot be considered otherwise than circumstantial, but it is certain that the Wisdom of the Divine Purpose decreed that proof on this point should not be more clear and conclusive, as also, that the Almighty has withheld from human knowledge the identity of His chosen race until the latter days, as the Lord said by the prophet Jeremiah (Jer. xxiii.. 20). The anger of the Lord shall not return until He have executed, and till He have performed the thoughts of His heart; *in the latter days ye shall consider it perfectly.* The identity of His people, in these latter days, has been brought about—not by a discovery of their ancestry, which had been lost—but by a consideration of the goodness of the covenant keeping God to the present generation, and by the restoration of them to His favour; after which it has naturally become a labour of deepest interest to trace back the descent, and thus to “*consider perfectly*” the various stages of divine punishment, and restoration to the full covenant blessings.

The fact that Sareth was included in, and formed part of Scythia will be clear from the accompanying map. The extent of Scythia, as recorded in Herodotus,* has been thus described by Hœren, which has also the approval of Rawlinson. The boundaries which Herodotus assigns to Scythia are as follows: “On the south, the coast of the Black Sea, from the mouth of the Danube to the Palus Mæotus; on the east, to the Don or Tanais, to its rise out of the lake Ivan; on the north,

* Herod., b. IV.

a line drawn from this lake to that out of which the Tyras or Dniester flows ; and on the west, a line from thence to the Danube." Thus, Scythia comprised the modern governments of Kherson, Poltowa, Ekaterinoslav, Kharkov, Kursk, the Don Cossacks, Voronez, Riazan, Orlov, Tula, Mogilev, Thernizov, Muisk, Volhynia (part), Kiev and Podolsk, together with the provinces of Bessarabia, Moldavia, and Wallachia. It consisted also of the two great basins of the Don and Dnieper, the minor basins of the Dniester and the Boug, and the northern half of the basin of the Lower Danube, from Orsova to the sea.* Sareth, it will be observed, is within the government of Moldavia, and, therefore, within the territory assigned by Herodotus to the Scythians.

Herodotus† bears testimony to the superiority of the Scythians over the people of the adjoining tribes, for he says, "The Euxine sea, where Darius went to war, has nations dwelling around it, with the one exception of the Scythians, more unpolished than those of any other region that we know of. For setting aside Anacharsis and the Scythian people, there is not within this region a single nation which can be put forward as having any claims to wisdom, or which has produced a single person of any high repute. The Scythians indeed have, in one respect, and that the very most important of all those that fall under man's control, shown themselves wiser than any nation upon the face of the earth." This remark could, of course, only have had reference to certain of the nations who were called Scythians by the Greeks, which name they appear to

* Rawlinson's Herod., App. b. IV., Essay III., § 5.

† Herod., b. IV., c 46.

have applied rather promiscuously. Herodotus, however, appears here specially to distinguish the "Scythians" of the more cultivated race, as distinct from other tribes with whom they were mixed, and he applies to them the very same attribute of wisdom which was pronounced on the Israelites by Moses long previously (see page 26). This might be considered a coincidence only, but taken in conjunction with other points of similitude, it forms a link in the chain of evidence connecting the Israelites with the Scythians.

Following up this line of argument, it may be instructive to quote here various attributes accorded to the Scythians, by Herodotus, and to see how far these agree with the known characteristics which distinguished the ancient Israelites from other contemporary nations of the world.

To take first some of their customs—In Ezekiel xxiv. 3—5, the prophet is commanded to "utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it; gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, *and burn also the bones under it*, and make it boil well, and let them seethe the bones of it therein." This evidently, being a prophetic utterance, declared what would take place amongst these people at some future time, especially since there is no evidence of its having been practised by them in Palestine, and we have the corroborative evidence of Herodotus of its being a practice of the Scythians, with whom we have identified the Israelites. He says, referring to their Pagan sacrifices, "As Scythia, however, is utterly barren of

firewood, a plan has had to be contrived for boiling the flesh, which is the following. After flaying the beasts, they take out all the bones, and (if they possess such gear) put the flesh into boilers made in the country, which are very like the cauldrons of the Lesbians, except that they are much larger in size; then, placing the bones of the animal beneath the cauldron, they set them alight, and so boil the meat. If they do not happen to possess a cauldron, they make the animal's paunch hold the flesh, and pouring in at the same time a little water, lay the bones under and light them. The bones burn beautifully, and the paunch easily contains all the flesh when it is stript from the bones, so that by this plan the ox is made to boil itself.* Had this been, in any way, a customary practice with other peoples, there would have been no occasion for Herodotus to have remarked upon it. It seems, however, to have been peculiar to the Scythians. The scarcity of firewood in the Steppes gives rise to a number of curious contrivances. In Southern Russia, and also in Mongolia and Eastern Tartary, almost the only firing used is the dung of animals. This is carefully collected, dried in the sun, and in Russia made into little bricks, in Mongolia piled in its natural state about the tents. The Tartars call this species of fuel *argols*, the Russians *kirbitch*.† The practice of burning the bones of the animals as fuel appears therefore to have been peculiar to the Scythians, as also, it was predicted, would be adopted by the Israelites. As, however, they possessed many animals they might certainly have adopted the plan of using their dung as fuel, which would have appeared the more natural; they, however, employed

* Herod. IV., 61. † Note on Herod., IV., 61.

the bones for this purpose, as had been predicted, and this furnishes a strong point of evidence as to their Israelitish identity. Several passages occur in the Bible in which the swine is declared to be an unclean animal, and unfit for human food, notably in Leviticus xi. 7 and Deuteronomy xiv. 8, whilst in Isaiah lxvi. 3 the offering of swine's blood in sacrifice is held up to abhorrence as an abominable thing. Abstinence from swine's flesh was also a practice of the Scythians, of whom it is said, "They never use swine for the purpose (of sacrifice), nor indeed is it their wont to breed them in any part of the country."* That other nations did use swine's flesh may be inferred from the fact that otherwise there would have been no object in condemning the use of it; besides, the fact that the Gergesenes did breed them is clear from the facts recorded in Matt. viii. 28—33, where an account is given of how our Lord cured two men who were possessed with devils, which, when they were cast out, entered into a herd of swine. The abstinence from swine's flesh appears to have been an exclusive speciality of the Israelites, and the fact that the Scythians did not use the flesh of that animal, even in their Pagan sacrifices, shows (upon the assumption that the latter were Israelites) how strongly the ancient law upon the subject had been impressed upon them; and upon no other assumption can the rejected use of these animals by the Scythians be explained.

Now if we refer to the fourth chapter of the prophecy of Hosea we shall find the following remarkable prediction: "Hear ye the word of the Lord ye children of Israel. . . . My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I

* Herod., IV., 63.

will also reject thee, that thou shalt be no priest to Me : seeing thou hast forgotten the law of thy God, I will also forget thy children. . . . *My people ask counsel at their stocks, and their staff declareth unto them ;* for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God."

That the Scythians in their early migrations were wholly given to idolatry is clear from Herodotus, who says, "They worship only the following gods, namely, Vesta, whom they reverence beyond all the rest, Jupiter, and Tellus, whom they consider to be the wife of Jupiter; and after these Apollo, Celestial Venus, Hercules and Mars. These gods were worshipped by the whole nation. The Royal Scythians offer sacrifice likewise to Neptune. In the Scythic tongue Vesta is called *Tabiti*, Jupiter *Papæus*, Tellus *Apia*, Apollo *Petosyrus*, Celestial Venus *Artimpasa*, and Neptune *Thamimasadas*. They use no images, altars or temples, except in the worship of Mars; but in his worship they do use them."* On this Rawlinson remarks, that the religion of the Scythians appears by this account to have consisted chiefly in the worship of the elements. Jupiter, while he was the father of the gods, was also perhaps the air; Vesta was fire, Tellus earth, Neptune water, Apollo the sun, and Celestial Venus the moon. The supposed worship of Mars was probably the mere worship of the scymiter.

This departure from the worship of the one only God was clearly foreseen by Moses, when he admonished the Israelites, "Take ye, therefore, good heed unto yourselves . . . lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars,

* Herod., IV., 59.

even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven" (Deut. iv. 19). Thus had they "forgotten the law of their God" and worshipped the elements. Besides this, they had adopted a system of *soothsaying by means of staffs, or wands*, in which practice Herodotus mentions that the Scythians had an abundance of soothsayers, who foretold the future by means of a number of willow wands, which he thus describes: "A large bundle of these wands is brought and laid on the ground. The soothsayer unties the bundle, and places each wand by itself, at the same time uttering his prophecy: then, while he is speaking, he gathers the rods together again, and makes them up once more into a bundle. This mode of divination is of home growth in Scythia."*

Israel was constantly warned against adopting the practices of the nations with whom they came into contact, and it is stated that the Scythians had an extreme hatred of all foreign customs. They rigidly maintained their own customs, and severely punished those who adopted foreign usages.† This appears to indicate that they were of a race superior to the nations in company with whom they were wandering, and had exclusive ideas as to their pre-eminence amongst them.

Again we find the promise to Israel to the effect that no weapon that was formed against them should prosper (Isa. liv. 17); also that the remnant of Jacob should be among the Gentiles (this appears to refer to them in their state as Scythians) in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through,

* Herod., IV., 67. † Herod., IV., 76, 81.

both treadeth down, and teareth in pieces, and none can deliver (Micah v. 8). Now Thucydides bears witness to the notion, entertained in his day, of the power and number of the Scythes. The great kingdom of the Odryse established by Tares and his son Sitalces was not to compare, he says, in respect of military strength and number of soldiers, with the Scythians. Nay, he further delivers it as his opinion, that no single nation, either in Europe or Asia, could match the Scythians, if they were but united amongst themselves.

Johannes Boemus, in the ninth chapter of his second volume, where he treats of the laws and customs of all nations, remarks that the Scythians were never corrupted by the rude and savage behaviour of any foreign nation. It is the observation of Johannes Nauclerus that the Scythians were always famous for worthy and heroic acts, and that historians, when they speak of them, give them the character of a brave and generous people. Epiphanius says that the laws, customs, and manners of the Scythians, were received by other nations as the standards of policy, civility, and polite learning, and that they were the first who attempted to reform mankind into notions of courtesy, into the art of government, and the practice of good manners.*

Justin, the abreviator of Trogus, enlarging upon the military exploits of the Scythian nation, gives the following account of them:—"The Scythians were either always free from the attempts of any other nation, or came off conquerors when they were attacked. They drove Darius, the Persian King, out of Scythia, who was glad to save himself by a cowardly and ignominious flight; they killed Cyrus and his whole army; they

* Keating, p. 54.

fought with the same success against Zopyron, one of Alexander's generals, and destroyed him and all his forces; they had heard indeed of the arms of the Romans, but had never felt them." This character, it may be observed, no other people of the world so eminently deserved, and which cannot be suspected of partiality, as it came from an author who was a Roman. From the concluding remark of the foregoing quotation it is clear that neither Justin nor Trogus realised the fact that the Scythians and Goths were one and the same people, for no historian could assert that the Goths never felt the arms of the Romans, seeing that Rome itself was conquered by the Goths. They were, however, never vanquished by Roman arms.

The fact that a law was promulgated by Moses against drunkards (Deut. xxi. 20, 21), clearly shows that drunkenness was a prevalent sin amongst the Israelites. David, in one of his penitential psalms, declared that he was the song of the drunkards (Psa. lxi. 12), whilst Isaiah exclaimed "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! The crown of pride, the drunkards of Ephraim shall be trodden under foot" (Isa. xxviii. 1, 3). Here, then, is a punishment pronounced on account of that sin. Joel also declaimed against the same, and called upon the drunkards to awake and weep. "Howl," wrote he, "all ye drinkers of wine, because of the new wine" (Joel i. 5). But in Isaiah vi. 11—13, this declaration is much more explicit, and a condemnation is pronounced against the Israelites generally on account of their drunkenness, which, it is witnessed, was the primary cause of their sins, which led

ultimately to their going into captivity. It is as follows :—"Woe to them that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them ! And the harp, and the viol, the tabret, and pipe, and wine, are in their feast ; but they regard not the work of the Lord, neither consider the operations of His hands. *Therefore My people are gone into captivity*, because they have no knowledge ; and their honourable men are famished, and their multitude dried up with thirst."

In their migrations as Scythians, the Israelites possessed the same proclivities, and that to such an extent that "to pour out as a Scythian" became a well-known proverb. It has already been shown (page 112) how the Scythians were driven out of Media, by their chief men being regaled at a feast, and murdered in cold blood when they were all drunk. In his account of the death of Cleomenes, King of the Spartans, who appears to have been stricken with madness before he died, Herodotus relates, "The Argives say that Cleomenes lost his senses, and died so miserably, on account of his doings. But his own countrymen declare that his madness proceeded, not from any supernatural cause whatever, but only from the habit of drinking wine unmixed with water, which he learned from the Scyths . . . When the Scyths came to Sparta (on an embassy in order to conclude a league with the Spartans against Media), Cleomenes was with them continually ; and growing somewhat too familiar, learned of them to drink his wine without water, a practice which is thought by the Spartans to have caused his madness. From this distance of time, the Spartans, according to their own account, have been accustomed when they want to

drink purer wine than common, to give the order to fill Scythian fashion.”*

One other evidence may be adduced, tending to show the identity of the Scythians with the Israelites. In the beautiful prophecy of Isaiah, regarding the restoration of Israel, we read, “The people which were left of the sword have found grace in the wilderness; even Israel, when I went to cause him to rest. . . . I will cause them to walk by *the rivers of waters* in a straight way wherein they shall not stumble. . . . Thus saith the Lord; Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and *they shall come again from the land of the enemy*. . . . Is Ephraim My dear son? . . . I will surely have mercy upon him, saith the Lord. *Set thee up waymarks, make thee high mounds*: set thine heart toward the highway, even the way which thou wentest” (Jer. xxxi. 2—21).

Here we are told that Israel should come again from the land of the enemy, by which Assyria must be intended, and that they should take their course “by the rivers of water.” That Israel did escape from Assyria is certain, and the directions in which they, as Scythians, wended their course, is depicted in the various histories that refer to them, almost entirely by the names of the rivers they crossed, or on whose banks they temporarily settled.

With regard to the setting up of “waymarks,” this also may be expected to be recognised, along the road which the Israelites traversed after leaving “the land of the enemy.” Nor are we disappointed in that respect, for these “waymarks,” along the course traversed by the Scythians, have been an object of comment by both

* Herod., VI., 84.

ancient and modern writers. These "high mounds" appear to have extended over a very vast extent of country, and from an examination of the contents of those that have been opened, they appear to have been the burying-places of persons in high authority. Herodotus says of them, whilst describing the customs and practices of the Scythians, "The tombs of their kings are in the land of the Gerrhi (this, it will be seen from the accompanying map, was on the Borysthenes—or Dneiper—river). Here, when the king dies, they dig a grave, which is square in shape, and of great size. . . . The body of the dead king is laid in the grave prepared for it, stretched upon a mattress;* spears are fixed in the ground on either side of the corpse, and beams stretched across above it to form a roof, which is covered with a thatching of ozier twigs. In the open space around the body of the king they bury one of his concubines, first killing her by strangulation, and also his cup-bearer, his cook, his groom, his lacquey, his messenger, some of his horses, firstlings of all his other possessions, and some golden cups; for they use neither silver nor brass. After this, they set to work, and raise *a vast mound above the grave*, all of them vyeing with each other, and seeking to make it as tall as possible."† Other descriptions of these tombs will be found in Dubois' "Voyage autour de Caucase"; Archæologia, Vol. ii., Art. xxxiii., Vol. xxx., Art. xxi.; Dr. McPherson's "Antiquities of Kertch"; Seymour's

* Dr. McPherson found the skeletons in the Scythic graves, which he discovered near Kertch, frequently "enveloped in seaweed" ("Discoveries at Kertch," pp. 90-96). This was, perhaps the material of which Herodotus's mattress was composed.

† Herod., b. IV., c. 71.

“Russia on the Black Sea.” Dr. Clarke, the traveller, describing the country immediately beyond the Caucasian Mountains, observed that “by much the most frequent objects were the tumuli; and, from their great numbers, I should have been inclined to suppose that they were *occasionally raised as marks of guidance across these immense plains* during winter, when the ground is covered by snow; but whenever one has been laid open, the appearance of a sepulchre puts the question of their origin beyond dispute, and the traveller is left to wonder, and perplex himself in conjectures, concerning the population which supplied the labour of raising these numerous vestiges of interment, as well as the bodies they served to contain. The number greatly increased as we drew near to Kuban; and in the last stage, before we reached that river, I counted ninety-one, all at once in view. No trace of any ancient work afterwards appeared, excepting tumuli, until we came to the Bay of Taman. Then, on the shore, immediately above some very high cliffs, we observed the remains of a very large fortress and town, entirely surrounded by tombs and broken mounds of earth, indicating evident vestiges of human labour. . . . We soon reached the post-house of Sienna, actually scooped in the cavity of an ancient tomb. In the neighbourhood of this place, we found remains of much greater importance. Its environs were entirely covered with tumuli, of a size and shape that could not fail at once to excite a traveller’s wonder, and stimulate his research. . . . Similar tombs are found on all the shores of the Bosphorus. . . . Pallas, in his journey over this country, mentions the frequent recurrence of such appearances all round the Bay of Taman. Indeed, it would be vain to ask where they are not

observed." The mounds along the course of the Khabour, alluded to at page 75, may also not have been the work of the Assyrians, as suggested by Rawlinson, but these too may have been some of the waymarks set up by the Israelites, at the point of their departure from the land of their captivity.

The reason for having dealt somewhat at length, on the question of the identity of the Israelites with the Scythians, will be made clear in the following chapters, and especially where it is shown that the Angles, Saxons, Scots, Picts, Jutes, Danes and Normans all claimed a Scythic descent. In the foregoing pages it has been stated how that, according to Herodotus and Ezra respectively, the Scythians and Israelites moved from nearly the same localities in Asia, migrated in similar directions, and eventually occupied identical positions in Europe, whilst the movement of both these peoples must have occurred at the same period, when the general migration of populations from the East to the West took place. Further, taking into consideration the fact that the many peculiar habits and customs of the Scythians, as recorded by Herodotus, correspond exactly, and in remarkable detail, with what had been prophesied should be the characteristics of the Israelites in their dispersion, it is absolutely impossible for the most sceptical critic to accept, with reason, any other conclusion than that the Israelites and Scythians were one and the same people. Had a numerous body of Israelites been intermingled, as different people, with the Scythians, in Scythia, it is impossible but that they would have been referred to by Herodotus, who was most careful in naming all the different races by whom the Scythians were surrounded, or with whom they

came into contact. And, on the other hand, neither Ezra nor Josephus mentions the Scythians as having been intermingled with, or being brought into contact with, the Israelites in their sojourning in Ar-Sareth, which was in the midst of the country then known as Scythia. Hence, the only rational conclusion is, and must be, that the Scythians—or, at least, certain tribes of the people who were so called—and the Israelites were one and the same people.

CHAPTER IX.

ISRAEL IN EGYPT AND IN GREECE.

“And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey.”—*Ex. iii. 7, 8.*

LEAVING now, for a time, those Israelites whom we have identified with the Scythians, and going back to a much earlier period of history, the researches of others lead us to believe that certain of their race escaped from the Egyptian captivity, before the general exodus under Moses took place, and established themselves in Javan, or Greece, whence their descendants spread in various directions, and ultimately, taking the sea as their highway, joined those of similar descent, whose migrations took them across central Europe, in the land that had been prepared of old for their reception.

For a more accurate comprehension of the nature and particulars of the commencement of these migrations, it will be necessary to state a few facts relative to the political condition of Egypt, prior to the journey of Jacob into that country, and antecedent to the exodus of the Israelites therefrom.

On the north-east of Egypt, at the earlier of these events, were the nomad Semitic tribes of Edom and Southern Syria, who from time immemorial had been

accustomed to lead down their herds to feed in the fertile plains of the eastern Delta, and many of whom, in course of ages, had fixed themselves in the land, and formed a large proportion of the inhabitants of that part of Lower Egypt. Commercial intercourse also, which extended from the Nile to the Euphrates, had brought the Egyptians into intercourse with the Semites of those Eastern parts, and it had become a fashion for the former to interlard Semitic words in their literary effusions, and to adopt Semitic names in their ordinary language. Amongst others who traded with Egypt, the inhabitants of Palestine continually carried on the most active intercourse of the earlier times, especially those parts of Western Asia situated on the Syrian coast, and above all others, the land of the Phœnicians.* The latter settled in the towns, and thrived as merchants or skilled workmen; they were also much employed in the country, in all sorts of official service.

This large admixture of foreign, and particularly the Semitic, element in the north, had an important influence on the future destiny of the country. At a period which is supposed, on some authorities, to date from about B.C. 2233, Egypt passed under a foreign domination, which lasted for many generations, and from which she freed herself only after a long and severe struggle. Forced on by a wave of migration of the peoples of Western Asia, the nomad tribes of Syria made a sudden irruption into the north-eastern borders of Egypt, and conquered the country as they advanced, apparently without difficulty, finally establishing themselves in power in Memphis. It appears that, at this time, Upper and Lower Egypt were under two distinct

* 'Egypt under the Pharaohs,' Vol. I., p. 254.

dynasties, between whom there had seemingly been constant internal schisms, and this gave an opportunity to foreign invaders, who would never have dared to oppose the armed might of the united Empire.*

The course of conquest, for these invaders, was undoubtedly made smooth for them by the large foreign element in the population of the Lower Country, where, on this account, they may have been welcomed as a kindred people, or, at least, not opposed as a foreign enemy. The dynasties which the new comers founded are known as those of the *Hyksos*, or Shepherd Kings. After the rough work of conquest had been accomplished, the Hyksos gradually conformed to Egyptian customs, adopted Egyptian forms of worship, and governed the country as it had been governed by the native kings.† To these foreigners the Egyptians were indebted for much useful knowledge, and an expansion of artistic views. The fifteenth and sixteenth dynasties were Hyksos dynasties. Manetho says these Hyksos were Arabs, but Africanus and Eusebius call them Phœnicians.

It was during the rule of these Semitic Hyksos kings that Jacob went into Egypt.

It does not appear that the Hyksos ever made themselves masters of Upper Egypt, where at least the kingdom of Thebes maintained itself during their dominion, though in a somewhat dependent condition.

The conquest of Lower Egypt by the Hyksos is thus recorded in a *papyrus* in the British Museum: "It so happened that the land of Egypt became the possession of her enemies, and when this took place there was no king. And, behold, Raskenen became king of the

* "Egypt under the Pharaohs," Vol. I, p. 227.

† "A Guide to the Egyptian Galleries of the British Museum."

country of the South. The enemy were in possession of the fortress of Aamu, and their chief, Ra-Apepi, was at Hauar. The whole land paid tribute to him, and rendered service of all kinds, and brought to him the produce of Lower Egypt.”* The Hyksos, and their descendants, are supposed by Manetho to have ruled over Egypt for 511 years.

The period of the seventeenth dynasty was one of revolt. The power of the native princes at Thebes must have been gradually strengthened, till the successors of Raskenen were in a position to press forward towards Lower Egypt, and place limits on the sway of the Hyksos. The Theban under-king now refused tribute, and the war of liberation began, which, after a struggle of nearly a century, resulted in the expulsion of the Hyksos by Ahmes, or Amasis I., the founder of the eighteenth Dynasty.

The power of these Hyksos was first restricted to the Eastern Delta, and later on they were driven to fortify themselves in their stronghold at Avaris. This fortified camp of the Hyksos is said to have lain eastward of the Tanitic arm of the Nile, in the province of Sethroe, and it has been suggested that this was on the eastern shore of the Lake Menzaleh—perhaps on the site of the later Pelusium.

The following account is given by Manetho, as quoted by Josephus, of the expulsion of the Hyksos kings, and of the Exodus of the Israelites: “When these kings (the Hyksos) and their train had kept the government of Egypt in their own hands for the space of five hundred and eleven years, the King of Thebes, and the remainder of Egypt that was not as yet subjected, made

* “History of Antiquity.”

a violent and an obstinate war upon the Shepherds, and routed them under the command of King Alisfragmuthosis; and when the greatest part of them were driven out of Egypt, the rest withdrew into a place called Avaris, of ten thousand acres in extent, and this the Shepherds enclosed with a strong substantial wall, that secured them all necessaries within themselves. Themosis, the son of Alisfragmuthosis, laid siege to it with 450,000 men. But when he found that the place was not to be carried by assault, they came to conditions, upon articles, to depart Egypt, and a safe convoy to go whither they would. Upon these terms they marched out, with their goods and families, to the number of 240,000 souls, by the way of the wilderness into Syria; and for fear of the Assyrians, who were then masters of Asia, they retired into a country that is now known by the name of Judæa, where they erected a city large enough to receive this vast multitude, and called it Jerusalem.* Thus the exodus of the Israelites, and the final expulsion of those of the race of Shepherds, who appear to have remained in Egypt after the expulsion of the rulers of their race, and of their armies, and who were most probably the civil population of the Hyksos, are made to synchronize in point of time. Josephus, commenting upon this account, says, "Thus far, he" (Manetho) "follows antiquity," clearly showing that this description fully agreed with the accounts of the Exodus current in his day. Further summarising Manetho's statement, Josephus remarks, "From hence it plainly appears, upon a clear computation, that our predecessors, *otherwise known by the name of Shepherds*, left Egypt . . . almost a thousand years before the siege of Troy."

* "Josephus upon Apion," book I.

It is clear that there must have been a considerable interval of time between the expulsion of the Shepherd Kings and of their hosts, and the final and complete evacuation of Egypt, by what we may reasonably assume constituted the civil population of the Shepherd race and the Israelites, who, from the foregoing account, were apparently not distinguished from one another by the conquering Theban Egyptians.

Subsequently, Egypt became united under one monarchy. The Theban king, who had led the movement, received, as his reward, the supreme authority over the whole country, a right which was inherited by his successors. The most brilliant period of the existence of Egypt, as a kingdom, is supposed to have followed the restoration of the Theban Dynasties; Egyptian art attained its highest perfection; aggressive wars followed; Ethiopia, Arabia and Syria were invaded, and a portion of Mesopotamia was added to the Empire.*

In the opening chapter of the book of Exodus it is stated, "Now there arose up a new king over Egypt, which knew not Joseph" (Ex. i. 8). Here the expulsion of the Hyksos king and his army is passed over in silence, but it is clear that they must have been already driven out, whilst a large Semitic civil population remained behind, amongst whom were the Israelites; and, as has been already remarked, there was no recognised distinction between the races of which this population was composed. These being exceedingly numerous, and being located in that part of Egypt most open to foreign invasion, it was clear that their presence there was most dangerous to the safety of the Empire, since, in the

* "Historical Researches," vol. II., p. 118. "Manual of Ancient History," p. 68.

event of an invasion, they would probably join with the enemy, and succeed perhaps in again overthrowing the Theban dynasty. Probably, in view of their numbers, the Theban king hardly felt himself as yet sufficiently firmly established to attempt forcibly to remove this vast population, and so he endeavoured gradually to reduce their power, by having all the male children killed as soon as they were born. This attempt, however, failed. Under this Theban king, the recorded oppression of the Israelites began, and Moses was born. "And it came to pass, in process of time, that the King of Egypt died" (Ex. ii. 23). It was under his successor, the second of the restored Theban dynasty, that the Exodus took place. In this the Bible, Manetho, Josephus, and others seem to be in exact accord.

The Israelites, from the nature of their occupation in Egypt, lived a nomadic life, and, owing to their increasing numbers, must have roamed over a vast extent of country, whilst these conditions also precluded their being confined in cities, to anything but a very limited extent. They appear, from the first, to have kept their several families distinct, a circumstance which ultimately led to their recognition as separate tribes, and these must always have named themselves after their progenitors, the several sons of Jacob. The Israelites were so far from being in a state of servitude, all the time of their sojourn in Egypt, that their bondage formed the exception instead of the rule, and served to make the contrast between the years immediately preceding the Exodus and the previous centuries.* The severe oppression seems to have commenced only shortly before the birth of Moses ; but even at a later date it was

* "Egypt's Place in Universal History," Vol. I., p. 171.

probably relaxed, since at one time Moses was given the command of an Egyptian army, which he led against the Ethiopians, whom he completely defeated.* It seems hardly probable that the Israelites would have been cruelly treated whilst one of their race was fighting the battles of the country; but, no doubt, the severity was increased when there was no further need of Moses' services, since he himself became an object of jealousy, and had to fly for his life, and escaped to Midian (Ex. ii. 15).

