

THE CUSHITE
OR THE
DESCENDANTS OF HAM

**AS FOUND IN THE SACRED SCRIPTURES AND
IN THE WRITINGS OF ANCIENT
HISTORIANS AND POETS
FROM**

NOAH TO THE CHRISTIAN ERA.

BY
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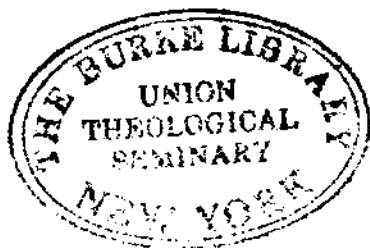
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INTRODUCTION

THE great historian Rawlinson says: "For the last three thousand years the world has been mainly indebted for its advancement to the Semitic and Indo-European races; but it was otherwise in the first ages. Egypt and Babylon, Mizraim and Nimrod—both descendants of Ham—led the way, and acted as the pioneers of mankind in the various untrodden fields of art, literature and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry, seem all to have had their origin in one or other of these two countries," *Five Great Monarchies*, vol. i. p. 75.

An able writer in the *Princeton Review* (July, 1878), gives this testimony: "The Ethiopian race, from whom the modern Negro or African stock are undoubtedly descended, can claim as early a history * * * as any living people on the face of the earth. History as well as the monumental discoveries, gives them a place in ancient history as far back as Egypt herself; if not further."

Other authorities could be cited to show that the Negro's ancient ancestry *led the way, and acted as the pioneers of*

mankind in the various untrodden fields of civilization; but we have fixed a reasonable limit for these words of introduction.

We find no difference of opinion among scholars as to the leadership in civilization of the ancient Ethiopians and Egyptians; but it is not unanimously conceded that they were "Negroes of the Negro type"—that they were ethnologically of the same stock from which the modern aborigines of the Nile, the Soudan, the Niger, and the Congo have descended. There are many Africo-Americans even who do not believe that the ancient inhabitants of the Nilotic and Nigritian regions of Africa were the direct ancestors of the slaves who for centuries were exported from the West Coast of Africa. Millions of Caucasians throughout the world hold the same opinion, and loudly proclaim and vigorously defend it in private conversation, in public speech, and in published writing. But, it seems to me, that these people read history, philology, and ethnology with their prejudices.

It is indisputable, that some of the descendants of Noah were known as black people, even in the earliest ages. Biblical scholars tell us, that the etymological signification of the word *Ham* is, *swarthy*; and that *Ethiopian*, the name applied to a descendant of the swarthy Ham by the Greeks, means *black, burnt*. So much for the color of the ancient ancestry of the modern Negro. This question has been ably argued by Dr. Delaney, *Origin of Races and Color*.

The hair of the African Negro is different from that of

the other races. It is usually described as "woolly." He has inherited his hair. It has descended to him from the ancient people whom Herodotus, "the father of history," saw and described three thousand years ago as a people with "hair more curly than that of any other people—*they are black in complexion and woolly haired.*"

The hair and the color distinguish the different species of mankind. Now, in hair and color, the ancient inhabitants of the Nile and the Niger, who gave civilization to both Greece and Rome, were exact types of the modern Ethiopian; the ancients differ only in this, that they represented a great civilization. Their descendants, though not universally, yet largely, represent to-day barbarism and heathenism. And, because of this fact, it is difficult for men to believe in the nobility of his ancestry. They forget that pushing down into Southern Africa, and undergoing an entirely different change of *environment*—air, climate, food, etc., the Ethiopian necessarily altered his habits of thought and life. Those who see no connection between the degraded modern African and the noble ancient Cushite or Ethiopian, forget that for centuries the Negro has suffered from the cupidity of the other races, from the "league with death and the covenant with hell" into which his *white brother* entered against him. It does seem to be clear that the present condition of Negro Africa is the direct result of climate, and more especially of slavery and the *slave trade*.

The Negro's present racial condition is not exceptional in the history of the world. Other races have been slaves

and have been degraded. *White slaves* were common in Greece and Rome; and Cicero says of the ancestors of the British, and the white Americans, that a certain Roman military expedition found no plunder in Britain but slaves who were too dull to learn.*

History repeats itself. Here we have a contemptuous reference to an unfortunate and degraded people somewhat similar to sentiments which are held and expressed towards Africans and Africo-Americans to-day. Remembering this fact, and seeing how wonderfully the people of Britain have risen from the deepest depths to the highest heights, let Negroes with the audacity of faith look forward to the advancement of the colored people, who are a permanent part of the American population, and to the day when regenerated Africa shall again take her place among the foremost continents and people.

Now, "THE CUSHITE," so ably and learnedly presented in the following pages by a Negro scholar, who has given years to the study of the subject, will prove invaluable to those who desire to know, "*what is truth?*" And more; it will aid in the development of a nobler manhood, because of the information which it imparts, and because of the enthusiasm which it will arouse.

T. McCANTS STEWART,
President of the Brooklyn Literary Union.

* "Neque ullam spem prædæ nisi ex mancipiis, ex quibus nullos puto te litteris aut musicis eruditos expectare."—Cicero to Atticus, Lib. iv. 16.

PREFACE.

"There is no country in the world," says Dr. Michael Russell, in the preface of his *Nubia and Abyssinia*, "more interesting to the antiquary and scholar than that which was known to the ancients as 'Ethiopia above Egypt,' the Nubia and Abyssinia of the present day. It was universally regarded by the poets and philosophers of Greece as the cradle of those arts which at a later period covered the kingdom of the Pharaohs with so many wonderful monuments, as also of those religious rights which, after being slightly modified by the priests of Thebes, were adopted by the ancestors of Homer and Virgil as the basis of their mythology. * * * The more learned among professional artists are now nearly unanimous in the opinion that the principles of architecture, as well as of religious belief, have descended from Ethiopia to Egypt; receiving improvement in their progress downward, till at length their triumph was completed at Diospolis, in the palace of Osymandias and the temple of Jupiter Ammon." Osymandias is said to be the same with Memnon, the Ethiopian general in the Trojan war; by others, to be the great Sesostris.

Now, I have undertaken to show in the following pages

that those ancient Ethiopians and Egyptians were Cushites, or Negroes descended from the race of Ham. I have briefly traced the Cushite branch of the human family from the days of Noah to the Christian epoch; taking some notice of its status in the first ages of the Christian era, and the condition of the race at the present time. It is a field to which no writer hitherto, that I am aware of, has so exclusively devoted himself and as thoroughly explored. It is only in this respect that I can claim originality. I have searched the scriptures in the original text for light on the subject, and have freely quoted the opinions of learned authors wherever they seemed to me to be reasonable deductions from admitted facts. This necessitated repetition in words and more frequently in thought.

In the Appendix of F. DeLanoye's *Rameses the Great*, (Scribner & Co. 1870) Nitocris, the Ethiopian Queen of Egypt, is given as the last ruler of the sixth Memphite Dynasty, with this remark: "We should not speak of Queen Nitocris, if Herodotus had not mentioned her as coming from Babylon, which would indicate an intrusion of Asiatics into Egypt about that period." Now, as a matter of fact, Herodotus mentions nothing of the kind. What he says is: *τῇ δὲ λυναϊκῇ οὐνομα ἦν ἥτις ἐβασίλευσε τοπερ τῇ βαβυλωνίῃ, Νιτωκρις*, and the name of this woman who reigned was the same as that of the Babylonian Queen, *Nitocris*.

The fruitful imagination of the modern Egyptologist who can see nothing great in the black man, but finds unlimited wisdom in the white man, delights to robe all

ancient Egypt in white. The old monarchs are made to conform in figure to the Grecian and Roman mould, and in color to the Shemitic race of Asia, and to the Anglo-Saxon. The black mummy is aroused from his ancient sleep and transformed by the art of Pythagorean metempsychosis into a white mummy with a look of disdain upon its former self. The Negro is not in it. If at all shown in the presence of Egyptian monarchs, in modern illustrations, he is there as a captive, a suppliant, or a slave. The term "CUSHITE" so conspicuous in history, is put to the credit of the nomadic Arabian. The terms "*Shichor*" of the Hebrews, "Ethiopian" of the Greeks, and "Niger" of the Romans, are all made to mean this, that, or anything except a Negro. "Kinky hair" is made to signify curling ringlets, or something like the present popular "frizz" of Caucasian belles.

If, during the period of American slavery, any Anglo-Saxon raised his voice or moved his pen in the interest of the stolen and oppressed African, that man was marked, reviled, and ostracised by the offensively arrogant proslavery oligarchy, as if he were infected with the leprosy. No historian could write a true record of the sons of Ham in the hope of finding a market for his book. The press, the pulpit, the writer and publisher were all against the Negro and suppressed the facts of his ancient greatness. In those days the white man wrote for white men; and now the black man must write for black men, and give them proper or merited rank among the historic peoples

of the earth. But let his pen be guided by truth and graced with charity.

If it be here shown, beyond reasonable doubt, as I think it is, that the ancient Egyptians, Ethiopians, and Libyans so frequently and favorably mentioned by both sacred and profane historians of the days of Moses and the prophets, were the ancestors of the present race of Ham, then the Negro of the nineteenth century may point to them with pride; and, with all who would find in him a man and brother, cherish the hope of a return of racial celebrity, when in the light of a Christian civilization, Ethiopia shall stretch out her hands unto God.

Brooklyn, N. Y., June, 1893.

R. L. P.

THE CUSHITE.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein; for he hath founded it upon the seas and established it upon the floods," and "hath made of one blood all nations of men."—Psa. xxiv. 1, 2. Acts xvii. 2, 6.

This is a theological doctrine whose truth we must not dispute. Yet, like Joseph's coat, the peoples of the earth are of many colors, and various ethnological types. Naturalists and ethnographers have divided men into certain classes improperly called "races." "Cuvier," says Webster, gives "three races; Pritchard, seven; Agassiz, eight; Pickering, eleven; and Blumenbach, five," as given in our school books.

This scientific speculation is made the basis of claims directly antagonistic to the benevolent Christian doctrine of the oneness and brotherhood of the human family, and opposed to every truth in natural history or in the science of anthropology that points to man as a generic unit.

Forgetting the transient nature of the life, and the checkered history of nations, who, while ruling, are over-

ruled and made to reap just what they sow, the most favored race of men preach about their own superiority till it becomes a kind of second nature. Then they piously incorporate it in their religion, and put it in their schoolbooks to be imbibed by their children; and they tax their highest artistic skill to make a pleasing pictorial illustration of themselves, and an abominable caricature of the people whom they would subordinate and rob. The poor Indian and the Negro have been here and there driven to the wall and tauntingly told that they are naturally inferior and that subordination is their normal condition. This provokes the thoughtful Negro to look back to his remote progenitors and trace up his lineage in the hope of finding something of ancestral greatness with which to repel this goading taunt, and which may kindle in his breast a decent flame of pride of race.

The primary divisions of men made by nature's color-line are three,—the white, the black and the yellow,—having for their respective ancestral heads, Japheth. Ham and Shem, the three sons of ancient Noah.

MODERN writers, as a rule, have done the Negro injustice. They may not have been conscious of the extent to which they erred in their ethnological writings; but it is none the less a fact that they have egregiously falsified the true history of the Cushites, or the Hamitic branch of the human family, by erroneous statement on the one hand, and partial truth on the other. Europe, Asia and America, representing covetous Shem and predatory Japheth, seemingly joined hands to enrich them-

selves by assaulting, robbing, and enslaving Africa, the representative of Ham.*

About sixteen hundred and fifty-six years after the Creation recorded by Moses in the book of Genesis, according to commonly received chronology, there was a great flood, we are told, which destroyed everybody but pious Noah and his family, consisting of himself and wife, his three sons and their wives,—just eight persons. By these eight persons the world was repeopled as we see it to-day in all its vastness and ethnological variety; different types of men being scattered over it like the fishes of the sea, the birds of the air, and the beasts of the forest.

In order to place before the reader all the progenitors from whom the various peoples of the earth have descended, I here give the whole of the tenth chapter of Genesis, which is the most ancient and reliable ethnographic table known to historians.

JAPHETH.

Now these are the generations of the sons of Noah; Shem, Ham, and Japheth; and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and

* It is reported on the authority of Archbishop Felix, of Orleans, France, in *The Life of Major M. R. Delaunay*, by Frank A. Rollin, page 315, that Spain, England, France, and Portugal, entered into a wicked treaty in 1482, to enslave the African. The infamous conspiracy was condemned by Pius II. in 1482; by Paul III. in 1557; by Urban VIII. in 1539; by Benedict XIV. in 1741: and by Gregory XVI. in 1839. [Dates here may be wrong, but not the facts.]

Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families in their nations.

HAM.

And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah: Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. And Canaan begat Sidon his first-born, and Heth. And the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: and afterwards were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim even unto Lasha. These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

SHEM.

Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. The children of Shem; Elam, and Asshur, and

Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east. These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations. These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

This chapter has thirty-two verses, thirty of which are taken up in genealogies. Japheth is disposed of in just four verses, and Shem in eleven, while HAM, the great head of the black or Cushite races, takes up fifteen verses, or as many as Shem and Japheth put together. This is a significant fact, and the Hamitic branches of the human family are kept in conspicuous view throughout all the subsequent periods of Bible history.

This tenth chapter of Genesis gives us a starting point from which we may trace the primary divisions of men made by nature's color-line, the white, the yellow, and the black,—having for their respective ancestral heads, JAPHETH, SHEM and HAM; and for their countries, Europe, Asia, and Africa.

"A Geography of the Bible, compiled for the American

Sunday School Union," by J. W. and J. A. Alexander of Princeton and published in 1830, gives an ethnographic table of the families of the sons of Noah, so just and clear that I here reproduce it.

THE DESCENDANTS OF JAPHETH.

I. *Gomer*; whence the Cimmerians, on the northern coast of the Black Sea.—From him descended, 1. *Ashkenas*; whose settlement is unknown, but conjectured to be between Armenia and the Black Sea. 2. *Riphath*; the inhabitants of the Riphean range of mountains. 3. *Togarmah*; the Armenians.

II. *Magog*; from whom the inhabitants of Caucasus, and the neighboring countries: Scythians.

III. *Madai*; the Medes.

IV. *Javan*; the Ionians, Greeks.—From him, 1. *Elisha*; the Greeks, in a limited sense. 2. *Tarshish*; Tartesus in Spain. 3. *Kittim*; the Cyprians and other Islanders, and the Macedonians. 4. *Dodanin*; the Dodanians in Epirus.

V. *Tubal*; the Tibarenes of Pontus.

VI. *Meshech*; the Moschi of the Moschian mountains, between Iberia, Armenia, and Pontus.

VII. *Tiras*; the Thracians, or people upon the Dniester.

THE DESCENDANTS OF HAM.

I. *Cush*; the Ethiopians and South Arabians.—From Cush descended, 1. *Nimrod*; the first king of Shinar, or Babylonia and Mesopotamia, where he built the cities of Erech, &c. 2. *Seba*; Meroë. (See Ethiopia.) 3. *Havilah*; the Hauloteans of South Arabia. 4. *Sabtah*; Sabota in South Arabia. 5. *Raamah*; Rhagma in South-eastern Arabia.—From Raamah come, (1.) *Shebah*; probably in South Arabia. (2.) *Dedan*; Daden, an island in the

Persian Gulf. 6. *Sabtecha*; on the east coast of Ethiopia.

II. *Mizraim*; the Egyptians.—From *Mizraim* come, 1. *Ludim* and 2. *Ananim*, probably African nations. *Lehabim* or *Lubim*; the Lybians. 4. *Naphtuhim*; between Egypt and Asia. 5. *Pathrusim*; in Pathrures, a part of Egypt. 6. *Cashuhim*; the Colchians.—“Out of whom came,” (1.) *Philistim*; the Philistines. (2.) *Caphthorim*; the Cretans.

III. *Phut*; the Mauritians, or Moors.

IV. *Canaan*; the original inhabitants of Palestine.—From *Canaan* descended, 1. The *Sidonians*; or Phenicians. 2. The *Hethites*; about Hebron. 3. The *Jebusites*, in and around Jerusalem. 4. The *Amorites*, east and west of the Dead Sea. 5. The *Girgasites*. 6. The *Hivites*, at the foot of Hermon. 7. The *Arkites*, at the foot of Lebanon. 8. The *Sinites*, in the region of Lebanon. 9. The *Arvadites*, on the Phenician island Arabus, and the opposite coast. 10. The *Zemarites*, of the Phenician city Simyra. 11. The *Hamathites*, of Epiphania, on the Orontes.

THE DESCENDANTS OF SHEM.

I. *Elam*; from whom came the inhabitants of Elymais in Persia.

II. *Asshur*; the Assyrians.

III. *Arphaxad*; in the northern part of Syria, (*Arrapachites*).—From him came, *Salah*; whose descendant was, *Eber*; forefather of the Hebrews, and from him came, 1. *Peleg*; and 2. *Joktan*; ancestor of the following Arab families: (1.) *Almodad*. (2.) *Sheleph*; Selapenes in South Arabia. (3.) *Hazarmaveth*; of Hadramaut. (4.) *Jerah*; near the last. (5.) *Hadoram*. (6.) *Uzal*; Sanaa in South Arabia. (7.) *Diklah*. (8.) *Obal*. (9.) *Abimael*. (10.) *Sheba*; the Sabeans, in South Arabia. (11.) *Ophir*; probably in Oman, of Arabia. (12.) *Havilah*; of Haulan.