The district given to the children of Jacob for their abode lies in the lower country east of the Nile, beyond the eastern, or Tanitic, mouth. The chain of mountains, running on the east of the Nile, sinks down between the Tanitic arm and the north-west corner of the Arabian Gulf, and, on the slopes nearer the river, presents a flat extent of pasture land. In Egypt, a tribe of shepherds could have no share in the regular system of cultivation, and the fixed order of Egyptian life; a district suitable for the maintenance of their flocks would be allotted to them, and nothing more. On the north of this district, the nearest of the great cities of Egypt was Tanis (Zoan); on the south, Heliopolis (Om Anu), a great city of religion, and the seat of the worship of the sun god Ra.†

The cities of Rameses (or Ramses) and Pithom were the places where the Israelites were forced to build treasuries, or storehouses. Pithom is identified with Tanis, or Zoan, where it is assumed that Moses showed Pharaoh his miracles. Succoth is a foreign word, and is undoubtedly of Hebrew origin, meaning 'huts,' or

* "Josephus' Antiq.," Vol. II., p. 10.

† "Hist. of Antiquity," Vol. I., p. 429.

'tents.' As most of the places named in the district of Succoth can only be derived from the Hebrew, it is clear that in these very regions the land of Goshen must be sought. Goshen is derived from a Hebrew word, meaning 'rain,' which, otherwise so scarce in Egypt, sometimes falls here, hence its fertility. The name Pithom denotes city of (the god) Tom. Tom, however, is also called Ankh, with the surname 'the great God.' Investigation shows that Ankh denotes 'the Living One,' and is nothing else but the Egyptian translation of the Hebrew 'Jehovah.' As a symbol of this god, a serpent was worshipped in Pithom. This reminds one of the brass serpent of Moses, and of its worship, which only King Hezekiah abolished.*

With one exception, the Israelites did not, so far as has yet been ascertained, give their names to any place in the land of Egypt. Pliny, however, speaking of a canal passing Arsinoë, says that it unites the harbour of Daneon with the Nile. Naville, commenting on this, remarks that the name of Daneon has not been identified, but that, "it looks like a genitive plural; it appears to indicate a tribe, and seems to refer to some nomad tribe living near lake Timsah."† In view of the fact that, at a later date, the tribe of Dan was identified with maritime proclivities, it does not appear at all improbable that, even at this early date, the people of that tribe were in the habit of joining with the Phœnicians, in their trading expeditions with India. These, as has been already stated, existed from a very remote period, and the harbour of Daneon was most probably the harbour of the Danites, used by them when em-

* *The Jewish Chronicle*, Jan. 21, 1876.

† The Store City of Pithom.

barking upon their journeys. In another place it is stated that, in what was afterwards called the Mareotic nome, the Danau, or Danai, were settled in the district named by the geographer Ptolemy, Taneia or Taineia.* This, as has been above stated, is where the Israelites were located.

It must be remembered that, contrary to the more generally conceived idea, the Israelites were in no sense in bondage in Egypt during a great part of their sojourn there, but were, in all probability, free to come and go at their pleasure, and, there appears nothing unreasonable in the supposition, that some of them may have embarked upon maritime enterprises, and so visited other countries, whilst many, no doubt, did in this manner leave the country altogether.

The sojourn of the Israelites in Egypt was undoubtedly productive of great and lasting results. Long periods of oppression consolidated them, and made them a hardy and warlike people. They learned the sciences and arts of their oppressors; they built upon their customs and laws, and they carried away with them the certainty of a one God. Other influences, doubtless, aided, but it was chiefly the primal impulse from Egypt that made them a leading race.†

During the troublous times, lasting for about one hundred years, whilst the war between the Theban kings and the Hyksos continued, a great number of the people of the country were compelled to seek foreign settlements. Some of the best supported of ancient Grecian traditions relate the establishment of

* "Egypt under the Pharaohs."

† "True Story of the Exodus," p. 19.

Egyptian colonies in Greece* about this period. These legends record four successive establishments erected in Greece by foreigners. The principal colonies were conducted by Cecrops and Danaus† from Egypt about B.C. 1556 and B.C. 1500, who respectively settled in Athens and Argos; Cadmus, a Phœnician, who founded Thebes, in Bœotia, B.C. 1493, and Pelops, a Phrygian, in B.C. 1350, whose descendants intermarrying with those of Danaus, king of Argos, and Tyndareus, king of Lacedæmon, or Sparta, acquired, in the person of Agamemnon, so powerful an ascendancy in the Peloponnesus. Cecrops is said to have come from Sais. He founded Athens, and having settled in Attica he divided all the country subject to him into twelve districts.‡ Danaus, as has been stated, hailed from Taneia. Both of these districts were within the area occupied by the Israelites whilst in Egypt.

It seems certain that these invaders introduced into Greece the knowledge of the Phœnician alphabet; improved agriculture; multiplied the rites of religion; discovered to the former inhabitants of the country several uses of the metals; whilst, on the other hand, they adopted the Grecian language, and generally conformed to Grecian customs and institutions. §

* "History of Greece from the earliest period." "Manual of Ancient History," p. 121. Gillies' "Greece," p. 1. "Historical Researches," v. II., p. 122.

† Sir James Newton makes the flight of Danaus from Egypt to Greece to have taken place in the 14th year of Rehoboam. If this be correct, he would probably have been one of the tribe of Dan, who left Palestine after the death of Solomon (see p. 163). Probably there were two incursions of Danites into Greece from Egypt. ‡ Rollins' "Ancient History," v. II., p. 318.

§ Gillies' "History of Greece."

The earliest settlers in Greece are said to have been the Pelasgi, whom Strabo describes as barbarians. These were followed by the Hellenes, but neither possessed any legends as to their having occupied another country before their arrival there. Thucydides regarded the Pelasgi and the Hellenes as one nation; but the latter appear to have shown themselves endowed with superior gifts and animated by special powers of action.

With regard to Danaus, who led an expedition from Egypt, it is said that, finding his situation uneasy there, he embarked with his family and as many other followers as he could collect, in quest of a new settlement. Failing in an attempt to establish his colony in the island of Rhodes, he proceeded to Peloponnesus, and landed near Argos, where Gelanor then reigned. The favour with which he was here received, by the rude inhabitants, was so extraordinary, that it inspired him with the confidence to demand the sovereignty of the state, which he succeeded in obtaining. Danaus made his establishment firm; he transmitted it as an inheritance to his posterity; and such was the prevalence of his power and fame in the Peloponnesus that, according to Euripedes, the people of that peninsula received from him the name of Danai. The Pelasgians of northern Greece do not appear to have been called by that name, as Homer mentions the Pelasgians as distinct from the Danai.* In the inscriptions of Ramesis III., also, certain invasions of Egypt are referred to as having been undertaken by combined forces of the Achaians, Danaans, Pelasgians, Teukrians and Dardani-ans.† In

* "Iliad," II., 840.

† "The Oldest Civilization of Greece," p. 4.

each of these cases it will be observed that the Pelasgians are referred to as being a separate race from the Danaans, or Danai. The Pelasgians appear to have occupied northern Greece, and the Achaians and Danai the Peloponnesus.*

In view of the fact that there is no account, in the history of Egypt, of any other people who were known by the name of Danai; that the origin and identity of that tribe have baffled the ingenuity of all historical authorities; whilst it is an indisputable fact that the tribe of Dan, together with the other tribes of Israel, was, at the time of the migration of these people to Greece, in occupation of the very district whence their emigrations took place, it is not only reasonable, but the only practical solution of their identity, to believe that this Danaus, and his companions, were Israelites, and that their leader was of the tribe of Dan—from whence also he took his name—even if amongst his followers were some from the other tribes, as well as from his own tribe. Considering also that the Egyptians were never known to be colonists, it seems not only not improbable, but quite otherwise, that those led out of Egypt by Cecrops into Greece, may, too, have been Israelites, escaping from their Egyptian bondage during the periods of revolution and war which preceded the general exodus, under Moses. That these two migrations, under Cecrops and Danaus, respectively, were of the same race of people, appears all the more probable in consideration of the fact, that, when in Greece, they became merged into one race, and adopted the same patronymic. That, though called Egyptians, they received that

* Davenports' "Greece," v. I., p. 172.

name only because they hailed from Egypt seems certain, and must not be considered, in any way, as an evidence that they belonged to the true Egyptian race ; for these people, it is well known, were strongly averse to emigration, and dreaded sea voyages. Indeed, so much was this the case, that Bishop Thirlwall, in his "History of Greece," altogether discredits these migrations as having ever taken place, upon these very grounds. Grote, also, in his "History of Greece,"* whilst admitting the fact that these migrations actually took place, repudiates the idea that the emigrants were Egyptians. "*If we examine the character and aptitude of Greeks,*" he says, "*as compared with Egyptians or Phœnicians, it will appear that there is not only no analogy, but an obvious and fundamental contrast ; the Greek may occasionally be found as a borrower from these ultramarine contemporaries, but he cannot be looked upon as their offspring or derivative.*"

In view of the difficulty of recognising these emigrants as Egyptians, it has elsewhere been remarked that, though some of the best supported of ancient Grecian traditions relate the establishment of Egyptian colonies in Greece, these traditions are so little accommodated to national prejudice, yet so very generally received, and so perfectly consonant to all known history, that, for their more essential circumstances, they seem unquestionable.† They are, moreover, confirmed by the concurring testimonies of Herodotus, Plato, Aristotle, Isocrates, Strabo, Diodorus Siculus, Æschylus, and Euripedes.

In the face of the statements by all the above-mentioned authorities, it is impossible to agree with

* Vol. II., p. 191. † Davenport's "Greece," v. I., p. 21.

Bishop Thirlwall that any doubt exists as to the facts recorded. That these migrations, though taking place from Egypt, were not composed of genuine Egyptians, seems also equally unquestionable, and the only clues at present available, as to the real nationality of these peoples, are those which may be obtained from the name of their principal leader, and from the particular part of Egypt whence those migrations took place. A certain amount of circumstantial evidence may also be obtained from the subsequent history of these races, who became henceforth known generally as Danai, or Greeks, or by the names of their several colonies; for it appears to have been a not uncommon practice for people, at these early dates, to have been called by the names of the countries, or even towns, whence they came.

That the Israelites were considered as Egyptians, whilst in Egypt, is clear from the following facts: After Moses had killed an Egyptian, he fled to the land of Midian, and sitting down by a well, the daughters of Reuel, the priest of Midian, came down to water their father's flocks. "And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock" (Exod. ii. 15—17). These damsels then returned home, and reported to their father how that an *Egyptian* delivered them out of the hand of the shepherds, and drew water for the flock. There is, indeed, nothing extraordinary in a person, coming from the country in which he was born, being considered as one of the generic population of that country. Strabo, also, writing about B.C. 40—20, said, "Among many things believed respecting the temple of Jerusalem is, that the Egyptians were the ancestors of the Jews. An Egyptian priest, named Moses, who

possessed a portion of the country called the Lower Egypt, being dissatisfied with the established institutions there, left it and came to Judæa, with a large body of people who worshipped the Divinity.”*

No one would, for one moment, be misled by this last statement into believing that the Israelites had been descended from the Egyptians; but when some of these same people leave Egypt, and go into another country, and are also called Egyptians, but of whose migration the sacred writings give no *specific* account, the human mind appears less capable of realizing the fact, although it may be supported by indirect, though less specific authority.

Latham, in his “Ethnology of Europe,” remarks, that the influences from Syria and Palestine upon Greece were either Phœnician or Israelitish, and by no means exclusively Phœnician. The selling of the sons and daughters of Judah into captivity, beyond the sea, is a fact attested by Joel, where it is said: “The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border” (Joel iii. 6). Neither do I think, says Latham, that the *eponymus of the Argive Danai was other than that of the Israelite tribe of Dan*; only we are so used to confine ourselves to the soil of Palestine, in our consideration of the history of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. Like priests of great sanctity, they are known in the Holy Places only—yet the sea-ports of Tyre and Ascalon, of Dan, Ephraim, and Asher, must have followed the history of seaports in general, and

* Strabo, Geo. XVI., ii., 34, 35.

not have stood on the coast for nothing. What a light would be thrown on the name *Pelop-o-nesus*, and the history of the *Pelop-id* family, if a *bona-fide* nation of *Pelopes*, with unequivocal affinities and contemporary annals, had existed on the coast of Asia. Who would have hesitated to connect the two? Yet with the Danai and the tribe of Dan this is the case, and no one connects them.*

With regard to the origin of the different races comprised in Greece, Latham suggests that admixture and alliance with the original population of Thessaly and South Macedon, rather than with that of Epirus, may have determined the *Æolian* character, admixture and alliance with the South Epirotes, rather than the Thessalonians, the Doric; *Semitic elements the Ionic*.†

Reference has been made above (p. 143) to the fact that the Phœnicians traded with Egypt at an early date. Their territory on the coast of Syria extended only from the mouth of the Eleutherus (*Nahr-el-Kebir*), in the north, to the promontory of Carmel in the South—a narrow strip of coast under Mount Lebanon, from 10 to 13 miles in breadth, and some 150 miles in length. The principal places being on the coast, the sea formed the readiest means of communication between them; and not only so, but it soon also attracted the Phœnicians to make longer voyages. At a very early date, a movement took place from the coasts towards the Islands of the Mediterranean and the *Ægean* seas, and the Phœnicians are supposed to have set foot on the coasts of Hellas at a somewhat later date. First Rhodes, then the Cyclades, then the Islands of the Thracian coast, Samothrace and Thasos

* Latham, p. 136. † Latham, p. 141.

were colonized ; and, at length, on the strait of Eubæa, the mainland of Hellas was trodden by them, and they are said to have gained from thence a far-reaching influence over the Hellenes. With regard to the state of civilization reached by Syria, before the year 1500 B.C., some conclusion may be drawn from the fact that, not only did the civilization of Egypt influence the Shepherds of Semitic race, who ruled there at that period, but that Semitic manners and customs left behind their traces in Egypt. Hence, it may be assumed that, the Syrians carried their wine and oil to Egypt at the time when their kinsmen ruled there.

The civilization of Syria appears more clearly from the tributes imposed by Tothmes III. on that country after his invasion. These consisted not only of corn, wine, oil and horses ; not only of gold, silver, and iron, but also of arms and works of art, including carefully decorated vessels. On the other hand, it is clear, from the fact that the Babylonian weights and measures were in use in Syria at this time, that the Syrians before this period were in lively intercourse with the land of the Euphrates. Before the sixteenth century B.C., caravans traversed the Syrian deserts in every direction, and even then the Syrians must have exchanged the products of their land for Babylonian stuffs, and the frankincense which the Arabians, on their part, brought to Babylon. The dependence of Syria on Egypt, under the Tothmes and Amenophis, can only have augmented the intercourse of the Phœnicians with the land of the Nile. At a later date, Sethos I. (1440—1400 B.C.) caused wood to be felled on Lebanon, and it was certainly from the places on the coast under Lebanon, that was carried to Egypt in their ships, along with the

wine and oil of the coast and the interior, the wood so necessary there for building, and exchanged it for the fabrics of Egypt. In order to obtain the raw material necessary for their industry, no less than to carry off the surplus of population, the Phœnicians were brought to colonize Cyprus, Rhodes, Crete, Thera, Melos, OIiarus, Samothrace, Imbros, Lemnos and Thasos. Thucydides observes (vi. 2) that, in ancient times, the Phœnicians had occupied the promontories of Sicily, and the small islands round about Sicily, in order to carry on trade with the Sicels. Diodorus Siculus (v. 12) tells us, that when the Phœnicians extended their trade to the western ocean, they settled in the island of Melite (Malta), owing to its situation in the middle of the sea and excellent harbours, in order to have a refuge for their ships. The island of Gaulus (Gozo), also, which lies close to Melite, is said to have been a colony of the Phœnicians.*

The foregoing particulars have been given, in order to show to what extent over-sea trade had reached, in the early ages of which we have been writing; how the Phœnicians were in the habit of sending ships to Egypt, in which any inhabitants near the mouths of the Nile could readily have escaped to distant lands, and how easy it would have been for some of these to have visited Greece, as well as other places, before any larger migration to that country from Egypt was decided upon. Although it is nowhere stated how these expeditions passed over, there would appear to be little, if any, doubt that it must have been in Phœnician vessels.

We must now revert to our account of the Greeks,

* "History of Antiquity," II. 49—77.

whose first advancement in civilization appears to have been due to the migration of foreigners from Egypt, who, as has been stated, were, beyond doubt, Israelites who had escaped from their bondage, before the date of the exodus. These, at the time of the immigration, were called Egyptians, but in subsequent history they became known, for a time, only as Greeks, as belonging at that time to Greece, their previous individuality being lost with their change of nationality.

These immigrants settled, in the first instance, at Athens and Argos, in Attica and Argolis, respectively; they carried with them, and introduced into Greece, the knowledge of science and art, which they had acquired in Egypt, and speedily assumed rule over the peoples they then found there. Danaus, from whom the Greeks later on became known as Danai, by which name they are referred to, especially in Homer, became king of Argos, and Cecrops king of Athens.

It seems a very remarkable coincidence, that in none of the histories, which refer to these migrations from Egypt to Greece, is any thought given, or reference made, to the existence of Israelites in the former country. No doubt they had assumed the dress and characteristics of Egyptians, and were generally recognised by the Phœnicians, and any other foreigners who came in contact with them, merely as inhabitants of that country; but that the long residence there did not change their nature and peculiar characteristics, seems to be abundantly proved by the subsequent life and actions of their descendants.

At a later date the Argives and Athenians generally bore the common name of Ionians, and this name they carried with them in their migrations to Asia Minor,

the coast of which, where their principal settlements were established, was also named Ionia after them.

That some of the tribes of the Israelites, after their settlement in Canaan, took to seafaring, and preferred peaceful commercial enterprise to fighting, is certain. So early as the time of the Judges, when Jabin, king of Canaan, who ruled in Hazor, attacked the Israelites, the army that resisted him was composed only of men of the tribes of Naphtali and Zebulun. In the song of Deborah and Barak, after that event, the other tribes are reproached for not having taken part in the defence of their country; and among other complaints they remark, "Why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches" (Judges v. 17), or, as appears in the Revised Version, "Asher sat still at the haven of the sea." Asher's location was immediately south of the Phœnician territory, and, being on the sea coast, these people, no doubt, joined with the Phœnicians in their maritime enterprises, as those of the tribe of Dan undoubtedly did.

That there was intimate communication between Israel and Egypt, at a later date, is certain, since Jeroboam, when he fled from king Solomon, went to Egypt "unto Shishak, king of Egypt, and was in Egypt until the death of Solomon" (1 Kings xi. 40). Here, it is said, he took one of the daughters of Shishak as his wife*; this would naturally have cemented the friendship, and tended to increase the communications, between Israel and Egypt.

Eldad, in writing the history of the Ten Tribes,† says that, in Jeroboam's time, the tribe of Dan, being unwilling to shed their brethren's blood, and to fight

* Wallis Budge, "Egypt," VI., 69. † "Hebræus Historicus."

against them, took a resolution of leaving their country, and going into Ethiopia, where they made a sort of alliance with the inhabitants of the place, who became their tributaries. He further states that the tribes of Naphtali, Gad, and Asher, subsequently followed Dan into that country ; that they passed beyond the rivers of Ethiopia, feeding their flocks and dwelling in tents. They were headed by a king descended from Oliab, and they observed the principal ordinances of the law. It is probable that, when the circumstances which caused them to quit their country had passed away, the majority of them, at any rate, returned to Palestine. Some of them may have preferred, on leaving Egypt, to have joined their brethren in Greece, rather than return to Palestine, and this seems not improbable, since, in the enumeration of the several families into which the tribes were divided, as recorded in the Book of Numbers (i. 12), it is stated that the tribe of Dan had but one family, whereas, the other tribes had each several families. It is not, therefore, unreasonable to suppose that certain families of the tribe of Dan found their way to Greece, from Egypt, before the general Exodus under Moses, and others may have joined them subsequently. It is, however, a significant fact that in the genealogies contained in 1 Chronicles, chap. ii. to vii., the tribe of Dan is omitted, as well as that of Zebulun. The latter being also a coast tribe, may subsequently have joined Dan in Egypt. The genealogies of Naphtali, Gad, and Asher, being given, those tribes, or some of each of them, would appear to have returned to Palestine.

One is inclined, perhaps not very unnaturally, to think of the Israelites only in connection with Palestine, and too

little credit is given to them in connection with commercial enterprise, and consequent emigration. Emigration, however, is evolved from a law of nature, and is one of the great factors, if not the greatest, in the material advance and social destiny of man. Unless mankind agreed to remain in barbarous isolation, and confined to a savage state, socially and intellectually, they must spread themselves abroad in accordance with the laws of increase and intercommunication of races, and they must, in the interests of civilization, give to all and take from all, on the universal principles of compensation and reciprocity. Thus emigration is at once a necessity and a duty. Thus sentient man—at once gregarious and migratory—is taught and impelled by his own instincts, and by the example of nature, urged by this double set of impulses, to find new human settlements outside the ever widening circles of older civilization, outside the dear homes of early affections, to gather himself into new family groups, found new homesteads in foreign lands and on virgin soils, carrying with him in his exodus his household gods, his traditional sympathies, his present loves, his past experiences, his special industries, and his national genius. This principle appears to have been inculcated by Joshua to the children of Joseph, when "the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perrizzites and of the giants, if Mount Ephraim be too narrow for thee. And the children of Joseph said, The hill is not

enough for us ; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they that are of Beth-shean and her towns, and they who are of the valley of Jezreel. And Joshua spake unto the house of Joseph, even to Ephraim and Manasseh, saying, Thou art a great people, and hast great power : thou shalt not have one lot only. But the mountain shall be thine ; for it is a wood, and thou shalt cut it down ; and the outgoings of it shall be thine ; for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong" (Josh. xvii. 14—18). Thus Joshua bade them give full play to their energies ; to seek their fortunes in emigration ; to go up boldly to the wood country, and to overcome all the obstacles in their path. Since Abraham first set the principle of emigration, his descendants have ever been a migratory race.

The Israelites, in their happiest times, in the golden age of the nation's glory, were the public carriers of the day—travellers for commercial enterprise to all the then known countries, near and far. The ships of Solomon rivalled the Phœnician navy, the ports of Elath and Eziongeber were filled with the ships of Tarshish, which sailed down the Ælanitic Gulf of the Red Sea on to the Indian Ocean, to Ophir and Sheba, to Arabia Felix, to India and Ceylon, and through the Pillars of Hercules ; brought home copper from Cyprus and tin from Spain, possibly from Cornwall. The Talmud is filled with special regulations bearing upon the exceptional wants springing from these varying avocations *

That Dan, at least, was in Greece at a later date

* *The Jewish Chronicle*, May 28th, 1875.

seems clear from the lamentation for Tyrus (Tyre) by the prophet Ezekiel (xxvii. 19), who, while describing the various nations and people who traded with her, remarked, "Dan also, and Javan, going to and fro, occupied in thy fairs." Javan was, of course, Greece, and the fact of these being named together seems to imply that they traded in company, and thus affords further evidence of the connection between Greece and Israelites of the tribe of Dan, or the Danai.

There is, however, another remarkable prophecy in Isaiah (lxvi. 18-21), which is as follows:—"The time cometh that I will gather all nations and tongues; and they shall come and see My glory, And I will set a sign among them, and I *will send such as escape of them* unto the nations, to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, *to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations.* And they shall bring all your brethren out of all the nations for an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to My holy mountain, Jerusalem, saith the Lord, as the children of Israel bring their offering in a clean vessel unto the house of the Lord. And of them also will I take for priests and for Levites, saith the Lord."

The expression "such as escape of them," who were to be set as a sign unto the nations, can only refer to Israelites who, in some way or another, *escaped* from where they may have been. The localities here mentioned give us a clue as to the identity of these people who were to be *set as a sign*, irrespectively of the fact that they were to bring "all your brethren out of all nations for an offering unto the Lord." This chapter

appears to have been addressed to the Jews, from the reference therein to Zion and Jerusalem, and it was the Israelites who were to do this, as declared in Isaiah xlix. 6, "Is it a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel?"

Now, as to the localities to which the "escaped" were sent: we find it to have been Javan (Greece), Pul (supposed to be Egypt, but this is the only occasion on which Pul, as a place, is mentioned), Tarshish (or Tartessus, in Spain, although it may also refer to Britain). These places were, as will be presently shown, occupied by those who escaped from Egypt to Greece direct. Tubal is held to refer to the Tabareni who were situated towards the Caucasus and the Euxine, and those who escaped thither would necessarily have been the Scythian Israelites. Meshech, which is generally mentioned together with Tubal, is supposed to be the Moschi, who resided much in the same locality. The mention in Ezekiel xxvii. 18 of Javan, Tubal and Meshech, as having been some of the principal merchants of Tyre, may, not improbably, have been the Israelites, under the name of Grecians, and those called Scythians.

It seems very remarkable how the correspondence on this point between history and prophecy could have been so long overlooked. But the facts remain; and if the evidence collected in the present work, and the conclusions drawn therefrom be correct and justifiable, there can remain no doubt but that the "escaped" Israelites have, since the periods of their respective migrations from the places of their captivity, contributed to the history of the world in classical, and more modern,

times to a greater extent than all the other races of the world put together. The Biblical account of most ancient history shows that, from the time of their becoming a nation, the Israelites exercised an influence in the world of no secondary importance, and their after history appears to show that, subsequently to the latest accounts of these peoples recorded in the Scriptures, they have in no sense been relegated to a secondary place in the economy of the universe, but have ever been consistently pursuing their predicted destiny in the great work of colonizing and civilizing the rest of the world.

CHAPTER X.

COMMERCIAL AND COLONIAL DEVELOPMENT OF THE
GRECO-ISRAELITES.

“And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles far off, that have not heard My fame, neither have seen My glory ; and they shall declare My glory among the nations.”—Isaiah lxvi. 19.

FOR a long time after their settlement in Greece, there is little, if anything, to record about these Egypto-Israelitish colonists, and the first occasion on which they come prominently into history is in connection with the Trojan war. The dates given by different authorities for this event vary by almost two centuries ; Duris places it as early as B.C. 1335, Herodotus about B.C. 1260, and Clemens in B.C. 1149. The date, however, now usually received is that of Eratosthenes, who puts it at B.C. 1183. That this event really took place there is no doubt, but Homer's account of its origin and progress is open to grave question. Messrs. S. H. Butcher, M.A., and A. Lang, M.A., in their joint translation of the *Odyssey* of Homer, thus refer to the subject in their introduction to that work :

“As to the actual history of that war, it may be said that nothing is known. We may conjecture that some contest between peoples, of more or less kindred stocks, who occupied the isles and the eastern and western

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shores of the Ægean, left a strong impression on the popular fancy. Round the memories of this contest would gather many older legends, myths, and stories, not peculiarly Greek, or even 'Aryan,' which previously floated unattached, or were connected with heroes, whose fame was swallowed up by that of a newer generation. It would be the work of minstrels, priests, and poets, as the national spirit grew conscious of itself, to shape all these materials into a definite body of tradition. This is the rule of development—first scattered stories, then the union of these into a *national* legend."

The legend relative to the origin of this war, is given by Herodotus* to the following effect:—Certain Phœnician merchantmen, landing at Argos, carried away with them from that place a number of women, among whom was Io, the daughter of the king. Thus commenced a series of outrages, and at a later period certain Greeks landed at Tyre, and bore off thence the king's daughter, Europé. After this they sailed to Æa, a city of Colchis, from whence they carried away Medea, the daughter of the king of that land. The monarch sent a herald into Greece to demand restitution of his child; but the Greeks made answer, that having received no reparation of the wrong done them in the seizure of Io, they should give none in this instance.

In the next generation, Alexander, the son of Priam, resolved to procure himself a wife out of Greece by violence, fully persuaded that, as the Greeks had not given satisfaction for their outrages, so neither would he be forced to make any for his. Accordingly he

* B. I., c. 2—4.

made prize of Helen, and refused, on demand, to give her up, or otherwise to make any reparation.