(13.) *Jobab*; the Jobabites, between Hadramaut and Oman.

IV. *Lud*; probably origin of some Ethiopian people.

V. *Aram*; Syrians and Mesopotamians. From Aram sprang, 1. *Uz*; north of Arabia Deserta. 2. *Hul*; perhaps in Cælo-Syria, 3. *Gether*. 4. *Mash*; the inhabitants of Mount Masius, north of Nesibis.

It is observed that none of the descendants of either Japheth or Shem are here assigned to Africa. Lud is allowed to have been "probably the origin of some Ethiopian people"; but that opinion cannot be sustained.

EARLY SETTLEMENTS OF CUSHITES.

I.

HAM. This was Noah's youngest son, (Gen. v. 32: comp. ix. 24). In the fourteenth chapter of Genesis and fifth verse, there is mention of a country in which the Zuzims dwelt called "Ham;" but its geographical situation cannot now be determined. It was somewhere beyond the Jordan, and there Ham may have lived long enough to give it his name. But he finally went to Egypt, probably, and joined Mizraim his grandson; for Egypt was called *Chemia* according to Plutach; *Chemi* by the Copts, and *Eretz Cham*, or "the land of Ham" in the book of Psalms, (Ps. cv. 23; cv. 22.) Though younger than Shem, Ham is placed before him in the ethnic table of Gen. x., probably on account of his historical precedence.

II.

CUSH. This was Ham's eldest son. He was the father of Nimrod, Seba, Havilah, Sabtah, Raamah and Sabtecha; and the grandfather of Sheba and Dedan. His name is given to different places, indicating the migratory courses of himself and sons. It is probable that he dwelt in Babalonia for a time with his son Nimrod who built or laid the foundation of the great city of Babylon. He and

his children then went south and south-east till finally they entered into and spread themselves over the north-east, northwest, southern and central Africa, giving the name of CUSH to a large portion of Africa, south of Egypt.

The geographical situation of but few countries mentioned in the Bible, has caused more learned discussion than that called CUSH in the Hebrew, *Aithiopia* in the Septuagint, *Æthiopia*, in the Vulgate, and *Mohrendland*, (Negroland, or the Country of the Blacks), in the German translation of Luther. Eminent authorities widely differ. It seems, however, that with some writers (blinded by prejudice and influenced by prevailing opinion), there was a fixed purpose to locate places and explain difficulties in a way to exclude the probability that the frequent mention of "Cush," "Cushites," "Ethiopia," and "Ethiopians," in the Holy Scriptures, has any reference to Negroes. But I shall undertake further on to prove with more satisfaction, that when the inspired writers of the Bible spoke of Cush and Cushites, of Ethiopia and the Ethiopians, they meant the land of Ham and the sons of Ham.

III.

MIZRAIM, named as the second among the sons of Ham, settled in Egypt. He was father of Ludim, Ananim, Lehabim, Naptituhim, Pathrusim, and Casluhim, from which last were descended the Philistines and Capthorim. The settlement of Mizraim in Egypt is made so clear by the name it bears in the Scriptures, in ancient history

and tradition, that few writers of either ancient or modern history find occasion to dispute it.

IV.

PHUT, the third son of Ham, settled in northern Africa west of Egypt, and was the progenitor of a great multitude of people who, with the descendants of Ludim and Lehabim, spread themselves southward and westward to the northern boundary of Ethiopia and to the Atlantic. In several places in the Hebrew Scriptures where the name of Phut occurs for a place or the people thereof, it is translated "Libya" and "Libyans;" although "Libya" may be derived more immediately from *Lubim*, translated "Libyans," in Daniel ii. 43, or from *Lehabim*, the original orthography of "Lubim." But in Jeremiah xlv. 9, "Phut" in the Hebrew is translated "Libyans," and in Ezekiel xxx. 5, and xxxviii. 5, the same word is translated "Libya." פוט is defined by Roy, as "An African people of Mauritania." This clearly locates the original seat of the family of the third son of Ham. Herodotus says (iv. 45) that "Libya is said by most of the Greeks to take its name from a native woman of the name of Libya." If derived from Lubim, it should be spelled "*Lybia*."

V.

CANAAN, the fourth son of Ham, with his descendants, settled in the country west of the river Jordan and the Dead Sea and spread abroad west to the Mediterranean, south to Arabia Petraea, and north to Mount Libanus.

Thus it included Philistia and Phoenicia. It took the name (1) of *Canaan*, but was subsequently called (2) "The Land of Promise," because God had graciously promised it to the seed of the patriarchs Abraham, Isaac and Jacob; (3) "The Land of Israel," because Joshua had divided it among the twelve tribes; (4) "The Land of Judea," after the return of the Jews from their Babylonian captivity, because those that returned were mostly of the tribe of Judah; (5) "Palestine," a name given to it by the Greeks and Romans who had commercial intercourse with the Philistines, and (6) "The Holy Land," by Christians on account of the precious name and wonderful doings in this region of Jesus, the Christ. For the Sons of Canaan and the bounds of their habitation, see Genesis x. 15—19.

VI.

The children of Cush, Mizraim, Phut and Canaan, or the grandchildren and great grandchildren of Ham, spread, as a rule, in the geographical directions taken by their father.

1. NIMROD was son of Cush and belonged to the second generation of Ham. He laid the foundation of Babylonia and, possibly, Assyria, according to the reading of the American Bible Union translation of the original; and was the first of noted kings after the flood. There in the land of Shinar was the beginning of empires and the sons of Ham were the founders.

2. SEBA. This was the eldest son of Cush, Gen. x. 7; 1. Chron. i. 9. This Seba was a fruitful vine. He

spread his name in southwestern Arabia along the eastern shores of the Red Sea, and finally settled in Africa; for it seems certain that his offspring are referred to by Isaiah, 43. 3, and 45. 14. Seba gave his name to the celebrated city and country in Africa afterwards known as Meroë.

3. SHEBA, son of Raamah and grandson of Cush, (Gen. x. 7), settled in southwestern Arabia and subsequently in that part of Africa called Cush or Ethiopia.

There were two other Shebas belonging to the Semitic branch, but they went eastward, as I will try to show hereafter in pointing out the country of the queen that visited Solomon.

4. DEDAN. This was the son of Raamah and grandson of Cush, (Gen. x. 7), but there was another, son of Jokshan and grandson of Abraham by Keturah, (Gen. xxv. 3). Hence there were different tribes known as *Dedanim*. The Cushite Dedan followed the current of the great Hamitic branch leaving his name behind him, Ezekiel xxvii. 2, 22; xxxviii. 13.

5. HAVILAH, SABTAH, RAAMAH, and SABTECHA, other sons of CUSH, followed the course of the Mizraimites to the adjacent parts of Egypt, and spread along the eastern coasts of the Red Sea, possibly to the extreme south.

6. LUDIM was a son of Mizraim and grandson of Ham. It was from him that the African "Lydians" and his brother Lehabim, that the "Libyans" were descended. Shem had a son named Lud, who was the ancestor of the Asiatic Lydians on the western coast of Asia Minor; and

these two different nations of "Lydians" may cause confusion and erroneous judgment to the careless student of ancient history. The *Ludim* or Lydians of Africa are referred to by Jeremiah (xli. 9) when he says: "Come up ye horses; and rage, ye chariots; and let the mighty men come forth: the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow."

For "Ethiopians," "Libyans," and "Lydians," the Hebrew text has כּוּשׁ, פּוּט, and לִיִּים (*Cush, Phut* and *Ludim*), names readily identified.

The African Lydians and the race of Lehabim or Lubim, (Libyans), as stated in connection with the notice of PHUT, occupied northern and central Africa to the west of Egypt. The other sons of Mizraim, Anamim, Naphtuhim, Pathrusim, Casluhim (out of whom came Philistim) and Caphtorim, all had their first tribal settlement in or near Egypt, and in the land of Canaan.

In the second book of Chronicles (xxi. 16) we find the Arabians who dwelt "near the Ethiopians." This supports the opinion generally held by historians that southern Arabia was originally settled by Cushites. Indeed all around the borders of the Arabian Gulf,—in Susiana, and as far east as the Indies, in Hindoostan and even in Australasia, there have been found unmistakable traces of the original Cushite, who in the course of time became so mixed in blood with the Shemitic race that he lost much of his ethnic character except in color. In remote times there was a regular commercial intercourse

between the Arabians, the Cushites of India, and the Egyptians and Libyans, Meroë being the great centre for Ethiopia, and Thebes for upper Egypt. And it may be reasonably supposed that the intercourse of those different nations, barring the Arabians, so widely separated by mountains, seas, and sandy deserts, was influenced as well by a recognition of ancestral kindredness as by a hope of financial gain.

Treating on the "dispersion of nations" in *Kitto's Cyclopædia*, J. Pye Smith, D.D., F.R.S., says :

"The Ethiopians, first on the Arabian side of the Red Sea, then colonizing the African side, and subsequently extending indefinitely to the west, so that *Cushite* (Jer. xiii. 23) became the appellative of a Negro. To the thorough scholar, the accurate historian, one not biased by an unholy prejudice, this conclusion is inevitable. None but the children of Ham are Cushites, and Ham is acknowledged by everybody that has ever read and understood the tenth chapter of Genesis, to be the ancestral head of the Negro.

LOCATION OF ETHIOPIA.

Proceeding from the alluvial plains of Shinar the Ethiopian branches of the Noachan household followed the courses of the Euphrates and the Tigris rivers southward, and then diverging east and west spread themselves from the western shores of the Persian Gulf, or possibly from the Indus, in the east, to the Atlantic in the west. They were uniformly called Cushites or Ethiopians to indicate their color and racial relationship; but only the land of the final and permanent settlement of the largest body and more pronounced physical type ever acquired the permanent name of ETHIOPIA, and that was in Africa, south of Egypt. Ancient writers of sacred and of profane history were not so geographically indefinite as to call three or four different places "*Cush*" and "*Aithiopia*." When they said Ethiopia they knew what they were talking about and meant just what we mean when we speak of Ethiopia; and when they spoke of an Ethiopian they meant just what we mean when we use the same term.

Prof. Christian Stock, in his *Clavis Linguae Sanctae Veteris Testamenti* published at Jena in 1727, says, under the head of "Cush: "

כּוּשׁ *Chusch: primus filiorum Chami, Gen. 10. 6, qui*

Æthiopibus nomen dedit, unde Æthiopia Chusch dicta fuit, 2. Reg. 19. 9." That "Cush was the first of the sons of Ham, who gave name to the Ethiopians, whence Ethiopia was called Cush." The passage referred to by Dr. Stock (2. Kings xix. 9.) reads: "Tirhakah king of Ethiopia," where the original for Ethiopia is כּוּשׁ, meaning the country south of Egypt, embracing Nubia and Abyssinia, the country of the Blacks.

Several writers have urged with a pertinacity suggestive of strong prejudicial bias, that the land of Cush or Ethiopia is to be found only in Arabia, while others with more clearness and logical force like Gesenius maintain that it is to be sought for only in Africa. Still others find or create an Ethiopia both in Southern Arabia and in Africa, so as to accommodate preconceived notions and give plausibility to inferential conjecture, in the absence of historical facts. When Moses tells us that his sister Miriam and his brother Aaron took offence on account of his marriage to a Cushitess or Ethiopian woman (Num. xii. 1), it is instantly inferred that the woman was Zippora and that Midian was in Cush or Ethiopia. Were Miriam and Aaron idiots? Did it take them nearly a half century to find out that their brother had married a Negress?

Over forty years had elapsed since Moses married Zippora, who in all probability was dead. Besides, the children of Abraham by Keturah, to which line it is claimed, Zippora belonged, were Shemitic and never called Cushites; nor was any country peopled by them

called Ethiopia. Zippora was a Shemitic Midianite; but the wife that caused Miriam and Aaron to speak against Moses and incur therefor the displeasure of God, was a Hamitic Ethiopian.

On this subject Dr. Charles Anthon, after laboring hard to find a "Chusch" or an "Ethiopia" in Arabia and not Hamitic, is forced by his regard for truth to say: "On the whole, it may be considered as clearly established that the Cush are the genuine *Æthiopian* race, and that the country of the Cush is generally in Scripture that part of Africa which lies above Egypt," *Cass. Dict. Sub. Æthiopia*.

Mr. John D. Baldwin, A. M., in his "*Pre-Historic Nations*" published in 1874 by the Harpers of New York, ignores all the accepted chronology of Christendom so as to have sufficient time to create a wonderful Cushite civilization reaching from the Arabian shores of the Indian Ocean and the Persian Gulf to the eastern borders of Africa, in ages pre-his oric. But he makes those Cushites or Ethiopians white men, and locates Ethiopia in Arabia. He says, (page 57 :) "In the early tradition and literary records of the Greeks, Arabia is described as Ethiopia. * * * Careful students of antiquity now point out that the people of Ethiopia seem to have been of the Caucasian race, meaning white men, and that the word was to the Greeks perhaps really a foreign word corrupted. He regards the derivation of the word from "*αἰθω* and *ωφ*" as a "fruitful source of misapprehension." He quotes from Eustathius: "'*Æthiops* is a title of Zeus:'

Διὸς ἐπιθερον Αἰθιοφ;” then from Lycophron: “*Δαίμων Προμηθεύς Αἰθιοφ*, Prometheus Æthiops, the daemon or tutelary deity.” “The appellation,” he says, “had a religious significance, but no reference whatever to complexion.” Great Jupiter! What does the prophet Jeremiah mean when he asks (xiii. 23) “can the Ethiopian (עֲבָדָא) change his skin?” Besides in both citations from Eustathius and Lycophron, the word *Αἰθιοφ* may be rendered as an adjective making the first “an Ethiopian epithet of Jove,” and the other “the Ethiopian daemon Prometheus,” wholly changing the sense without outraging the Greek text. Prometheus was one of the first civilizers of men, which accords with the history of the Ethiopians; and while Olympus was the abode of the gods, their nascent country was Ethiopia and their favorites among men “the blameless Ethiopians.”

In the original of Jeremiah, xli. 9, for Ethiopians and Lybyans,” we have עַבְדֵּי עֲבָדָא; and in Ezekiel, xxx. 5, and xxxviii. 5, for “Ethiopia and Libya,” we have the same in the original, “Cush and Phut. Here Jeremiah and Ezekiel clearly locate *Ethiopia* in Africa; and no amount of dexterous literary quirks and quibbles can change it.

The great celebrity which the Ethiopians had attained before the whites acquired any distinction in the history of nations, is a little too much for the modern white historian, now in the front, to put to the credit of the noble ancestors of the Negro without some challenge.

But truth is irrepressible. It is fostered by Deity

whose providence, sooner or later, will certainly bring it to view and enforce its acknowledgment.

Speaking of the Ethiopians referred to in the Scriptures and by Herodotus (iii. 114; iii. 20) Rev. N. Morren, A.M., says: "In common with the other Cushite tribes of Africa the skin was black, to which there is an obvious allusion in Jer. iii. 23."—*Kitto's Cyclop.*, vol. i, p. 666.

Dr. Anthon says, (*Class. Dict. sub Æthiopia*), "As regards the physical character of the ancient Æthiopians, it may be remarked that the Greeks commonly used the term Æthiopian, nearly as we use that of Negro: they constantly spoke of the Ethiopians, as we speak of the Negroes, as if they were the blackest of people known in the world. 'To wash the Æthiopian white,' was a proverbial expression applied to a hopeless attempt."

Perhaps a certain part of Arabia bordering on the eastern shores of the Red Sea was in the most ancient times called Ethiopia, in that it was occupied for a long while by the descendants of Ham; but the Ethiopia of the Scriptures was in Africa south of Egypt. It is the country referred to by the Psalmist when he says (xlvii. 31) "Ethiopia shall soon stretch out her hands unto God;" by Isaiah when he speaks of "Ethiopia and Seba," xliii. 3), of "the merchandise of Ethiopia and the Sabeans, men of stature," (xlv. 14); by Jeremiah when he speaks (xlv. 9) of "Ethiopians and Libyans that handle the shield, and the Lydians that handle and bend the bow;" by Daniel when he speaks (xi. 43) of "the Libyans and the Ethiopians;" by Nahum when he speaks (iii. 9) of

"Ethiopia and Egypt;" by Zephaniah when he speaks (iii. 10) of suppliants "beyond the rivers of Ethiopia;" and by Luke when he speaks (Acts v. iii. 27) of "a man of Ethiopia;" and "Candace, queen of the Ethiopians."

These holy men do not refer to an "Ethiopia" in Arabia, but to that of Africa. It is very true that the term "Ethiopia" was sometimes used in a loose and wide sense, implying an indefinitely extended country in the extreme south, southeast and southwest; but it always signified the geographical parallels or southern belt inhabited by Hamitic Cushites. Herodotus says:

'Αποκλινομένης δὲ μεσαμβρίας παρήκει πρὸς δύοντα ἡλίον ἡ Αἰθιοπία χώρα, εσχάτη τῶν οἰκουμένων, iii. 114.