“Hitherto,” Herodotus states, “the injuries on either side had been mere acts of common violence; but, in what followed, the Persians consider that the Greeks were greatly to blame, since before any attack had been made on Europe, they led an army into Asia. Now as for the carrying off of women, it is the deed, they say, of a rogue; but to make a stir about such as are carried off, argues a man a fool. Men of sense care nothing for such women, since it is plain that without their own consent they would never be forced away. The Asiatics, when the Greeks ran off with their women, never troubled themselves about the matter; but the Greeks, for the sake of a single Lacedæmonian girl, collected a vast armament, invaded Asia, and destroyed the kingdom of Priam.”

It is clear, from all accounts, that the Greeks had, at an early date, followed the example of the Phœnicians, and embarked on an over-sea trade; and, naturally enough, a keen competition existed between these two races for commercial supremacy. In seeking for the real origin of the Trojan war, the legend of abducting princesses must, I think, be put on one side, and it would appear much more probable that Io, Europé, Medea, and Helen, were the names of merchant ships captured, rather than of human beings. If this were the case, the Phœnicians and Greeks merely acted as, at a later date, the Dutch and Portuguese, and subsequently the English and Dutch, behaved towards one another, in their competitions for the possession of the eastern trade. If this, indeed, were the case, the determination of the Greeks to destroy Ilium,

the headquarters of the Phœnician trade, corresponded with the action of Rome, at a later date, in the destruction of Carthage, for a similar reason.

It is quite clear that Josephus discredited the Homeric account as committed to writing, and subsequently published, for he remarks with regard to it: "It is most certain that there was no Greek manuscript extant that dates before the poem of Homer; and it is likewise as certain that the Trojan war was over before that poem was written. Nay, and it will not be allowed neither, that Homer ever committed this piece of his to writing at all; but it passed up and down like a kind of ballad song that the people had got by rote; till, in the end, copies were taken of it from dictates by word of mouth, which was the true reason of so many contradictions and mistakes in the transcripts."*

"What phantom is this, that appears
Through the purple mists of the years,
Itself but a mist like these?
A woman of fiction's alloy
It is she; it is Helen of Troy,
The town in the midst of the seas.

O town in the midst of the seas,
With thy rafts of cedar trees,
Thy merchandise and thy ships,
Thou, too, art become as nought,
A phantom, a shadow, a thought,
A name upon men's lips." †

The Trojan war was followed by a very stormy period, in consequence of the many disorders prevalent in the ruling families. But more violent commotions

* Josephus upon Apion. B. I.

† Paraphrased from Tennyson's "Helen of Tyre."

soon arose, caused by the attempts of the rude tribes of the north—particularly of the Dorians combined with the Ætolians—who strove to obtain possession of the Peloponnesus. In consequence of this migration, the territory of Argos, together with other districts, were wrested from the former inhabitants and became the property of the Dorians. The Ionians (by which name the inhabitants of Argos were subsequently known), were expelled from their territory, and joined their ancient kinsmen, the Athenians.* Thus were the descendants of the two migrations from Egypt united, and collectively became known as Ionians. It is a curious fact, as stated by Curtius,† that “no tradition exists as to the origin of the Ionians;” and that, “It is impossible to define with precision their seats, and their relations of descent amongst themselves.” This is a circumstance which seems to have followed the Israelites in all their later migrations, wherever they lost their patronymic, and were called by other names. The same loss of origin does not appear in history with regard to other nations. The origin of their supplanters in Argos, was in Macedonia, whence they penetrated into central Greece, and their starting points, for the invasion of the Peloponnesus, was from the eastern slopes of Mount Pindus, in what is now Thessaly—facts which were well known to the ancients. Athens became the metropolis of all the Ionians.

The divisors, which form a token of recognition among the Ionians, are four and twelve. In the earliest times, of which we have any definite informa-

* Heeren's "Ancient History," p. 127.

† Hist. of Greece, Vol. I., pp. 32, 68.

tion, the Ionians of Athens were divided into four tribes; each tribe was subdivided into three *phratries* (brotherhoods), each *phratría* into thirty *γένη*, or *gentes** (clans), and each clan again comprised thirty *γενῆται*, or heads of families. As has already been stated, Cecrops divided the country subject to him into twelve districts. The Ionians founded twelve cities in Asia, and refused to enlarge the number, on account of their having been divided into twelve States when they lived in the Peloponnese. † The Athenians divided themselves into ten tribes, and it appears that, when a colony from thence settled at Sybaris (or Thurium), in southern Italy, they "proceeded to order their polity on a plan copied apparently from the arrangements made at Athens, and divided themselves into ten tribes, named from the principal races of which the colony was composed. ‡

The tribal system also seems to have been common amongst the Greeks generally, more especially, perhaps, amongst the Argives and Achaians, who were collectively called Danai. This appears clear from Homer, where Agamemnon is advised to separate his "warriors by tribes and clans, that clan may give aid to clan, and tribe to tribe." § It was also customary for the tribes to retain their distinctive names, after they had migrated to their colonies in Asia Minor, and here they bore the names of the tribes in the mother country from which they had emigrated. ||

In early periods, the Phœnicians and their colonists were the exclusive navigators of the Mediterranean.

* Niebuhr, "Ancient History," v. I., p. 217. † Herod. I., 145.

‡ Rawlinson's Herodotus, I., 24. § Iliad II., 362, 363.

|| Dunker's "Greece," I., 512.

Their colonial establishments were formed in Africa, Sicily, Sardinia, the Balearic Isles, and Spain; in the last-named country at Gades (Cadiz), and Gadeira in Tartessus, on the south-west coast of Spain. These colonies formed the centre of a flourishing and extensive commerce, which reached, on the one side, far to the south, not less than thirty days' sail along the western coast of Africa,* and, on the other side, to Britain and the Scilly Islands, and probably also as far as the Baltic Sea. The extreme productiveness of the southern region of Spain in corn, fish, cattle and wine, as well as in silver and iron, is commented on by many ancient writers. The territory round Gades, Carteia, and the other Phœnician settlements in this district, was known to the Greeks, in the sixth century B.C., by the name of Tartessus. For three or four centuries, the Phœnicians had possessed the entire monopoly of this Tartessian trade, without any rivalry on the part of the Greeks.†

From the great number of vessels required to carry the invading forces of the Greeks to Ilium, it is clear that, at the time of the Trojan war, the Greeks had become a maritime people, even at that early date. Their colonial expansion, however, appears not to have commenced until a much later period. First, the Greeks accompanied the Phœnicians on the vessels of the latter, before they independently settled and spread by their side. Next, their trading cities, following in the track of the voyages of the Phœnicians, gradually became acquainted with the various products of land and sea; found out the localities best adapted for trade; gained over by suasion, or force, the tribes of the barbarians; and, after having thus selected suitable places

* Strabo, xvii., 825, 826. † Grote's Greece, III., 93—100.

for their trade, founded colonies which, in course of time, grew into an innumerable multitude.* All the nations, in any way connected with the Mediterranean, were thus enduringly affected by Greek culture.

The spread of these Greeks, over the coasts of the Mediterranean, was a struggle against the Phœnicians and barbarous nations; in the first instance, against the former, who had taught them the art of navigation. In this manner, the Phœnicians found themselves gradually supplanted, in their commerce, by Greek settlements.

The Ionian Greeks appear to have united, in a far higher degree than any other nation, except, perhaps, the Phœnicians, an insatiable desire of penetrating into distant regions, a desire which, in more recent times, has been the peculiar characteristic of the Anglo-Saxon race. Wherever they went they took their home with them, and thus the name of the mother city, or that of the particular division, or district, of its territory, from which a larger number of settlers happened to have come, was transferred to the new settlement; and here again a similarity of custom must be noticed with the Anglo-Saxons, as is witnessed by the large number of towns and places in America, Canada, Australia, and elsewhere, which have been called after cities and villages in Great Britain.

As one of the consequences of the Doric invasion, the Ionic race retained no part of the mainland of Greece, except Attica. But Attica alone, in glory and power, surpassed all the rest of Greece; † another consequence was that many Ionians left the mainland and established colonies. Proceeding by sea to Asia, they settled

* Curtius, I., 462. † "Heeren's Researches," VI., 40.

on the southern coast of Lydia, and the northern shore of Caria, which, together with the islands of Samos and Chios, took from them the name of Ionia. No country, in Europe, was so favourably situated as Greece, for a commercial intercourse with the most ancient civilized nations of the world; on the way to Asia Minor and Phœnicia one island almost touched another.

All the tribes of the Greek nation took part in the great work of colonization, though the chief part was accomplished by the Ionians, who were the real migratory, or wandering, Greeks, and who, from their two centres of Chalcis and Miletus, effected colonization on the grandest scale. They developed their native talent for accommodating themselves to every locality with masterly success, and proved it by achieving extraordinary results. It was they, again, who, as a rule, formed the central body of the population in the colonies conducted by Achæan and Dorian families.

Amongst the numerous colonies which were established from Greece, Miletus, with its four harbours, had been the earliest one on the coast of Asia Minor. Phœnicians, Cretans, and Carians, had inaugurated her world-wide importance, and Attic families, endowed with eminent energy, had founded the city anew. True, Miletus had also a rich territory of her own in her rear, viz., the broad valley of the Mæander, where, among other rural pursuits, particularly the breeding of sheep flourished. Miletus became the principal market for the finer sorts of wool, and the manufacture of this article, into variegated tapestry and coloured stuffs for clothing, employed a large multitude of human beings. But this industry also continued, in an increasing measure, to demand

importation from without of all kinds of material of art, articles of food, and slaves. In no city was agriculture made a consideration so secondary to industry and trade as here. At Miletus, the maritime trade even came to form a particular party among the citizens—the so-called "*Aeinautæ*," or "men never off the water." These were composed of the capitalists, or shipowners, whose vessels were their homes, to such an extent that they even held their meetings, and party councils, on board their ships in the offing.

The general colonial expansion of Greece* took place during the eighth and seventh centuries B.C. At the commencement of historical Greece, in B.C. 776, there existed, besides the Ionians in Attica and the Cyclades, twelve Ionian cities of note, on or near the coast of Asia Minor, besides a number of others of less importance; the former were Miletus, Myus, Priene, Samos, Ephesus, Kolophon, Lebedus, Teos, Erythræ, Chios, Klazomenæ, and Phocæa.

Of all the Greek colonies in Asia Minor, Miletus was the most powerful. It was the Milesians who were the first to send out colonies into the Pontus Euxinus (Black Sea) in a connected and comprehensive sense; they contrived to make their city the centre of all undertakings in that direction, and bestowed a real importance upon all the previous settlements there, by including them in a vast circle of coast towns which, according to a steadily progressive design, they founded along the coast of the Black Sea.

Sinope, the ancient Assyrian port, situated in the middle of the south coast, not far from the mouth of the Halys, was the first point at which the Milesians

* Grote.

founded a permanent settlement on the Black Sea. The date of this settlement was about 785 B.C. Sinope and Cyzicus were the most ancient among the colonies of Miletus. The former of these places became the starting-point for the colonization of the whole south coast of the Pontus, and from it was founded Trapezus, on the route to the shores of Colchis, about the middle of the eighth century B.C.

After Greek commerce had suffered a serious interruption, by violent agitations among the Kimmerian people, Sinope was, about 150 years after its first establishment, founded anew from Miletus, and, at the same time, the western and northern shores of the Pontus were provided with permanent settlements. The agitation among the Kimmerians, here referred to, must have been caused by the sudden irruption of the Scythians into the territories previously occupied by them ; and the settlement of the latter people, on the shores of the Black Sea, no doubt afforded their kinsmen from Miletus additional facilities for forming settlements in the territories occupied by them. That they were enabled to do so, without serious opposition, shows that they were received in a friendly spirit by the Scythians, who would certainly not have allowed strangers, of another race, peaceably to settle in territories recently acquired by them from the Kimmerians. That they did allow them to settle in what was now known as Scythia, affords strong presumptive evidence that they recognised in the Greeks a people of the same race as themselves.

It seems not at all improbable that, through the medium of the Phœnicians, the Israelites in Mesopotamia and Media may have been informed of the existence of others from their tribes in countries to the west ; and,

indeed, it is possible that, separated as these were by so comparatively short a distance, there may have actually passed direct communications between them, before the migration of the quondam Assyrian captives to the land of Kimmeria; and that the movements of the two peoples towards the same country may have been due to a pre-concerted arrangement between them, as they certainly took place within a short period of each other.

Thus there arose, to the north of the Thracian coast, Istras, in the delta of the Danube; Tyras, near the mouth of the Dneister, near the modern Akkerman; Odessus, or Ordessus, near the mouth of the Teligul; and, lastly, Olbia, in the northern corner of the western Pontus, where the Bug (Hypanis) and the Dneiper (Borysthenes) debauch into the sea near to one another. Here the Ionians built several cities on the mainland. This latter district was considered to be the most productive of them all; its cornfields and pastures were the most luxuriant; its waters the purest, and its fish the most excellent for the table. Higher up the river dwelt the agricultural tribes of the Scythians, and these sought the protection and friendship of the Greeks, and were, more than any others, inclined to conclude advantageous treaties with them. The Scythians were now the ruling people on the entire table land of Eastern Europe, as far as the commercial communications of the Greeks extended, and the latter were rapidly dispossessing the Phœnicians of their supremacy in trade.

The Ionian cities, on the coasts of the Black Sea, infused life and activity into the tribes of the north; their bold and enterprising genius opened to them a connection with the most remote countries of the East;

and, perhaps, they even introduced into their own country the commodities of India, conveying them over the immense Steppes of Asia. From Olbia a large export of corn was carried on, and Athens was much engaged in this commerce. But the adventurous and enterprising spirit of the Ionians, on the shores of the Euxine Sea, did not confine itself to this commerce with the nations of the north; they penetrated into the East, and made way for themselves even into Mongolia. This commerce was jointly carried on by the Ionians of Pontus, and by the Scythians.* Thus we see that, after centuries of separation, the various tribes of Israel were again brought into contact, no doubt with a full knowledge of their relationship to one another.

Later on, the Milesians established a colony at Theodosia, where the Crimea projects as a broad tongue of land towards the mainland, on the east, and close by the sound of the southernmost straits, Panticapæum (Kertsch), with its strong citadel, surrounded by a wide extent of the most fertile corn-land. Subsequently they established themselves in the delta of the Tanais (Don), and the town of Tanais, in its turn, built Nauaris and Exopolis. Opposite Panticapæum stretches the peninsular of Taman, and here Phanagoria was built; and, lastly, Phasis and Dioscurias arose near the rivershed of the Phasis, which became the new markets of the world, in which Asia exchanged the superfluity of her treasures with the sagacious traders of the West.

With Egypt and Cyprus, the most advantageous connections were entered into by Athens. Miletus also sent forth her sons to open the course of navigation to Egypt. Although the Pharaohs persisted in a strict

* Heeren's "Researches," pp. 284, 285.

system of isolation, in the middle of the eighth century the Milesians succeeded in obtaining certain concessions, and a factory was accordingly established at Naucratis, on the Canobian outlet of the Nile, about B.C. 550.*

It can hardly have escaped observation that, having always been accustomed to dwell in wide river valleys, on which the formation of the land depended, from the time that their ancestors first came from Egypt—the Ionians especially understood the treatment of low-lying marsh lands; they sought for similar conditions of soil, and, as will have been seen from the foregoing accounts of their colonization, they settled themselves, almost invariably, at the mouths of rivers in their new habitations.

The Greek maritime settlements had now, to a great extent, banished Phœnician commerce from the Ægean Sea; it next attacked it in the more westerly waters. The earliest Grecian colony founded in Sicily was that of Naxos, in 735 B.C.; Syracuse followed in the next year, and, during the succeeding century, many flourishing Greek cities took root in the island. These Greeks found the Phœnicians already in possession in many outlying islets, and promontories, all round the island. The safety and facilities of this established trade were to so great a degree broken up by the new comers, that the Phœnicians, relinquishing their numerous petty settlements round the island, concentrated themselves in the considerable towns, at the south-west angle, near Lilybœum—Motye, Soloeis and Panormus—and in the island of Malta. A similar change appears to have taken place in Cyprus, the other island in which the Greeks and Phœnicians came into close contact, and a con-

* Pliny, v. I., p. 421.

siderable portion of the soil and trade of Cyprus thus passed from Phœnicians to Greeks.

At this juncture Egypt had only been recently opened to Greek commerce—Psammeticus having been the first king who partially relaxed the jealous exclusion of ships from the entrance of the Nile, enforced by all his predecessors. The incitement of so profitable a traffic emboldened some Ionian traders to make the voyage direct from Crete to the mouth of that river. Violent storms, however, drove the vessel out of its course westwards, until it at length passed the Pillars of Hercules, and these traders found themselves unexpected visitors among the Phœnicians and Iberians of Tartessus. What the cargo was which was destined for Egypt we are not told, but it sold at this market for the most exorbitant prices, and realized a profit larger than ever fell to the lot of any known Greek, except Sostratus, the Æginetan, with whom no one else can compete.* Advantage does not appear to have been at once taken of this discovery; but, during the course of the next half-century, the Phœceans, pushing their explorations westwards, founded Massalia (Marseilles) in the year B.C. 600, and only extended their voyages past the Pillars of Hercules to Tartessus some thirty or forty years later, reaching that place about B.C. 570—560. After this, the traffic in the copper of Tartessus enjoyed a distinguished reputation through the whole Mediterranean, including Greece and the several Grecian colonies, and the commerce, established with the flourishing communities in that vicinity, proved a great source of wealth to the Phœceans and Milesians.

Thus was the trade of Greece extended to the detri-

* Herod., vol. IV., pp. 151—152.

ment of that of the Phœnicians. The gradual rise of this development has been entered into in some detail, in order to show how, by degrees, the Ionians of Miletus reached Tartessus, as it was from that port that they subsequently found their way to Ireland, and from thence passed over to Scotland and England.

In conclusion, it may be remarked that, at some time after the expulsion of the Ionians from Athens, the Dorians again attacked them in Attica, and though they were not successful in capturing the whole of that district, owing to their conquests a number of the population left that country. In this way, most probably, the greater number of those of the original Ionic stock retired to their colonies, whilst those who remained retained the name of Ionians, but were for the most part composed of mixed races. On this subject, Latham remarks that the original inhabitants of Greece have long since departed, and have been replaced by a Slavonic stock. If a comparison be made between a map of modern and one of ancient Greece, there will be found only a small proportion of the old classical names, either modified or unmodified in form. Yet, subject as Greece was to Turkey until the last century, the majority of the new names are not Turkish, but Slavonic. As early as the last quarter of the sixth century (A.D. 582) the movements set in towards Greece—Thrace and Macedon being overrun by Slavonians; in the latter half of the seventh century, Thessaly, Epirus, several of the Islands, and parts of Asia Minor were overrun. In the ninth century, Macedon was called Slavonia. In the eleventh, Athens was sacked, and the inhabitants driven to take refuge in the island of Salamis. Under Constantine Porphyrogeneta, the

presence of a Hellenic population was an exception. "In Macedon," it has been remarked, "the Scythians dwell instead of the Macedonians;" and, again, "the whole country is Slavonized."* Thus were the early inhabitants of Greece supplanted by those of another race, and the Israelitish element in the population ceased entirely to exist there.

* Latham, p. 143.

CHAPTER XI.

SCYTHIANS, GOTHs.

“De Getarum, sive Gothorum, origine et rebus gestis.”—*Jornandes.*

It must be remembered that the name “Scythian,” as applied to the wandering tribes who eventually settled in Eastern Europe, near to the Black and Caspian Seas, was not that by which they called themselves, but was applied to them by the Greeks, and there is no evidence that they ever knew themselves by that name. They have been traced down to the beginning of the present era, as Scythians, since the apostle Paul (Col. iii. 11) and Josephus refer to them by name. After this, owing to the decline in Greek histories, that name disappears from the pages of literature; but a little later, at quite the beginning of the third century, there appeared, in the districts known to the Greeks as Scythia, but to the Romans as Dacia, and Thrace, a people whom the Romans knew by the name of “Goths.” These, about the year 250 A.D., invaded the Roman territory, in the time of the Emperor Decius. “This,” says Gibbon,* “is the first considerable occasion in which history mentions that great people, who afterwards broke the Roman power, sacked the capital, and reigned in Gaul, Spain, and Italy. So memorable was the part which they acted, in the subversion of the Western Empire, that the name of Goths is frequently, *but improperly*, used

* “Decline and Fall,” c. 10.

as a general appellation of rude and war-like barbarism. . . . In the beginning of the sixth century, and after the conquest of Italy, the Goths, in possession of present greatness, very naturally indulged themselves in the prospect of past and future glory. . . . The principal minister of the Court of Ravenna, the learned Cassiodorus, gratified the inclination of the conquerors in a Gothic history, which consisted of twelve books, now reduced to the imperfect abridgment of Jornandes. These writers passed, with the most artful conciseness, over the misfortunes of the nation, celebrated its successful valour, and adorned the triumphs with many Asiatic trophies *that more properly belonged to the people of Scythia.*"

Probably, if we now had the full text of the work by Cassiodorus, there would be found unmistakable evidence that the Goths *were* the Scythians, under another name, as, it will be shown, is evidenced by many more modern writers. Jornandes is, however, generally held to have been careless and uncritical, and, like many other national historians, is full of mythical element in the early part of his work.

One important fact to be borne in mind is, that history nowhere records the movement, at the beginning of the present era, of the Scythians from their former territory, and its occupation by people of another race. This could hardly have escaped the notice of the historians of that day, had such a change of population taken place, in a locality so close to the then principal seats of civilization of Greece and Rome; as that must necessarily have been attended by local disturbances, which could not have escaped observation and record. It is, however, a coincidence that,

with the disappearance of the Scythians, an equally migratory race, who called themselves, or were named by others, "Goths," made their appearance upon the world's stage, and were found inhabiting the same localities where the Scythians were last heard of. There was, however, a curious similarity of legend to which both the Scyths and Goths gave credence, which, if it possessed any foundation in fact, would point to a common origin between them.

In his dissertation on the origin and progress of the Scythians or Goths, Mr. John Pinkerton* remarks that the Scythæ, Getæ, and Gothi, were but different names for one and the same people. The Scythians and Getæ are both mentioned by Herodotus,† as residing in the same district, divided only by the Ister, or Danube. The Getæ believed in the immortality of the soul, and were the bravest and most just of the Thracians. They are both afterwards mentioned by almost every Greek writer. The name of Goths is not nearly so ancient, the first mention of it being in the time of the Emperor Decius, A.D. 250. At this time, a part of them burst from Getia into the Empire, under Cneva; and Decius, attempting to expel them from Thrace, was conquered and slain.‡ After this, we find them as frequently in the Latin authors, by the names of Getæ, or Gothi, as formerly the Scythians in the Greek; and, as Gibbon well observes, all the Greek writers, after this period, still uniformly call those Scythæ, whom the Latin authors denominate Gothi.

Pinkerton mentions no less than eleven Latin authors, including Jerome, and quotes from them, all of whom state that the Getæ were called Goths, whilst Jornandes,

* p. 5. † B. IV., c. 93. ‡ Gibbon, c. 10.

the historian of the Goths, entitles his history, "De Getarum, sive Gothorum, origine et rebus gestis," and constantly uses Getæ and Gothi as synonymous. The Baltic Sea, where the Goths settled, was also anciently called the "Pelagus Scythicum."* The Goths, in the year 250 A.D., came from the very same ground where Strabo, Pliny, Ptolemy, Dyonisius the geographer, and all the writers from the first century down to that time had placed the Getæ. The Romans before 250 A.D. only knew the Getæ by Greek report, and gave them, of course, the Greek name; in 250 A.D., when they actually saw and fought with them, they called them by the name of Gothi.†

As to the identity of the Getæ, or Goths, with the Scythians, Strabo, Pliny, and Ptolemy all rank the Getæ as Scythæ, and they have been very generally so called also by other writers, whilst Jornandes always speaks of the Goths, Getæ, and Scythæ as one people, and uses the names in that sense. These names appear sometimes in local, and sometimes in extensive meaning among the ancients. Herodotus puts the Getæ on the south of the Danube, and the Scythæ on the other side; but Pliny and Strabo extend the Getæ all over the west of the Euxine, and the latter prolongs them through half of Germany. Herodotus‡ mentions the Thyssa-Getæ to the north of the Euxine, and in the heart of Scythia, and the Massa-Getæ on the north and east of the Caspian. Procopius§ says the whole Scythæ were anciently called Γετικά ἔθνη (Gothic nations). Some of these authorities call the Getæ or Gothi, Scythians; others call the Scythians Getæ, or Gothi.

* Crichton, p. 30. † Pinkerton, p. 11. ‡ B. IV., c. 121.

§ I., c. 2.

Herodotus carefully distinguishes between the Sarmatæ and the Scythians. In b. IV., c. 57, he says that, beyond the Tanais to the north "are not Scythæ, but Sarmatæ." This fact is corroborated by other classic writers, whilst Jornandes marks the Goths as warring with the Sarmatians.

On the north of Thrace, says Pinkerton,* was a small nation, who bore the generic name of Getæ, in the time of Herodotus, an appellation afterwards found to belong to the whole Scythæ. In the time of Philip of Macedon, we find these Getæ, south of the Danube, called Scythæ,† and they indeed formed the shade between the grand generic name of Scythæ, or Getæ, and the specific name of Thracians, which had attended the Scythians in passing into a distinct country, separated from ancient Scythia by the Danube. These specific names are no more to be considered than as the names of counties in England; and the petty tribes, into which the specific nations were divided, only resemble our towns, though upon a much larger scale. That all the Thracians were Scythæ, or Getæ, and spoke the Scythic, or Gothic, tongue is clear. From Thrace, large colonies of the Scythæ passed into Asia Minor. Herodotus‡ tells us that the Mysi of Asia came from those of Thrace, and gives the names of many other nations in Asia of Thracian origin.

The theory that the Goths came originally from Gothland, in Sweden, is untenable, as that name in the country was unknown till the thirteenth or fourteenth century.

The Thracians, according to Herodotus, § were, next

* pp. 56, 57. † Justin, lib. IX., c. 2. ‡ B. VII., c. 20.

§ B. V., c. 2.

to the Indians, the greatest people in the world ; and Scytax tells us* that their territory extended from the Strymon to the Ister. Among these Thracians, we find two important tribes of Getæ and Mysians, or Mæsiens. Of these, Strabo says (p. 295), " The Greeks considered the Getæ to be Thracians. There dwelt, however, on both sides of the Ister, as well these Getæ as the Mysi, from whom also the Mysi, now dwelling among the Lydians, Phrygians, and Trojans derived their origin." Again, Scytax informs us that the Scythians bordered on the Thracians ; and Stephanus, of Byzantium, says expressly that the Scythians were of Thracian extraction.† The same is implied in what Strabo says on the subject ; and it has long been admitted that Σκύθαι and Γέται are the same ethnical name.‡

The Scythians, Getæ, Thracians, and Goths, having thus been traced to one common origin, or as being rather different names for the same people, there can be no reasonable doubt but that these represented the descendants of the Ten Tribes, who had escaped from the Assyrian captivity. It has also been seen that some of these migrated into Asia Minor, and thus joined the Græco-Israelites in their colonies there.

* Geogr. Vet. 5, M. I. p., 27. † De Urbibus, p. 674 ; Berkel.

‡ Donaldson, p. 47.

CHAPTER XII.

MIGRATIONS OF THE ISRAELITES AS GOTHs.

IN tracing the subsequent history of the Israelites, as Goths, after a certain period, the difficulties are very similar to those which have beset the earlier stages of our enquiry, owing to the constant changes in the names they adopted, or which other people gave them. So long as they were wandering across Europe, warring with other nations, history has retained an account of their name, and of their actions, as Goths; but no sooner had they settled in northern Europe, than their Gothic name became lost, and they were subsequently known as Scandinavians, Saxons, Danes, Franci, Angles, Jutes, &c., &c.

There was, however, one great change which appears to have taken place in their condition, about the time when they ceased to be known so generally as Scythians, and were more commonly known by the name of Goths. As Scythians, they had been scattered amongst the nations, and their individuality lost in the midst of numerous Gentile tribes. According to some writers,* Christianity was adopted by certain of the Gothic people in the early years of the present era, and, by about A.D. 365, it began to be gradually accepted by the great mass of the Gothic nation, in its Arian form, and consequently they must have put away the forms of Pagan idolatry, by which they had been characterized in

* Köpke, p. 123. Pullmann, II., p. 63.

their former state. It is a fact, which should be seriously considered, that from this time the Israelites, as Goths, were gathered out from the nations amongst whom they had been scattered, and formed a separate and distinct people, having a name peculiar to themselves, viz., "Goths," and began to form a history for themselves, apart from that of other races and nations, which they did not enjoy in their previous state, when they were known to the world as Scythians. This was entirely in accord with the statement by Moses, when he declared, "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and *will turn and gather thee from all the nations, whither the Lord thy God hath scattered thee*" (Deut. xxx. 1—3). And so it was, in fulfilment of prophecy, that upon putting away idolatry from amongst them, their captivity was turned, their scattering was abrogated, and they once more became *a people*.

Not only was this the case, but even before the adoption of Christianity by the scattered Israelites, the gathering of them from amidst the people, amongst whom they had been scattered, commenced, even whilst they were still in a state of idolatry, even as it had been promised "that before they call, I will answer; and while they are yet speaking I will hear" (Isaiah lxxv. 24). Oh the goodness and mercy of our God! faithful and

true, in the very least of His promises, to His rebellious and backsliding people.

A careful reader of the opening verses of the ninth chapter of Isaiah, can hardly fail to see in them a prediction, that the time of the Messiah should be the time, also, for the awakening of His people, and of their return to a knowledge of the true God. After alluding to the "trouble and darkness, dimness of anguish," to which the Israelites should be driven, the ninth chapter opens with the declaration, that "the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, Thou hast increased their joy; they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, Thou hast broken as in the day of Midian. . . . For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government there shall be no end, upon the throne of David and upon His kingdom, to establish it and to uphold it with judgment and with righteousness from henceforth even for ever. The zeal of the Lord of Hosts shall perform this. The Lord sent a word into Jacob, *and it hath lighted upon Israel.*"

Here the opening reference to the first and second

invasion and captivity of the kingdom of Israel is unmistakably clear, and requires no elucidation. The Israelites in unbelief are constantly referred to as "walking in darkness," or "sitting in darkness"; and that the people who "dwelt in the land of the shadow of death," were also of the Israelites, is clear from Jeremiah ii. 6, where, addressing the House of Jacob and all the families of the House of Israel, the prophet exclaims, "Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, *and of the shadow of death*, through a land that no man passed through, and where no man dwelt; and again (xiii. 16), "Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, He turn it into the shadow of death, and make it gross darkness."

Zacharias also, at the time of the circumcision of his son John "the Baptist," on being recovered of his dumbness, declared that he should be called the prophet of the Highest; that he should "go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that *sit in darkness, and in the shadow of death*, to guide our feet into the way of peace" (Luke i. 76—79).

Thus the evidence of Scripture entirely agrees with the testimony of history. Reading the different passages quoted together, it is impossible not to see the immediate connection between the birth of our Saviour

and the redemption of the Israelites from their oppression and bondage ; and that the earliest converts to Christianity were to be, and were, the redeemed of the Lord, even the lost sheep of the House of Israel.

According to Thucydides,* the whole tract between the Balkans (Hœmus) and the Danube—the modern Bulgaria—was in possession of the Getæ; or Goths, who reached up the river almost to the confines of Servia. This would place them immediately south of the region known as Scythia, from which it was separated only by the river Ister, or Danube. Later on, however, the Goths are to be found north of the Danube, and in sole occupation of Scythia, and in their invasions of the Roman Empire they invariably first crossed the Danube.† That the Goths of Northern Europe were the same race as those of Scythia seems certain, for amongst the legends of the former is an account of how Odin, the chief of a tribe of Goths, which dwelt on the banks of Lake Mæotis, upon being attacked by the Romans under Pompey (B.C. 65), conducted his tribe from the frontiers of Asiatic Sarmatia into Sweden, with the great design of forming a religion and a people in that inaccessible retreat of freedom. They also asserted that, in a remote age, their ancestors, already seated in the Dacian provinces, had received the instructions of Zamolxis, and checked the victorious arms of Sesostris and of Darius.‡

According to Tacitus, the Goths were established towards the mouth of the Vistula at least as early as the Christian era, and possibly at a much remoter date—even to three hundred years before Christ. They appear to have been then sub-divided into Ostrogoths, Visigoths,

* II., 96. † Gibbon, X., 3, et sq. ‡ Jornandes, ch. I.

and Gepidæ.* Of this movement, if at so early a date as has been suggested, we have no authentic account. It has, however, been stated that, at the time of Odin's arrival in the north, we find not only a country called Gardariki, which is often mentioned in the Sagas, and seems to have joined the south-eastern shores of the Baltic, but also the large Scandinavian peninsula and that of Jutland, and the islands and shores of the Baltic, populated by a seafaring people, whose tribes had constant intercourse with each other, and seem also to have had an identical religion.† Another writer, also, suggests that certain tribes of the Goths may have found their way to Scandinavia before the arrival of Odin. If so, this, he says, may in some measure help to account for his easy victories over these nations. Probably, before the invasion by Odin, the Goths were not very numerous in Scandinavia. They might have kings four or five centuries before Christ, and probably there were immigrations of Goths before that period, but these would probably have been comparatively few.‡ The first movement in that direction, however, recorded on reliable data, is that under Odin.

The migration of Odin, with a band of followers, from the banks of Tanais, is generally supposed to have taken place about the middle of the first century before the Christian era. Among the fugitive princes of Scythia, who were expelled from their country in the Mithradatic war, by the superior genius and resources of Pompey, tradition has placed the name of Odin. The account of Odin, as narrated by Snorre, in the Ynglinga Saga, states that he came from Asaland, or Asaheim, a district eastward of the Tanais, the capital

* Annals, II., 62. † Du Chaillu, p. 51. ‡ Dunham, pp. 13, 14.

of which was Asgard, and the people Asen, or Æeir. His true name, according to tradition, was Sigge, son of Fridulph, but he assumed that of Odin, the supreme deity of the Scythians, of whose religion he was chief priest. Odin had hitherto been successful in every combat, but the invasion of the Romans at length compelled him to flee towards the north. Leaving his two brothers to rule at Asgard, he proceeded with a vast following (evidently the Sviar, or Suiones, of Tacitus) through Gardarike, or Russia, to Saxland, subduing all the nations as he passed, and bestowing their dominions as kingdoms upon his sons. Having disposed of these countries, he next crossed the Baltic, and chose the Island of Fionia for his residence, where he is said to have built the city of Odensee. The whole of Denmark submitted with little resistance. Passing into Sweden, he fixed his abode in the modern province of Stockholm. The surrounding territory, which formed the cradle of his empire, was called the lesser Svithiod, or Sweden, in contrast to the larger Svithiod, or Scythia, from whence he had emigrated. Odin introduced a new form of worship, and erected a splendid temple at Sigtuna for celebrating the rites of the new faith. The natives, persuaded that the author of the new worship could be no ordinary mortal, paid him great honours, and invested him with the sovereign authority. All the petty kings, among whom the country was then divided, offered him their homage, whilst he engaged, on his part, to defend them against their enemies, and to defray the expenses necessary for the support of religion. He introduced the laws and customs of his own country, levied a pole-tax on all the inhabitants, and established a supreme council, com-

posed of twelve pontiffs, for the distribution of justice, and the due regulation of civil and ecclesiastical affairs. Subsequently Odin conquered Norway, and the people there consented to bestow the regal title and office upon his son Sœmingve, whose descendants are alleged to have worn the crown for several generations. Odin then retired to Sweden, where he died.

After the death of Odin, his authority was transmitted to his sons and chiefs, whom he had placed on the neighbouring thrones. Heimdall was made ruler in Scania; Skiold established himself, with a colony of Goths, at Ledra, in Zealand, which he erected into a separate monarchy, and from him descended the Skioldungs—a race of kings which long swayed the sceptre of Denmark. Yngve, another son, reigned in Sweden, and from him sprung the Ynglings—a name by which the ancient sovereigns of that country were distinguished in history. Balder was appointed Viceroy over the Angles, in the southern part of the Cimbric Chersonese, and hence the Anglo-Saxon princes all traced their origin to that venerable progenitor. Horsa and Hengist, the two Saxon Chiefs who conquered England in the fifth century, reckoned Odin (or Wodin in their dialect) as their ancestor. The Sviar, as the companions of Odin, became the leading tribe, and they acquired, by degrees, an ascendancy over the Goths who possessed the southern tract of country, called Gothland, or Gotarike.*

To return, now, to the Goths who still remained in Scythia and Thrace. There is no record of the circumstances under which these people separated themselves from the various tribes amongst whom they had,

* Crichton and Wheaton, p. 77—83.

for so many centuries, been intermingled; but it is beyond question, or doubt, that somewhere about the end of the preceding, or commencement of the present era, they did succeed in establishing themselves as a distinct and separate nationality. Migrations towards the north had, as has been stated, begun at an early period of their separate national existence, and, a little later, they began also to move towards the south, and came into contact with the Roman legions. The Goths, in the early part of the present era, appear to have moved northwards from the Danube to the Ukraine; Dacia, formerly known as Scythia, as well as Mœsia, having become Roman provinces. In the early part of the third century, these provinces had already become subjected by the Goths to frequent and destructive inroads. In the year 270 A.D. they were again at war with the Romans, as a result of which the Emperor Aurelian relinquished to them the province of Dacia; but in 331 A.D., in endeavouring to extend their dominions from the Euxine to the frontiers of Germany, their progress was arrested by the Roman forces under Constantine, and they were driven back across the Danube.

The Gothic raids by sea, which began under Valerian (253—260 A.D.), were more destructive than those by land. Their fleets, issuing from the ports of the Black Sea, ravaged the sea-board of Asia Minor, and returned laden with the spoils of the maritime towns. In the reign of Gallienus (260—268 A.D.) a fleet of 500 sail appeared off the coast of Greece itself; Athens, Corinth, Argos and Sparta were sacked, and Epirus laid waste.

During a peaceful interval of thirty years which

• Gibbon, c. x., xi., xviii.

followed the Roman expedition of Valens into Armenia (374 A.D.), the Romans secured their frontiers, and the Goths extended their dominion. The victories of the great Hermanric, King of the Ostrogoths, and the most noble of the race of the Amali, are stated to have occurred after he had attained the age of fourscore years. The independent tribes were persuaded, or compelled, to acknowledge him as the sovereign of the Gothic nation. Hermanric invaded the adjacent countries of the north, and twelve considerable nations, whose names and limits cannot be accurately defined, successively yielded to the superiority of the Gothic arms. As a result of these victories, his dominions extended from the Danube to the Baltic, and he reigned over the greatest part of Germany and Scythia, with the authority of a conqueror, and sometimes with the cruelty of a tyrant.* The invasion of the Huns (376 A.D.) precipitated the Gothic nation on the provinces of the West, which advanced, in less than forty years, from the Danube to the Atlantic, and opened a way, by the success of their arms, to the inroads of many hostile tribes; † thus, between A.D. 378 and 450, invasions of, and settlements in, Gaul were made by the Visigoths, as well as by the Burgundians and Franks. By A.D. 470, the Visigoths had extended as far south as Marseilles, under Euric, which place they captured.

It is no object of the present work to follow the histories of the Goths in their later wars with the Romans, or other southern nations. Having traced them, step by step, from their former habitations in Scythia, it is proposed now to quote further evidences, as to the

* Gibbon, c. XXV. † Gibbon, c. XXVI.

identity of the Northern with the Eastern Goths, from a mythological and archæological point of view.

The mythological literature of the North, says Du Chaillu, bears evidence of a belief, prevalent among the people, that their ancestors migrated, at a remote period, from the shores of the Black Sea, through South-western Russia, to the shores of the Baltic. This belief, he asserts, seems to be supported by a variety of evidence.

When we appeal to archæology, we find in the neighbourhood of the Black Sea, near to the old Greek settlements, graves, similar to those of the north, containing ornaments and other relics, also remarkably like those found in the ancient graves of Scandinavia. The runes of the north remind us strikingly of the characters of archaic Greek. If we follow the river Dnieper upwards, from its mouth in the Black Sea, we see, in the museums of Kief and Smolensk, many objects of types exactly similar to those found in the graves of the north. When we reach the Baltic, we find on its eastern shores the Gardariki of the Sagas, where, we are told, the Odin of the North placed one of his sons, and, on the southern shores, many specimens have been discovered, similar to those obtained in Scandinavia.

Referring to certain chronicles, Du Chaillu remarks, that, after a while, the people of the country, attacked by the Northmen, were the same people as those of the north or their descendants, who, in intelligence, civilization and manly virtues, were far superior to the original and effete inhabitants of the shores they invaded. The men of the North, who settled and conquered part of Gaul and Britain, whose might the power of Rome could not destroy, and whose depredations it could not

prevent, were not savages ; the Romans did not dare to attack these men at home, with their fleet, or with their armies. Nay, they had even allowed these Northmen to settle peacefully in their provinces of Gaul and Britain. No ! the people who were then spread over a great part of the present Russia, who overran Germania, who knew the art of writing, who led their conquering hosts to Spain, into the Mediterranean, to Italy, Sicily, Greece, the Black Sea, Palestine, Africa, who were undisputed masters of the sea for more than twelve centuries, were not barbarians.

The striking fact, brought vividly before our mind, is that the people of the North, even before the time when they carried their warfare into Gaul and Britain, possessed a degree of civilization, which would be difficult for us to realize, were it not that the antiquities help us in a most remarkable manner, and, in many essential points, to corroborate the truthfulness of the Eddas and Sagas. The indisputable fact remains, that both the Gauls and the Britons were conquered by the Romans, and afterwards by the Northern tribes. This northern civilization was peculiar to itself, having nothing in common with the Roman world.

Roman writers give the names of three maritime tribes of the north, which were called by them Sueones, Saxones and Franci. The Veneti, a tribe who inhabited Brittany, and whose power on the sea is described by Cæsar, were, in all probability, the advance guard of the tribes of the North. Roman writers, after the time of Tacitus, mention warlike and maritime expeditions of the Saxons and Franks ; and in the Bayeux tapestry certain of the followers of William the Conqueror were called Franci, and these always have been recognized as coming from the North.

Ptolemy (circ. A.D. 140) is the first writer who mentions the Saxons as inhabiting a territory north of the Elbe. They occupied but a small space, for between them and the Cimbrî, at the northern extremity of the Cimbric Chersonesus, he places ten other tribes, among them the Angli.*

Of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-suna, or the sons of the Sakai,† abbreviated into Saksun—which is the same sound as Saxon—seems a remarkable etymology of the word Saxon. The Sakai, who in the Latin are called Sacæ, were an important branch of the Scythian nation; they were so celebrated that the Persians called all the Scythians by the name of Sacæ;‡ and Pliny, who mentions this, remarks them amongst the most distinguished people of Scythia.§ Strabo places them eastward of the Caspian, and states that they made many incursions on the Kimmerians and Tereæ, both far and near. They seized Bactriana, and the most fertile part of Armenia, which from them derived the name of Sakasina. They defeated Cyrus, and they reached Cappadoces on the Euxine.|| Subsequently, they were gradually propelled to the western coasts of Europe, where they were found by Ptolemy, and from whence they molested the

* Du Chaillu, I. p. 2—10.

† It seems not improbable that Sakai and Sakai-suna may, in the course of years, have become changed from Isaki and Isaki-suna, or the sons of Isaac, in accordance with the declaration, "For in Isaac shall thy seed be called" (Gen. xxi. 12; see also Rom. ix. 7, and Heb. xi. 18).

‡ Sharon Turner, I., 100. § Pliny, VI., 19.

|| Strabo, XI. 776-778.

Roman Empire, in the third century of our era. At a later date, the Saxons united with the Franks, and became formidable to the Romans for their piratical enterprizes; they now advanced greatly in power and reputation, following on the repulse of the Romans from the Elbe to the Rhine.* The territory which the Saxons originally occupied, in the North, was situated on the western side of the Cimbric peninsula, between the Elbe and the Eyder; the latter river is the boundary of Denmark, and has always been understood to mark the termination of the German States.†

At a remote epoch of the first Gothic invasion, it is alleged, with strong historical probability, that the shores of the Baltic were possessed by those tribes from whom are descended the modern Fins and Laplanders, who once occupied (according to Grotius and other writers) a much more extensive territory than that to which they are now circumscribed; having spread themselves over the southern districts of Norway and Sweden, whence, in course of time, they were driven out by more powerful intruders, and forced, like the Kelts in Gaul, and the Britons in England, to retire for protection within the fortresses of their rocks and mountains. There they still continue a separate race, retaining evidence of a different pedigree, and distinguished by language and features, which have nothing in common with those of the nations that surround them.‡

Among the Scandinavian tribes who thus replaced the original inhabitants, the ancient geographers and historians enumerate the Sviones, or, in the Northern

* Sharon Turner, I., 121. † Sharon Turner, I., 117.

‡ Crichton, 59, 60.

language of the middle ages, the Sviar ; the Guttones, Gutæ, or Goths ; and the Daukiones, adjacent to the Goths, who were probably the Danes, whose original seat was in Scania, and who are called, in the ancient language of the North, Danir, or Danskir.*

The first king who united the Danish provinces (except Jutland, which formed a separate monarchy) under one government, was Dan Mykillati, the magnanimous, King of Scania, about A.D. 270, he having been the ninth king after Odin. He reduced the whole country, with the smaller islands, to subjection ; and is alleged to have given his name to the new kingdom, of which he was the founder.† Others derive the name of Denmark, or Denameare, from the fact that the country occupied the flat lands (daim mark) between the Gothland hills and the sea ; others again to a word signifying "bold." ‡

With an increase of population, which appears invariably to have been a characteristic of the Israelitish race, it is probable that, in course of time, the North became over populated, and an outlet became necessary for the spread of its people. The story of the North is that of all countries whose inhabitants have spread and conquered, in order to find new fields for their energy and over-population ; in fact, the very course of the progenitors of the English-speaking peoples, adopted in those days, is precisely the one which has been followed by their descendants in England, and other countries, for the last three hundred years.§

Soon after the Northern people began to move further west, the most tedious and difficult achievement

* Wheaton, p. 3. † Crichton, p. 108. ‡ Crichton, p. 23.

§ Du Chaillu, I., 13.

of Charlemagne was the reduction of the Saxons. The wars with this nation, who at that date occupied practically the modern circles of Westphalia and Lower Saxony, lasted for nearly thirty years (from A.D. 773 to A.D. 800). A large colony of Saxons was finally transplanted into Flanders and Brabant, countries hitherto ill-peopled, in which their descendants preserved the same unconquerable spirit of resistance to oppression as their ancestors had previously shown. Many fled to the kingdoms of Scandinavia, and mingling with the North-men, who were just preparing to run their memorable career, revenged upon the children and subjects of Charlemagne the devastation of Saxony. The remnant embraced Christianity, and acknowledged the sovereignty of Charlemagne. But they retained, in the main, their own laws; they were governed by a Duke of their own nation, if not of their own election, and for many ages were distinguished by their original character among the Gothic nations.*

In A.D. 787, the Danes—by which name the North-men, or Normans, were known—began to infest England, and soon afterwards ravaged the coasts of France. They adopted a uniform plan of warfare both in England and France; sailing up navigable rivers in their vessels of small burden, and fortifying the islands which they occasionally found, they made the entrenchments at once an asylum for their own women and children, a repository for their plunder, and a place of retreat from superior force.

In A.D. 872 they took possession of Angers, which, however, they were compelled to evacuate. Sixteen years afterwards they laid siege to Paris, and committed

* Hallam, I., 10.

the most ruinous devastations on the neighbouring country. The kings of France, too feeble to prevent or repel these invaders, had recourse to the palliative of buying peace at their hands, or rather precarious armistices, to which reviving thirst for plunder soon put an end. At length Charles the Simple, in A.D. 918, ceded a great province, which they had already partly occupied, partly rendered desolate, and which has derived from them the name of Normandy. Ignominious as this appears, it proved no impolitic step. Rollo, the Norman Chief, with all his subjects, became Christians and French subjects, and the kingdom was at once relieved from a terrible enemy, and strengthened by a race of hardy colonists.*

* Hallam, I., 21, 22.

CHAPTER XIII.

MIGRATIONS TO IRELAND.

“ Far westward lies an isle of ancient fame,
 By nature blest, and *Scotia* is her name ;
 An island rich, exhaustless in her store
 Of veiny silver, and of golden ore ;
 Her fruitful soil for ever teems with wealth,
 With gems her waters, and her air with health ;
 Her verdant fields with milk and honey flow,
 Her woolly fleeces vie with virgin snow,
 Her waving furrows float with bearded corn,
 And arms and arts her envied sons adorn.”

St. Donatius, Bishop of Etruria, 9th century.

The migrations of the Israelites into Ireland appear to have taken place principally from Spain, and from Scandinavia. The Phœnicians, as has been already stated (page 175), were the first of the Semitic races to open up communication with Spain. They are supposed to have made their earliest settlement at Gades (Cadiz), and Aristotle states that at Tartessus they procured a quantity of silver so prodigious, that their ships could not carry it.

The Phœnicians were followed by the Greeks as traders with Spain. As stated by Herodotus,* “the Phœnicians were the first of the Greeks who performed long voyages, and it was they who made the Greeks acquainted with the Adriatic and with Tyrrenia, with Iberia, and the city of Tartessus.” On this, Rawlinson

* Herod., I., 163.

remarks that "the Iberia of Herodotus is the Spanish Peninsula. Tartessus was a colony founded there very early by the Phœnicians. It was situated beyond the straits, at the mouth of the Bætis (*Guadalquivir*), near the site of the modern Cadiz.* Tarsus, Tartessus, Tarshish, are variants of the same word. Tarshish in the Hamitic tongue, which probably prevailed on the coast of Phœnicia when the first colonists sailed for Spain, meant 'younger brother'—a very suitable name for a colony." Sir William Betham, however, in his work entitled, "The Gael and Cymbri," remarks that considerable uncertainty appears to prevail with regard to the origin of the word Tarshish. Tarshish, he says, in Hebrew, is the name of a precious stone, rendered a *beryl* in our translation of the Scriptures; but it is not of Hebrew derivation, or from any Hebrew root, therefore, most likely, its name was obtained from the country in which the stone was found. Jacob Rodrigues Moreira, a Spanish Jew, in his *Kehilath Jahacob*, or Hebrew vocabulary, renders Tarshish *Carthage*. In the Gaelic language, however, Tarshish means literally the *country down in the west*, and in this case may be considered to have been applied generally to all the western parts of Europe conquered, settled, or traded with by the Phœnicians. With reference to this last mentioned derivation, it is worthy of remark that Cæsar says the Britons had mines of *silver, iron, tin, and lead*, but that they *imported brass*; whilst Ezekiel remarks, alluding to Tyre, "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with *silver, iron, tin, and lead*, they traded in thy fairs" (Ezek. xxvii. 12). It seems, therefore, not improbable

* Strabo, III., 199.

that the ships of Tarshish may have traded direct with the British Isles; and, as it is further stated, "Dan also and Javan *going to and fro* occupied in thy fairs" (Ezek. xxvii. 19), these may also have been the owners of the ships of Tarshish above referred to, which actually traded between Tyre and Britain. Very little information about the Greek traders in Spain is to be found in the histories of that country. The successful example of the Phœnicians, says Dunham, stimulated the Greeks to pursue the same advantage. About 800 or 900 years B.C. the Rhodians arrived on the coast of Catalonia, and founded a town which they called Rhodia (*Rosas*) from the name of their island. They were followed by the Phœceans, to whose maritime enterprise the father of history bears testimony. These also founded a town on the same coast; and, as their resources increased, so did their ambition; they dispossessed their countrymen of *Rosas*, and extended their settlements along the shores of Catalonia and Valencia. Other expeditions departed from the numerous ports of Greece, towards the same destination, but at intervals considerably distant from one another, and gave names to new establishments, some of which may still be recognised, notwithstanding the changes that time has made.

It does not appear that either the Phœnicians or the Greeks aimed, at first, at domination: the towns which they founded, and continued to inhabit, were but so many commercial depôts; populous indeed, but filled with peaceable citizens, whose lucrative occupations afforded them neither time nor inclination for hostilities. Not so with the Carthaginians, when they found their way to Spain, as these joined all the avarice of merchants to

all the ambition of conquerors. These succeeded in ousting the Phœnicians, and drove them out of Cadiz. Later on, Rome interfered and extracted from the Carthaginians two important concessions: (1) That they should not press their conquests beyond the Ebro. (2) That they should not disturb the Saguntines, or the other Greek colonies. The Carthaginians, however, broke their engagements, and besieged and took Saguntum.

Very little information is available as to the existence of the Greeks in Spain. That they only occupied commercial towns on the sea coast is certain; it is probable that their stay in that country was not of any very long duration, and the last remnants may probably have left when it was over-run by the arms of Carthage and Rome. But the principal cause of the silence of authors, on the subject of the Greeks in Spain, appears to have been that they were treated as one race with the Phœnicians; and from the fact that many of the Phœnician settlements were subsequently occupied by the Greeks, in consequence of the superior commercial activity of the latter, and not as a result of war-like, or forceable possession, they were not distinguished by Spanish authors from their predecessors, and came to be alluded to as Phœnicians in their historical works.

M. Varro* mentions, in his work, that besides the Phœnicians and Carthaginians, the Iberi, Persians, and Kelts, also occupied Spain. Amongst the historians of Spain, Mariana† admits the high probability of Spain having been peopled to a great extent from the East.

* De Orig. et Progr. Idolatriæ, lib. I., c. 33.

† Hist. de Reb. Hisp., lib. I., c. 7.

Juan de Ferreras expressly mentions the Phœnicians as its principal colonizers, and amongst those whom he so refers to, were, no doubt, also included the Greeks. "The *Hispania Illustrata*," a rare and valuable work, comprehending the labours of upwards of sixty authors, and published by Andreas Schottus, confirms the colonization of Spain by the Phœnicians, and fixes its period, on the authority of Eusebius, to the year 764 B.C.* De Bellegarde says, "The first of whom mention is made in history is Hercules, the Phœnician, by some called Melchart. It is alleged that he lived in the time of Moses, and that he retired into Spain when the Israelites entered the Land of Promise. Emanuel de Faria y Sousa, the author of the "History of Portugal," further confirms the agreement of the Spanish traditions with the Irish as to the above facts, though he differs as to their era. He mentions the sailing of Gathelus, from Egypt, with his whole family, his landing in Portugal, at the city of Porto, his having two sons, Iberus and Himerus, "The first of them," he concludes, "some will have to have sailed into Ireland, and given the name of Hibernia to it—these are mere suppositions." The ultimate embarkation of the colony to Ireland is also confirmed by various other Spanish writers. "They report that Ireland was called Hibernia from Iber, a Spanish leader, who first took possession of it, with a great multitude of associates.†

"Sure it is," says Pedro Mexia, "that in the days of Gurgwintius, or Gurguntius, King of Britain, the

* Edit. Franc., 1603, p. 526.

† Franc. Taraph. Bariconen de orig. ac reb. gest. Reg. Hispaniæ. *Antw.*, 1553.

chief Governor of Bayou, with four brethren Spaniards, two of which are said to be Hiberus and Heremon, not the sons, as some think, of Gathelus, but some other, perhaps, that were descended of him, who, understanding that divers of the Western Isles were empty of inhabitants, assembling a great company of men, women, and children, embarked with the same in sixty great vessels, and proceeded to Ireland." Other authorities, also, similarly throw light on this part of the Irish annals, but it is not necessary to give further quotations on the subject on the present occasion. Nennius confirms the foregoing, adding, after the account which has been given of Gathelus and his family, and their sojourn in Spain, the following words: "And afterwards they came to Ireland 1002 years after the destruction of the Egyptians in the Red Sea, and they came to the regions of Dalrieta, at the time when Brutus ruled the Romans, and introduced the Consulates."* The traditions of Scotland coincide with these accounts, and those of Wales are equally confirmatory.† It may be remarked here, that according to the foregoing statement, the exodus of the Israelites from Egypt would have taken place about 1500 B.C. This agrees almost exactly with the date based upon the calculation given at page 120, resulting from the statement made by the Getæ to Darius as to the period from which they had first become a nation.