"Where the meridian declines toward the setting sun, is the Ethiopian country, the extreme limit of habitations." This determines what country Herodotus meant by the term "Ethiopia," so frequently used in his invaluable history. He means Africa.

William Whiston, A. M., in his "Dissertation iii." on the traditional account given by Tacitus of the origin of the Jews and the founding of the city of Jerusalem, quotes Tacitus: "Some say they were a people that were very numerous in Egypt under the reign of Isis, and that the Egyptians got free from that burden by sending them into the adjoining countries, under their captains Hierosolymus and Judas. The greatest part say, they were those Ethiopians, whom fear and hatred obliged to change their habitations in the reign of King Cepheus."

In commenting on this passage from Tacitus, Mr.

Whiston says: "One would wonder how Tacitus, or any heathen, could suppose the African Ethiopians under Cepheus, who are known to be blacks, could be the parents of the Jews who are known to be whites." Here Mr. Whiston incidentally gives direct testimony that Ethiopia was in Africa as it is to-day, and that the Ethiopians over whom king Cepheus reigned "are known to be black." *

But higher authority still is that of the prophet Ezekiel, (xxix. 10): "I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia," CUSH. Here Ezekiel, inspired of God, locates the land Ethiopia in Africa to the south of Egypt. When we remember that MIZRAIM and CUSH were brothers, we can understand why the adjacent countries of Egypt and Ethiopia are so frequently mentioned and classed together by the prophets: for Mizraim is the Hebrew for Egypt, and Cush for Ethiopia.

* Josephus's Works, vol. 1. p. 47. Ithaca: 1848.

THE ABORIGINAL EGYPTIANS.

I shall use the term "aboriginal" rather than "ancient" in speaking of the first settlers of Egypt, because it is more precise, since the word "ancient" is equally as applicable to the mixed race that occupied Egypt in later years as to the first inhabitants.

It is generally conceded by historians that Mizraim, the second son of Ham, and, possibly, Ham himself, settled in Egypt, which in scripture is called מִצְרַיִם (*Mizraim*) and עֶרֶץ חָם (*erets Cham*), that is, "Mizraim" or Egypt and "the land of Ham," (Ps. cv. 23; cvi. 22.) Thus it appears that the ordinary Biblical name for Egypt is "Mizraim" indicating very clearly its first settlement by the second son of Ham. Yet the Rev. Dr. J. R. Beard says: "These Ethiopians and Egyptians were not negroes, but a branch of the great Caucasian family," *Kitto's Cyclopædia*, Vol. i. p. 600. Doctors differ. In Vol. ii. p. 397 of this Cyclopædia, Rev. J. Pye Smith, D.D., F.R.S., F.G.S., speaking of CUSH, says: "The Ethiopians, first on the Arabian side of the Red Sea, then colonizing the African side, and subsequently extending indefinitely to the west, so that *Cushite* (Jer. xiii. 23) became the appellative of a negro." But what constitutes a Negro? In this country and age it requires nothing

more than to be what is called "a black man," or so physically marked by color as to be considered a descendant of Ham. The term is used in this same ethnical sense when I affirm that the aboriginal Egyptians were Negroes.

Doubtless much of the early traditional history of Egypt is fabulous like that of China, Persia, Greece and Rome, but its first settlement by the Hamitic race cannot be questioned except by precipitate judgment and an impious reflection on the direct and inferential testimony of the Bible. If Egypt was "the land of Ham," as it is called in the scriptures, and "*Mizraim*," how can its inhabitants be regarded as Caucasians without making Ham the progenitor of the Caucasian race? Let God be true and every man a liar who contradicts his word. Egypt was first peopled by Mizraim and his sons,—the Ludim, the Lehabim, the Pathrusim, the Casluhim and Capthorim. What their color was at that time no one can tell; but their ethnical identity with the Hamitic Cushite is as certain as any historic fact of that early period can be made. The subsequent invasion of Egypt by a people called "Hycsos," still later by the Persians, and the Phœnician and Grecian settlements on the northern shores of Africa, no doubt modified the physical type of the aborigines through intermarriage; but that intermarriage produced no more than is produced by the sons of Japheth intermarrying with the daughters of Ham in this country. There, it generated the "Copt"; here, it produces the "Mulatto." The Egyptians and

the Libyans belonged to the same race. They differed in idiom and religious observances just as the various Cushite nations of Africa do to this day ; but not in their racial origin.

In a foot-note to the account given by M. Charles Rollin of the disastrous attempt of Cambyeses to invade Ethiopia, subjugate the "Macrobian Ethiops," and destroy the temple of Jupiter Ammon, it is said : "Osiris was the principal deity of the Egyptians,—Ammon of the Ethiopians; from whom it is probable it descended the Nile, and spread west into Libya. There is not the smallest doubt now remaining after the researches of Legh, Belmore, Burchardt, and Waddington in Nubia, that the ruined temples and pyramids on the banks of the Nile, as high up as Shendy, are much more ancient than in Egypt; and that the gods of that country, and especially Jupiter Ammon, descended the Nile to Thebes, Dendera and Memphis."—*Ancient History*.

Herodotus tells us (ii. 18, *Cary*.) that "the people who inhabit the cities of Marca and Apia, in that part of Egypt bordering on Libya, deeming themselves Libyans and not Egyptians, and being discontented with the institutions regarding victims, were desirous not to be restricted from the use of cow's flesh, and therefore sent to Ammon, saying 'that they had no relations to the Egyptians, because they lived out of Delta, and did not speak the same language with them; and desired to be allowed to eat all manner of food.' The god, however, did not permit them to do so, saying 'that all the country

which the Nile irrigated was Egypt, and that all those were Egyptians who dwell below the city Elephantine, and drink of that river.' ”

Now if these Libyans and Egyptians were distinct races and of different colors—white and black—why was there any question as to whether those who claimed to be Libyans were really such or Egyptians? Their race and color were the same and it was racial affinity that made them neighbors.

We learn from Herodotus (ii. 30) that in the reign of Psammitichus, two hundred and forty thousand of his soldiers, the Egyptian war-tribe, revolted from him and went to Ethiopia. Those “Automoli,” as Herodotus calls them, were Egyptians. Now it is not at all probable that two hundred and forty thousand white men would have voluntarily left their country, their homes, their families, and their own race, and go to Ethiopia, the country of the Blacks, to make it their future habitation. Nor is it any less improbable that the Ethiopians would have allowed so large a number of white men who were trained soldiers, to settle within their dominions. Hence, that the very sagacious king of Ethiopia welcomed the automoli without any question as to their honest intentions, is strong, if not conclusive, proof that they were Negroes like himself. Racial affinity is fixedly implanted in man's nature, and will always show itself when occasion calls for its manifestation.

Again Herodotus says (iv. 197.) “The Libyans and Ethiopians are aborigines, (αὐτόχθονες), the one inhabit-

ing the northern, the other the southern parts of Libya; but the Phœnicians and Greeks are foreigners." So there were Phœnicians and Greeks, Arabians and Persians in Egypt, but they were foreigners, the Cushites being the only aborigines, or indigenous inhabitants. But to this conclusion, modern Caucasian thought is not generally inclined. The writer of the article on Egypt in the "*Encyclopædia Britannica*" says: "In consequence of a misconception of a passage in Herodotus (ii. 104) and confused notions respecting the inhabitants of Africa, it has been often supposed that the Egyptians were very nearly allied to the negro race. A complete examination of the most distinct data in our possession has, however, produced a far different result; and it is now acknowledged that they were more related to the Caucasian than the negro type." The passage referred in Herodotus is translated by Henry Cary, M. A., Worcester College, Oxford, as follows :

"For the Colchians were evidently Egyptians, and I say this having myself observed it before I heard it from others; and as it was a matter of interest to me, I inquired of both people, and the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians; yet the Egyptians said that they thought the Colchians were descended from the army of Sesostris; and I formed my conjecture, not only because they are swarthy and curly-headed, for this amounts to nothing, because others are so likewise, but chiefly from the following circumstances, because the Colchians, Egyptians, and

Ethiopians are the only nations of the world who, from the first, have practiced circumcision; for the Phœnicians, and the Syrians in Palestine, acknowledge that they learned the custom from the Egyptians; and the Syrians about Thermodon and the river Parthenius, with their neighbors the macrones, confess that they very lately learned the same custom from the Colchians. And these are the only nations that are circumcised, and thus appear evidently to act in the same manner as the Egyptians. But of the Egyptians and Ethiopians, I am unable to say which learned it from the other, for it is evidently a very ancient custom."

This translation is made directly from the original Greek. Now, what is there in it that tends to lead to "misconception" and "confused notions respecting the inhabitants of Africa?" It certainly does lead one having a preconceived idea that the first Egyptians were white men, or "more nearly related to the Caucasian than to the Negro race," to a very decided disappointment. To meet the modern white man's idea as to the Negro's color, and yet be faithful to the Greek text, the word rendered "swarthy" were more accurately rendered by the word "black". Now what historian, modern or ancient, is better authority on Egyptology than Herodotus? He is more than twenty-two hundred years nearer in time to the first Egyptians than modern writers, besides having had personal observation among them and made careful inquiry in regard to their physical type and remote history. He was not dominated and biased by an

ungovernable prejudice against the black man. His aim was to make a true statement concerning the different nations about whom he wrote, and flatter none, not even his own.

"Ham, the son of Noah, first peopled Egypt and Libya, after the flood; and when idolatry began to gain ground in the world some time after, he was the chief deity of these two countries, in which his descendants had continued. A temple was built to his honor in the midst of these deserts, upon a spot of pretty good ground about two leagues broad, which formed a kind of island in a sea of sand. It is he whom the Greeks call *Zeus*, *Jupiter*, and the Egyptians *Ammon*. In process of time these two names were joined, and he was called *Jupiter Ammon*."—*Rollin, An. Hist. Vol. 1. p. 555. Cincinnati, Applegate & Co., 1856.*

But higher still is the testimony of the Bible that "Israel came into Egypt" (*Mizraim*) and God did "wonders in the land of Ham," (Ps. cv, 23, 27.) Surely the Hebrews knew to what race the people belonged whom they served so long in Africa. Throughout the Old Testament Moses and the prophets call the country after Mizraim, the second son of Ham; call a native a Mizri, and the people generally *Mizrim*, the plural of *Mizri*. Hence in Isaiah (xliii. 3), it is said, "I gave Egypt for thy ransom, Ethiopia and Seba for thee." Here the Hebrew text is "מִצְרַיִם כֶּשֶׁן וּשְׁבָא" (*Mizraim, Cush and Seba*) "evidently denoting," says Rev. Dr. J. Pyc Smith, "contiguity and affinity." Surely Isaiah

knew what he was talking about. Surely God knew whether or not the racial relations here so conspicuously set forth were true or false. Here then in the clearest terms, Cush, his brother Mizraim and his son Seba are given by the holy prophet, as he was moved by the God of Abraham, as the origin of the Egyptians, the Ethiopians and the African Sebæans.

Hence, the conclusion that the aboriginal Egyptians were Hamitic Cushites is inevitable. If they were in America to-day unchanged in type and color, they could not escape being called Negroes.

EGYPTIANS AND ETHIOPIANS,

ONE AND THE SAME RACE.

All through the ancient classics, wherever the Egyptians and the Ethiopians are referred to conjointly, they are regarded as being of one and the same race. Neither of them ever claimed to be of Shemitic or Japhetic origin; nor did the descendants of either Shem or Japheth ever identify the lineages of either the Egyptians or the Ethiopians with their own till within the last few centuries, when the racial stock of the Negro fell below par. Then it was that the wide-awake progeny of Japheth set about to rob the Cushite of his liberty, rob him of his country, and rob him of his ancient name and fame. To this end the trend of ancient history was changed, archæology revolutionized, and the sacred Scriptures made to bear false witness. Yet the original letter of the Kodesh Lashon is faithful, and the honest student of the Bible finds in it light and truth.

Speaking of the ancient Ethiopians, Dr. Anthon says: "The Æthiopians were intimately connected with the Egyptians in the early ages of their monarchy, and Æthiopian princes, and whole dynasties, occupied the throne of the Pharaohs at various times, even to a late

period before the Persian conquest. The Æthiopians had the same religion, the same sacerdotal order, the same hieroglyphic writing, the same rites of sepulture and ceremonies as the Egyptians. Religious pomps and processions were celebrated in common between the two nations. * * * The Æthiopians, who were connected with the Egyptians by affinity and intimate political relations, are by the later Hebrew historians termed Cush. Thus Tizhakah, the Cushite invader of Judah, is evidently Tearchon, the Æthiopian leader mentioned by Strabo, and the same who is termed Tarakos, and is set down by Manetho, in the well-known tables of dynasties, as an Æthiopian king of Egypt. In the earlier ages the term Cush belonged apparently to the same nation or race; though it would appear that the Cush or Æthiopians of those times occupied both sides of the Red Sea." And in discussing the origin of Egyptian civilization this author says: "Everything seems to countenance the idea that civilization came gradually down the valley of the Nile, from the borders of Ethiopia to the shores of the Mediterranean. * * * Monuments, tradition, analogies of every kind, are here in accordance with natural probabilities. There was a period when the names of Ethiopia and Egypt were confounded together, when the two nations were thought to form but a single people."—*Class. Dict.*

Rev. Michael Russell, LL.D., says: "The learned editor of Bruce's Travels founded, on the radical distinction between the languages of Egypt and Arabia, an

argument that the former country could not have been peopled from the latter and, by the same process of reasoning, arrived at the conclusion that the Egyptians and Ethiopians were of the same lineage, and probably descended from a Libyan tribe quite unconnected with the oriental Cushite.* Dr. Charles Anthon says: "Everything seems to countenance the idea that civilization came gradually down the valley of the Nile from the borders of Ethiopia to the shores of the Mediterranean. The old Egyptians as well as the Ethiopians, were termed by the Greeks *οὐλοτρικεῖς*," *kinky haired*. Again: "We may consider it as tolerably well proved that the Egyptians and Ethiopians were nations of the same race." Again: "It is nowhere asserted that the Æthiopians and Egyptians used the same language, but it seems to be implied, and is extremely probable. * * * As regards the physical character of the ancient Æthiopians, it may be remarked, that the Greeks commonly used the term Æthiopian nearly as we use that of Negro: they constantly spoke of the Æthiopians, as we speak of the Negroes, as if they were the blackest of people known in the world".†

Speaking of the Copts in his *Ancient and Modern Egypt*, (p. 276,) Dr. Russell says: "Although this people are generally regarded as the descendants of the ancient Egyptians, mingled with the Persians left by Cambyses, and with the Greeks who followed the standard of Alexander, they are described by travelers as having a darker complexion than the Arabs, flat foreheads, and hair partaking of the woolly character. They have also large

* Nubia and Abyssinia, p. 81, note.

† Class. Dict., pp. 40, 72 and 73.

eyes, raised at the angles, high cheek-bones, short though not flat noses, wide mouths and thick lips." On p. 274 he says: "Egypt has been so frequently invaded, overrun and colonized, that there no longer exists a pure race among its inhabitants. The Copts are usually regarded as the descendants of the true Egyptians, the subjects of Amenophis and Sesostris. Volney remarks, that 'both history and tradition attest their descent from the people who were conquered by the Arabs, that is, from that mixture of Egyptians, Persians, and, above all, of Greeks, who, under the Ptolemies and Constantines were so long in possession of Egypt.' 'This,' he adds, 'will be rendered still more probable, if we consider the distinguishing features of this race of people: we shall find them all characterized by a sort of yellowish, dusky complexion, which is neither Grecian nor Arabian: they have all a puffed visage, swollen eyes, flat noses, and thick lips;—in short, the exact countenance of a mulatto. I was at first tempted to attribute this to the climate; but when I visited the Sphinx, I could not help thinking the figure of that monster furnished the true solution of the enigma, observing its features to be precisely those of a Negro.'" There are some slight variations in the descriptions of the Copts given by different travelers, but that tends rather more to confirm than to weaken their general testimony, which clearly points to the ancient Egyptians and Ethiopians as being of one and the same race.

The Mizraimites and Cushites, Egyptians and Ethiopians) are so joined together by God himself, that no man can put them asunder without doing violence to the testimony of the sacred Scriptures.* They were

* Isa. xx. 3-5; xlv. 14; Eze. xxx. 4, 5; Jer. xlv. 8, 9; Nah. iii. 9; Dan. xi. 43.

different nations, but of the same Cushite or Negro race. Some modern Egyptologists deny this; but such denial is worth little more than the conclusion just as logically reached by some modern naturalists and physiologists of the race of Japheth, that the Negro is descended from that distinguished African anthropoid called "orang-outang." Unwilling to render to Ham the things that are Ham's, they gratuitously award them to another, not even a claimant, in hope of sharing the spoil. Heeren says, (*Ancient Nations of Africa*, vol. i. p. 289.) "In proportion as we ascend into the primeval ages, the closer seems the connection between Egypt and Ethiopia. The Hebrew poets seldom mention the former without the latter." Heeren speaks the truth; but the average writer of the nineteenth century, can mention Egypt without even thinking of Ethiopia. He is so dazzled by the ancient lustre of Egypt that he cannot easily admit that the Egyptians and Ethiopians were one and the same race.