The various chronicles of Ireland, which appear to have been preserved in a remarkably careful manner, make several references to Spain as having been the starting point of expeditions into that island. The early history of every nation abounds, indeed, to no

* Hist. Britt. c. 9. † Essay by John D'Albon.

small degree, in fiction, confusion, and contradiction, and in this respect the history of Ireland is no exception. The oldest Irish history (omitting its obviously fabulous part) distinctly states that three peoples in succession have possessed Ireland, viz., the Firbolgs, the Tuatha de Danaans, and the Milesians ; but, going a little further back, previously to the earliest of these invasions, it is claimed that these three were all of the same race, and it will be shown—so far as a reasonable deduction can be drawn from the evidence available—that they all belonged to the Semitic and Israelitish stock.

Nennius, the historian of the British people, to whose writings reference has already been made, and who is said to have been Abbot of Bangor about the year 620 A.D., states that he drew the greater part of his information from traditions, a part from writings, and the monuments of the old British inhabitants, a part from the annals of the Romans, and also from the Chronicles of the Holy Fathers, viz., Jerome, Prosper, Eusebius, and the history of the Scots and Saxons. In this history he states (c. V.) that at a certain period the Picts came and occupied the Orcades (Orkney Islands), and eventually possessed themselves of the third part of Britain (c. VI.). The Scots came from Spain to Hibernia, but the members of the first expedition all perished. Afterwards came Nimech, who sailed about for a year and a half, and then reached a port in Hibernia, and, after remaining some years, returned again to Spain. Other expeditions subsequently arrived in Hibernia from Spain.

The following statement was made to Nennius “by the most learned of the Scots” :—“When the children

of Israel passed the Red Sea, and the Egyptians following them were swallowed up, as is said in the Scriptures, there was a certain noble Scythian, with a great number of followers, in Egypt, who had been expelled from his kingdom. He did not go to persecute the people of God. They also were expelled lest they should seize upon the Kingdom of Egypt. For forty-two years they wandered in Africa, and passing by the sea to the Pillars of Hercules, sailed into the Tyrrhene Sea, settled in Spain, and resided there many years and increased in power, and multiplied greatly, and afterwards came to Hibernia 1002 years after the drowning of the Egyptians in the Red Sea. They also came to Dalreida at the time Brutus governed the Romans.*

This account, as is apparent, is somewhat involved and requires a little examination. It is obvious that the term *Scythian* did not exist at the time of the Exodus, as that was the name given by the Greeks to the Scoloti nearly a thousand years later. As, however, it will shortly be shown that the Scots were called—and apparently called themselves—the *Scythian Scots*, it seems clear that this "most learned of the Scots," in giving information to Nennius, intended to convey the fact that this "*certain noble Scythian*" was one of the ancestors of his race; and the Scythian Scots were Israelites.

In another place, Nennius tells us that the Britons came into Britain in the third age of the world, and the *Scythians or Scots* into Ireland in the fourth. "Last of all," he says, "came the Scots from part of Spain into Ireland." With this Henry of Huntingdon agrees, but, he remarks that, though the period referred to is not

◊ "The Gael and Cymbri," p. 285, and 293.

absolutely certain, this much is clear, that they came from Spain into Ireland, and thence part of them migrated and added a third nation to the Britons and Picts in Britain.*

What may have been the influences which induced the first settlers in Ireland, from Spain, to remove from their former localities, it is impossible to say; but one cause, at a later date, is supposed to have been due to a desire to escape from the burden of the Roman yoke, as, when the Romans had extended their Empire every way, many persons certainly retreated thither from Spain, Gaul, and Britain.† This is supposed to be the meaning of the remark by Tacitus ‡:—“Ireland lying in the midway between Spain and Britain, and likewise very convenient for the Gallic Sea, united the strongest parts of the Empire by its great advantages, its approaches and harbours being better known, than those of Britain, by trade and merchants.”

As, for the purpose of the present work, reliance has to be placed upon the several Irish histories, it is important to bear in mind that those referring to periods of most ancient date, deal so much in the fabulous as to give an air of fiction to the whole, and to make it appear to be a romance rather than a real history. The Bards were the only historians of the first inhabitants of Ireland. Nothing was committed to writing in those ages, except the arcana of the Druids, but all public transactions, being turned into verse, were sung at their public feasts, and when they went to war, accompanied by their harps. The necessary ornaments of poetry gave a great scope to a poetic genius to enlarge,

* Fol. 172. † “Britannia,” IV., 219. ‡ Vit. Agr. c. 24.

illustrate, and invent ; and what the first Bards might relate with great adherence to truth, as it was not committed to writing, their successors might embellish with metaphor and fiction.*

The Irish have not sought a mythological ancestry for the first inhabitants of their island, as has been the case with older and more Eastern nations ; they appear, however, to have had a desire to date the first colonization of the country as far back as possible. Several of the old annals of Ireland contain an account of one Ceasair having come to Ireland, with fifty girls and three men, *forty days before the Deluge*. Ceasair was said to have been a grand-daughter of Noah, by many of the old authors, but in the "Chronicon Scotorum," as transcribed by Donald MacFirbis, it is stated that this heroine was a daughter of a Grecian, forgetful evidently of the fact that, so far as is known, Greece was not inhabited until long after, and certainly did not then bear that name. Some, however, who narrate this legend, do not appear to believe it, "because," says Keating, "I cannot conceive how the Irish antiquaries could have obtained the accounts of those who arrived in Ireland before the flood, unless they were communicated by those aerial demons, or familiar spirits, who waited on them in times of Paganism, or that they found them engraved on stones after the Deluge had subsided."†

According to certain Irish legends, two hundred and seventy eight years, or, according to others, three hundred years after the Noahic flood, Partholan came to Ireland with his three sons, and their four wives, from Mygdonia, in Greece, accompanied by a thousand men whom they brought with them. Also, in a highly ancient treatise,

* Warner. † Four Masters, I., 3.

on the antiquities and origin of Cambridge, preserved by Hearne, it is stated, in singular accordance with the account by Mexia, above referred to (see page 213), that in the year of the world 4321, a British Prince, son of Gurguntius, or Gurmund, having crossed over to Denmark, to enforce tribute from a Danish King, was returning victorious off the Orcades, when he encountered thirty ships full of men and women; on his enquiring into the occasion of their voyage, their leader, Partholan, made an appeal to his good nature, and entreated from the Prince some small portion of land in Britain, as his crew were weary of sailing over the ocean. Being informed that he came from Spain, the British Prince received him into his protection; but feeling reluctant to domesticate him in Britain, "he assigned faithful guides to attend him into Ireland, which was then wholly uninhabited, and he granted it to them subject to an annual tribute, and confirmed the appointment of Partholan as their chief. Thenceforward the colony increased, and in their numbers held Ireland to the present day."* This legend is not only retained, and given as history, by Wintown and Grafton, but the pretended grant by this British Prince is, actually, specially set forth in an Irish Act, of the eleventh year of the reign of Queen Elizabeth, among the "auncient and sundry strong authentique tytles for the Kings of England to this land of Ireland."† The date of this expedition must, however, have been earlier than that assigned by the latter account, and much later than that given in the Irish legends. As, however, has been remarked by O'Curry, the time has scarcely come for dissecting and analysing the legends contained in early

* De Antiq. et Orig. Cantab. † D'Alton's "Essay," p. 20—24.

Irish history; and that, as in the case of the other nations of middle and north Europe, true chronological history began in Ireland, either by contact with the Romans, or with the introduction of Christianity.*

According to the annals of the four Masters, Partholan and his people came into the island 2520 A.M., and, although the descendants of this colony are said to have continued in the island for over three hundred years, no memorial of them has been preserved, save what may be found in a few topographical names, derived from those of their chiefs, and some ancient sepulchral mounds at Tallaght. This village is about five miles from Dublin, and there, on the hill of Tallaght, are mounds which, from time immemorial, have been called *Taimh-Leachta muinuntire Phartalain*—"the mortuary tombs of the people of Partholan." Here some thousands of his people were buried, who were swept off by a plague, 300 years after the landing of his tribe in Ireland.† This appears to be an almost solitary memorial of these people now extant; but no account, says O'Curry, has come down to us, ascribing to the Partholanian colony the erection of any sort of building, either for residence or defence.‡

According to the Annals of the Four Masters, ten years after the arrival of the Partholians, a people called the Fomorians settled in Ireland, who aimed at acquiring the supreme power. Others affirm that the Fomorians were the primitive inhabitants of the country. These were not considered to be any special or particular race, but rather a mixed body of roving piratical peoples, their name being considered to have had its origin in

* "Manners and Customs," I., p. 71. † "Cusack," p. 26.

‡ "Manners and Customs," III., p. 2.

the words *Fog*, which means "booty," and *mara*, "of the sea." Who these people really were it is impossible to say, as the name may apply to any transmarine nation, or, indeed, for several nations, who, under that denomination have, at various times, made descents on the island.

An engagement took place between the Partholarians and the Fomorians, in which the latter were defeated, and, according to one account, were all slain. The Partholarians are alleged to have been subsequently all destroyed by a plague, and the country remained desolate and without inhabitants for thirty years.*

According to W. A. O'Connor, however, the ancient Irish chronicles relate that the original owners of the country were the Fomorians, a people of prehistoric arrival and extraction. They were found in possession of the island by Partholan and his followers, who, starting from Mygdonia, in Greece, steered their course through the Mediterranean Sea, and, leaving Spain on their right, at length reached Ireland 2200 years before Christ, and landed at a place in the west of Munster. Such is the account, says O'Connor, given by the Bards of the earliest colonization of Ireland; the first by a primitive and uncultured race, whose habits are recorded in the flint weapons found buried in the soil; the second by a people, of whose advanced civilization the golden ornaments dug from the same source are unmistakable tokens. The united Iberian and Aryan tribes, known in Irish history respectively as Fomorians and Partholarians, were the first occupants of the land, and their descendants ever afterwards formed the bulk and basis of the population. This original people of Ireland were

* Warner.

reduced to inferiority and obscurity by successive hordes of invaders.*

The next people who invaded Ireland, thirty years after the destruction of the people of Partholan, were known as the Nemedians, with whom also reliable history is supposed to commence. These took their name from their leader, Nemidh. He came, according to the Annals, A.M. 2859, and erected forts, and cleared plains, as his predecessors had done. In the Annals of Clonmacnoise it is said that Nemidh came "out of Greece." The Nemedians appear to have been in the country for some 216 years, constantly warring with the Fomorians. In course of time they became afflicted by plague; whilst, in an engagement with the Fomorians, the greater number of them were killed. The few who escaped from this slaughter fled into the interior of the island, where they formed themselves into three bands, and left the country under their respective captains. One party wandered into the north of Europe, and are believed to have been the progenitors of the Tuatha de Danan; others made their way to Greece, where they were enslaved, and obtained the name of Fírbolgs, or bagmen, from the leathern bags which they were compelled to carry; and the third section sought refuge in the north of Europe.†

Another account states that one Nemidius, with his wife and four sons, together with 1,020 men, in 34 ships, arrived from the Euxine Sea; and that with them were certain Africans, who afterwards settled in the north of Ireland. These latter, after a time, fought with, and subdued, the Nemedians, a number of whom were slain;

* W. A. O'Conor, I, 12, 13.

† Cusack, p. 28. "Four Masters," I. 9.

whereupon the remainder decided to leave the island under their three chief commanders, who were all grandsons of Nemedius. Thus Breac went to Thracia with his company, from whom descended the Belgæ, or Fir-bolgs; Jobath, with his people, went to Bæotia, who subsequently made their appearance again under the name of Tuatha-de-Danan; and Bridlan, who landed in the north part of Scotland and settled there. From these last sprang the Brigantes.

The Africans, being thus left in sole possession, and constantly fighting amongst themselves, the country was again depopulated till the year 2657 A.M., at which date the Belgians, called by the Irish Firbolgs, took possession of the country.

It is stated that Simon Breac and his followers in Greece, in process of time, increased to be a numerous people; being oppressed by the natives, they seized some of the Grecian shipping, and, with five thousand who followed them, put out to sea, and sailed until they arrived in Ireland. These were under five principal leaders, and they brought one half of the island under their sway. Political disintegration soon followed the settlement of foreign tribes in the heart of the country, and Ireland, hitherto one, fell into five States, North and South Munster, Leinster, Connaught and Ulster, each governed by one of the above-mentioned principal leaders, these being the five sons of Dela. Of these, Slangey, who had the province of Leinster for his share, was chief of the heptarchy, and he was the first monarch of Ireland.

These Belgians possessed the island for eighty years, at the end of which time it was invaded from North Britain by the Danans and Fomorians. They made

their descent in the province of Ulster, where they defeated the Firbolgs and took possession of the government and legislation of the country. The Firbolgs then retired to the islands of Arran, Eilie, Rachruin, Inis, Gall, and other places, for safety. Very little is recorded of the doings of the Firbolgs during the time they held the island, and after they were driven out by the Tuatha de Danans their name seems to have disappeared from history. The Danans claimed to be descended from the Nemedians who went with Jobath into Bœotia, or Achaia, when they were driven out of Ireland by the Africans. These went first to Greece, and landed in Achaia, where they acquired various arts ; but when the country was invaded by the Assyrians, fearing lest they should fall into their hands, they left Greece, and wandered from place to place until they came to Norway and Denmark, where they were hospitably received by the inhabitants. The Danes, admiring the learning of these visitors, allotted them four cities to dwell in, where they should erect schools and instruct the youth of the country.

After a while, the Tuatha de Danans desired to leave those parts, and, accordingly, setting out again, they arrived in the north of Scotland, where they continued seven years. Accompanied by certain Fomorians, the Tuatha de Danans made a descent upon Ireland, and landed in the province of Ulster, when an encounter took place with the Firbolgs, in which the latter were defeated, and the invaders then took possession of the government and legislation of the country.* The battle in which the Firbolgs were defeated by the Tuatha de Danans, named the battle of Magh Tuireadh, was one

° O'Conor, p. 274.

of the earliest battles recorded in Irish history, and, according to O'Curry, almost the earliest event upon the record of which we may place sure reliance, so that it forms the great epoch and starting point in Irish history.*

When the Firbolgs were defeated by the Tuatha de Danans they fled the country, and a part of them took refuge in the Hebrides, where they remained until driven out by the Picts; they thereupon returned to Ireland and settled, first in Meath, but subsequently passed over into the southern parts of Connaught.†

The origin and meaning of the name *Tuatha de Danans* has exercised the ingenuity of various scholars, but none of them appear to have been able to suggest any reasonable etymology for it, any more than for the names of Daneon, a port in Egypt, or for Danai, by which the Greeks were called after the migration into their country of Danaus, with his followers from Egypt. The word *Tuath*, according to O'Curry, means primarily a "people or tribe occupying a given district, but afterwards the territorial division;" ‡ thus *Tuatha de Danans* would mean the Tribes of Danan, or Dan. Seeing also that this people, together with the Firbolgs and Milesians, hailed from the neighbourhood of Greece and of the Black Sea, where the Israelites were known to have been, both before and after their migrations from thence into Ireland or Spain, it appears that the only reasonable deduction to be drawn from the name is that they were Israelites, under the leadership, probably, of a prince of the tribe of Dan,

* "Lectures on MSS.," p. 243-4.

† "Manners and Customs," vol. II., p. 122.

‡ "Manners and Customs," vol. III., p. 603.

even if they were not principally composed of members of that tribe.

With regard to the date of the arrival of the Tuatha de Danans in Ireland, O'Curry observes that grave doubts exist regarding the usually received chronology. Thus, instead of the fabulous ages given in the "Annals of the Four Masters," the rule of the Tuatha de Danans would appear to have been, at furthest, in the fifth or sixth century B.C., a period, as is well known, of great movement among the European races.*

The Tuatha de Danans, on their arrival in Ireland, brought with them several magical or talismanic articles, which included the *Lia Fail*, or Stone of Destiny, on which the monarchs of Ireland were anciently crowned at Tara; the wonderful spear of the champion Lug, and the gifted cauldron of their king, the *Daghda Mor*. They instituted, in Ireland, public games at Tailten, in Meath, on the first day of August in each year, which have a distinct resemblance to the Olympic Games in Greece.† One of their kings, Breas Mac Elathan, was the first who imposed rents in Ireland, and the rent payers were chiefly the Firbolgs.‡

The Milesians were the last of the ancient colonists who subdued the races previously existing in Ireland, and it is their genealogy only, with some very few exceptions, that have been carried down to later times. Their genealogical tree begins with the brothers Eber and Eremon, the two surviving leaders of the Milesian expedition. The Milesians, according to the book of Drom Sneachta (a book written before the arrival of

* "Manners and Customs," vol. I., p. 257.

† "Manners and Customs," vol. II., p. 110.

‡ "Manners and Customs," vol. I., p. 23.

S. Patrick in Ireland), as well as their predecessors in the country, the Fírbolgs, and the Tuatha de Danan, are said to have been originally seated in Scythia, and the earliest traditions tell us that a branch of them settled in Egypt, in the reign of Pharaoh Cingris; that they returned to Scythia again after some generations;* that they subsequently went into Greece, and ultimately to Spain, where, after a long residence, they erected the city and tower of Brigantia, from whence, after some time, a colony of them went into Ireland, under the command of the eight sons of Galamh, who is commonly called Milesius.†

Another account states that the Milesians—called also Gadelians—were descended from one Gadelas,‡ or Gatelus, a great lord of Greece, who, leaving that country, went to Egypt, and there married Scota, the daughter of Pharaoh Amœnophis, said by Campion to have been the Pharaoh of the Exodus. In Egypt, Gatelus is recorded to have associated himself with Moses and the Israelites. In view, however, of the plagues which threatened Egypt, it is said that he determined to leave the country, and, accordingly, having prepared ships for the purpose, he, with his wife and a large company of Greeks and Egyptians, departed out

* Early communications of the Israelites and Greeks with Egypt have been referred to in previous chapters, and the establishment of a Grecian factory in Egypt is mentioned at page 182 (chap. x.).

† "Lectures on MSS.," p. 447.

‡ One account says that Gadelas was the son of Argos, or Cecrops, who was king of the Argives. Hector Boetius, however, says that Gadelians were in Egypt when Moses was working wonders in that country. Other authors insist that the Gadelians came from Greece into Scythia.—*Keating*.

of the mouth of the river Nile, after a sojourn of upwards of thirty-nine years in Egypt. After a while they arrived off the coast of Numidia—now called Barbary—but, being prevented from landing there, they continued their voyage to Lusitania (Portugal). Here Gatelus founded the city of Bracchara (probably the modern Braga); others say that this settlement was where the city of Oporto now is. Subsequently, owing to the opposition of the inhabitants, the Milesians moved to Galicia, where they established the city of Brigantia, now Compostella. Here Gatelus assumed the authority of king, and called his people Scots. He sat, it is said, upon his marble throne. "This stone," it goes on to observe, "was in fashion like a seat, or chair, having such a fatal destiny, as the Scots say, following it, that wheresoever it should be found, there should the Scotchmen reign, and have the supreme governance." *

It may be here remarked that, whilst the Irish legends declare that the Lia Fail, or Stone of Destiny, was carried by the Tuatha de Danan from Northern Europe to Ireland, the Scotch Chronicles claim a similar attribute to that stone, for a marble chair which was taken by the Milesians from Spain into Ireland at a later date.

Soon the Milesians increased so much in numbers, that Gatelus determined to move to some other country, where there would be more room for them, and having heard of an island to the north of Spain, he despatched thither a large company under the command of his sons, Heber and Heremon, and they were accompanied by their mother, Scota. They set out from Galicia in thirty ships, on board of which were a number of troops, as well as of others. They landed at a place in the west

* "Holinshed's Chronicles."

of Munster. Several engagements took place with the Tuatha de Danan, but the latter were ultimately defeated, and the land was then divided between the two leaders of the expedition. Subsequently, on the death of Heber, Heremon succeeded to the whole government.

It is stated in very old copies of the Book of Invasions, and other ancient documents, that the Milesians brought the Mosaic Law into Ireland at their coming; that it had been learned and received from Moses in Egypt by Cae-Cain Breathach (Cae of the fair judgment), who was himself an Israelite, who had been sent into Egypt to learn the language of that country, by the great master, Fenius Farsaidh (Fenius the Antiquarian), from whom the Milesian brothers, who had conquered Ireland, are recorded to have been the twenty-second generation in descent; and it is stated, in the Seanchus Mór, that this was the law of Erin at the time of the coming of St. Patrick.*

Nennius (Hist. Britt., c. i. and x.) asserts that "the Scythians, *i.e.* the Scots, took possession of Ireland in the fourth age of the world," and he defines this fourth age as extending from David to Daniel, *i.e.*, from about 1100 B.C. to 560 B.C. This also accords with the Irish Histories of the greatest veracity. The Scythian colony here referred to, having appropriated to themselves a considerable part of Ireland, were self-denominated Scoti, by an easy and obvious corruption from their ancient name of Scythæ,† as it is suggested by Nennius, with which Thomas of Walsingham also agrees. This derivation is still more assured for all purposes of

* "Lectures on MSS.," vol. II., p. 20.

† This should rather have been "Scoloti," see p. 100.

rational enquiry when adopted by Spelman (Glossary, tit. "Scitia"), and by Higden in the Polychronicon (b. i., c. 37), "Therefore, Scottes ben called as it were Scites, for they came out of Scitia."*

O'Curry, in his "Manners and Customs,"† remarks that as to the Milesians, or Scots, the whole current of our legends and chronicles bring them from Spain, or, perhaps, more strictly speaking, from the shores of the Bay of Biscay, between the mouth of the Loire and Galicia. That they were a fair race is beyond doubt, and, judging by the oldest and most characteristic of the historical tales belonging to the heroic period of Cuchulaind, their relations were chiefly with the northern peoples, and not with the south of Europe. Cusack also testifies that there are found in Ireland two distinct types of people—one, high stature, golden, or red haired, fair skinned, with blue or grey eyes; the other type, dark-haired, dark-eyed, pale, lithe, and less of stature. Our ancient annals show that the Firbolgs, Tuatha de Danan and Milesians belong to the former type. The fair race were considered aristocratic—the dark, plebeian. ‡

Heremon, whilst still in Spain, had, it appears, cast off his first wife, Odbha, and married Tea, the daughter of Lughaidh Mac Itha (son of Ith). Before landing in Ireland, Tea is said to have requested of Heremon a choice hill as her dower; this dower is said to have been "always given by the husband to the wife, a custom which prevailed among the Jews." She desired that the place she should most of all like in the kingdom should be, for ever after, called by her name, and should

* "Essay on History," by John D'Alton, pp. 24 and 38.

† Vol. I., p. 76. ‡ "Hist. of Irish Nation," p. 27.

also be the principal seat for her posterity to dwell in ; and, upon their landing, she chose Leytrymm, which is, since that time, called Taragh, where the king's palace stood for many hundred years after, and which she caused to be called Tea-mur, or "the house of Tea."* It does not come within the province of the present work to go into the question as to who Tea really was ; a dissertation on that subject has recently been published in "Tara Vindicata," by the Rev. W. M. H. Milner, M.A.

The Nemedians, according to the account given at page 222, came out of Greece, probably some 300 years after the first colonization of that land by Israelites from Egypt, and what evidence does exist would appear to connect them with the people of that race, since there is no record of the early Pelasgian or Hellenic inhabitants having ever attempted to make foreign voyages ; whereas Dan, and his companions in Javan, did certainly trade with Spain and with the British Isles. Arguing from the practice of more modern times, it would appear certain that they should have established, at least, agencies, and probably colonies—where they did not actually possess themselves of the country—in those places where they derived the greatest profit from their commercial connections. Although it is not so recorded in any of the ancient chronicles or histories, it appears not at all improbable that trade first induced these peoples to visit Ireland, and subsequently to take possession of the country. In all the accounts given by early writers, not the slightest reason is assigned for the desire of any of these invaders to possess themselves of the country, and in considering this question it seems

* "Four Masters," p. 31.

only possible to fall back upon the reasons for which, in more modern times, territorial expansion has forced itself upon the existing nations of the world.

With regard to the invasions of Ireland, subsequently to that of the Nemedians, it will have been observed that Scythia, or Greece, or both, were the countries from which the invading forces originally hailed. Some of them went thence, first to Spain, where Israelitish colonies had existed from an early date; whilst others arrived from Northern Europe, from the very regions where the Scythian Israelites had established themselves, after leaving their eastern settlements on the Black Sea, where they had so long reigned, a terror to the Roman arms, and a menace to the other surrounding nations. Denmark and Scandinavia generally, where these Scythians subsequently settled themselves, was denominated "Hither Scythia," a tolerably clear evidence that the country had become populated by the Scythians, from the neighbourhood of the Pontus.

A very remarkable coincidence, that cannot fail to attract the notice of any careful student, is that the people who invaded Ireland, from either Spain or Scandinavia, were called by no name that could, in itself, associate them with any of the then existing nations. That the inhabitants of Scandinavia and Northern Europe were Scythic Goths, at this early period, does not admit of a doubt, and those who entered Ireland from those parts were unquestionably of that race. These have been shown to have been Israelites, and one expedition from thence has added to the means of identification by being named after one of the tribes of Israel, thus giving further evidence of their ancestry and descent.

With regard to those who arrived from Spain, some clue is contained in the name of *Milesians*. Hence it may reasonably be assumed that they came originally from Miletus, or were the descendants of those who had established Milesian colonies in Asia Minor. This would naturally connect them with the Ionian Greeks, who were the founders of the colony of Miletus, and who were, as has already been shown (page 183), the pioneers, after the Phœnicians, of the trade between Greece and Spain, and probably also with Britain. These have also been traced to an Israelitish stock, and they called themselves, in later times, both Scythians and Scots. By subsequent movements, they also connected themselves with the Scythians, or Goths, of Northern Europe, as also their several individualities proved them to be of the same stock.

Very little appears to have been known, or, at any rate, placed on record, regarding the attainments of the Firbolgs, but with regard to the Tuatha de Danan and the Milesians it is different. These appear to have been gifted with wisdom and knowledge far in advance of the nations generally. The former have been described as a people remarkable for their knowledge of the domestic, if not the higher arts, of civilized life; * and they were always referred to as superior to the Scots in knowledge of the arts, whilst being no less distinguished from their conquerors in their personal, than in their mental characteristics. †

Eochaidh, otherwise known as Ollamh Fodhla, the son of Fiacha Finscothach, reigned as King of Ireland from 350 ‡ to 380 § years, after the Milesian conquest of the

* "Manners and Customs," vol. II., p. 3.

† "Manners and Customs," vol. III., p. 42.

‡ According to Keating. § According to the Four Masters.

island. He was called Ollamh Fodhla, on account of the extent of his Ollamh learning ; this name implying the Ollamh, or chief poet, of Fodhla,* or Ireland. The development of intellectual researches in Ireland is attributed to him. He is said to have reigned for forty years, and, to the authority of a great monarch, he joined the influence of a great philosopher, in forming the minds of the national youth. It was he who planned, regulated, and endowed, the college of the learned in Teamor ; laid down a new system of education ; and made this the model of the several provincial schools for cultivating the arts, intellectual and military.† To him is attributed the establishment of the first Feis of Tara, which was the great convocation of the men of Erin, and which was continued by the kings of Erin from that time down, every third year, to preserve the laws and rules, and to purify the history of Erin, and to write it in the Saltair (or psalter) of Tara.‡

The government which prevailed in Ireland was a mixed monarchy, wherein the kings were elected out of a certain royal family. The Commons also were admitted into a share of the legislature ; but the whole system was, in general, too much under the control of aristocratic principles. To this species of government, the ancient kings attempted to set bounds, by the convention of the States at Teamor. This is what was called the Great Feis.§

Cusack says that the whole system of government and legislation was patriarchal—indicative of an eastern origin ; and again, that, referring to the Brehon

* Fodhla was one of the ancient names of Ireland. "Manners and Customs," vol. I., p. 244.

† C. O'Conor, p. 6. ‡ Cusack, p. 33. § C. O'Conor, p. 38.

laws of Ireland—said to be the oldest code of laws in Europe—there are evidences in them which look very like a trace of Jewish tradition.* On the subject of these laws, the late Sir Henry Maine observed that “we who are able here to examine coolly the ancient Irish law in an authentic form, can see that it is a very remarkable body of archaic law, unusually pure from its origin.”