It has been said that the statues and paintings of the ancient Egyptians which have been found in great abundance, exhibit a physiognomy wholly foreign to the Negro; but such assertions are altogether gratuitous. I have examined an admirable white marble bust of a genuine Negro. It was made at Rome by a Cushite sculptress. The artist is of excellent reputation, and the subject a fine specimen of the Cushite race, excepting only the unfortunate loss of his sight. The artist is Miss Edmonia Lewis, and the bust may now be seen at the residence of Prof. W. F. Johnson, Brooklyn, N. Y. It

is readily identified by any one well acquainted with the living original; but one who knows nothing about him or about the sculptress, and is the least prejudiced against the Negro race, would vehemently assert that this bust is a representation of some white man whose hair, like that frequently observed among Caucasians, had a tendency to curl. Such is the usual mistake of modern Egyptologists. The calculations of the mere archæologist cannot stand in the face of contradictory history. That is, the archæologist cannot sustain an opinion, drawn only from the study of antiquities, that is contrary to the dictum of history and philosophy. "That the land of the Pharaohs," says Dr. Russell, "was indebted to Ethiopia for the rudiments, and perhaps even for the finished patterns, of architectural skill, is no longer questioned by any writer whose studies have qualified him to form a judgment." Dr. Russell quotes Gau as maintaining the same opinion in the preface of his *Nubia, British Museum*, p. 130; *History of Nubia and Abyssinia*, p. 139.

COLOR OF THE EGYPTIANS.

Since the Egyptians, the Ethiopians on the south of them, and the Libyans on the west, were all descendants of Ham, they were all of the same color, except that those who resided furthest south were of the darkest hue.

If it be asked what made them black? I say at once I do not know. They were born so. Several learned men have attempted to solve this problem in learned treatises, but none have yet earned a monument for success. It is one of the many secrets in the phenomena of nature that eludes the deepest research of human ken. No chemical analysis can satisfactorily determine how God compounds and exhibits the various tints and hues of the material universe. It is no less difficult or impossible to tell why the black man is black than it is to tell why the white man is white; nor is the one any more pertinent than the other. Arraigning the black, and demanding a reason for being black, is simply an arrogant domination of an accidental ascendancy. Herodotus affirms (ii. 22) that "the inhabitants become black from the excessive heat."

We know that certain chemical combinations produce certain colors, intermediates between the seven primary colors,—red, orange, yellow, green, blue, indigo and

violet. White and black are not reckoned among colors. That is, since color is manifested by light, white bodies are those which reflect all the rays, and black, those which reflect none, but absorb all the rays of light. This shows that the color of bodies is not in themselves, but depends on the capacity of their particles to reflect or absorb the different rays of light. It is on this principle that we account for the various colors in the vegetable kingdom. The red rose is so constituted that its particles absorb all the rays of light but the red; that they reflect. The green leaves absorb all but the green; so while all the rays are present, we can see none but the red and the green; the orange, yellow, blue, indigo, and the violet being absorbed. Again, an infusion of nutgalls mixed with copperas produces black; and if to this mixture a small quantity of sulphuric acid be added, the black will be transformed into white. All these things we know; but still we do not know enough to tell how God compounds the particles of men eating the same kind of food and enjoying the same sunlight, so as to produce the extremes of white and black in their different complexions. Human knowledge, like the great ocean, has its boundaries. After learnedly discussing "the origin of species," "natural selection or survival of the fittest," and the "laws of variation," Prof. Charles Darwin, in the very beginning of his "summary," says: "Our ignorance of the laws of variation is profound. Not in one case out of a hundred can we pretend to assign any reason why this or that part has varied."

It appears that from the time of Menes, 2188 B.C., to the Christian era, the Hycsos, the Hebrews, the Persians, the Greeks and the Romans, sons of Shem and Japheth, spent about a thousand years (963) in Egypt. There was a continuous coming and going of Arabians, near and remote, for the purposes of traffic. Those and these, by intermarriage with the Egyptian and Ethiopian Cushites, generated a mixed people known as "Cophti" or "Copts" in Egypt, and as "Moors" where they were before called Libyans.

Egyptian archæology and history have been transmuted, completely revolutionized, within the past century by authors who wrote in the interests of the Caucasian. Though compelled to admit that the ancient Egyptian was sufficiently dark to be called a Cushite or an Ethiopian, yet they still denied that he was a Negro. This is mendacious subterfuge; for when forced to tell what they mean by the term "Negro," they select the lowest and blackest type of the lowest tribe on the west coast of Africa, and ask you to behold the amazing difference in physiognomy between him and the highly cultured Egyptian of antiquity, whose color, hair, and features, they say, were the same as that of the miscegenated Copt.

As it has been always observed that the natives of tropical regions are usually of a very dark complexion while those of colder parts are not so; and as experience teaches that heat tends to make black, it has been inferred that the color of the Cushite races was caused by

the extreme heat of the sun. This inference is indicated by, and preserved in, the roots of the Hebrew and Greek words used to designate the black race. From the verb *chamam* (חָמַם) *he was hot*, we get the noun *Cham* (חָם) or Ham, the father of Cush, who gave his name to the land of Cush and to the Cushites. The Greeks, having the same idea, employed the verb *αἰθεῖν* (*aithein*, to burn) and *ὤψ* (*ops*, the face) which they compounded so as to derive the noun *Αἰθίοψ*, (*Aithiops*) a black man. Solomon's Egyptian princess is made to say in the Vulgate version of the Bible: "*Nigra sum*; * * *decoloravit me sol,—*" I am black; the sun has discolored me.

No one denies that there were physiological distinctions of a more or less decided type among the several nations of African, Arabian, and Indian Cushites; but they all descended from a common progenitor, whatever the real cause of their dark complexion. The same or similar physiological differences (in color, hair, eyes, and shape and capacity of cranium) exist among American Negroes, but nobody denies the Hamitic origin of any of them; except, possibly, a few among themselves, who for selfish ends, try to "play white." When the fact is established that a certain nation or tribe is Hamitic in race, no physical modification caused by favorable environment can make it Japhetic or Sbemitic. All it can do is to become a *mixed* people by intermarriage, as was largely the case in Egypt after the invasion of Cambyses, producing the Copt; in northwestern Libya, producing the Moor, and in North, and South America, producing the mulatto.

Cush became the representative of the dark race and the term "Ethiopian," the Greek equivalent, was used to designate the same. So, whichever term is employed by ancient writers, it means, or has reference to what is ordinarily called a black man.

Led by this linguistic guide, and the testimony of men who saw them, we shall find that the aboriginal Egyptians, as well as the other nations south and west of them, were Cushites, black men or Negroes; for to me each of these terms has the same meaning. I now turn to an Egyptian princess who proudly boasts of her black complexion. It is Solomon's wife who was **BLACK AND COMELY**.

David died about 1015 B.C., and was succeeded by his son Solomon, (1. Kings ii. 10-12.) Solomon, like a clever politician, immediately "made affinity" with the king of Egypt and married his daughter, (1. Kings, iii. 1.)

This alliance secured for Solomon the support of Egypt against his hostile neighbors, as seen about twenty-two years afterward, (B.C. 992) when Pharaoh had gone up and taken Gezer and given it as a present to his daughter, Solomon's wife. That this Pharaoh was an Ethiopian, there is the very strongest inferential proof.

He was succeeded by Shishak, an acknowledged Ethiopian, to whom Jeroboam fled for shelter when Solomon sought to kill him, (1. Kings xi. 40;) and his daughter whom Solomon married declares herself a beautiful Negress, and must, therefore, have had Negro parents, and was most likely a sister or a niece of Shishak.

Whatever mystic or spiritual meaning the Song of Songs may have, its literal and primary meaning is best explained by regarding it as an epithalamium based on Solomon's marriage with Pharaoh's daughter.

Modern commentators and preachers explain the first four verses of the first chapter as referring to the "Church's love unto Christ" and the fifth verse as "the Church's confession of her deformity." Surely this illegitimate idea was hatched in a brain diseased with what Dr. Edward W. Blyden calls "melanophobia."

Solomon, a type of Christ, his African queen a type of the Christian Church, and her *color* a "deformity"! Great Jupiter! The color of the Cushite, Ethiopian or Negro, is not a "deformity," and it is an accusation against the all-wise and impartial Creator a little less than blasphemy to call it such. The Negro's color is natural, but a deformity is unnatural. Let Solomon's Song of Songs be regarded, as by Origin, Jerome and the Fathers generally, as a dialogue between Solomon and his beautiful queen when together, and a soliloquy when apart, and we can understand it. Solomon had brought his Cushite wife among the daughters of Jerusalem, to whom she proclaims herself a Negress, and asserts her beauty. This is seen more clearly in the original. Whatever else the fifth and sixth verses of the first chapter of Canticles may signify, they certainly affirm that Solomon's Egyptian wife was a black woman, as may be seen from the Hebrew, Greek and Latin versions. The Hebrew says נִקְמָה וְנִקְמָה; the Greek, *Mélainō ēmi tēnōi kai kalē*; the Latin, *Nigra sum, sed formosa*.

Here it is seen that the Septuagint conforms to the Hebrew text, but the Vulgate does not. Both the Hebrew and the Greek say, "I am black and comely, while the Vulgate changes the copulative "and" to the disjunctive "but." Why did the pious Jerome do this? Those who advocate a verbal inspiration of the Scriptures must throw out that "but;" for it is not an inspired "but," except the inspiration of prejudice, which is inconsistent with the title of Saint. There is no ground for this apologetic "but." The Hebrew ו and the Greek και mean "and," which Jerome should have rendered with "et" instead of "sed." I have had the written opinions of several eminent scholars on this subject, most of which agree with my own. Edward W. Blyden, L.L.D., writing from Liberia, says:

"I have read with great interest, both your letter and the pamphlet which accompanied it on *"The Cushite."* You have done a good service to the race by writing that paper.* I wish it were possible for Negroes of your intelligence, earnestness and patriotism to live, if only for a short time, in this country and mingle with the great men of Central Africa. You would, then, not only have no doubt as to the intimate relationship of this people with the great races who inhabited north-eastern Africa in the days of Moses, Homer and Herodotus, but you would lose the feeling that there is any necessity for laboring to demonstrate that relationship. And, if you advanced any distance in the interior, you would see all around you the features and physiognomy of the men, the ruling race, represented on the Egyptian monuments. You would be surprised at the absence of the "thick-

* A paper read before the Brooklyn Literary Union.

lipped" and "very slender-legged" individuals mentioned by Lucian and quoted in your pamphlet. You would find that persons answering that description belong to the servile classes, and that they have all through the ages been kept distinct from the ruling classes, furnishing for the most part, the slaves by which the American and Asiatic continents have been supplied. In the joy and pride of the new revelation you would forget that there was any possibility of any one blest with the "color and name" of the Negro being "ashamed" of the one or the other. The cure for American colorphobia, or more accurately, *melanophobia* is in the heart of Africa." * * *

You have asked my opinion on Canticles i. 5, rendered in the authorized version "I am black but comely." I wrote some years ago an article on "The Negro in ancient history," published in the *Methodist Quarterly Review*, January, 1869, in which referring to this verse I said, "It is remarkable that the Chaldee, according to Bush, has the following translation of Numbers xii. 1. 'And Miriam and Aaron spake against Moses because of the *beautiful* woman whom he had married; for he had married a beautiful woman.' Compare with this Solomon's declaration 'I am *black* but comely,' or, more exactly, 'I am *black and* comely.' We see the wise man in his spiritual epithalamium selecting a black woman as a proper representative of the Church and of the highest purity. The word *שחור* translated in our version *black*, is a correct rendering. So Luther, *Schwarz*. It cannot mean *brown*, as rendered by Ostervald (*brune*) and Diodati (*bruna*).

In Lev. (xiii. 31, 37,) it is applied to hair. The verb from which the adjective comes is used (Job xxx. 30,) of the countenance blackened by disease. In Solomon's Song, (v. 11,) it is applied to the plumage of a raven.

A correspondent of the *New York Tribune* (Oct. 16, 1866) residing in Syria, describing the appearance of a Negro (the writer of this) whom he met there says: 'He was as *black* as a Mount Lebanon raven.' Had he been writing in Hebrew, he would have employed the descriptive word שָׁחָר. In the days of Solomon, therefore, black, as a physical attribute, was comely."

The Arabic Version (Beirut translation), perhaps the most exact rendering of the Hebrew and Greek Scriptures in the world, has 'I am black *and* comely;' not the disjunctive, but the copulative conjunction, as in the Hebrew. The Arabic words are *Anna aswad wa jameelah*. *Aswad* is the word used by the Arabs to describe the Negro. From the same root is derived the word Sudan,—country or region of the blacks. The late Professor Palmer, Arabic professor at Cambridge, in his translation of the charming poems of Béha-ed-din, ventures, with surprising taste, to translate the word *aswad* by the American slang word "nigger." Fancy Solomon's Queen saying "I am a 'nigger' and comely," and yet such would be the translation of the passage in vulgar American parlance, or, according to the conception of an accomplished Oxford professor.

That the references in Canticles are to a southern princess may be gathered from the fact that Solomon, in inviting her to his less genial clime, assures her that the rigors of cold weather have passed away. He describes the returning beauty of Spring, the fragrance of the flowers, the variety of animal life, etc.

'Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig tree putteth forth her green figs, and the

vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.' Again, the singer describes the *nose* of his beloved as follows: 'Thy nose is as the tower of Lebanon which looketh toward Damascus.'

Now it is quite certain that no European or Caucasian belle would accept such a comparison as a compliment.

Some Christians have been much puzzled about the Song of Solomon. They cannot understand why it should have been admitted into the sacred canon. The name of God does not occur in it. It does not seem to teach any directly religious lesson. It is taken by others to represent the high spiritual relation between the church and her head; and the old commentators used to say that in chapter i. verse 5, the church confesses her deformity. 'I am black, *but*,' etc. Black was of course, a 'deformity.' To me, the book has for a long time been a source of delight and inspiration as containing a literal and edifying description of pure and fervent affection between 'Solomon in all his glory' and an African,—the chief Queen who presided over the magnificence of that most magnificent of Oriental palaces.

The bible, then, has one book devoted to the Negro, and so has the Koran. The thirty-first Sura or chapter of the Koran is entitled "Lokman," after the African fabulist and sage, and in it God is represented as saying, 'Of old we bestowed wisdom upon Lokman.' Dean Stanley says that Lokman was not only contemporary with, but an associate of David and a frequenter of his court. One singular character is added to this group by Mussulman traditions, the half-fabulous sage Lokman, the Ethiopian slave, renowned for his wise proverbs, who whilst seated amongst the grandees of David's court, when asked how he had attained such eminence replied,

'By always speaking the truth, by always keeping my word, and by never meddling in matters that did not concern me,' (Stanley's Jewish Church, vol ii. p. 85.)

The opinion most generally received is that Lokman is the same person whom the Greeks, not knowing his real name, have called *Æsop i. e. Æthiops*. The legends current in the East concerning him accord exactly with those of the Greek fabulist. The chapter called by his name shows the high degree of respect entertained for Lokman in Arabia at the time of Mohammed, who doubtless aimed to promote the interests of his new religion by connecting the Koran with so celebrated a name. (See Rodwell's translation of the Koran, *in loco*.)

As to the color of Solomon's Egyptian wife, I do not entertain the slightest doubt; and Dr. Blyden is just as firmly established in his opinion that she was a Negress, as she claims to be in the Song of Songs. Hebrew lexicographers are uniform in rendering the original word "*black*" that describes her color. Then if she was black her father was; and if he was his Egyptian subjects were. This black princess, possibly, bore some distant relationship to the queen of Sheba, and she was very probably a sister or niece of Shishak, her father's successor to the throne of Egypt.

Shishak, about five years after the death of Solomon, (B. C., 971,) came up from Egypt against Jerusalem with a formidable host of black soldiers. "The people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians," 2. Chr. (xii. 3.)

Was this great Egyptian army of Negro soldiers sup-

ported in Egypt to enable Shishak to rule over native white citizens? A black king and a black army undisturbedly dominating a white nation of cosmopolitan celebrity? What remarkable anomalism! No. That was not so. These Egyptians, military and civilian, were all, or generally, black people.

That the Egyptians were black and curly-haired, we have the testimony of the "father of history." Speaking of the Colchians, Herodotus supposes them to have been descended from the Egyptians, first because they were black and had short curling hair (*καὶ ὅτι μελάγχροές εἰσι καὶ οὐλότριχες*.) * and secondly, because they, the Egyptians and the Ethiopians, are the only people who from time immemorial have practiced circumcision (ii. 104).

Now if Herodotus tells us that he saw both the Colchians and the Egyptians, and that both were black and curly-haired and observed alike certain religious rites, indicating that they were descended from a common stock, who can deny it? Who will say that the "father of history" tells a deliberate falsehood?

Commenting on this passage in Herodotus, Volney says that "the ancient Egyptians were the same species with all the nations of Africa."

Speaking again of a priestess, as a black dove, said to have been stolen from Thebes by Phœnicians and sold

* "*μελάγχροος*" is frequently translated "swarthy," but in Schrevel's *Lexicon*, (*Græco-Latinum et Latino-Græcum*) it is defined as "*qui nigri coloris est*,"—that which is of a black color.

into Greece, Herodotus says that in "saying that the dove was black, they show that the woman was an Egyptian." *

Then Æschylus, treating on the flight of the *Danaides* from Egypt to Argos, alludes to the crew of an Egyptian bark, as seen from an elevation on shore, and says that "the sailors may be seen conspicuous with their black limbs protruding out of their white garments." †

The Ammonians, acknowledged blacks, are said by Herodotus (ii. 42) to be "a colony of Egyptians and Ethiopians."

When the *Danaides* reached Argus, Pelagus demanded that they declare their race and country. They claimed that though fugitives from Egypt they were related to the Argives; whereupon Pelagus says: "You relate incredible things. * * * You are more like to Libyan women." He had conjectured that they were "Amazons." They speak of themselves as a "blackened, sunburnt race;" and Danaus, their father says, "the appearance of our form is not the same with yours; for the Nile nourishes a race different from Inachus." He meant that they were black while the Argives were not.

Charles Anthon, LL.D., treating on the "complexion and physical structure of the Egyptians," quotes the reference of Herodotus to the Colchians and says: "In his account of the people of Colchis, he says, that they were a

* μέλαιναν δὲ λέγοντες εἶναι τὴν πελειάδα, σημαίνουσι ὅτι Αἰγυπτίη ἢ γυνὴ ἦν. (ii. 57.)

† πρέπουσι δ' ἄνδρες νῆ οἱ μελαγχίμοις γυνοῖσι λευκῶν ἐκ πεπλωμάτων ἰδεῖν.—*Suppliees*, 772. See translation of the *Suppliants* by Theodore Alois Buckley, London: 1863.

colony of Egyptians, and he supports his opinion by this argument, that they were *μελάγχροες και ούλοτριχες*, or, 'black in complexion, and woolly-haired.' These are exactly the words used in the description of undoubted Negroes. The same Colchians, it may be observed, are mentioned by Pindar, (*Pyth.* iv. 377) as being black, with the epithet of *κελαινῶπες*, on which passage the scholiast observes, that the Colchians were black, and that their dusky hue was attributed to their descent from the Egyptians, who were of the same complexion." The Greek word here given as an epithet employed by Pindar, in his reference to the Colchians, is equivalent in meaning to the word "Negroes."

Then Ammianus Marcellinus says, (xxii. 16, 23): "*Homines Egypti plurumque subfusculi sunt et atrati*;" —that the Egyptians are commonly *brown* and *black*.

Marcellinus would not have made this statement without ample proof on which to base it. Even in his time, though there had been considerable infusion of foreign blood, the Egyptians were still "commonly brown and black."

Lucian, who lived in the second century of the Christian era, and held an official position under his government for awhile in Egypt, speaking of an Egyptian youth says, that besides being "black," he is "also thick-lipped" and "very slender-legged." * Kenrick, author of "*Ancient Egypt under the Pharaohs*," quotes this passage from

* πρὸς τῷ μελάγχρῳ εἶναι καὶ προχειλὸς ἐστὶ καὶ λεπτός αἶψα τὸν σκελετὸν.—8, 15, ed. Bipont.

Lucian, (vol. I. p. 82,) and says: "This is the nearest approach to the negro peculiarities that we find in any description." But what nearer approach is needed? If the curly hair be wanting, that had been added by Herodotus and others centuries before the time that Lucian resided in Egypt.

The great monuments of Egypt, the Sphinx, the obelisks and pyramids, the labyrinth and lake Mæris, did anciently stand as silent, yet strong witnesses to the identity of the Cushite race that built them, as well as to its early civilization, and wonderful skill and prowess. But Egyptian archæology has been so transmuted by the cunning of modern writers, that now the testimony of these monuments is either rendered equivocal, or made to claim for them Caucasian origin. I thank God, however, that in all ages of the world, he has kept a few to vindicate historic truth, who did not bend the knee to the Caucasian Baal, and say that *black* was "white."

According to classic story, Egypt was so called by the Greeks after Ægyptus, son of Belus and brother of Danaus. Belus who ruled on both sides of the Red Sea, gave Ægyptus a portion of Arabia, and gave Libya to Danaus. Ægyptus, instead of crossing over to Arabia, conquered the land of the "*black-footed race*" (*μαλαμπόδων, melampodes*) and called it "Ægyptus," or Egypt, (see *Anthon's Class. Dict. sub. Ægyptus et Danaus.*)

J. Lempriere, D.D., says: "The Egyptians reckoned themselves the most ancient nation in the universe, but some authors make them of Æthiopian origin." Now,

if they had the color and physiognomy of the Caucasian, how could any author worthy of mention "make them of Ethiopian origin?"

Dr. Charles Anthon, on the name of Egypt, (Class. Dict.), says: "In Hebrew, *cham* signifies "calidus"; and *chom*, "fuscus," "niger." In Egyptian we find several words which are nearly the same both in sound and sense. Thus *χμου*, *chmom*, signifies "calor" and *χαμε*, *chame*, "niger." The Egyptians always called their country *Chamia* or *Chame*, probably from the burned and black appearance of the soil." He refers to authorities, (*Plut. de Is. et Os.*, p. 364; *Calmet's Dict. art. Ham*, etc.) But why not conclude that the Egyptians so called their country from their own black color instead of that of the soil? The ruling people of this country are quick to call it "the white man's country." Then is it improbable that the proud Egyptians, filled with like vanity, called Egypt "Chamia," meaning "the black man's country?" Human nature is the same whether the cuticle that envelopes it be white or black.

Indeed, as though he would make the student of Bible history understand that all Egypt was originally Cushite, God moved his prophets to use just such words as would sufficiently indicate it. The country is called "the land of Ham," and "the tabernacles of Ham,"—that is, the land inhabited by the descendants of Ham. Admitting that this designation of Egypt is poetical, still there is no law of interpretation that can possibly make it mean the land of Shem, or the land of Japheth, rather than, or instead of, the land of Ham.

The great river of Egypt is called "*Sihor*" (סִיחֹר), which means *black*, and refers poetically, perhaps, as much to the inhabitants of Egypt as to its famous Nile. "The seed of Sihor," (Isa. xxiii. 3), "Sihor which is before Egypt," (Josh. xiii. 3), "Shihor of Egypt," (1. Chr. xiii. 5), and "the waters of Sihor," (Jer. ii. 18), are passages that seem to point to color, and too decidedly so to have reference only to the color of the water; which, indeed, is not black. Rev. Dr. J. Lempriere calls Nilus, a king of Thebes, who gave his name to the river Nile, which before was called *Ægyptus*, (*Class. Dict. 6th Edit., 1788*). This Theban king was a black man, and the Hebrew name of the river, *Shichor*, may well signify "the Nile of the blacks." In some other passages of the Scriptures (Isa. xxvii. 12; Josh. xv. 4; 2. Kings xxiv. 7), the Nile is called "the river of Egypt" (נְהַל מִצְרַיִם); literally "the Nile of the Mizraimites." Now to deny that the Egyptians were Cushites, involves the denial that Mizraim was of the Cushito family; and that, in turn, denies that Ham, the father of Mizraim, was a Cushite, leaving the Negro without any ancestral connection with the Noachan household. Thus, as usual, error may be traced to absurdity.

Treating of Ham in his elaborate Key to the Bible, Dr. Christian Stock says: "Pater fuit Mizraimi, Autoris Ægyptiorum, Gen. x. 6; 1. Chron. i. 8. Unde ab istius nomine Ægyptus dicitur nunc *Cham*, nunc terra *Cham*."

Hieronymus in Gen. testatur Ægyptum usque ad sua tempora Ægyptiorum linguâ dictam fuisse *Cham*."

And under the head of *Cush* he says: "Primus filiorum Chami, Gen. x. 6. qui Æthiopibus nomen dedit, unde Æthiopia Chusch dicta fuit, 2 Reg. 19. 9."

That is, "the father of Mizraim, the founder of the Egyptians, was Ham. Whence, from this name, Egypt was called now Ham; now the land of Ham. St. Jerome (in Gen.) asserts that always, even down to his time, Egypt had been called *Ham* in the tongue of the Egyptians."

"Cush, the eldest son of Ham, gave his name to the Ethiopians. Whence Ethiopia was called *Cush*." The only inference to be drawn here is that the Egyptians and Ethiopians were of the same race, and that they were black.

M. Lamé Fleury, a French historian, speaking of the first Egyptians, their gods, shepherd kings, the Ethiopian priests, and the monuments of Egypt under so many distinct heads, says that the first inhabitants were few and grossly ignorant; but a black people (*peuple noir*) came down the Nile, founded the city of Meroë, and soon spread all over Egypt. That they taught the Egyptians hieroglyphic writing; that Menes, a royal descendant of the priests of Ethiopia, was their first king, and taught the worship of the Sun and moon as God and goddess; under the names of Osiris and Isis.

That among the ruins of the Egyptian temples of Thebes and Memphis there have been found the shepherds (*mummies*) represented as being of a reddish brown with blue eyes, and the Ethiopians with their

black figure and curly hair, (*"Les Éthiopiens avec leur figure noire et leurs cheveux crépus."*—pp. 2, 4, 16, 22, *L'Histoire Ancienne, Paris: 1860*)

Rev. N. Moren, M.A., says that "The traditions of the Egyptian priesthood also agree in this, that the Ethiopians laid the foundation of the most ancient states of Egypt; and that the primeval monuments in Ethiopia strongly confirm the native traditions reported by Diodorus Siculus, that the worship of Ammon and Osiris originated in Meroë, and thus render highly probable the opinion that commerce and civilization, science and art, descended into Egypt from Nubia and the upper regions of the Nile." (See Herod. ii. 15, and Turner's Notes *in loco*.)

Because Moses is called "an Egyptian" by the daughters of Reuel, (Ex. ii. 19), it is rashly concluded that he had the color and all the other ethnic marks of an Egyptian. Such, however, does not necessarily follow. When Pharaoh's daughter found Moses, she readily observed by his hair and color that he was one "of the children of the Hebrews." Flavius Josephus says in his argument against Apion (Lib. ii. 4) "When he appears to wonder how the Jews could be called Alexandrians, this is another like instance of his ignorance; for all such as are called out to be colonies, although they be ever so far remote from one another in their original, receive their names from those that bring them to their new habitation." That is, then as now, men are called among the refined classes not by their color, physique or ethnic original, but are regarded and called according to

their native country and speech. The speech and attire of Moses were Egyptian, with which the family of Reuel was acquainted. Hence the young ladies called him "an Egyptian." There are Negroes in this city as black as any that can be found in Africa; but we call them "Frenchmen," "Englishmen," "Portuguese" or "Spanish," according to their speech and country, till they become naturalized citizens and adopt our tongue and customs. After that we speak of them as citizens of the United States, and individualize them by using their proper names. It is only in this sense that Moses or any other white man of his day could have been called an Egyptian.

Writing on the "influence of Meroë on Egyptian civilization," Dr. Anthon says, (Class. Dict. pp. 831-32):

"From this body of evidence then, we come to the conclusion that the same race which ruled in Ethiopia and Meroë, spread themselves by colonies, in the first instance, to Upper Egypt; that these latter colonies, in consequence of their great prosperity, became in turn the parents of others; and as in all this they followed the course of the river, there gradually became founded a succession of colonies in the valley of the Nile." "Everything," says this author, "seems to favor the supposition that Meroë gave religion and the arts of civilized life to the valley of the Nile."

Now, if these Ethiopians who thus spread themselves over Egypt were black men, as doubtless they were, they certainly did not get *white* by colonizing Egypt. God has so fixed it that "our brother in black" cannot capriciously change himself into a brother in *white*; and to

this ethnic fixedness our very soul exclaims, "*Amen!*"

Heeren says: "In proportion as we ascend into the primeval ages, the closer seems the connection between Egypt and Ethiopia. The Hebrew poets seldom mention the former without the latter."—*Ancient Nations of Africa*, Vol. i. p. 289.

There is no historic, traditional, or legendary account, as far as I know, of any branch of the Caucasian family ever migrating to Egypt and claiming to be an aboriginal people, or to have priority in settlement. Nor do any of that branch claim Ham or any of his descendants as their progenitors. Then it is glaringly unreasonable for modern historians and antiquarians to try to construe Egyptian archæology and interpret the sacred hieroglyphics of the Ethiopians in a way to derive it all from the white race, and transform the aboriginal Egyptians into Caucasians. And yet, no white man can be found on the face of the earth that claims Ham as his remote progenitor. Wherever the English language is spoken, whether in America, Europe, Asia, or Africa, when a man is said to be "a son of Ham," the understanding is that he is a black man.

I might go on adducing further testimony showing that the aboriginal Egyptians were Hamitic Cushites; but in view of all the trustworthy evidence already advanced, evidence that cannot be reasonably explained away or made to change its trend, there ought not to be any doubt left in the mind of the thoughtful reader, that those Egyptians were black-faced and genuine Negroes,

but of a type conformable to a state of freedom, wealth and culture.

In view, therefore, of the fact that they were black and of the race of Ham, we may justly claim for the Negro race all of Egypt's pristine greatness.

The ideal, or symbol of beauty and purity with the Ethiopians was black, from which we are left to infer, from historic analogy, that they themselves were of that color; and since they and the aboriginal Egyptians were identical in race, the Egyptians must have been black also.

THE KINGS OF EGYPT.

Herodotus says (ii. 100) that the priests of Egypt "enumerated to him from a book the names of three hundred and thirty kings." That "in so many generations of men, there were eighteen Ethiopians and one native queen," called Nitocris. He does not mean that the other monarchs were not Cushites, but that they were citizens of Egypt and not of Ethiopia. If the reigns of these three hundred and thirty kings be regarded as successive it would carry the history of Egypt back into the fabulous ages when gods and demi-gods were the sovereigns of men; where the historian can do nothing but stand and listen to the enchanting song of the poet, whose notes are tuned to the lyre of mythic tradition. Mr. Turner says in his notes: "These three hundred and thirty kings * * * are undoubtedly the first seventeen dynasties of Manetho."

Manetho, as quoted by Josephus,* closes the dynasty of Menes with a king called Timaus. After this there came a shepherd people called Hyksos, probably eastern Cushites, who invaded Egypt, captured the lower country, and held it for several generations. Manetho says that they "kept possession of Egypt five hundred and eleven years." M. Lamé Fleury says: "depuis l'an 2310 jusqu'

* Against Apion, Cap. i. 14 et seq.

à l'an 2050 avant J. C." Finally they were driven out by the native Cushites who re-established their authority and maintained it till conquered by Cyrus of Persia, 535 B. C., and reduced to vassalage by Cambyses, 525 B.C.

There are different statements as to the order of succession of the ancient Egyptian pharaohs; and some of them had two or three names, which increases the difficulties met with in an effort to discover a correct chronological order. At this, however, I do not aim. I purpose only to point to their existence, their renown, and to their Cushite origin.

It is agreed by all reputable historians that Menes, whom some regard as none other than Mizraim, was, as affirmed by Herodotus (ii. 99), the first king of Egypt. It seems that he began his reign about twenty-two hundred years before Christ; but as to the precise epoch, there is no satisfactory agreement, or nice exactitude. According to Rev. Dr. Michael Russell,* who follows Dr. Hales, † Menes began to reign in the year 2412 B.C. His, the first dynasty, lasted 253 years; that of the Shepherds, (the 2nd), lasted 260 years; the third, beginning with Alisfragmuthosis and ending with Queen Nitocris, lasted 251 years. It was during this third dynasty that the Israelites were enslaved. The date given for their exode by Dr. Russell is 1648 B.C., whereas the chronology of Archbishop Usher commonly adopted, fixes the exodus of the Israelites in the year 1491 B.C., or

* Ancient and Modern Egypt, p. 52, Harper, 1842.

† New Analysis of Ancient Chronology, vol. iv. p. 418.

one hundred and fifty-seven years later. Usher, following the modern Hebrew text, finds, from the Creation of Genesis to the Christian era, 4004 years; Dr. Hales, following the Septuagint and Josephus, finds 5411 years, making a difference of 1407 years. Most writers, however, adopt the chronology of Usher, and fix the beginning of the reign of Menes at 2188 B.C.

Rollin says, "the ancient history of Egypt comprehends 2158 years, and is naturally divided into three periods. The first begins with the establishment of the Egyptian monarchy by Menes or Mizraim, the son of Cham, (Ham), in the year of the world 1816; and ends with the destruction of that monarchy by Cambyeses, king of Persia, in the year of the world 3479. This first period contains 1663 years.* After this, the history of Egypt for four hundred and ninety-five years, embracing the second and third periods named by Mr. Rollin, is intermixed with the history of the Persians and the Grecians to whom the country was subject; and there was also during these periods a general admixture of blood, which changed the dark complexion of the aborigines to that of the mulatto in their descendants. It is, therefore, only from Menes to Cambyeses, from 2188 B.C. to 525 B.C., that we can claim an exclusively Cushite sovereignty in both Egypt and Ethiopia, excepting the dynasty of the Hycsos who may or may not have been Cushites.