These evidences regarding the ancient laws of Ireland, as established by the Milesians, cannot but call to one’s mind the exhortation of Moses to the Israelites, as contained in the book Deuteronomy, “Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, ‘Surely this great nation is a wise and understanding people’” (Deut. iv. 5, 6).

It seems somewhat remarkable that the Firbolgs left no trace of their name in Ireland, and the same may perhaps be said with regard to the Tuatha de Danan, although exception will certainly be taken to this remark, with reference to the latter, by certain students who, perhaps in the excess of their zeal in the cause in which they are interested, discover a reference to the Danites in almost every place-name which contains the syllable *dan*, or *don*, or *dun*. Without venturing to go so far as to assert that they are absolutely wrong in their conclusions—since nothing is more difficult to determine than the etymology of names—it may be here remarked that from the Gaelic dictionary it appears

* Cusack, p. 99—103.

that *Danair* means "a stranger," and *Dun*, "a hill," or "castle." From the "Chronicles of Eri," also, it appears that, in the Scythian language, *Dun* similarly means "a stronghold," and *Tan* "a district." Some further remarks regarding the etymology of names will be found in Appendix IV.

With regard to the Scots, or Milesians, the case is different, for they certainly impressed their name upon the land of their sojourn. Ireland, which had previously been known as "Hibernia," was named "Scotia" after them; and that name was appropriated exclusively to Ireland until about the tenth century of our era.

The Scoti, or Scots, increasing greatly in numbers in Ireland, many of them went over and peopled the neighbouring isles: and when they outgrew these also, they passed into Scotland, to the part now called Argyll, which was then barren and uninhabited. The name, under its Saxon form of "Scotland," passed from Ireland to Britain in the beginning of the tenth century, and was applied by the Saxon historians to the kingdom of Constantine, king of the Scots of Britain, who reigned from the year 900 to 940; and, under its Latin name of "Scotia," in the beginning of the eleventh century.

Reviewing the foregoing accounts of the various migrations of the Scythians, the Goths, the Firbolgs, the Tuatha de Danan, and the Milesians, it is impossible not to recognize their similarity to what was decreed of old with regard to the Israelites, viz., that they should wander from sea to sea and from the north even to the east, and run to and fro (Amos viii. 12). This was a peculiar characteristic of the above-named peoples, who were also the ancestors of the Anglo-Saxons.

CHAPTER XIV.

THE ISRAELITES COME TO BRITAIN.

“And I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first . . . and I will cause them to rest from all their enemies.”—2 SAM. vii. 10, 11.

“Love thou thy land, with love far-brought
 From out the storied Past, and used
 Within the Present, but transfused
 Thro’ future time by power of thought—
 True love turn’d round on fixed poles,
 Love, that endures not sordid ends,
 For English natures, freemen, friends,
 Thy brothers and immortal souls.”—TENNYSON.

It is quite uncertain at what time Britain first became known to the more civilized nations. Some have attributed it as a result of the Argonautic Expedition (if that were a real historic event); and if the accounts of it be true, it is difficult to understand that these hardy adventurers could have failed to have discovered these islands, since they must have passed in close proximity to them.

The first known inhabitants of Britain were, according to the best authorities, Britons—a Keltic race who came from Armorica,* and first peopled Britain southwards, but of their early history no record remains, nor

* Armorica comprehended the maritime provinces of Gaul between the Seine and the Loire.

anything to the effect as to whether there were any other inhabitants in the island on their first arrival.

The early Greek writers knew little of Western Europe, but Herodotus had an indistinct notion of the British Isles, under the general term of Cassiterides,* or the tin islands, as the grand source from which the Phœnicians derived their supply of that metal. Aristotle, who lived a hundred years later than Herodotus, or about three centuries and a half before Christ, speaks more definitely and distinctly of the ocean beyond the Pillars of Hercules (the Straits of Gibraltar), in which he tells us there were "two islands, which are very large, Albion and Ierne, called the Brittannic, which lie beyond the Keltæ." This is the earliest mention of our islands by their name. Another Greek historian—Polybius, who wrote very little more than 150 years before the Christian era—speaks of the method in which the tin was obtained and prepared in the "Brittannic Isles."† It has already been shown (page 164) that the Phœnicians, Greeks, and Israelites of the tribe of Dan, traded between Tyre and Britain at a very early date; but their object evidently was to retain, as secret as possible, the districts from which the metals they traded in were principally obtained.

It is nowhere found what the ancient native Britons called themselves, or their country. The first known name of the country to other nations was Albion—a name, from its terminal, apparently given it by the Greeks, and might have originally been called by them "Olbion" (Ολβιον), or "happy," on account of the beauty and general fertility of the country. In course

* Herod., b. III., c. 115.

† The Celt, the Roman, and the Saxon, p. 24.

of time, the original meaning of the word being lost, it became changed to "Albion." Much discussion has, however, been indulged in as to the true etymology of this name, and authorities are, in no sense, agreed on the subject. The name Britannia appears originally to have been applied to the British Isles generally, and only at a later date to have been made applicable to Britain alone. As much diversity of opinion has existed with regard to the etymology of Britannia as of Albion. Amongst others, Borlase prefers to derive this word from the Hebrew "Brit," which signifies to "cut off," and "tania," a termination not unusual amongst the Greeks, and signifying "a region," so that Britannia might indicate a country divided from the continent.* Others, again, have suggested that the name should be derived from the Hebrew "Brith," a "covenant," as indicative of the place wherein the covenant with the Israelites would be renewed and confirmed.

It is not a little remarkable that most of the old Chronicles of England and Scotland commence their histories from the creation of the world; dwell largely upon the history of the Israelites before commencing that of England; and, after entering upon the latter, intermingle the history of the Israelites with that of early English. Upon what principle this has been done it is difficult to imagine, as no attempt is made to connect the two, or to explain why the Israelites should have found a place in these chronicles, to the exclusion of other contemporaneous nations. The fact, however, that they did so find a place, would appear to give support to the conclusion that, in the early years in which

* Antiquities of Cornwall, p. 3.

these were written, the connection between the Israelites and the English was not considered an unnatural subject of belief.

It has been recorded that, shortly after the siege of Troy, a man of the name of Brute, or Brito, left Greece, with a fleet, in order to seek adventure, and in course of time arrived at Totness, in Devonshire, where he landed. The country, according to legend, was then inhabited by certain giants, whom afterwards he valiantly oppressed and destroyed, and, after that, possessed and enjoyed all this realm, and named it Briteyn, after his own name, and called also the inhabitants thereof Briteyns.* This, if correct, has a striking resemblance to the action of Danaus, in Greece, at an earlier date, who caused all the Greeks to be called, after him, "Danai" (page 153).

Geoffrey of Monmouth, a monkish historian, says that Brute built London 1008 B.C. and named it *Troy Novant*, or New Troy. This name it is supposed to have retained until the coming of King Lud, who was King of Britain about 1,040 years later. He called it Luddes Town, from which has descended the name of "London." Others call this a fable, and claim that London was built by the Trinobantes, although there seems to be little doubt that the memory of King Lud is retained in "Ludgate."†

The descendants of Brute are said to have ruled over Britain for a considerable period, and, from the Chronicles, it appears that constant communications were held, between Britain and the northern coast of Europe, during their sovereignty.‡ In Grafton's

* Grafton's Chronicle, p. 24. † Allen's History of London, p. 1.

‡ Grafton's Chronicle, p. 42.

Chronicle an account is given of a naval engagement, between Guilthdacus, King of Denmark, and Brennus, who had been joint king of Britain with his brother Belinus, but had been forced by the latter to flee the country. He was now returning with an army from Norway, in order to recover his lost possessions. In the engagement, Brennus was defeated, and forced to abandon his enterprise. He then appears to have escaped to Macedonia. The King of Denmark's fleet being driven by stress of weather to the coast of Northumberland, he, his ships, and crews were all captured by Belinus, who only released them upon Guilthdacus agreeing to "hold and do homage to the king of Britain for the land of Denmark, and yearly pay unto him a thousand pounds for a tribute."* When Gurguintus had succeeded his father Belinus upon the throne, the king of Denmark ceased to pay his tribute, whereupon Gurguintus, with a strong navy and army, sailed into Denmark to enforce his tribute, in which he was successful, and, on his return, he fell in with the fleet of vessels, led by Partholan, as has been already related in the preceding chapter (page 219).

Gurguintus was succeeded by his son Cecilius, or Sisillus, and in the first year of his reign, B.C. 330, the Picts arrived in Britain.† All the traditions agree that the Picts were Scythians, and first came from either Scythia or Thrace. Little is known of their first invasion of Britain, at the aforementioned early date, but most authorities connect them first with Scotland and Ireland. According to the venerable Bede, to the "Historia Britorum," and to the Welsh traditions, the Picts appear as a people coming from Scythia, and

* Grafton's Chronicle, p. 53. † Grafton's Chronicle, p. 43.

acquiring first Orkney, and afterwards Caithness, and then spreading over Scotland from the north. In the "Pictish Chronicle," the Picti and Scoti are both derived from the Albani, of Albania, in Asia, and are made two branches of the same people. In the additions to the Irish Nennius, they appear under the name of Cruithne, and are said to have been originally Agathyrsi, and to have taken possession of the Orkney Islands, from whence they spread over the north of Britain under their eponymus Cruithne, whose seven sons divided the land amongst themselves into seven divisions. From thence a portion of them went to France, where they built the city of Pictavis, or Poitiers, returning again to Ireland, from whence they were once more driven to Scotland. In another form of the tradition, they came from Thrace, under six brothers, and landed in Ireland, where a part remained and colonized the plain of Bregia, in Meath. The remainder are said to have gone to Scotland, under the leadership of one Cathluan, from whom seventy kings reigned in Scotland, to Constantine, the last of the Picts. In another form it is Cruthnechan who is sent by the sons of Milesius from Ireland, to assist the Britons of Fortren against the Saxons, who wrested from the latter the district of Maghcircin, or the Mearns. In another form, they are eighteen soldiers of Thrace, who encountered the Milesians in Germany, on their wanderings from Egypt, and accompanied them to Ireland.*

According to the "Saxon Chronicle," the Picts came from Scythia in ships, and landed first in the northern part of Ireland, but the Scots objecting to their remaining in that island, they subsequently entered Britain in

* Chronicles of the Picts and Scots, p. 96, 97.

the north, having obtained wives from the Scots, on condition that they should choose their kings always on the female side.* Holinshed remarks that the date when the Picts came to Britain out of Sarmatia, or from further toward the north, the Scythian Hyperboreans, is uncertain. The Picts, however, had established themselves here before the Scots. Buchanan states that the Picts, as is confessed by all writers, came originally from the eastern parts into Britain ; from Scythia, some say.

The Scottish Chronicles, as a rule, ascribe the arrival of the Picts to a date much earlier than is accredited to them in the English records. The account given by Holinshed is that the Picts invaded Britain in the year 73 A.D., but the Scottish Chronicle affirms that they arrived there before the birth of our Saviour. They were judged, he says, "to be descended of the nation of the Scythians, near kinsmen of the Goths, both by country and manners." This people, with their leader, Roderick, arrived by ship off the coast of Ireland, where they required of the Scots new seats to inhabit in ; for the Scots were also descended of the Scythians, and were then inhabiting Ireland. But, doubting that it would not be wise to receive so warlike a nation into that Isle, the latter advised them to go to Britain, which they described as a large and rich country, with not many inhabitants. The Picts accordingly invaded the northern parts of Britain, and, finding few inhabitants, began to waste and over-run the country. Marius, who was then king of Britain, opposed this invasion, and in the battle that ensued Roderick was killed, and his forces were defeated. To those who escaped with their lives, Marius assigned Caithness for their occu-

* Saxon Chronicle, p. 1, 2. * Holinshed's Chronicles.

pation, which was then a desolate wild, and void of inhabitants. The Picts accordingly settled in Caithness, and, because the Britains refused to give them their daughters in marriage, they sent to the Scots in Ireland desiring to have wives of that nation. This was granted on the condition that, where there wanted lawful issue of the king's lineage, to succeed in the kingdom of the Picts, they should name one of the woman's side to be their king, which ordinance was received and observed ever after by the Picts, so long as their kingdom lasted.*

The Picts had light, or yellow, hair, according to Cæsar,† and Tacitus says their hair was red, like the Caledonians. A part of Scotland was called after them Pightland, or Pictland.‡ They marked their skins with iron, and decorated them with the pictures of divers animals. According to Virgil, the Geloni of Thrace did the same :

"Membraque qui ferro gaudet pinxisse Gelones."—

"The Geloni love to paint their limbs with iron instruments."

The same poet states, also, that the Getæ in Thrace adopted a similar practice :—

"Crinigeri, sedere patres, pellita Getarum
Curia, quos plagis decorat numerosa cicatrix."

"Skin-wearing Getæ consult, with hair unshorn,
Whose marked bodies num'rous scars adorn."

Therefore, says Buchanan, seeing the Geloni, as Virgil writes, are neighbours of the Getæ, and either the Gothunni, or Getini, according to Arrianus, are num-

* Holinshed, vol. I., p. 503. † Cæsar Com. I., 5.

‡ Holinshed, vol. I., p. 442.

bered amongst the Getæ, what hinders but that we may believe the Picts had their origin from thence. It is also very credible, he goes on to say, that the Picts were easily reconciled to the Scots; nay, were befriended and aided by them, as a people allied to them, almost of the same language with them, and their religious customs not unlike. So that it might easily come to pass that thereupon they might mix their blood, and by marriages make a coalition, as it were, into one nation.*

From the foregoing authorities, it appears that the Picts can clearly be traced to a Scythic origin. It is not, however, certain that they ever called themselves by that name, which has a distinctly Latin, or Roman, origin, the people having been so designated on account of the practice they adopted of tattooing themselves, whence the Romans called them *Picti*, or "painted men."

With the exception of a few Galles and Belgies—who, coming over to pillage the coasts, subsequently established themselves near the shore, and built cities, which they called after those of their own country, Britain suffered no further invasion until the time of the Romans."†

When Julius Cæsar had conquered Gaul, he conceived the idea of invading Britain, mainly, it is stated, on the ground that he understood the Britons had, on several occasions, lent assistance to the Gauls against the Roman forces. They accordingly sent a force, which landed at Deal in the year B.C. 55. It is not necessary here to follow the fortunes of the Roman arms, so long as their operations were confined to the subjugation of

* History of Scotland, p. 86, 87. † Holinshed.

the Britons, who were people of an entirely different race from those with whose history we are at present concerned. The following occurrences, however, which took place during the Roman occupation, are of interest, and may with propriety find a place in the pages of this work.

In the days of Aruiragus, King of Britain, about 53 A.D., Joseph of Arimathæa, being sent by the Apostle Philip (as John Bale, following the authority of Gildas, and other British writers, recites), after that the Christians were dispersed out of Gallia, came into Britain with divers other godly, Christian men, and preached the Gospel there among the Britons, instructing them in the faith and laws of Christ, and converted many, whom they also baptized. He continued in Britain, it is said, for the remainder of his life, obtaining of the king a plot of ground where to inhabit, about four miles from Wells, and there, with his followers, began to lay the foundation of the true religion, in which place, or near thereto, was afterwards erected the Abbey of Glastonbury.

Nicephorus writes (b. 2, c. 4) that one Simon Zelotes came also into Britain, and Theodorus, in his "De curandis Græcorum affectibus" (b. 4), shows that Paul, being released from his second imprisonment, and suffered to depart from Rome, preached the Gospel to the Britons and to other nations in the West. Tertullian also testifies that those places of the Britons, to which the Romans could not approach, were subject to Christ, as were also the countries of Sarmatia, Dacia, Germania, Scithia, and others.*

In the year A.D. 410, the Goths, under Alaric, who

* Holinshed, vol. I., p. 487.

had invaded Italy, marched up to the walls of Rome, where the Senate, being without any hopes of relief, prepared, by a desperate resistance, to delay the ruin of their country. They were, however, unable to guard against the secret conspiracy of their slaves and domestics, who, either from birth or interest, were attached to the cause of the enemy. At the hour of midnight the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-three years after the foundation of Rome, the Imperial city was delivered to the fury of the tribes of Scythia.

The proclamation of Alaric, when he forced his entrance into the vanquished city, discovered considerable regard for the laws of humanity and religion. He encouraged his troops boldly to seize the rewards of valour, and to enrich themselves with the spoils of a wealthy and effeminate people; but he exhorted them, at the same time, to spare the lives of the unresisting citizens, and to respect the Churches of the Apostles St. Peter and St. Paul as holy and inviolable sanctuaries. Amidst the horrors of a nocturnal tumult, several of the Christian Goths displayed the fervour of a recent conversion, and some instances of their uncommon piety and moderation are related. The victorious Goths evacuated Rome on the sixth day (August 29th, A.D. 410), and advanced into the southern provinces of Italy, destroying whatever dared to oppose their passage, and contenting themselves with the plunder of the unresisting country.

Whilst Italy was thus being ravaged by the Goths, the Roman forces had been gradually withdrawn from Britain, and by A.D. 426 the country was free from those alien armies. Similarly afflicted by the Romans,

and actuated by the same spirit, the Armorican provinces resolved to imitate the example of the neighbouring island. They expelled the Roman magistrates, and a free government was established among a people who had so long been subject to the arbitrary will of a master. The independence of Britain and Armorica was soon confirmed by Honorius himself, the lawful Emperor of the West, and the letters, by which he committed to the new States the care of their own safety, might be interpreted as an absolute and perpetual abdication of the exercise and rights of sovereignty. This resolution dissolved the artificial fabric of civil and military government; and the independent country, during a period of forty years, till the descent of the Saxons, was ruled by the authority of the clergy, the nobles, and the municipal towns. Zosimus, who alone has preserved the memory of this singular transaction, observes that the letters of Honorius were addressed to the cities of Britain.*

In consequence of the frequent irruptions of the Picts and Scots, during the time of the Roman occupation, the Emperor Hadrian had a wall of earth constructed from the mouth of the Tyne east, to the Solway Firth on the west (A.D. 121). But Hadrian, it appears, never attempted to subdue these invaders, for which abstention various reasons have been assigned. In A.D. 198 the Picts and Scots again revolted, and, passing Hadrian's wall, wasted the country wherever they went. Severus, who had succeeded as Emperor, finding the wall of Hadrian ineffective to check these people, erected one of stone, twelve feet high and eight feet broad, which he fortified with towers and castles

* Gibbon, Cap. XXXI.

at convenient distances. It extended from the east, near Tynemouth, to the Solway Firth, at Boulness, on the west.* A few years later, the continued trouble which the northern parts of Britain suffered, from the raids of these Northerners, caused the Governors of the province to build another wall, in advance of that of Severus. This outer line of defence—a less solid work than that last mentioned, was composed of a trench and an earthen wall of sods, drawn from the mouth of the Forth to the mouth of the Clyde, at the narrowest part of the island. It is generally called the wall of Antoninus, from the name of the emperor who was reigning when it was erected.†

During most of the time of the Roman occupation of Britain, the country was constantly harrassed by the Picts and Scots, from the north, and by the Saxons from the sea.

For some time after the Romans had left Britain, the Picts and Scots remained quiet, but, having learned of their departure, they again invaded the south, coming this time by sea, and made good their occupation of the country south of the wall, constantly making incursions further inland. In their extremity, the Britains appealed to the Romans for aid, but these refused to send any further assistance, as they had now withdrawn from Britain altogether.

In the year A.D. 433 Constantine was elected King of the Britons. He was succeeded by his son Constantius, who was murdered, it is said, by Vortigern, who also succeeded him on the throne in A.D. 446. Owing to the unsettled state of the country, after the accession of Vortigern, the Picts and Scots again invaded the

* Strutt, pp. 37, 39. † Oman, p. 8.

country, carrying fire and sword wherever they went. Vortigen, feeling himself unable to contend single-handed with this invasion, sent an embassy, and invited the Saxons to come to his assistance. This invitation was willingly accepted, and, accordingly, a force of Saxons arrived in three tall ships, under Hengist and Horsa, who are said to have been lineal descendants of Odin and Frea. These landed in the Island of Thanet in A.D. 449, and to them were assigned places in Kent for their habitation. The combined forces defeated the Picts and Scots, and drove them back over the border. Hengist and Horsa had, it is said, already entertained a desire to obtain a kingdom in Britain, and, from their first setting out on this expedition, had formed the design of settling themselves in the island (Gildas. Hist., c. 23). Taking advantage of the position they had gained in the king's favour, and in that of the people generally, they prevailed upon them to invite a second band of troops over, by whose assistance they might be able to secure the kingdom against all its enemies. Accordingly, in due course, a second expedition arrived in sixteen vessels, which brought with them Rowen, or Ronix, the daughter of Hengist, and a band of men comprising Saxons, Jutes and Angles, over whom Hengist and Horsa were captains.

Hengist so contrived matters that Vortigen fell in love with his daughter, whom he married, putting away his former wife; and, as a reward, Vortigen bestowed the whole of Kent upon Hengist. This marriage caused great discontent amongst the Britons, and the estrangement of his subjects afforded an opportunity for the Saxons to increase their numbers in Britain, and many more came over and settled in the island, some of them

going as far north as Northumberland, where they established themselves.

The Britons having deposed Vortigen, on account of his friendship with the Saxons, they made his son Vortimer their king, and he levied war unremittingly upon the Saxons, generally apparently with success; but the latter continually received reinforcements by sea, and so strengthened their position in the island. Upon the death of Vortimer, Vortigen was re-established as king, but Hengist took him prisoner, and forced him to deliver up three provinces, which included Kent, Essex, and parts of Norfolk and Suffolk, in which Hengist began to reign as absolute lord and governor about the year A.D. 476. Hengist's first care was to bring over more Saxons, amongst whom were also, most probably, many Angles and Jutes, and these he placed in different parts of his dominions.* The Saxons now openly declared themselves the enemies of the Britons. The last party of Saxon troops—who were settled in Northumberland—entered into a league with the Scots and Picts, and, uniting their forces, spread like an inundation from the north; whilst, in the south, Hengist and Horsa attacked the Britons in Kent, and totally defeated them, whereupon Hengist assumed the title of king, and began his rule over Kent, the first kingdom of the Saxon Heptarchy, eight years after his first arrival in Britain.

The Saxons, being pagans, destroyed the Christian religion wherever their sway extended. Gradually seven distinct kingdoms of the Saxons were established, and these divided the greater part of South Britain amongst them. The names of the seven monarchies were:

* Holinshed, pp. 554—559.

Kent; Sussex, or the South Saxons; Wessex, or the West Saxons; Eastsex, or the East Saxons; Northumberland; the East Angles, and Mercia. Although the people are generally designated Saxons, they were composed of Angles, Saxons, and Jutes. The Jutes took possession of Kent, the Isle of Wight, and some small part of Wessex; the Saxons inhabited Eastsex, Sussex and Wessex; the Angles settled themselves in the kingdoms of East Anglia, Mercia and Northumberland. Those who ruled the seven principalities of Britain were generally designated "Reguli," or petty kings.

The Heptarchy came to an end in A.D. 803, when Egbert succeeded in joining the other six dominions with his own, and in establishing himself the first absolute monarch of the Heptarchy. The Saxons are said to have been converted to Christianity by Augustine, who was sent by Pope Gregory to Britain A.D. 596.

The Saxons may, with the greatest degree of probability, be identified with the Sacæ of Herodotus. They were Scythians, and formed a by no means unimportant tribe amongst those who were so named, since the Persians called all the Scythians "Sacæ." They were amongst the best troops in the Persian armies, and their chief weapons were the bow and the battle-axe.* It appears that, some time before the invasion by Alexander, they had succeeded in detaching themselves from Persia, and completely established their independence, as they fought at Arbela—not as subjects, but as allies of Darius. Soon afterwards, we find Sacans contending, without dishonour, with the army of

* Herod. VII., p. 64.

Alexander. They formed also, together with the Medes and Persians, the marines of the Persian fleet.* Dr. Donaldson remarks that the Sacæ, or Saxons, were identical ultimately with the Daci, or Danes; † and, as has already been stated, the Angles and Jutes were also closely allied to the Saxons.

The Scots first appear in the year A.D. 360, as one of the tribes who then assailed the Roman province in Britain, and continued to ravage it till they were finally driven back by Theodosius, in A.D. 369, when they returned to Ireland. They again joined the Picts, in their incursions upon the Roman province, after Maximus had left the country, and then again returned to Ireland. The first permanent settlement of the Scots, for which there is any real basis in historic record, is the colony led from Irish Dalriada by the three sons of Erc—Lorn, Fergus and Angus, about the year 498 A.D.

The four kingdoms, which—in the year 634 A.D., when Oswald ascended the throne of Northumbria—are found within the limits of the territory of the subsequent kingdom of Scotland, are as follows:—The kingdom of Bernicia, with its Anglic population, and its chief seat, Bamborough, extending from the Tyne to the Frith of Forth; the kingdom of Cumbria, with its British population, extending from the Frith of Clyde far into Westmoreland; and, on the banks of the Frith of Clyde, the rock of Dumbarton, with the fort of Aldyde on the summit, its chief seat. North of the Frith of Forth, the great monarchy of the Picts, extending over the whole of the Northern and Eastern districts of Scotland, with its capital near the town of Inverness; and on the west, the small Scottish kingdom of Dalriada,

* Herod. VII., p. 184. † Varronianus, p. 51.

corresponding very nearly to the modern county of Argyll, with the hill fort of Dunadd as its chief seat. In the centre of Scotland, these four kingdoms met in a sort of neutral ground, extending from the river Forth to the river Almond, and comprising the modern counties of Stirling and Linlithgow, which was occupied by a mixed population of Picts, Angles and Britons, and into which the kings of the Scots frequently carried their arms.*

In the course of time, a struggle took place between the Picts and Scots for supremacy in Northern Britain ; as it was evident that, until these two should be united under one government, the security of the country against foreign invaders was not to be relied on. After many desperate battles, much effusion of blood, and a merciless devastation of both districts, some measures seem to have been effected for settling a lasting peace betwixt the contending nations. The Pictish throne having become vacant for want of an heir, male, was claimed by Kenneth, who asserted his right of inheritance with an army. Tradition and ancient history combine in representing Kenneth, when victorious, as extirpating the whole race of Picts, but more modern authors have suggested that, on the death of the last king of the Picts, Kenneth occupied the Pictish throne by inheritance, as lawful heir in right of his grandmother, Urgaria, who was sister to Ungus, King of the Picts. It is, however, a fact, that from the time of Kenneth Macalpine's victory, no more is spoken in Scottish history of the Pictish people, or the Pictish crown. After this succession, the king of the Scots and his nation engross the whole space which, before the subjugation, was occupied by both nations.†

* Chronicles of the Picts and Scots, pp.109—114.

† Sir W. Scott, pp. 11, 12.