Menes founded the Egyptian monarchy and instituted,

* Ancient Hist., sub. Kings of Egypt.

as Rollin says, "the worship of the gods and the ceremonies of the sacrifices." He was followed by a number of Cushite monarchs who distinguished their reigns by works of art, till the country was invaded by the Hycsos. Of these Manetho names six as their first rulers. They are Salatis, Beon, Apachnas, Apophis, Janias, and Assis. Their combined reigns, as quoted by Josephus from Manetho, were just two hundred and fifty-three years and ten months. Then, says this author, "the kings of Thebais and the other parts of Egypt made an insurrection against the shepherds;" and under one of them "whose name was Alisfragmuthosis, the shepherds were subdued." His son and successor, Thummosis, entered into a compromise with the shepherds, stipulating for their voluntary and peaceful exodus; * but Thetmosis "drove them out." Thetmosis according to Africanus and Eusebius is the same as Amosis I., who heads the eighteenth dynasty; and is said to be the "new king" who arose up over Egypt and "knew not Joseph." Dr. Conant, commenting on Exodus (1. 8.) quotes Canon Cook:

"The expressions of this verse are peculiar and emphatic. 'A new king' is a phrase not found elsewhere. It is understood by most commentators to imply that he did not succeed his predecessor in natural order of descent and inheritance. He 'arose up over Egypt,' occupying the land, as it would seem, on different terms from the king whose place he took, either by usurpation or conquest. The fact that he knew not Joseph implies

* Here the Shepherds are mistaken for the Jews.

a complete separation from the traditions of lower Egypt. * * * He was the descendant of the old Theban sovereigns. * * * Amosis married an Ethiopian princess, Nephertari; and, in the third year of his reign, captured Avaris, or Zoan, the capital of the Hyksos, and completed the expulsion of that race."

The statement of the fact that Amosis married an Ethiopian princess does not imply that his wife was a Cushite while he was not; but that he belonged to the royal line of the Cushites of Thebaid, while his wife belonged to the royal family of Ethiopia. In color, they were the same.

From the reign of Alisfragnuthosis to that of Thetmosis or Amosis, Dr. Russell reckons, as before stated, a dynasty of two hundred and fifty-one years, the last ruler being Nitocris, the Ethiopian queen mentioned by Herodotus, (ii. 100.)

Josephus, quoting from Manetho, names the following kings of Egypt, with the length of their respective reigns, after the expulsion of the shepherds. He says: * "When this people or shepherds were gone out of Egypt to Jerusalem, Thetmosis, the king of Egypt who drove them out, reigned afterwards twenty-five years and four months, and then died; after him his son Cheron took the kingdom for thirteen years; after whom came Amenophis, for twenty years and seven months; then came his sister Amesses, for twenty-one years and nine months; after her came Mephres, for twelve years and

* Against Apion, lib. i. 15, Whiston's translation.

nine months; after him was Mephramuthosis, for twenty-five years and ten months; after him was Thmosis, for nine years and eight months; after him came Amenophis, for thirty years and ten months; after him came Orus, for thirty-six years and five months; then came his daughter Acencheres, for twelve years and one month; then was her brother Rathotis, for nine years; then was Acencheres, for twelve years and five months; then came another Acencheres, for twelve years and three months; after him Armais, for four years and one month; after him was Ramesses, for one year and four months; after him came Arnesses Miammoun, for sixty years and two months; after him Amenophis, for nineteen years and six months; after him came Sethosis, and Ramesses, who had an army of horse and a naval force."

Here Manetho gives the reigns of eighteen monarchs, among whom were two queens, Amesses the sister of Amenophis I., and Acencheres, the daughter of Orus or Horus. The Ramesses named with Sethosis, the eighteenth in the list, was soon slain, and Armais, another brother, ruled in Egypt while Sethosis who had a navy and cavalry, waged war against other nations both by sea and by land. He was called Egyptus and his brother Armais was called Danaus. Here we recognize at once the great Sesostrius of Herodotus and the Danaus of Æschylus in his play of "The Suppliants." We now approach an epoch of less chronological dubiousness, but are yet without certainty.

Having referred to Manetho's thirty Egyptian dynasties, Mr. Rollin says: "Besides, we find in Eratosthenes, (Diod. l. i. p. 41), who was invited to Alexandria by Ptolemy Euergetes, a catalogue of thirty-eight kings of Thebes, all different from those of Manetho." This suggests that there were different dynasties in lower, and upper Egypt, existing at the same time. We can easily conceive of such a spontaneous friendliness subsisting between these contiguous governments as would accord with a mutual recognition of ancestral kinship, and permit the automaton and independency of each other; except in action against a common foe.

Sesostris, to whom was given several pompous titles, heads the list of monarchs of the nineteenth dynasty; and under that line of Theban rulers, Egypt reached its greatest dimensions by the addition of new provinces, attained the acme of military fame, and rose to that astonishing architectural splendor and exhibition of science and art of which its gigantic ruins still bear testimony. It is a matter of regret that the epoch of Sesostris cannot be fixed with absolute accuracy. "The first date," says Dr. Anthon "which approximates to certainty, is the capture of Jerusalem by Sesac or Sesonchosis" (Shishak); "the first of the twenty-second dynasty, in the year 971, or, at the earliest, 975 B.C. What, then, was the intervening time between this event and the accession of the nineteenth dynasty?" From Eusebius, in the Latin text of Jerome, the nineteenth dynasty embraces a period of 194 years; the twentieth, 178 years; the twenty-first,

130 years. total, for the reigns of the three series, 502 years. Adding to this the date of the capture of Jerusalem by Shishak, 971, we have for the epoch of Sesostri, 1473 B.C. By this process four other different authorities give so many different results,—1481, 1467, 1446, and 1514, B.C.—wherein there is a difference of only sixty-eight years between the earliest and the latest date. Now, if to the latest date, 1446 B.C., we add half the difference between the latest and earliest, 34, we obtain 1480 B.C., for the epoch of Sesostri, the most potent of Egyptian monarchs and one of the greatest among the noted conquerors of antiquity.

But it is maintained by some that Sesostri was not the son of Mæris and the first of the nineteenth dynasty Dr. Anthon says that Diodorus “gives seven generations between Mæris and Sesostri.” Hence he is assigned to a later date. Indeed, the epoch of Sesostri is an historical enigma more puzzling than the ideographic and hieroglyphic tales of his prowess. Rev. Dr. Russell assigns his reign to the beginning of the thirteenth century before Christ.

“Herodotus,” he says, “relates that Sesostri was succeeded by Pheron and this last by Proteus, in whose time Troy was taken; and, according to Manetho, Sesothis was succeeded by Rampses, and Rampses by Ramesses, in whose reign also Troy was taken. Therefore, Sesothis and Sesostri were obviously the same person; and it is equally clear that his accession could not have been much earlier than 1283, or a century before the destruction of Troy, reckoning three reigns equivalent to three mean

generations. This agrees sufficiently with the date which we have selected. Again, in his fourth book, Herodotus states that Targitaus founded the Scythian kingdom about a thousand years at most before the invasion of Darius Hystaspes, or, in other words, about 1508 before the Christian era. But we learn from the historian Justin that Timaus, the sixth king in succession from Targitaus, encountered Sesostrius, and checked or defeated him at the river Phasis. Reckoning these six reigns equivalent to mean generations, or 200 years, the accession of Sesostrius could not be earlier than 1308 B.C."

Thus Dr. Russell, as some other good authorities before him, fixes the epoch of this great Cushite monarch at 1308 B.C. The reigns of the kings of Egypt from the beginning of the nineteenth dynasty to the overthrow of the monarchy by Cambyzes, are given in the tabula of Dr. Russell as follows:

(1) Sesostrius reigned 33 years, beginning 1308 B.C. (2) Rampses or Pheron, 61 years; (3) Cetes, Proteus, or Ramesses, 50 years; Amenophis IV., 40 years; (5) Ramsesites, 42 years; (6) Cheops or Chemmis, 50 years; (7) Cephrenes, Cephres, or Sesah, 56 years; (8) Mycerinus or Cherinus, 10 years; making for the period ending 966 B.C.,

342 years.

A chasm of 151 years; (1) Bocchoris or Asychis, 44 years; (2) Anysis, 2 years; 3) Sabacon or So, 50 years; Anysis again, 6 years; (4) Sebecon or Sethos, 40 years. For the period ending 673 B. C.,

293 years.

(1) Twelve contemporary kings, 15

years; (2) Psammeticus I., 39 years; (3) Nekus, or Pharaoh Necho, 16 years; (4) Psammis, 6 years; (5) Apries or Pharaoh Hophra, 28 years; (6) Amasis, 44 years; (here Cyrus invades Egypt 535 B.C.) (7) Psammenitus (first revolt) 6 months. For the period, ending 525 B.C. when Cambyses took Egypt,

148 years.

Here the regular Cushite succession of Egyptian monarchs terminates. Cambyses, availing himself of the religious superstition of the Egyptians, taking advantage of their veneration for cats, reduced the country to Persian domination. The Egyptians were under Persian rule from Cambyses to Darius Ochus or Nothus, embracing a period of

112 years.

Then the Egyptians revolted, 413 B.C., and maintained their freedom till again subjected to Persia by Ochus or Artaxerxes III., 350 B.C., a period of

63 years.

Persia ruled this time only till 332 B.C., a period of

18 years.

Then Alexander the Great conquered the country and it remained under the Grecian Ptolemies till the conquest of Augustus Cæsar, and the death of Cleopatra 31 B.C., a period of

301 years.

To the Christian era, a period of

31 years.

Total

 1308 years.

Thus for 462 years between Cambyses and the Christian era, Egypt had a white head and a black body; ex-

cept so far as there was an influx of Persian and Grecian emigrants or colonists and an intermixture of native and foreign blood. It was only from the conquest of Cambyses that Egypt began in earnest to get white ; and even to this day the task is unfinished.

EARLY CIVILIZATION OF THE CUSHITES.

Speaking of the Nile as "one of the wonders of the globe," the Rev. Dr. Michael Russell says: "This gift has been the source of subsistence to several powerful nations, who have established and overthrown mighty kingdoms, and have originated the arts, the learning, and the refinement of the greater part of the ancient world. Those nations—instructors and pupils—have perished; but the remains of their stupendous labors, the pyramids and the temples of Egypt, Nubia, Dongola, and Meroë, are more than sufficient to excite respect for the people who founded them." *

Mr. Samuel B. Schieffelin says: "Neither Ham nor his descendants became degraded slaves immediately. In fact, his descendants for many years were more powerful than the children of the other sons of Noah, who were to inherit the blessing. Although they were to be the slaves of Shem; yet some of them, the Egyptians, held the Israelites, the best of Shem's children, in the most cruel slavery for generations.

The first great conqueror spoken of was a grandson of Ham; the first cities built after the flood, the first kingdom established, the first immense buildings erected, and the first great works, the remains of some of which are

* Nubia and Abyssinia, p. 38, Harper, N. Y., 1838.

among the wonders of the world to the present day, were built by the children of Ham. Nations of giants were descended from him: races of men of immense stature and power. Like the descendants of Cain and the seed of the serpent before the flood, his descendants were for many years the mighty men of the world; while the children of the promise were dwelling in tents and in comparative obscurity. How they must have scoffed at the prediction of the coming judgment upon them. How natural that one of them, Goliath, defied the armies of the living God! How sad the fact, that because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. But God's word and his purposes are sure: though to men they may appear slow in their execution.*

Herodotus tells us that the priests of Egypt read to him from a book the names of 330 kings of Egypt, and one queen; and that among them were eighteen Ethiopians. The name of the queen was Nitocris.—*Herod. ii. 100.*

By the term "Ethiopians" in this passage, Herodotus does not mean that the other kings were not of the Hamitic race, but simply Cushites of Ethiopia in contradistinction to Cushites of Egypt; for though this Nitocris is called a native (*γεννη ἐπιχθονίη*), she was of the blood royal of Ethiopia, and was a queen noways inferior to Victoria except in Christian character

By a careful study of ancient literature and archæology, the logical conclusion reached is that the ancient Cushites were the world's magnates and the world's

* Foundations of History, a Series of First Things, pp. 113, 114.

school-masters. Those of Ethiopia taught art, science, and theology to the Egyptians, and the Egyptians taught the eastern nations and the Greeks and the Romans. Even Moses, in writing the Pentateuch, employed the knowledge of sacred things and human rights which he had gained among the Cushites of Africa, and perhaps from Tharbis, his Ethiopian wife. Inspiration did not educate Moses, any more than it educates God's ministers of to-day ; it merely illuminated and sanctified what he had learned in the land of Ham ; for he was "learned in all the wisdom of the Egyptians,"* under an Ethiopian dynasty.

The intellectual sun of the Ethiopians had nearly reached its zenith, before that of Greece and Rome had risen above the horizon. This is witnessed by Heeren who says that the Ethiopians were "one of the most celebrated and mysterious of nations ;" that "when the Greeks scarcely knew Italy and Sicily by name, the Ethiopians were celebrated in the verses of their poets," as "the remotest nation, the most just of men," to whom the lofty "inhabitants of Olympus journey * * and partake of their feasts." Pliny says (*Hist. Nat.*, vi. 35) that Ethiopia "was powerful and illustrious as far back as the Trojan war, when Memnon reigned." Yes, and Pliny might have gone far back behind the Trojan war, which was in the days of Jephthah, the ninth Judge of Israel, about 1188 years before Christ, and about 436 years before the building of Rome.

* The wisdom of the Egyptians was proverbial, 1. K. iv. 30; Herod. ii. 160; Joseph. viii. 2; Aps, vii. 22.

Heeren says: "In proportion as we ascend into the primeval ages, the closer seems the connection between Egypt and Ethiopia. The Hebrew poets seldom mention the former without the latter: the inhabitants of both are drawn as commercial nations. When Isaiah celebrates the victories of Cyrus, their submission is spoken of as his most magnificent reward (Isa. xlv. 14). When Jeremiah extols the great victory of Nebuchadnezzar over Pharaoh-nechoh, near Carchemish, the Ethiopians are allied to the Egyptians (Jer. xlvi. 9). When Ezekiel threatens the downfall of Egypt, he unites it with the distant Ethiopia (Ezek. xxx. 4). Every page, indeed, of Egyptian history exhibits proof of the close intimacy in which they stood. The primitive states of Egypt derived their origin from these remote regions. Thebes and Meroë founded in common a colony in Libya; Ethiopian conquerors more than once invaded Egypt; Egyptian kings in return forced their way into Ethiopia; the same worship, the same manners and customs, the same mode of writing, are found in both countries; and, under Psammetichus, the noble and numerous party of malecontents* retired into Ethiopia. Egypt, also, as far as history reaches back, abounded in all the commodities of the southern region. Whence did she obtain the spices and drugs with which she embalmed her dead? Whence the incense that burned on her altars? Whence that immense quantity of cotton in which her inhabitants were clad, and which her own soil so sparingly produced? Whence came into Egypt that early rumour of the Ethiopian gold countries, which Cambyses set out to discover, and lost half his army in the attempt? Whence that profusion of ivory and ebony which the ancient artists of Greece and Palestine embellished? Whence that

* *Automoli*, Egyptian Cushites of the military caste.—Herod. ii. 30.

general and early spread of the name of Ethiopia, which glimmers in the traditional history of so many nations, and which is celebrated as well by the Jewish poets as by the earliest Grecian bards? Whence but from the international commerce of which Ethiopia was the seat and centre? Its principal route is still pointed out by a chain of ruins, extending from the shores of the Indian sea to the Mediterranean. Adule, Azab, and Axum, are links of this chain between Arabia Felix and Meroë; Thebes and Ammonium between Meroë, Egypt, and Carthage."—(*Quoted in Kitto's Cyclopædia*, Vol. i. p. 668.)

The descendants of Shem spread themselves over Asia, those of Ham over Africa, and of Japheth over Europe.

From these fountain heads we may trace three great and distinctly marked streams of people, reaching to this time through a period of 4240 years; and presenting us, from the earliest ages of written history, a white Europe, a black Africa, and a yellow Asia.

In the race of life, the Cushite led the van for sixteen centuries; and the great theatres in which he played the best, the regions of his noblest deeds and highest grandeur, were Egypt and Ethiopia. Some have maintained that the distinguished Ethiopians and Egyptians of such frequent and favorable mention in both sacred and profane history, were not black men. They ingeniously explain the black man away and cunningly substitute some other race. They seemingly forget that ancient language is a constructive tale-bearer; that its roots are etymological indices twinkling like the fixed stars to light up the pathway of the scholar engaged in historic research.

Dr. Russell says: "In surveying the wonders which crowd the banks of the Nile from Meroë to Memphis, we are struck with the reflection that the wealth, power, and genius, whence they derived their origin, have entirely passed away. In some portions of that extensive tract, a race little superior to savages pass a rude and precarious life, ignorant of the arts, and insensible equally to the beauty and the magnificence of the ruins which they tread under foot. They have ceased even to claim connection with the people who raised the splendid monuments of Ebsamboul, Karnac, and Dendera; and, accordingly, they ascribe the anxiety which our countrymen display, in regard to those remains of antiquity, to the desire of visiting the tombs of a European nation, who are supposed by them to have built the temples and sculptured the obelisks.

The Nubians, especially, have relapsed into that low condition where even curiosity has become dormant, and in which the eye can be every day fixed on the noblest works of human ingenuity without suggesting any speculation as to their authors, their epoch, or their design. Throughout the whole world, in short, there is no greater contrast to be witnessed than between what now is, and what must once have been, in Ethiopia and Egypt. There is even great difficulty in passing, by an effort of thought, from the one condition to the other, through the various scenes of conquest and desolation which seem necessary to have produced the effects we contemplate. We might question history, but we should receive no answer, as to the events and characters which the lapse of three thousand years has thrown into an impenetrable obscurity. Surrounded with darkness we grope our way amid superb structures, dedicated to gods and heroes whose names make but a faint impression on our ears, and we satisfy

ourselves with the conclusion, that a great people had existed there before the era of recorded time, whose literature and philosophy have been outlived by their architectural monuments," *Hist. Nub. and Abyss.* pp. 194, 195.

NIMROD.

This name etymologically considered, is an abstract noun implying impious rebellion. It was applied to Nimrod probably on account of his early traditional history among the descendants of Asshur (the Assyrians) whose land he invaded and added to his own dominion. It finally became concrete, taking the place of Nimrod's real proper name.

In that Nimrod was the son of Cush, there can be no question as to his being a veritable *Cushite*. Just how black he was and how kinked his hair, we are not told. But he was a Cushite. He was the first king of Babylonia and Assyria. We learn from the book of Genesis (x. 8-12) that "he began to be a mighty one in the earth;" was "a mighty hunter before Jehovah;" that "the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar;" (Babylonia) and that "from that land he went forth to Assyria, and built Nineveh and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah," *Am. Bib. Un. Version*, 1868.

The Common Version says (x. 11.) "out of that land went forth Asshur and builded Nineveh, and the city Rehoboth, and Calah." But the former, I think, is the

proper translation. First, it is demanded by the claims of congruity and clearness. An account is being given of the descendants of Ham, and nothing appears in the natural train of thought or in the context to induce the writer to mystify his narrative by a sudden lapse from the genealogy of Ham, to introduce Asshur, a son of Shem, the beginning of whose family record does not occur till the twenty-second verse is reached. Moses is telling briefly of the heroic deeds of Nimrod who "began to be a mighty one in the earth." And states that after he had founded Babel and the other named cities, in the land of Shinar, he went forth from there to Assyria where Asshur had already settled and given the country his name, and there deposing Asshur and usurping authority, he builded Nineveh, Rehoboth and Resen. Secondly, in Micah (v. 6) where the overthrow of Assyria by the Medes and Babylonians is predicted, the appositional coupling of "the land of Asshur" and "the land of Nimrod," confirms the construction which makes Nimrod rather than Asshur the nominative of the verb "went" in Gen. x. 11.

The objection urged against this construction is that there is neither a preposition before אַשּׁוּר nor the usual *local* appended. But this is not absolutely required in order to construe *Asshur* (Assyria) in the accusative; for there are some good authorities for construing verbs signifying "to go to a place" with the noun in the accusative without the particle *ל* (See Deutsch's Heb. Gram. p. 169. and Comp. the Heb. text of 2. Sam. x. 2.

with 1. Chr. xiii. 13, and xix. 2). Certainly Nimrod deserves the benefit of any doubt arising here merely from a less frequent grammatical usage of more than three thousand years ago.

Those who defend the reading of the Common Version, assume that Nimrod drove Asshur from Shinar and that therefore Asshur is fitly introduced in the eleventh verse. But the text does not say that Nimrod did any such thing; nor does it warrant any such inference. Asshur was older than Nimrod. He was Noah's grandson, while Nimrod was his great-grandson; and had probably settled on the eastern borders of the Tigris with others of his kindred (Shemites) while Nimrod dwelt about the Euphrates in Shinar, and, as Josephus says, "tyrannized at Babylon."

The statement that Nimrod "was a mighty hunter before Jehovah" is to be taken rather in a favorable sense. Having distinguished himself under the blessing of God as "the hero of the chase," he turned his attention to prowess among men and the laying of the foundation of a great empire. He captured all Babylonia, and then advanced into Assyria, subdued the Asshurites, and founded Nineveh, Rehoboth, Calah, and Resen.

CAPITALS OF ETHIOPIA AND EGYPT.

The ancient Cushites of Ethiopia and Egypt could count their towns and cities by tens, by hundreds and by thousands, many of which were noted as religious, commercial and military centres; but we mention here only a few of the leading capital cities of Ethiopia and Egypt. In Ezekiel (xxx. 13-16) we find reference to "Noph," "Pathros," (founded by Pathrusim, the fifth son of Mizraim), "Zoan," or Tanis, an old city in lower Egypt, where there have been observed two black statues and a granite sphinx; "No," the Thebes of upper Egypt, and "Sin," "the strength of Egypt," possibly Pelusium, the fortified door-way to Egypt on the northeast.

MEROË in Ethiopia, called "the cradle of the political and religious institutions of Egypt,"—meaning that there arose the arts and sciences, the beginning of hieroglyphic writing and the building of temples and pyramids, before they were known in Egypt,—was the capital city of Ethiopia. Rev. N. Morren, M. A., says: "the splendid ruins of temples, Pyramids, and other edifices found here and throughout the district have been described by Cailliaud, Gau, Rüppell, Belzoni, Waddington, Hoskins, and other travelers, and attest the high degree of civilization and art among the ancient Ethiopians."

According to Josephus, (*Antiq.* ii. 10, 2.) this royal city of the Ethiopians was called Saba before the time of Cambyses, and it was here that Moses, while commander of the Egyptian army sent against the Ethiopians, contracted marriage with Tharbis, the Ethiopian princess. It was a city without a rival among the Ethiopians, that is, the Cushites of Ethiopia. It was there that

"The sire of gods and all th' ethereal train,
On the warm limits of the farthest main,"
Mixed with mortals, nor disdained "to grace
The feasts of Ethiopia's blameless race."

The statues of the men noticed by Mr. Bruce at Meroë "were mostly of black stone," indicating, possibly, the color of the sculptors.

THEBES, or Diospolis, the hundred-gated city, was the abode of Jupiter-Ammon, in Upper Egypt, and the metropolis of Thebaïs. It became at one time the capital of all Egypt. It is the city referred to, it seems, by the prophets Jeremiah, Ezekiel and Nahum.* Nahum calls it "populous No," and says of it "Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers." This city is here shown to be thoroughly Cushite; for in the names Cush, Mizraim Phut and Lubim in the original Hebrew text, we readily recognize three sons and a grandson of Ham. It is said that the city of Thebes was at one time about fifty miles in circumference having Luxor, Karnac, and Medinet Abou within its radius, and possessed immense wealth.

* Jer. xlii. 25; Ezek. xxx. 14; Nahum. iii. 8, 9.

Homer, the father of poetry as Herodotus is of history, speaks of it as

“The world's great empress on the Egyptian plain,
That spreads her conquests o'er a thousand states
And pours her heroes through a hundred gates;
Two hundred horsemen and two hundred cars
From each wide portal issued to the wars.”—*Pope*.

It is here at Thebes that travelers have found, as at Meroë, ruins of architecture and sculpture of unrivalled grandeur, both in respect to their number and their colossal proportions; ruins that rank as first among the wonders of the ancient world. Yet, the proposition that the builders and carvers of those wonderful temples, pyramids, obelisks, and sphinxes were Cushites, the progenitors of the modern Negro, no mortal can disprove.

MEMPHIS, or Noph, about fifteen miles south of the apex of the Delta, was the capital of Lower Egypt as Thebes was of Upper Egypt. It was here that the ancient pharaohs resided in the earlier days.

It was here that Apis the sacred bull was paid distinguished honors to win the favor of Osiris. It was here that the ancient Cushites, as in Ethiopia, and as in Upper Egypt, erected monuments that still attest their superior genius.

RUINS OF ETHIOPIA AND EGYPT.

The ruins of Ethiopia and Egypt are incontrovertible proofs of the high degree attained by the ancient Cushites in a knowledge of the arts and sciences. But here again the doubting Thomas may ask: "Were they Negroes?" "The only way of avoiding the inference that the Æthiopians were Negroes," says Dr. Anthon, (*Class. Dict. sub Æthiop.*) "must be by the supposition that the ancients * * * were not acquainted with any people exactly resembling the people of Guinea, and therefore applied the terms woolly-haired, flat-nosed, etc., to nations who had these characters in a much less degree than those people whom we now term Negroes." Speaking of the pyramids, he says, "Heeren appears to be nearest the truth, when he makes the pyramids of Cheops and Chephren to have been the work of Æthiopian conquerors."

Excepting the land of Shinar, in the age of Nimrod, it was in Ethiopia, the land of CUSH, that the sons of Ham began their career in art, literature, and science, in which the ruins of Ethiopia and Egypt prove that they became distinguished above all other peoples of the Earth. Dr. Russell says: "In surveying the wonders which crowd the banks of the Nile from Meroë to Mem-

phis, we are struck with the reflection that the wealth, power, and genius, whence they derived their origin, have entirely passed away." Again "M. Heeren is of the opinion that pyramid architecture was native in Ethiopia from the earliest ages."

Speaking of the architectural monuments of Ethiopia in his *History of Nubia and Abyssinia*, Dr. Russell says: "the whole strip of land from Shendy to Gerri teems with them, and must therefore be regarded as a portion of the classic ground of Ethiopia. So far as our information extends at present, (1833), those ruins may be included in three principal groups, and associated with the names of Assour, Naga, and Messoura, or Mecaoura as it is written by Cailliaud. The first of these lies to the north of Shendy, about two miles from the river; the others are at a distance of several leagues from the Nile in a southerly direction, proceeding from the same point. The monuments found here consist both of temples and pyramids. * * * Eastward of Assour is what has been called the great churchyard of pyramids, the existence of which likewise tends to prove that there was at one period a considerable city in the neighborhood. It is impossible to behold these monuments without astonishment. * * * There is no greater contrast to be witnessed than between what now is and what must once have been, in Ethiopia and Egypt. There is even great difficulty in passing, by an effort of thought, from the one condition to the other, through the various scenes of conquest and desolation which seem necessary to have produced the effects we contemplate. We might question history, but we should receive no answer, as to events and characters which the lapse of three thousand years has thrown into impenetrable obscurity.

Surrounded with darkness we grope our way amid superb structures, dedicated to gods and heroes whose names make but a faint impression on our ears; and we satisfy ourselves with the conclusion, that a great people had existed there before the era of recorded time, whose literature and philosophy have been outlived by their architectural monuments."

But grander still are the monuments found in Upper and Middle Egypt. Dr. Anthon says: "Diodorus, who speaks of Thebes as of a city already in ruins, takes particular notice of four principal temples. He mentions sphinxes, colossal figures decorating the entrances, porticoes, pyramidal gateways, and stones of astonishing magnitude which entered into their structure. In the descriptions given by modern travelers, these monuments are still recognized. Brown tells us that 'there remain four immense temples, yet not so magnificent nor in so good a state of preservation as those of Denderah.' Norden remarks, 'it is surprising how well the gilding, the ultra-marine, and various other colours still preserve their brilliancy.' He speaks also of a colonnade, of which thirty-two columns are still standing; of platforms, preserved galleries, and other remains of antiquity, which he has represented in his plates, and which he thinks the more worthy of attention as they appear to be the same that are mentioned by Philostratus in his account of the temple of Memnon. No description can give an adequate idea of these wonders of antiquity, both in regard to their incredible number and their gigantic size. Their form, proportions, and construction are almost as astonishing as their magnitude. The mind is lost in a mass of colossal objects, every one of which is more than sufficient to absorb its whole attention. On the western side of the river stood the famed Memnonium; here also are

numberless tombs in the form of subterraneous excavations and containing many human bodies in the state of mummies, sometimes accompanied with pieces of papyrus and other ancient curiosities. These have been the subject of ardent research."

The Greeks and Romans, says Rollin, have celebrated the magnificence and grandeur of Thebes, "though they saw it only in ruins." "In the Thebaid" he says, "now called Said, have been discovered temples and palaces, which are still almost entire, adorned with innumerable columns and statues. One palace especially is admired, the remains whereof seem to have existed purely to eclipse the glory of the most pompous edifices. Four walks extending farther than the eye can see, and bounded on each side with sphinxes, composed of materials as rare and extraordinary as their size is remarkable, serve as avenues, to four porticoes, whose height is amazing to behold. * * * A hall, which in all appearance stood in the middle of this stately palace, was supported by a hundred and twenty pillars six fathoms round, of a proportionable height, and intermixed with obelisks, which so many ages have not been able to demolish," *Ancient Hist.* Middle and Lower Egypt give similar testimony in their remains of ancient grandeur. Surely the sons of Ham were great and glorious in the land of Ham. As Herodotus tells it, their pyramids were beyond description; the labyrinth surpassed the pyramids; yet Lake Mœris was a greater wonder.

CUSHITES THE FOUNDERS OF HEATHEN
WORSHIP.

The Cushites were the first to originate the gods of ancient mythology; the first to build shrines and temples; the first to establish an order of priesthood, and formulate religious creeds and idolatrous ceremonies; thus originating material for the legendary traditions of the heathen nations of Asia and Europe, and for the great poets of Greece and Rome. Their more celebrated kings were often deified after death, and sometimes metamorphosed into stars and constellations to be perpetually gazed upon and adored.

Dr. Thomas Conant, commenting on the tenth chapter of Genesis and ninth verse, says that Nimrod is identical with *Orion* of Greek mythology, the mighty hunter (and also king) commemorated by the constellation of that name."

Mr. Samuel B. Schieffelin says: "The descendants of Ham early took the lead in arms, in architecture, and in the priesthood of the nations that forsook God. They not only established their religious system in Assyria, India, and Africa, but extended it into Greece, and introduced the religion and the priesthood of the Druids which once prevailed over the north of Europe and in

the British Isles. As priests and warriors, the children of Ham thus became the early nobility or highest caste in all those regions."—*Foundations of History*, p. 138.

Herodotus says (ii. 50) that "the names of almost all the gods came from Egypt into Greece; for that they came from barbarians * I find on inquiry to be the case; and I think they chiefly proceeded from Egypt." "Neptune," he says, "they learned from the Libyans, for no people except the Libyans originally possessed the name of Neptune, and they have always worshiped him."

Osiris was first a king from the priest caste of Ethiopia. He spread the religion of Ethiopia from Egypt to Arabia, India, Central Asia and Europe. He, Isis, and Ammon were national deities. Now this Osiris was a king, a mortal, a Cushite; but he was made a god. So Cepheus and other kings of the Ethiopians went through the regular order of mythological changes till finally they became stars or constellations in the heavens.

In the early legends and theogonies of the East; in the Buddha and Brahman of India; in the Zeus of the Greeks, and the Jupiter of the Romans, are found the ancient pagan thought of the Cushites of Africa modified and expressed in the various tongues of these different nations. All can be traced back to Egypt or Ethiopia. This suggests the thought of Pope's universal prayer:

"Father of all, in every age,
In every clime adored
By saint, by savage and by sage,
Jehovah, Jove, or Lord."

* Any one not a Greek was called a "barbarian."

Perseus and Hercules were both of African origin as is clearly shown by mythic genealogy; and Sappho, the colored poetess of Mitylene, isle of Lesbos, who lived six hundred years before the Christian era, links herself with Perseus, indicating that she was of the same race:

"To me what nature has in charms denied
Is well by wit's more lasting charms supplied,
Though short my stature, yet my name extends
To heaven itself, and earth's remotest ends,
Brown as I am, an Ethiopian dame
Inspired young Persens with a generous flame.
Turtles and doves of differing hues unite,
And glossy jet is pair'd with shining white."

Ovid's "Sappho to Phaon," Pope.

Hercules was the son of Jupiter, Jupiter of Saturn, Saturn of Cœlus or Uranus and Terra; that is, sprung from celestial paternity and terrestrial maternity, or born of heaven and earth.

Perseus was born of Jupiter and Danaë, Danaë of Acrisius, king of Argos, Acrisius of Abas, Abas of Lynceus, Lynceus of Aphareus, Aphareus of Perieres, Perieres of Æolus or Cynortas, Cynortas of Amyclas, Amyclas of Lacedæmon, Lacedæmon of Jupiter and Taygeta, daughter of Atlas and Pleione. Atlas was king of Mauritania or the northwestern part of Libya. There were born to him and Pleione twelve daughters. Seven were metamorphosed into the constellation called the *Pleiades*, and the other five into stars. Pleione was a sea nymph, one of the oceanides, and Oceanus was born of Cœlus and Terra.