Previously to the tenth century, the name of Scotland, or Scotia, whether in its Saxon or in its Latin form, was not applied to any part of this territory. Before that period these names were appropriated exclusively to Ireland. The territory forming the kingdom of Scotland was included under the general term of Britannia, the name applied to the whole island, but the northern part of Britannia was likewise known by the Keltic name of Alba, or Alban. The more ancient name of Ireland was Hibernia, and its Keltic name Eire, or Erin, or, in its Welsh form, Ywerdon. From an early period Ireland likewise received the name of Scotia, as the *patria*, or mother-country, of the Scots. While, however, the geographical term of Scotia was confined to the island of Ireland, the generic term of Scoti embraced the people of that race, whether inhabiting Ireland or Britain. As this term of Scotia was a geographical term, derived from the generic name of a people, it was, to some extent, a fluctuating name, and though applied at first to Ireland, which possessed the more distinctive name of Hibernia, as the principal seat of the race from whom the name was derived, it is obvious that, if the people from whom the name was taken inhabited other countries, the name itself would have a tendency to pass from the one to the other, according to the prominence which the different settlements of the race assumed in the history of the world; and as the race of Scots in Britain became more extended, and their power more formidable, the territorial name would have a tendency to fix itself where the race had become more conspicuous. The name, under its Saxon form of Scotland, passed from Ireland to Britain in the beginning of the tenth century, and was applied,

by the Saxon historians, to the kingdom of Constantine, King of the Scots of Britain, who reigned from the year 900 to 940 A.D., and, under its Latin name of Scotia, in the beginning of the eleventh century.*

About the year A.D. 793, during the reign of Beorthric (or Bertric), the predecessor of Egbert, the Danes first began to make piratical visits to Britain. In A.D. 832 they renewed their visits to this country; and, in the following year, a fleet of thirty-five ships arrived off the coast of Dorsetshire, and a large party landed, which defeated an army sent against them by Egbert. This was followed by further invasions, and although the Danes suffered defeat in several encounters with the Anglo-Saxons, they appeared to have retained their position in the country. After an interval of a few years, other expeditions of Danes landed at Southampton and at Portsmouth, and at other places, and these having defeated the Saxons, they received constant reinforcements from their Danish homes; some landing at Lindsey, others over-ran the kingdom of East Anglia, another body landed in Kent, whilst later on Danish expeditions arrived in Northumberland in the North, and in Wessex in the South. In A.D. 874 the Danes conquered the Mercians, and set up a king of their own.†

The Danes continued to make incursions into Britain, and they established themselves firmly in the country. In A.D. 1013, Swaine, King of Denmark, defeated King Æthelred in battle, and subsequently brought the greater part of England into subjection. Æthelred then retired to Normandy, and sought the protection of his brother-in-law, Richard, Duke of Normandy. Thus

* Chronicles of the Picts and Scots, p. 75. † Strutt, vol. II., p. 5.

ended the rule of the Saxon kings, and Swaine became the first Danish king of this country. Danish kings ruled in England until the year A.D. 1042, when, on the death of King Hardicanute, the last Prince of the Danish race, Edward, son of King Æthelred, and surnamed the Confessor, was chosen king, thus bringing the government back into the Saxon line. He died A.D. 1066, and was succeeded by Harold.*

No sooner had Harold assumed the regal title, than William, Duke of Normandy, came over with an army to assert his right to the throne. William's army was formed in three divisions. To the left were the Bretons, the Poitevins and men of Maine, under the command of Alan, of Brittany. To the right marched the mercenary French, the men of Boulogne and Poix. In the centre marched the flower of the host, the native Normans; whilst, furthest to the west, marched the only band of William's host who had an ancestral grudge against England, and who came to avenge the devastation of their own lands by English hands; the valiant men of the Constantine Peninsula, the descendants of the Danes of Harold Blaatand, were there, under the command of Neal of Saint Saviour. The rebel Val-ès-Dunes now followed his lord in this great enterprise; the namesake and descendant of him who had beaten off the host of Æthelred now came to wreak a tardy vengeance on Englishmen in their own land. Next to the forces of the Côtéritin came a band whom the men of Wessex and East Anglia might well nigh claim as countrymen—the Saxons and Danes of the land of Bayeux.† In his description of the Bayeux tapistry, Fowke remarks that, behind the Duke William, Tous-

* Holinshed, vol. I., pp. 716, 738. † Fowke, p. 115.

tain of Bec bears the consecrated standard, which had been blessed by the Pope ; whilst another knight carries a semicircular flag, charged with a bird within a bordure. This banner Sir Samuel Meyrick conceived to be the celebrated raven of the Danes, which their descendants might still be supposed to venerate. This emblem of the Danes is supposed to be the same as that borne by their ancestors, the people of the Israelitish Tribe of Dan.

William of Normandy was a foreign conqueror ; king, in very truth, only by the edge of the sword ; but the show of legal right by which he cloaked his real position did, undoubtedly, a great deal to change the character of that position. His status was different from that of a king, even of foreign birth, who succeeds to a crown by peaceful election or peaceful hereditary succession ; but it was also different from that of a mere invader reigning by sheer military force. Under William, the laws of England were not formally or systematically disregarded. What Englishmen suffered from was, mainly, that irregular, often undesigned, oppression which must take place when the laws of a conquered people are administered by their conquerors.

That William did not succeed so rapidly, in blending his followers with the English, as Cnut with his Danes had done was, in a great measure, due to the difference of their respective circumstances. The difference was both personal and national. Cnut must have been really more at home in England than he was in Denmark. England was the prize of his first youthful warfare, and he was the son of a prince to whom Englishmen had given at least an outward and ceremonial homage as their king. At his age, and under

his circumstances, it was not hard for Cnut really to identify himself with his conquest, and to feel as an Englishman rather than as a Dane. But William entered England at a mature age, after a reign in his own land which had been but a few years shorter than his life, when his character and habits were already formed, and when, however much he may have wished, he could not identify himself with England as Cnut had done. But the national differences were still stronger. The Danes were the pupils and proselytes of the English; they were a kindred race, speaking a kindred tongue. With William's Normans the case was wholly otherwise; their language, their habits, and their social and political feelings were widely different. The *native Normans, once the kinsmen of Danes and Englishmen*, had cast aside all outward signs of their kindred, whilst a part of William's followers were not native Normans, but adventurers, gathered from various parts of Gaul.

In the end, however, the conquerors and conquered became blended together; and, when we look at the circumstances of the conquest, we shall find that the wonder really is that they became blended together so soon as they were. But their perfect blending was not the work of a single life, or of a single age. The process was doubtless hastened, silently and unwittingly, by *that real kindred between Norman and Englishman, of which neither Norman nor Englishman dreamed at the time*. But it was hastened, perhaps, in an equal degree, by the consummate policy of William himself. His position as conqueror, combined with that craft of the ruler, in which none could rival him, enabled him to put the final seal to the work of Egbert, of Eadward, and of Æthelstan—to make England one united king-

dom, which, since his days, no man has ever dreamed of dividing.*

Thus were the several tribes, who had sprung from the Scytho-Gothic stock of Northern Europe, united again, after many years of separation, into one body politic in Britain—the Saxons, the Angles, the Jutes, the Danes and the Normans. There yet remained, however, under a separate form of government, within the boundaries of the same island, the Scots and the Picts, who also claimed a similar ancestral descent with the others; and these, it was necessary, for the perfect re-union of the Israelitish stock, in the place appointed for them to dwell in, should be brought under the same government with the others, that they might again become one people, with a Prince of the House of David to rule over them. This union, however, did not take place until long after the remainder of the tribes had constituted themselves one nation in the land. The union of Scotland with England constituted the most important event of domestic politics which took place in the reign of Queen Anne. It had for some time become apparent that the separation of the two kingdoms involved many disadvantages, both commercial and political, but old local patriotism delayed the consummation of the desired change. Early in Queen Anne's reign, this took the ominous shape of an attempt to change the law of succession to the throne in Scotland, so that there appeared a grave danger of the separation of the two crowns at the Queen's death. In view of this danger, the English government made a resolute attempt to bring about a permanent union of the two crowns. An Act to that effect was ultimately

* Freeman, vol. IV., pp. 13—18.

carried through the Scottish Parliament, but with the greatest difficulty. National pride, the fear lest England might endeavour to Anglicise the Kirk, the dislike of the citizens of Edinburgh to see their city lose its status as a capital, the secret hopes of the Jacobites to win the Scottish crown for James the Pretender, worked on one side. On the other, the arguments used were the political and commercial convenience of the change, and the absolute necessity for making sure of the Protestant succession. When the English Government gave pledges for the security of the kirk, and for the perpetuation of the Scottish law courts and universities, the majority yielded, and the necessary Bill to give effect to the union was passed in the year 1707. Thus all the tribes became again united, after a lengthened separation, and formed one kingdom in the appointed land whence they should "be moved no more." For the future, Scotland was represented in the United Parliament of Great Britain by a certain number of members of the Commons and of representative Peers.

It was many years, however, before the Scots came to acquiesce cordially in the Union, and the Jacobite party did their best to keep up the old national grudge, and to persuade Scotland that she had suffered from the change. But the allegation was proved so false by the course of events, that the outcry against the union gradually died away.*

It has already been shown how that the Scots left Ireland and came into Britain. In thus moving from one island to another, however, it is certain that not a few of this race were left behind, preferring to remain where they had for so long settled themselves, rather

* Oman, pp. 472, 473.

than risk all the uncertainties attending a removal to another country; there existed also, no doubt, in the country, remnants of the Firbolgs and Danans who had preceded the Milesian Scots in their invasions of Ireland. In order, therefore, that the tribes should be completely gathered under one monarchy, it was obviously necessary that Ireland also should come under the sway of the restored Israelitish monarchy.

For an explanation of the circumstances, under which the union of Ireland with great Britain was effected, it is necessary to revert to an early historical date. In the ninth century A.D. Ireland had been overrun by the Danes, and although they did not succeed in occupying and dominating the country, as they had done in England, they succeeded in building up a number of small kingdoms on the coast, round their fortified strongholds of Dublin, Wexford, Waterford and Limerick, whilst the interior was held by the five kings of Ulster, Munster, Connaught, Meath and Leinster. Thus were the Danes for a second time (the first having been under the name of Tuatha de Danans) established in Ireland.

The country, in Henry the Second's reign, owing to constant tribal wars, had become half desolate. At this time Dermot McMorrhough, King of Leinster, having been driven out of his realm, came to England and sought the aid of King Henry, and thus was commenced the introduction of Ireland into English politics. Although Henry would not take any active steps in the matter, he authorized Dermot to obtain what help he could from the English barons. Dermot placed himself in the hands of Richard de Clare, Earl of Pembroke, nicknamed "Strongbow," who raised an

army of Anglo-Norman knights and Welsh archers, by whose means he succeeded in restoring Dermot to his throne. Other barons and knights then went over to join de Clare, and these obtained a complete mastery over the native Irish.

Henry, not wishing to see one of his vassals building up a great kingdom in Ireland, independent of his authority, himself crossed in 1171 A.D. with a great fleet and army, and found no trouble in getting his authority recognised, thus taking advantage of the Bull from Pope Adrian IV.,—the only Englishman who ever sat on the papal throne—issued in 1159 A.D., authorizing him to subdue Ireland. From thenceforth the kings of England might call themselves “lords of Ireland,” but their power in the island was not very easy to exercise, nor did it extend to the remoter corners of the land. About half the soil of Ireland was seized by English and Norman adventurers, who built themselves castles and held down the Kelts around them.

Thus had the authority of England over Ireland become an acknowledged fact, and later on, in Henry VIIth's reign, the *Poynings' Act* was passed at the Parliament of Drogheda, in 1495 A.D., by which the Irish legislature was put in strict subordination to England, and wherein it was provided that all laws brought before it must previously receive the assent of the King and his English Privy Council. It is not necessary, for the purpose of the present work, to follow up the history of the various rebellions in Ireland against English rule, nor of the several expeditions sent to that country in order to enforce the same.

In the latter part of the 18th century, when fears were entertained of a French invasion, and the regular army

had been withdrawn from Ireland, the English Government had permitted the Protestants of Ireland to form volunteer corps for the protection of the island. But the volunteers, finding themselves the only force in the land, proceeded to follow the example of America, by agitating for the complete parliamentary freedom of Ireland, and the repeal of the Poynings' Act. It was only their fear of their own Catholic countrymen which prevented them from demanding separation, and all through 1781-82 an open rebellion seemed possible at any moment; nor had England a single soldier to spare to repress such a rising. Indeed, the trouble only ended by the complete surrender of the English Government, which, in May, 1782, granted the Irish the Home Rule they demanded, and for eighteen years (from 1782 to 1800) the Irish legislature was completely independent of that of Great Britain.

Though Ireland had obtained her Home Rule Parliament, the government of the island was still entirely in the hands of the Protestants, who formed but one-seventh of the people of the land; and these are accused of having governed entirely in their own interests, and regardless of the desires of the majority of the population. This caused considerable discontent throughout the land, which culminated, in 1798, in an open rebellion. This was successfully put down by the Orange yeomanry, with little aid from the regular troops, and the decisive battle of Vinegar Hill completely broke the back of the rebellion.

This rebellion led to the legislative union of England and Ireland. An end was put to the Dublin Parliament, and the Irish members were incorporated in the Parliament of Great Britain. The process of inducing the

Anglo-Irish Protestant aristocracy to give up their national Parliament took two years ; and it was not till February 18th, 1800, twenty months after the rebellion had been crushed, that the Irish Houses voted their own destruction, whereupon certain of their representatives became incorporated with those of Great Britain, to form the Parliament of the "United Kingdom." *

From the foregoing particulars it appears that, from the date of the first invasion of Britain by the Picts, (330 B.C.) to the final and complete union of the whole of the tribes, by the union of Ireland with England, was 2,130 years. That from the time of the Norman Conquest—the last of the invasions of this country by any of the Northern tribes—no invasion of this country has ever taken place, or ever will, in accordance with the Divine promise, that "neither shall the children of wickedness afflict them any more, as at the first." Since that date, however, there is not a single country upon the face of the earth, excepting England, that has not suffered from foreign invasion, and though several nations have from time to time essayed to attack us, they have been held back by an unseen but all-powerful hand, which can only be attributed to the merciful intervention of Divine Providence, and in fulfilment of a Divine promise.

Thus has it been shown how the Angles, Saxons, Jutes, Danes, Normans, Picts and Scots came into this country, and these form the ancestry of the great bulk of the population of the British Isles. This population, so far from constituting a mixed race, as many aver that the inhabitants now are, exist in fact as but one race, who have been traced, step by step, from the Israelites,

* Oman, pp. 551, 587, 590, 591.

who, however, had passed under a variety of names which, by constantly changing, have ever taxed the ingenuity of historians to correctly identify their true individuality. It must always be a matter of uncertainty to distinguish between what peoples called themselves, in the earliest times, and the names given them by Greek, Latin, or other foreign historians; and it is a question of no little difficulty to determine why, of all the most ancient nations, the Jews, Persians, and Egyptians alone appear to have retained their original names to the present day. All the descendants of other races, and nations of antiquity, are now hidden under the veil of changed names and altered territorial limits.

Amongst those of the Israelitish stock, who have now been traced as having come into these Isles, it is impossible to state, from the information at present available concerning them, whether the races who arrived on these shores under the distinctive names of Angles, Saxons, Jutes, Danes, Normans, Picts and Scots, represented each a separate and distinct tribe of the Israelites, or whether members of the several ten tribes were more or less mixed together in each of them, and that these took their respective names from local characteristics of the country which each inhabited. Some people, with a show of probability, think that the tribes did keep themselves distinct, and go so far as to determine which tribe of Israel each of them represented. One race only appears to have retained a reminiscence of ancient days, by adhering to the name of its original progenitor, viz., those who in Greece called themselves, or were called Danai, in Ireland Tuatha de Danan, and, later on, Danes in Northern Europe. Under this last name they came into England, and,

from the fact that they retained as their emblem a bird, similar to the heraldic device of the tribe of Dan, it is not unreasonable, when coupled with the name by which they called themselves, to identify them, apart from any other traces of their descent, with that tribe of the ancient Israelites. Similar identification is, I believe, at present wanting with regard to the other tribes.

That all these peoples who had been scattered almost as far as the poles apart, should, after centuries of wanderings in diverse directions—some by land and some on sea—have found their way together again in these islands is, of itself, one of the most remarkable coincidences in the history of any nation. At the same time, that this meeting again was wholly undesigned on the part of each tribe, its accomplishment can only be attributed to a Divine interposition, bringing the several peoples by a way that they knew not, and leading them in paths that they had not known—all tending towards the accomplishment of an end which they were totally incapable to have foreseen.

Of no other nation had it been predicted that they should be removed to a place which had been specially appointed for them, and from which they should move no more; and the coincidence that certain tribes of Israel, after long periods of separation, find themselves meeting again in a locality, in the very direction from Palestine as had been foretold, affords a marvellous testimony to the foreseeing knowledge of the Almighty, and to the truthfulness of the prophetic books of the Bible. It also proves that the circumstance of their so meeting, in an appointed place, was due to the predetermined will of the Almighty, and not

in any respect to their own initiative or counsel, or to chance.

It is not contended that the migrations of the Israelites had altogether come to an end as soon as they had arrived in these islands. Prophecy distinctly intimates that they should constitute two separate kingdoms, and not one only. It will be remembered that, although Reuben was the eldest son, he forfeited his birthright, which devolved upon Joseph, and subsequently, of course, upon his two sons, Manasseh and Ephraim, under whom, therefore, it might be expected that the restored kingdoms would be established. Again, the younger son was preferred to the elder; for when Jacob blessed the two sons of Joseph, he predicted that, whilst Manasseh truly should be great, Ephraim would be the greater. This necessarily involved the separation of Manasseh from Ephraim, and the establishment of two empires under their respective leaderships.

This evidently began to be fulfilled when, at the commencement of the seventeenth century, colonial expansion from Great Britain commenced, and settlements were made on the opposite shores of the Atlantic, and was consummated when the Colonies established in America declared their independence on the 4th July, 1776, and established there the second great Anglo-Saxon Empire of the world. Circumstantial evidence points strongly to the fact that in Great Britain is to be found the Ephraimic Empire, and, in the United States, that of Manasseh. How the former has become a nation and a company of nations, by the establishment of Anglo-Saxon colonies in almost all the waste places of the earth, making them to blossom and bud like a rose, is matter of relatively modern history. At the

same time that these Anglo-Saxon races have supplanted and replaced peoples of other nationalities, in various parts of the world, the astonishing fact is only too apparent that, neither in Britain, nor in any of her Colonies, nor in America, have the "sons of wickedness" invaded their territories. They have consequently dwelt in peace, free from hostile invasions or attacks, since their first establishment in those lands. There is, however, not another kingdom on the face of the earth that has not been subjected to foreign invasions—and that within recent times; therefore, there are no other nations besides those of the Anglo-Saxon race to whom this prophecy—that the Lord would appoint a place for His people, from which they should move no more, and where the sons of wickedness should no more afflict them—can possibly apply.

The Anglo-Saxon races may therefore exclaim with King Solomon of old, "Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised; there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us as He was with our fathers; let Him not leave us, nor forsake us: that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers" (1 Kings viii. 56—58).

There remains, however, a destiny of the two Houses of Ephraim and Manasseh yet to be fulfilled, towards which events appear to be speedily hastening, and the eyes of many are watching with eager expectancy. It may not have occurred to many why the Anglo-Saxons who left their first home, and established themselves on

the other side of the Atlantic, should have constituted themselves a Republic, rather than a Monarchy, to which they had previously been accustomed. But in this, also, we perceive the hand of an over-ruling Providence, ordering events in view of an ultimate reunion of the two peoples, as it is written, "Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land ; and I will make them one nation in the land upon the mountain of Israel ; and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more " (Ezek. xxxvii. 21, 22). Thus, may it be anticipated, that the House of Joseph shall again be one ; and, as such, all the House of Israel will also become united with Judah, and the Almighty " will make a covenant of peace with them ; it shall be an everlasting covenant with them, and I will place them, and multiply them, and I will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them ; yea, I will be their God, and they shall be My people " (Ezek. xxvii. 26, 27).

May the Lord hasten it in His time.

APPENDIX I.

NATIONAL NAME CHANGES.

MUCH confusion has often been caused by the fact that the names of tribes and nations were constantly changed in prehistoric days. This tendency to change has not, however, been confined to periods anterior to the commencement of reliable history, but has continued to much later times. Even as the name of "Israel" ceased to be the designation of the ten tribes after they went into captivity, so did the name of Scythian cease to be employed of the people so-called, as soon as they removed from their settlements near the Black Sea, and, so far as that name is concerned, have left no clue to their subsequent migrations. So much is this the case that Rawlinson has remarked* that, "while the Cimmerians, whom they drove before them with such ease on their first passage of the Tanais, continue to exist as Cymry in the mountains of Wales, the Scyths have disappeared from the earth. Like the Mexican Aztecs, they have been swept away by the current of immigration, and, except in the mounds which cover their land, and in the pages of the historian or ethnologist, not a trace remains to tell of their past existence." This is undoubtedly true as far as the name "*Scythian*" is concerned, but it is clear that the people ceased to bear that name so soon as they left the region which had been called after themselves, even as they

* Herod., Vol. III., p. 205.

had lost all trace of their earlier designation when they became known as Scythians, or "wanderers;" although if, as they alleged, they had been a nation one thousand years ago at the time of the invasion by Darius, they must have been known by some ethnic appellation, of which they would appear to have then lost all cognizance, or, at any rate, they had ceased to retain.

The Romans, as is well known, considered all without the pale of their civilisation "barbarians," and the Scythians are therefore so called by Latin authors. Gibbon also alludes to them as barbarians, in his "Decline and Fall of the Roman Empire," although, from his description of them, it is clear that they were far more advanced in civilisation than either the Kimmerians or Germans, with whom they came into contact.

It is, of course, not certain in what sense Gibbon used the word *barbarians*, but the present most common acceptance of it implies rude and uncivilised races or beings. The word, however, was not originally used in that sense. Its origin is Greek, and βαρβαροι in early days merely meant *foreigners*. That the Greeks commonly used it in that sense is certain, although, after a while, they may have employed it in a contemptuous sense, implying a comparison of the highly civilised Greeks with their less polished and accomplished neighbours. The Romans adopted the word, without change, from the Greeks, and in neither language is there any primitive root from which it could have been evolved, to point out its etymological derivation. The word has also been bodily engrafted into the English language. Johnson, in his dictionary, remarks that "Barbarian seems to have signified at first only a *foreign* or a *foreigner*; but in time implied some degree

of wildness or cruelty." Thus the meanings of words change in course of years, and, in reading classical works, where reference may be made to *barbarians*, the above facts must be carefully borne in mind. The use of the term by Gibbon, with reference to the Scythians, is, however, unjustifiable, as the word had, in his day, ceased to bear its original signification.

In what has been above stated, with regard to the Scythians, there is a distinct similitude to the condition into which it was predicted that Israel should fall. In comparing the future of Israel and Judah, the Lord, by the prophet Isaiah (chap. lxxv. 13—15), declared, "My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto My chosen; for the Lord shall slay thee, and *call His servants by another name.*" The key as to whom reference is here made to God's "chosen" and His "servants" will be found in 1 Chron. xvi. 13, where the distinction is thus made, "O ye seed of *Israel His servant*, ye children of *Jacob His chosen ones.*" But without this explanation it is clear to anyone that the children of Jacob (the Jews) have retained their name, but have been slain as a nation, for "there is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up" (Isa. li. 18). The name of Israel, on the other hand, has entirely disappeared from the nations of the earth. It would, therefore, be just as reasonable to infer from this fact

that "not a trace remains to tell of their past existence," as to make a similar remark with regard to the Scythians, who certainly retained an existence at the beginning of the Christian era (see Col. iii. 11), and were referred to by name at a very much later date. We know, too, that although her name has long been lost as a nation, great and glorious promises remain yet unfulfilled to Israel, notwithstanding that the identity of her descendants remains—except to the very few—unknown and uncared for.

On the subject of a change of name, this, it appears, has been of no uncommon occurrence amongst ancient nations. The identity of the Assyrians has been entirely lost, but to be recovered in course of time; otherwise, what is the meaning of the prophecy (Isa. xix. 24, 25), "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance"? Where also, it may be asked, is Moab, of whom Balaam predicted what Israel should do to them in the latter days? (Num. xxiv. 14).

It must be remembered that the descendants of Abraham did change their names on more than one occasion, before their final captivity. At first their progenitor was a Chaldæan; as a race, they were originally called Hebrews; as Hebrews, they went down into Egypt, and there they were later on called "the children of Israel," and afterwards "Israel" and "Israelites." Subsequently, when the kingdom was divided, after the death of Solomon—one part retained the name of Israel, whilst the other took the

name of Judah, and dropped that of Israel, being called Jews at a later date. Does it, therefore, seem an impossible thing that, when the circumstances and condition of Israel became altered, they should again change their name; and if, having become wanderers, they assumed the name of "Scythian," they did but revert to the ancient cognomen of "Hebrew," spoken in another tongue, as both words have a very similar signification. But, as has already been observed, in course of time they ceased to be called by this name also, which effectually resulted in the loss of all traces of them as Scythians.

With regard to the Israelites, however, it must be remembered that each tribe was divided into different families, or sub-tribes, even as there were, at a later date, many tribes bearing different names, who were collectively known to the Greeks as Scythians. Thus, the tribe of Levi was divided into three families known respectively as Gershonites, Kohathites and Merarites. The tribe of Reuben had four families: the Hanochites, the Palluites, the Hezronites, and the Carmites. The tribe of Simeon had five: the Nemuelites, the Jaminites, the Jachinites, the Zarhites, and the Shaulites. The tribe Gad had seven: the Zephonites, the Haggites, the Shunites, the Oznites, the Erites, the Arodites, and the Arelites. The tribe of Judah had five: the Shelanites, the Pharzites, the Zarhites, the Hezronites, and the Hamulites. The tribe of Issachar had four: the Tolaites, the Punites, the Jashubites, and the Shimronites. The tribe of Zebulun had three: the Sardites, Elonites, and the Jahleelites. The tribe of Manasseh had eight: the Machirites, the Gileadites, the Jeezerites, the Helekites, the Asrielites, the

Shechemites, the Shemidaites, and the Hepherites. The tribe of Ephraim had four: the Shuthalhites, the Bachrites, the Tahanites, and the Eranites. The tribe of Benjamin had seven; the Belaites, the Ashbelites, the Ahiramites, the Shuphamites, the Huphamites, the Ardites, and the Naamites. The tribe of Dan had but one: the Shuhamites. The tribe of Asher had five: the Jimnites, the Jesuites, the Beriites, the Heberites, and the Malchielites. The tribe of Naphtali had four: the Jahzeelites, the Gunites, the Jezerites, and the Shillemites (Num. xxvi.). It is impossible to identify any of these with the names given by Pliny as those of the principal tribes of the Scythians (see page 277), but this would appear to be no bar to the recognition of the identity of the two races, since the interval of the time between the two records would, according to precedent, have no doubt resulted in a complete change of names of the several tribes and sub-tribes. Also, at one time, people appear to have been called after some progenitor, but later they seem to have been named after the places where they resided, or whence they came. It is, however, not improbable that the former name was that by which they called themselves, and the latter that by which other people knew them.

With the exception, perhaps, of the Jews, Egyptians, and Persians, there is probably no nation on the face of the earth, at the present day, that has not borne some different designation in the more remote or nearer past. Change of name was no exclusive peculiarity of the Israelites, but the peoples of other nationalities also have passed through several variations of nomenclature; but whilst some may have retained records of their origin, to others these had been entirely lost, and

amongst the latter must be classed the Israelites of the ten tribes.

APPENDIX II.

THE GERMANS DISTINCT FROM THE SCYTHIC
RACES.

THERE can be no doubt that the history of the origin, and of the earliest state of the German nation, is involved in impenetrable obscurity. Tacitus* remarked that he thought the Germans to be home-bred, or indigenous to their own country, and not mixed with people coming from other places. They gave it out, he says, as a high point, in old verses, that the god Tuisco, son of the earth, and his son Mannus, were their first founders and beginners. To Mannus they assigned three sons, whose names were taken by the Ingævones, the Istævones and the Herminones respectively; but some affirm, Tacitus adds, that the king had more sons, from which the Marsi, Gambrivi, Suevi and Vandili took their names. As for the name Germany, he remarks, it is a new name lately coined for those which passed the river Rhone, and drove out the Gallois; they were sometimes called Tungri, and at other times Germans.

For my own part, he goes on to say, I hold with them which think that the people of Germany have not changed and altered by marrying with other nations, but have continued the true and pure nation like unto

* Tacitus, p. 258.

none but themselves. And, therefore, they have all one feature and characteristic, though they be infinite in number, firey and grey eyes, yellow hair, great bodies, and strong at a push only. Travel and pain they cannot endure; nor yet thirst nor heat; but to hunger and cold the air and the country hath inured them.

Of these people, Pliny * remarks, there are five kinds; the Vindili, part of whom be the Burgundians, Varini, Carini and Gurtones. A second sort, the Ingævones, part of whom are the Cimbric, Teutoni, and people of the Chauci. The next to them are the Istævones, and part of them are the Cimbri; then the Midlanders, the Herminones, among whom are the Suevi, Hermunduri, Chatti and Cherusci; the fifth are the Peucini and the Bastarnæ.

Beyond the realm Sogdiana, the same author† says, inhabit the nations of the Scythians. The Persians were wont to call them in general Sakas, of a people adjoining unto them so named. In old time they were known by the name of Aramæans. The principal nations of Scythia are the Sacæ, the Massagetæ, the Dahæ, the Essedones, the Ariacæ, the Rhymnici, the Pæsici, the Amærdi, the Histi, the Edones, the Camæ, the Camacæ, the Enchatæ, the Cotieri, the Anthusiani, the Psacæ, the Armiaspi, before time called the Casidiri, the Antacati, and the Cœtei. The frontiers of Scythia, from the first cape thereof, is uninhabitable by reason of the snow that lies continually; neither are the next regions thereto frequented and tilled, for the barbarous cruelty of those nations that border upon it, such as the Andropophagi, who live on man's flesh and haunt those parts.

* Pliny, b. IV., c. 28. † Pliny, b. VI., c. 19.

M. Rollin,* in his Roman History, states that the Cimbri and Teutones came from the north of Germany and the coasts of the Baltic Sea. These advanced first towards Bohemia; they afterwards passed the Danube and entered the country of the Scordisci, who are placed on the banks of the Save. From thence, turning westward, they came into the country of the Tauristæ, or Taurisci, which answers to that now called Stiria. Continuing their march, they entered Noricum, where they first came into contact with the Romans. Noricum corresponded with Upper Austria and Bavaria.

Herodotus speaks of a Persian tribe of "Germani" in his time, but does not describe them, and there is no evidence to connect them with the European Germans of later centuries.

Carlton Lewis,† in his History of Germany, says that their ancestors probably came across the vast region which is now Russia, and took possession, first of Scandinavia, and of the Eastern shores of the Baltic Sea; they then entered Germany from the North-east, gradually driving the Celts before them.

Dr. Mascon,‡ in his account of these races, observes that in the most ancient Greek historians the German nations lie concealed, partly under the name of Scythians, and partly under that of Celtæ; but among both there are, at the same time, so many other different people comprehended, that we dare not presume to apply those things to the Germans which we read of the Scythians and Celtæ, if we have not some concurring circumstances to enforce the testimony. Among

* Rollin, vol. VI., p. 293. † A History of Germany, p. 4.

‡ The History of Ancient Germans, pp. 2—11.

the German nations, of whose wars with the Romans we have any satisfactory account in history, the Kimbri and Teutones are the first; subsequently these were joined by the Tigurini and Ambrones.

Sharon Turner, in his *History of the Anglo-Saxons* (i. 28), says that, in the century before Cæsar, the Kimmerians became known to the Romans by the harsher pronounciation of Kimbri. That the *Κιμμεριοι* of the Greeks were the Kimbroi of the Greeks, and Cimbri (Kimbri) of the Latin writers, was not only the opinion of Posidonius, whom Strabo quotes (vii. 293), but of the Greeks generally, "quum Græci Cimbro Cimmeriorum nomine afficiant." Diodorus Siculus expressly says that to those who were called *Κιμμεριοις* the appellation of *Κιμβρων* was applied in process of time and by the corruption of language (v. 309). Plutarch, in his life of Marius, also identifies the Kimbri with the Kimmerioi. At the period above referred to, a great body of the Kimbri quitted their settlement on the Baltic, and, in conjunction with other tribes, entered the great Hercynian forest, which covered the largest part of Germany. Repulsed by the Boioi, they descended on the Danube. Penetrating into Noricum and Illiricum they defeated the Roman Consul, Narbo, and, a few years after, they defeated four other Consuls, in as many successive battles, and entered Gaul. Having ravaged all the country between the Rhone and the Pyrenees, they spread into Spain, with the same spirit of desolation. Repulsed there by the Celtiberi, they returned to France, and, joining with the Teutones, who had also wandered from the Baltic, they burst into Italy with a force that had accumulated in every region which they had traversed. Rome was thrown into

consternation at their progress ; and it required all the talents and experience of Marius, Sylla, and the best Roman officers to overthrow them. The great mass of the Kimbri population perished in these conflicts, and those who remained of that nation, on the Continent, were reduced to a feeble and scattered state.

It has already been shown that the Kimbri and Teutones were both descended from the Ingævones : the Teutones, therefore, must have been Kimmerians as well as the Kimbri, and the modern representatives of these are, therefore, to be found amongst the Keltic races of mankind, descendants of those Kimmerians whom the Scythians drove out of their country westward, when they made their incursion from the East into Europe. The Germans, who have thus been shown to have been descended from a branch of this family, are, undoubtedly, themselves of Keltic origin.

Sharon Turner dwells upon the fact that Tacitus, in his description of Germany, omits to notice the Saxons with the Frisii, Chauci, Cherusci, Fosi and Kimbri. In this, however, Tacitus was undoubtedly correct, for the Saxons were a Scythic race, whilst the rest were of an entirely different stock. Pliny remarks (iv. c. 25) that the name "Scythian" had extended before his day, in every direction, even to the Sarmatæ and the Germans ; but, he adds, this ancient appellation is now only given to those who dwell beyond those nations, and live unknown to nearly all the rest of the world. When, therefore, Sharon Turner says that "the Saxons were a German or Teutonic—that is, a Gothic or Scythian—tribe" (i. 87), he falls into a most inexcusable error, for which history affords no justification whatever.

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The Saxons, "being a Gothic or Scythian tribe," is conclusive evidence that they were neither German nor Teutonic.

The Cimri, who invaded Italy in B.C. 113, says Niebuhr,* were Belgians, which was the Gallic name of the Cimri. On the Borysthenes these people subdued the Scythians, and became mixed up with them into one people, who received the name of Celto-Scythians.

Thus we see that the ancestral stock of the Germans was entirely distinct from that of the Scythic races of Herodotus. Tacitus would certainly not have described them as an indigenous race, unmingled with any foreign stock, had he considered them connected with the Scythic races, who belonged altogether to other tribes, who came originally from different parts of the earth, and who gave entirely distinct accounts of their ancestry. As already stated, the ancestors of the Germans derived their origin from the god Tuisto, through his son Mannus, and adopted the national appellation of Tuistones, or Teutones, the descendants of Tuisto or Teut. This, it will be observed, is a totally different account of their origin to either of the statements made by the Scythians or the Getæ. Further, Tacitus informs us that when the Tungri, a Germanic tribe, invaded northern Gaul, the natives applied the name of Wehrmannen, which designated the warriors only, to the whole tribe; so that they were sometimes called by the national appellation, Tungri, and sometimes by that of the most honourable body among them—Wehrmannen, warriors—in the Gallic pronunciation, Germanen, or Germanen, the Germani of the Romans. C. T. Lewis remarks that the name "Deutsche," by which the Ger-

* "The History of Rome," vol. II. pp. 520—523.

mans, since the ninth century, have called themselves and their language, is probably derived from that of their divine ancestor, Tuisco.

From the Roman writers, who have been partially confirmed by archæology, we know that the tribes which inhabited the country, to which they gave the vague name of Germania, were *not seafaring people*, nor possessed of any civilization. The invaders of Britain, of the Gallic and of the Mediterranean coasts, could therefore not have been the German tribes referred to by the Roman writers, who, as we see from Julius Cæsar, and other Roman historians, were very far from possessing the civilization which we know, from the antiquities, to have existed in the north.*

Tacitus, in recording the speech of Germanicus to his troops, before the battle of Idistavisus, bears witness to the uncivilized character of the inhabitants of Germania. "The huge targets, the enormous spears of the barbarians, could never be wielded against trunks of trees, and thickets of underwood shooting up from the ground, like Roman swords and javelins, and armour filling the body. . . . The Germans had neither helmet nor coat of mail; their bucklers were not even strengthened with leather, but mere contextures of twigs and boards of no substance, daubed over with paint. Their first rank was to a certain extent armed with pikes, the rest had only stakes, burnt at the ends, or short darts. †

Now compare these descriptions with the magnificent archæology of the north of that period, from which we learn that the tribes who inhabited the Baltic, and the present Scandinavia, had, at the time the above was

* Du Chaillu, p. 14. † Tacit. Annals, vol. II, p. 14.

written, reached a high degree of civilization. We find in their graves and hoards coins of the early Roman Empire, not in isolated instances, but constantly and in large numbers, and deposited side by side with such objects as coats of mail, damascened swords, and other examples of articles of highly artistic workmanship.* Indeed, those from whom these Northmen were descended had, for some hundreds of years previously, been in the constant habit of using golden ornaments, and weapons of bronze and iron, besides being described as the most civilized and wise of any of the nations with whom they came into contact.†

Another noticeable difference, between the customs of the Goths and Germans, was in the form of their government. Tacitus remarks that the Suiones—a Gothic tribe who accompanied Odin to Scandinavia—were subject to an absolute monarch‡ (as were also the other Gothic tribes). In the far greater part of Germany, however, the form of Government was a democracy, tempered indeed, and controlled, not so much by general and positive laws, as by the occasional ascendant of birth or valour, of eloquence or superstition.§

A very general mistake made by Tacitus, and other historians, has been the supposition that all the wandering tribes, which over-ran central and northern Europe, during the closing centuries of the past and the early ages of the present era, belonged to the same race, which is, however, disproved over and over again by their own writings. Some of these possessed a high state of civilization, whilst others were in a state of absolute, or comparative, barbarism. That these tribes were roam-

* Du Chaillu, p. 15. † Herod. iv. ‡ Tacit. Germ., 44, 45.
§ Tacit. Germ., 11—13.

ing over the continent, in an unsettled state, at the same period, does not admit of doubt ; but, whilst there appears no particular objection to their all being classed together as Scythians, by the Greeks—that name having no ethnical significance—it is absolutely inadmissible that they should be called generally by the name of Goths, which appellation has a more distinct and special application. As, too, certain tribes among the Scythians were distinguished for a comparatively high state of civilization, whilst the rest formed a distinct contrast in that respect, so, also, were the Goths, their successors in history at a later period, remarkable for their culture, whilst the Kimbri and Teutones, the progenitors of the German race, were noted for their barbarism, and total absence of the refinements of life generally, whilst their habits and forms of government were also quite distinct and different.

There is, however, another point for consideration, in connection with this matter, which deserves further elucidation, and that is the relative amount of civilization that existed between these two races. The Goths, as our authorities clearly prove, were possessed of a considerable amount of culture for the period in which they lived, and their later history shows that they were, in no sense, devoid of those peculiar qualities and qualifications which enabled them to make themselves masters of other countries, and to introduce into them comparatively civilized forms of administration, and codes of law, and to make them the bases for further conquests. With regard to the Germans, however, we have a very different account in John Mackinnon Robertson's work, entitled "The Saxon and the Celt."

At page 23 of that work, Robertson quotes from Fustel de Coulange's "L'Histoire en France et en Allemagne," to the following effect:—M. Fustel, in summing up the first volumes of M. Jules Zellers' "Histoire d'Allemagne," remarks* that the latter shows that Germany, as a civilized nation, is the product of Rome and of Gaul. He makes always clear a characteristic fact: it is that progress—intellectual, social and moral—has never taken place in the Germanic race by an internal development, and was never the fruit of an indigenous effort. It has arisen solely from without. From without has come to the Germans, Christianity, implanted by the puissant sword of Charlemagne; from without came those who taught them to build cities; from without came laws which were something else than vague customs, a justice which was something else than private war and *wergeld*, a liberty which was something more than turbulence. Germany has received from without, chivalry; from without, civic liberty; from without, the idea of Empire; from without, letters and sciences; from without, universities, copies of the ancient Parisian school; from without, Gothic art, an imitation of the French cathedrals; from without, religious tolerance, taught by France to the Catholics, and by Holland to the Protestants. A German has made the avowal that, "The German race would never, of its own qualities, and without an exterior impulsion and a rupture of its own traditions, have arrived at a superior development." M. Zeller notes the fact that from Cæsar and Tacitus to Charlemagne, that is to say, during eight centuries, Germany has given the spectacle, so rare in civilization, of a country absolutely

* M. Zeller is a German, and wrote about his own people.

stationary, always barbarous, always hostile to the civilization which flourished near it. To civilize, there was needed force; the warriors of Charlemagne had to march twenty times from the banks of the Rhine, of the Seine, of the Loire, to protect in Germany the missionaries and the builders of cities. Germany did not *make* progress; she received it, she underwent it.

Thus are the ancient Germans shown to have been as different from the Goths in their manners, habits, and civilization, as two races could well have been, and to imagine that they could both have sprung from the same race of people is to give credence to a supposition which it would be hard, if not impossible, to substantiate by any conceivable form of argument, whilst to produce anything in the shape of proof on the subject could only be done by ignoring all the facts of past history and experience.

To determine to what particular race the ancestors of the Germans belonged, or from whence they had their origin, beyond what has already been stated on the subject, would be to go beyond the purpose of the present work. It may, however, not be altogether out of place to give the following quotations from M. Fustel's work, to show that that author, having evidently considered this subject, comes to the conclusion that they had certainly a Keltic origin. It is as follows:—"Though the champions of Teutonism will doubtless adopt new explanations, the candid enquirer will begin to admit that the assumption of certain recognizable and persistent differences of type and character, between Teutonic-speaking and Keltic-speaking nations, has singularly little foundation in reason or in historic fact.

And the further the tests are pushed, the more baseless the assumption appears."*

It is quite clear that the Romans appreciated a decided difference between the Germans and the Goths. Rome had felt the power of the Goths on more than one occasion, and she had good cause to fear those people. Although the Roman forces over-ran Germany, and held a part, at least, of that country for a time, they did not dare to attack the Goths at home, either with their fleet or with their armies.

Gibbon, in his description of the ancient Germans,† quoting principally from Tacitus, who wrote in the first century of our era, says that of all the useful and agreeable arts of life, the Germans were, at that period, wretchedly ignorant, and were unacquainted with the use of letters. They passed their lives in a state of ignorance and poverty. They had no cities, and they affected to despise the works of Roman industry, as places of confinement rather than of security. Each barbarian fixed his independent dwelling on the spot to which a plain, a wood, or a stream of fresh water had induced him to give the preference. Neither stone, nor brick, nor tiles were employed in these slight habitations. They were indeed no more than low huts of a circular figure, built of rough timber, thatched with straw, and pierced at the top to leave a free passage for the smoke. A small quantity of corn was the only produce exacted from the earth, whilst a great part of their territory was allowed to lie waste and without tillage. The Germans abandoned their immense forests to the exercise of hunting, employed in pasturage the most considerable part of their lands, bestowed on the small remainder a rude and care-

* Fustel, p. 56. † "Decline and Fall," vol. I., chap. ix.

less cultivation, and then accused the scantiness and sterility of a country that refused to maintain the multitude of its inhabitants.

Gold, silver and iron were extremely scarce in Germany. Its barbarous inhabitants wanted both skill and patience to investigate those rich veins of silver, which have so liberally rewarded the attention of subsequent periods, whilst the appearance of the arms of the Germans furnished a sufficient proof how little iron they were able to bestow on what they must have deemed the noblest use of that metal. The various transactions of peace and war had introduced some Roman coins (chiefly silver) among the borderers of the Rhine and Danube; but the more distant tribes were absolutely unacquainted with the use of money, carried on their confined traffic by the exchange of commodities, and prized their rude earthen vessels as of equal value with the silver vases, the presents of Rome to their princes and ambassadors.

We are not, however, dependent only upon the results of historical researches for the solution of the question as to whether the Teutonic and Anglo-Saxon races—the latter being the lineal descendants of the Scythians and Goths—trace back to a common ancestry. The shape of the human head—irrespective of the “bumps” of the phrenologist—is now held to be one of the best available tests of race known,* and it is to this, therefore, that we appeal, in the second place, for a solution of the question now under consideration. In support of this assumption, Dr. Prichard remarks that of all peculiarities in the form of the bony fabric, those of the skull are the most striking and distinguishing. It

* “The Races of Europe,” by W. Z. Ripley.

is in the head that we find the varieties most strongly characteristic of different races. The characters of the countenance, and the shape of the features, depend chiefly upon the configuration of the bones of the head.*

The most remarkable trait of the population of the British Isles, says Ripley,† is its head-form; and especially the uniformity in this respect which is everywhere manifested. The prevailing type is that of the long and narrow cranium, accompanied by an oval, rather than broad or round, face. Measured by the cephalic index—that is, the extreme breadth of the head expressed in percentage of its length from front to back—the uniformity of cranial type, all through the British Isles, is so perfect that it cannot be represented by shaded maps such as are used to show variations in shape. The Indices all lie between 77 and 79, with the possible exception of the middle and western parts of Scotland, where they fall to 76. These facts indicate a remarkable invariability of cranial type compared with the results elsewhere in central Europe. On the continent near by, the range of variation of averages of cephalic Index in a given country is never less than ten points; in Italy and France it runs from 75 to 81. Oftentimes within a few miles it will drop five or six units suddenly, whereas in the British Isles it is practically uniform from end to end.

In Germany, the populations, as classified by their respective cephalic indices, present three distinct classifications, varying from the people of the north, whose type of complexion is light hair and blue eyes; average height, 5ft. 7.7ins., with a cephalic index 75. These are said to represent a pure Teuton race, and they are character-

* Researches, vol. I., p. 275. † Page 303.

istic of the upper classes all over Germany. An intermediate type of head-form prevalent in regions of ethnic intermixture has brown hair and blue eyes; average height, 5 ft. 3·8 in., and cephalic index 83. This variety occurs all along the division line between upland and plain, extending from Breslau to the city of Hanover, and thence to Cologne; whilst further south we come upon the pure unmixed Alpine race, having dark brown hair and eyes, shorter still in stature, and with a cephalic Index as high as 86.

The cephalic Index of the skulls of ancient Britons averaged 77, the variation of many measurements ranging from 67 to 87. The average Index of certain skulls of Anglo-Saxons found in early tombs was 75, and of ancient Scandinavians, 76.*

From the foregoing authorities, it appears that, from the historical evidence, the ancestors of the Germans were distinct from the Scythians, whilst the ethnological comparison proves that the Anglo-Saxon peoples must be of an entirely different stock from the present German race, and that they do not, therefore, belong to the Teutonic stock.

* "Crania Britannica," by J. B. Davis and J. Thurnam, p. 241.

APPENDIX III.

THE TEST OF LANGUAGE.

ALTHOUGH it cannot be denied that language is no safe test of descent, but of contact only, yet it seems more than probable that any peoples removed into another country, where a different language to their own was spoken, if in large bodies and placed in sparsely populated districts, or in countries deprived of their former inhabitants,—as were the Israelites,—would retain their own language, altered but little by that of surrounding peoples, from whom, however, they would naturally acquire words having reference to local circumstances and surroundings, and add them to their own language. In their subsequent wanderings, the Israelites no doubt followed the practice of other nomadic classes of mankind, composed of distinct families that multiplied into separate tribes, and lived insulated, as it were, from those with whom they were associated in their migrations, though occasionally probably confederating in times of danger, or for purposes of war. It must, too, be remembered that, before commencing their migrations with other races, the Israelites had greatly increased in numbers, and this fact would necessarily very much facilitate the retention of their own language, at least to a considerable extent.

It has been shown (p. 104) that so far as the Scythian language is known, it had affinities to various other

languages, and was evidently no pure form of speech of its own. This was due to the fact that the Scythians were a number of mixed races, each probably having a language of its own, varying more or less from the others. When, however, the Israelites separated from the other tribes, and, as a distinct nation, became known as Goths or Saxons, their language assumed a different shape, it then became incomparable with other forms of speech, and constituted the basis from which the English language has been constructed. We are therefore in a position to compare it with the German, as well as with other European dialects, and it will then be found to have peculiar characteristics of its own, to have a special affinity to Hebrew, and to be, in many respects, different from the language of other nations.

As evidence on this subject, the following quotation is given from the Rev. Jacob Tomlin's work on "A Comparative Vocabulary of Forty-eight Languages":—

"The hard pronunciation 'th,' initial and medial, is a remarkable peculiarity of the English, and is a great stumbling-block to our continental neighbours, in most of whose languages either 'd' or 't' is substituted for the English 'th,' including the German."* It is apparent that the Anglo-Saxon and Gothic family of languages stands in close relationship to the Hebrew. The Saxon stands first in this class, and about one-fourth of the words in our own Saxon tongue bear an affinity with the Hebrew. And not only in words does this close affinity exist between our original mother-tongue and the Hebrew, but in the arrangement of ideas and the simple structure of the sentences it has also a near agreement; and for this reason it is comparatively

* Tomlin, p. 4.

easy to translate the Hebrew Scriptures into English. This similarity between the two languages was noticed by Tyndal, the first translator of the Hebrew Bible and Greek New Testament into English. He said: "The Greke tongue agreeth more with the Englyshe than with the Latyne; and the properties of the Hebrue tongue agreeth a thousande tymes more with y^e Englyshe than with the Latyne."* Philological and ethnological evidence concur in proving the close connection of the English and Hebrew nation.† In the German language, on the other hand, although a certain number of words have an affinity to the Hebrew,—as is also the case with most other languages,—the arrangement of ideas and the structure of sentences follow the form of the Latin, and of other cognate European languages, which are based upon a distinct Keltic origin.

In connection with this subject, there is also the further evidence of Dr. R. G. Latham, F.R.S., in his "Germania of Tacitus," in which he says that, throughout the whole length and breadth of continental Germany, there is not only no dialect that can be called English, but there is no dialect which can be said to have originated in the same source; no descendant of the Angle form of speech. The same applies to the allied dialect of the old Saxons. Where that was once spoken, Platt-Deutsch and High German are now the exclusive idioms; no descendant from anything Saxon, but descendants from members of the proper German groups. What applies to the Anglo-Saxon applies to the Mæso-Gothic also, and no existing dialect can be traced to it.‡ It seems probable that there is a strong Slavonic element in the German race, since "nearly

* Tomlin, p. 15. † Tomlin, p. 17. ‡ Latham, p. 10.

the whole of that portion of the Germania of Tacitus, which lies east of the Elbe, as well as a certain portion west of that river, are, at the beginning of the proper historical period, not Germanic but Slavonic.”*

Sharon Turner also bears evidence as to the affinity of the Anglo-Saxon to the Hebrew language. He remarks that in some languages (as in Hebrew) the verbs are very often the nouns applied unaltered to a verbal signification, and we have examples of this sort of verbs in our English words love, hate, fear, hope, dream, sleep, &c. ; these words are nouns, and are also used as verbs. The Anglo-Saxon nouns, he remarks, are not all of the same antiquity ; some are the primitive words of the language from which every other has branched, but some are of later date. The above-mentioned nouns, of which the adjectives and the verbs have been formed, are, however, among the earliest of the language.

It cannot be affirmed, Sharon Turner further remarks, that the Anglo-Saxon exhibits to us an original language. It is an ancient language, and has preserved much of its primitive form, but a large portion of it seems to have been made up from other ancient languages. This language has been thought to be a very rude and barren tongue, incapable of expressing anything but the most simple and barbarous ideas. The truth, however, is that it is a very copious language, and is capable of expressing any subject of human thought.†

From these authorities, it is clear that no linguistic connection exists between the Germans and the Goths or Anglo-Saxons, and, taking all the available evidence into consideration, it is very difficult to understand

* Latham, p. 16. † Sharon Turner, ii., p. 366, 378, 9.

upon what grounds anyone could possibly have assumed that the Saxons or Goths formed part of the Teutonic races, or that the latter were the ancestors of the English-speaking peoples. It can only be imagined that, the conception having once been formed, and published by an assumedly reliable authority, it was accepted without doubt or question. As, however, will have been seen from the evidences adduced in the foregoing pages, from historical, ethnological and philological points of view, the theory will not bear the test of critical examination.

On the contrary, what evidence there is, especially bearing upon the subject of our language, tends to confirm the conclusion borne out by other proofs, which have been adduced in the foregoing pages, of the close connection between, and indeed the lineal descent of, the Anglo-Saxon race from the historical Hebrew stock.



APPENDIX IV.

QUESTION RELATIVE TO THE ORIGIN OF PLACE NAMES.

ANYONE interested in British-Israel literature will probably be acquainted with the late Colonel Gawler's work entitled "Dan, the Pioneer of Israel." In this interesting pamphlet a theory is advanced, which has since been very generally accepted by British-Israelites, that, during their migrations across Europe, the Israelites—then known as Scythians, or Goths—left

traces of their course by naming the rivers, and various towns, after their leaders of the tribe of Dan. For instances of this, as regards rivers, he names the *Dan-ube*, the *Dan-astris* (now Dneister), the *Dan-apris* (now Dneiper), and the *Don*. Although the tribe of Dan did certainly name Leshem, one of the cities within their borders, in Palestine, "Dan, after the name of Dan their father" (Josh. xix. 47), there appears to be nothing to justify the conclusion that they adopted this as a general practice, or that they ever repeated it on any other occasion. This one case, therefore, constitutes no support of any argument that they did, at a later date, name almost every important place they settled in, and even rivers, after the same manner. It is, however, not altogether improbable that some few localities, they subsequently possessed, *may* have been so named, but evidence to that effect is certainly wanting.

In an earlier part of this work, it has been shown how Dan, as a tribe, left Palestine by sea before the general captivity, whilst others of the same family had, at a still earlier date occupied Greece. It is therefore improbable that any important part of this tribe formed part of the Assyrian captivity, or of the subsequent wandering Scythians. The Danai—or, as they were then named, the Ionians—and the Scythians were certainly brought into contact at a later date. It is impossible to say to what extent they may have intermingled, and some of the former may have accompanied the latter in their trans-European migration; but the weight of evidence appears to be in favour of the greater part of the Danites having come to these shores by sea, by way of Spain.

Nothing is more difficult, or more uncertain, than

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the etymology of names. A similarity of spelling, or of sound, is no criterion to go by, and the tracing of the origin of names should only be attempted by experts in ancient languages, and in the subject of etymology generally.

With regard to the names of the rivers of Scythia, Dr. Donaldson remarks, that "the syllables Dan—, Don—, or Dun—, and Ter—, or Tur—, are used in Keltic and Pelasgian languages respectively to signify "height," or "hill," or "hill-tower," and it is to be supposed that this was the origin of their application to the river, which flows rapidly down from its birth-place in the mountains.* Whilst admitting that this appears rather far-fetched in its application to rivers, it is not so when forming part of the names of countries or towns. This shows, moreover, that "Dan" and "Don" were Keltic affinities, and not Israelitish only, and may have been attached by the Kelts to the names of rivers, of mountainous countries, and to towns, before the arrival of their Israelitish successors in the localities so named.

Miklosich, in his "Etymologisches Wörterbuch der Slavischen Sprachen," regards the name of the Danube, Proto-Slav Dunavu, as of Keltic origin, and no doubt the same would be said of Don, Dneiper, etc.

In Wheeler's "Geography of Herodotus" the following occurs:—"It is said that Danubius was the Thracian, and Ister the Keltic, name of this river; but it seems most probable that "Dan" is the same word which is found in *Eridanus*, *Rhodanus*, *Tanais*, and the more modern names of Don, Dneiper, and Dneister, and signifies "water." † Adeling says that Dan-ubius

* Varronianus, p. 54.

† Wheeler, p. 145, note. See also note to Herod. III., p. 115.

means "the upper water," and Dan-ister "the lower water," and in the later Roman period it was common to apply the name of "Danubius" to the upper course of the river, and the name of "Ister" to the lower course. According to Klaproth, the word "Don," signifying "water," is still retained in the language of the Ossetes, in Caucasus, who are a remnant of the Alans of the Middle Ages.

Again, we find in the "Chronicles of Eri," a list of Scythian words, from which it appears that *Dun* signified "a stronghold," and *Tan*, "a district," whence we have *Tana-is*, "the water of the country." Also, in the Gaelic dictionary, *Danair* is said to signify "a stranger," and *Dun* "a hill," "castle," etc. Further, in the "Origin of the Western Nations," by Charles Lassalle, it is stated that the Danube, for the aid it gave the Kelts, received the name of "Donan," or "The New Ford."

It will thus be seen that there exists considerable uncertainty whether the names of the above-mentioned rivers were given to them by the Kelts, or by the Scythians, and, in the presence of these divided opinions, it is impossible to form any reliable opinion. It may be admitted that the theory, propounded by the late Colonel Gawler, has a great attraction for enthusiasts in the British-Israel cause, but that cause will certainly not be strengthened by insisting too much upon any particular solution of questions, about which there exists considerable doubt, and proof one way or the other is unattainable, so far as our present knowledge of the subject can guide and direct us.

“ISRAEL REDIVIVUS.”

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