Thus the Grecian gods derived from *Cœlus* and *Terra*, may be traced to the Cushite gods *Osiris*, *Isis*, *Horus*, and *Ammon*, whom *Cœlus* and *Terra* represented. *Isis* was the sister and spouse of *Osiris*. She reigned in common with *Osiris* over the world below. She directed the fecundity of the earth and was regarded as the primary source of maternity, like the goddess *Terra*. *Osiris*, like *Cœlus*, represented all that was celestial or heaven-born. He was the sun; *Isis* was the moon whose influence contributed to the earth's fruitfulness. They were the African parents of all the other gods presiding over special departments in the economy of life, whether they appeared under different names and modified characters in Europe or Asia. The mythic ideas of their priests and priestesses were copied in the legends of all other nations that had a priesthood. Nor did the gods of the Greeks forget their Cushite fatherland; for they often quit their sacred Olympus to visit the "blameless" and favorite race, to whom they were not ashamed to trace their origin. This we are told by Homer who is indebted to the same race for much of the material of his matchless *Iliad*:

"The sire of Gods and all th' ethereal train,
On the warm limits of the furthest main
Now mix with mortals, nor disdain to grace
The feasts of Ethiopia's blameless race;
Twelve days the powers indulge the genial right,
Returning with the twelfth revolving light."—Pope.*

* *Vide, also, Il. xxiii. 256; Odyss. v. 370.*

Rev. Dr. Michael Russell, respecting a sacred boat sculptured on the walls that remain among the ruins of Egypt, says, "Sesostris is said to have dedicated one of cedar to Ammon, the god of Thebes: it was 420 feet long, gilded all over on the outside and covered with silver within." 'Once a year,' as we are informed by Diodorus Siculus, 'the sanctuary or shrine of Zeus is taken across the river to the Libyan side, and after a few days it is brought back, as if the deity were returning from Ethiopia.* This procession, too, is represented in one of the reliefs on the temple of Karnac; the sacred ship of Ammon being on the Nile with its whole equipment, and towed along by another boat. This must, therefore, says Heeren, have been one of the most celebrated festivals, since, according to the interpretation of antiquity, Homer alludes to it. * * * Aided by this principle" (of visiting the original seat of worship) "we can more easily trace the lineage of the divinities acknowledged by Greece and Rome. The Jupiter of Olympus was only a cadet, so to speak, of that ancient family of gods, who, through the medium of the branches established in Egypt, extended their authority and worship from the shores of the Indian Ocean to those of the Bal-

* *Kar' ενιαυτὸν γὰρ παρὰ τοῖς Αἰγυπτίοις τὸν νεὼν τοῦ Διὸς περαιούσθαι τὸν παραμὸν εἰς τὴν Λιβύην, καὶ μεθ' ἡμερᾶς τινὰς καλὴν ἐπιστῆναι, ὥς ἐξ Αἰθιοπίας τοῦ θεοῦ παροντος.*—*Diod. Sic. lib. i. c. 97.*

Vide also Rollin, *An. Hist.* vol. i. pp. 555, who says, "Ham was a deity, whom the Greeks called *Ζεὺς*, and the Egyptians *Ammon*; and, in process of time, *Jupiter-Ammon*."

tic. The homage, therefore, which was paid by the junior deities to the parent gods at the ancient seat of their power, was not only a mark of respect to antiquity but an acknowledgment of inferiority and dependence in the more recent people," *History of Nubia and Abyssinia*, pp. 192, 193.

"It appears," says Dr. Anthon, (*Class Dict.* p. 944) "not improbable, that the worship of Osiris was introduced into Egypt, in common with the arts and sciences, from the Ethiopian Meroë. We learn from Herodotus (ii. 29) that Ammon and Osiris were the national deities of Meroë, and we are told by Diodorus (iii. 3) that Osiris led a colony from Ethiopia into Egypt."

According to the accounts of Diodorus and Plutarch, Osiris, after civilizing Egypt, concluded, from philanthropic motives it seems, to visit other nations. He placed Isis, his sister and spouse, over the government, appointed Hermes (Mercury) to assist her, and put Hercules in command of the troops. Then, with a large force, he visited Ethiopia, Arabia, and India, thence proceeded through central Asia into Europe, sowing the seeds of civilization and teaching the worship of the gods wherever he went.

This, though mythological in character, indicates the course of ancient civilization with the Cushite as its source. The Egyptians derived their mythological ideas from the Ethiopians; and the gods of other nations of Asia and of Europe were imported from Egypt, as their genealogy plainly shows. No unprejudiced historian, or

thoughtful and fair minded reader, can fail to reach the conclusion that everything connected with the most ancient mythology, points to Africa and the Africans for its origin.

The Roman *Jupiter*, is identical with the Grecian *Zeus*, and Zeus with the Ethiopian Ammon, or Hammon, worshiped at Meroë, Thebes, Egypt, and by the Ammonians occupying an oasis in the desert region of Libya.

ETHIOPIAN CUSHITES IN THE AGE OF
MOSES.

Josephus says, (Whiston's translation): "The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage fought against them, and avenged the affronts they had received from them; but being overcome in battle, some of them were slain, and the rest ran away in a shameful manner and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war: and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself, while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of

great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

So Moses, at the persuasion both of Thermuthis, and the king himself, cheerfully undertook the business ; and the sacred scribes of both nations were glad ; those of the Egyptians, that they should at once overcome their enemies by his valour, and that by the same piece of management Moses would be slain ; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general." * * * "He came upon the Ethiopians before they expected him ; and joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overturning their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction. And at length they retired to Saba, which was a royal city of Ethiopia, which Cambyzes afterwards named Meroë, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaborus made it a very difficult thing for such as attempted to pass over to them ; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters came with the greatest violence, it can never be drowned ; which ramparts make it next to impossible for even such as are

gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to a battle), this accident happened. Tharbis was the daughter of the king of the Ethiopians; she happened to see Moses, as he led the army near the walls, and fought with great courage, and admiring the subtlety of his undertakings, and believing him to be the author of the Egyptian success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him upon their marriage. He thereupon accepted the offer on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife, and that when he had once taken possession of the city he would not break his oath to her. No sooner was the agreement made, than it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land."

In a foot note, Mr. Whiston says: "this history of Moses as general of the Egyptians against the Ethiopians," is wholly omitted in our Bibles;" but it is cited by Irenæus. "Nor perhaps," he says, "did St. Stephen refer to anything else, when he said of Moses, before he was sent by God to the Israelites, that he was not only learned in all the wisdom of the Egyptians, but was also mighty in words and in deeds. (Acts. vii. 22.)"

* Antiq. lib.ii. x.

THE ETHIOPIAN WIVES OF MOSES.

CUSHITE WIFE NO. 1.

We learn from Josephus (*Antiq.* ii. v.) that Moses, while generalissimo of the Egyptian army, married a princess of the Ethiopians against whom he was waging war. By this alliance he was enabled to take their capital without any loss of life. This event is not mentioned in Bible history, but it is well supported by early tradition. The name of this black princess was Tharbis, and her high rank must have placed her at once in the highest circles of Egyptian society.

CUSHITE WIFE NO. 2.

In the book of Numbers (xii. 1.) we are told that "Moses had married an Ethiopian woman," on account of which Miriam and Aaron upbraided him and incurred the displeasure and chastisement of the Lord; for in those days of Theocracy, the Lord allowed no negro-phobia in his church.

This wife is generally supposed to be the daughter of Jethro, a descendant of Midian, the fourth son of Abraham by Keturah (*Gen.* xxv. 2.) and, therefore, not a Hamite; but that is all gratuitous conjecture.

We find in the Scriptures two different branches of Midianites occupying different locations. The one dwelt on the east of the Dead Sea, next to the Moabites whom they joined in warring against the Israelites. They were hostile to the Hebrews, (Num. 22. 4; Judg. vii. 7.)

The other branch of Midianites, who were called Cushites, dwelt on the north-east of the Red Sea, in the neighborhood of Sinai and Horeb (Ex. iii. 1. xviii. 5.), and were friendly to the Israelites. They were called Cushites, probably (a) because the land was originally occupied by the descendants of Cush: and, (b) because a large number of Cushites still dwelt there in the time of Moses. And they were called Midianites, possibly, because they were descended from some offspring of Cush named Midian. It cannot be satisfactorily determined when or where Moses got this second Ethiopian wife; but if the Scriptures be true, she was a Cushite, an Ethiopian woman. There were certainly Ethiopians in this region; for in Second Chronicles (xxi. 16.) we are told that "the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians." This can refer to no other than black Hamites, and the location indicated may include the region from which Moses got his second Cushite wife. The reign of Jehoram over Judah was about 889 B.C.

Rev. N. Morren, M. A., author of "Biblical Theology" and translator of "Rosenmüller's Biblical Geography," in his article on "Cush," contributed to Kitto's "Cyclopædia of Biblical Literature" says, concerning this

"Ethiopian woman:" "But to say nothing of Zipporah's high rank, or of the services of her family to Israel, there would have been something so incongruous and absurd, in Moses' brother and sister complaining for the first time of his selection of a wife, after the marriage had subsisted for more than forty years, that it is evident Zipporah was now dead, and his second wife, though doubtless a proselyte to Judaism, was (whether born in Asia or Africa) a descendant of Cush, and therefore a *Hamite*, and not one of the Midianites, who were of *Shemitic* origin, being the children of Abraham by Keturah."

Mr. Morren is right. That is, whether the wife in question was born in Asia or Africa, if we are to accept a plain and emphatic statement of the Holy Scriptures, she was a Hamitic Cushite and therefore belonged to the race whom the Caucasian is pleased to call "the Negro Race;" except when dazzled and driven to the wall by the historic grandeur of the ancient Cushite, he is forced to limit the term "Negro" to the type of the most degraded aborigines of the west coast of Africa.

THE PHILISTIAN CUSHITES.

God, according to his own secret purposes, directed the movements of nations in the early days. The Pathrusim, Casluhim, and Caphtorim (Gen. x. 14.) were the founders of the Philistine nation. The Hebrew word for Philistia, or *Palestine*, means *a land of strangers*, indicating that the Philistines emigrated there from some other parts; for the word "Philistine" means an emigrant.

Here these sons of Misraim became a great people. Their overthrow is threatened by Jeremiah, (xlvii. 4.): "for the Lord will spoil the Philistines, the remnant of the country of Caphtor." This racial identity is pointed out by Amos, (ix. 7): "are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of Egypt and the Philistines from Caphtor?" Moses calls these Philistines "the Caphtorim which came forth out of Caphtor," (Deut. ii. 23.)

This Cushite emigration from Egypt was certainly significant since Amos (ix. 7.) compares it with that of the Hebrews. But where was Caphtor? Much discussion and widely different opinions have been given on this question. The original word in Jeremiah (xlvii. 4.) used for Caphtor is construed as signifying an island, but this claim may be satisfied by the Egyptian Delta, without going either to Crete or to Cyprus. Some authors make Caphtor mean Cappadocia, as though they would remove the place as far as possible from the acknowledged Cushite region so as to deprive the race of its Philistian history.

The Philistines were a prosperous people in the days of Abraham, who "planted a grove in Beer-Sheba" and sojourned in the Philistines' land many days," (Gen. xxi. 32-34; xxvi. 1.) These sons of Misraim became a great people. They had populous and potent cities such as Gaza, Ashdod, Askelon, Gath, and Ekron, (Josh. xiii. 3.) They had extensive trade with other nations, near and

remote, like their kindred of Phœnicia, and could muster an army whose reputation for prowess caused them to be feared. When the Hebrews left Egypt "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and, they return to Egypt," (Gen. xiii. 17.) Without this fear of the Philistines, the Israelites might have passed through their country and reached their destination in a few weeks instead of spending forty years in the wilderness.

But in time this people perished. Not perceiving that "righteousness exalteth a nation, but sin is a reproach to any people," the Cushite Philistia passed away according to the decree of Jehovah that the Shemitic son of Jesse should slay the Hamitic Goliath of the Philistines, who had sprung from the giant sons of Anak.

David, however, subsequently accepted a regiment (600) of these Philistines as a part of his army. They were led by Ittai. When his services were offered David said: "Thou art a stranger and also an exile," and "camest but yesterday." "Return thou, and take back thy brethren; mercy and truth be with thee." Ittai replied: "as the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in life or in death, even there also will thy servant be," (II. Sam. xv. 18-21.) Then David in distress, like "Uncle Sam," received a "black contingent."

SOCIAL RELATIONS OF THE CUSHITE AND THE JEW.

Cushan-rishathaim, Cush the Benjaminite, Cushi the Courier of Joab, Cushi the father of Shelemiah, and Cushi the father of Zephaniah.

The long residence of the Jews in Egypt and their subordinate status there, caused them to regard the Cushite without prejudice against his color. Hence, in after years, we see that individual Cushites of respectability found no objection to their color in forming alliances with Jewish families, and obtaining recognition in their social, political and religious institutions. There were probably a number of distinguished Ethiopians living in the land of Canaan and in Mesopotamia. Some, perhaps, were exiles or fugitives of royal blood, while others had a voluntary residence in these countries just as the Jew, the Arabian, and the Grecian had in Egypt, Libya and Ethiopia. These Ethiopians, doubtless, intermarried with, and took on the national character of, the people among whom they lived.

CUSHAN-RISHATHAIM.

In the book of Judges (iii. 8.) we read that "the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim King of Mesopotamia:

and the children of Israel served Cushan-rishathaim eight years."

The epithet "*Cushan-rishathaim*" is Arameanized Hebrew. It is not translated in either the Septuagint or the Vulgate versions of the Bible; it is transferred, leaving its signification to be derived from its etymology; as is the case with the Englishized Greek word *baptize*. Wm. L. Roy, the Hebrew lexicographer and professor of Oriental Languages, translates כוּשָׁן רִישַׁתַּיִם (*Cushan-rishathaim*) "the ungodly Ethiopian." The Hebrew words for Mesopotamia mean "the country lying between the two rivers of Aram;" that is between the Tigris and the Euphrates, and the verse then may be rendered as follows:

"The anger of the Lord was hot against Israel, and he sold them into the hand of the ungodly Ethiopian king of that part of Aram lying between the Tigris and the Euphrates rivers; and the children of Israel served the ungodly Ethiopian eight years."

CUSH THE BENJAMINITE.

The seventh Psalm, the "Shiggaion of David, which he sang unto the Lord concerning the words of Cush the Benjaminite," presents a man whose racial identity is indicated by his name. This Cush was a man whose position and rank enabled him to stain the reputation of David and endanger his life by false accusation. We take no stock in his false tongue; but in his lineage. Then who was he? The inference most agreeable to the let-

ter is that he was a black man belonging to the tribe of Benjamin.

There was a time under the judges when the other eleven tribes had almost annihilated Benjamin in civil war, for shielding the wicked men who had committed a fiendish outrage on the wife of a Levite at Gibeah, within the borders of Benjamin. The eleven tribes, "knit together as one man," took a solemn oath never to give any of their daughters in marriage to the remnant of Benjamin whose tribe they had resolved to extirpate, (Judg. xxi. 1.) Under this embarrassment, a Cushite damsel was at a high premium. Indeed, the preservation of the tribe of Benjamin was so hopeless under the circumstances, that the eleven tribes, after sober reflection, relented, and evaded their oath inciting the wifeless men of Benjamin to ambush and seize upon the maidens of Shiloh when at a public festival they came out to dance. It was to this tribe that Saul belonged, (1 Sam. ix. 1, 2.)

Doubtless there were a number of honorable Cushite families with whom the Benjaminites and the other tribes could easily communicate and associate. It was only to prevent degeneracy into idolatry that the Israelites were forbidden (Ex. xxxiv. 16.) to intermarry with the original inhabitants of Canaan; so then the letter of the prohibition could have been departed from, and no doubt was to a limited extent, without a violation of its spirit. Hence we find Cush the Benjaminite, Cushi the courier sent by Joab to report the death of Absalom to his fa-

ther David, (2. Sam. xviii. 21), Cushî the father of Shelamiah, (Jer. xxxvi. 14), and Cushî the father of the prophet Zephaniah, (Zeph. i. 1).

CUSHI.

CUSHI, כּוּשִׁי, is a patronymic term predicated in the Hebrew scriptures of an Ethiopian, Cush, the son of Ham being regarded as his remote ancestor. These Ethiopians partook of the Jewish faith and were not gentiles in the strict sense of the Hebrew word *goim*; but still there was an ethnic difference which was indicated by the patronymic term Cushî. They had adopted the Jewish religion and partaken of Jewish blood by intermarriage; but they had not changed their skin so as not to be identified as Ethiopians. In the twenty-third, thirty-first and thirty-second verses of the eighteenth chapter of 2. Samuel, the word *Cushi* has the article, *ha Cushi*, which clearly signifies, "the Ethiopian."

HAGAR AND ISHMAEL.

As Hagar was an Egyptian, it is reasonable to suppose that she was a Cushite. It then follows that Ishmael was half Shemitic and half Cushite;—that is, he was a mulatto. Father Abraham had no objection to the color of Hagar, nor did she object to the color of Abraham. The color line had not yet been drawn. Hagar, however, preferred her own race, on the principle of "natural selection," and from it took a wife for her son Ishmael. Indeed, the sons of Shem seemed to have a liking for Hamitic Hagers; for Hagarites (Ishmaelites

or mulattoes) abounded in Canaan, Western Arabia and in Egypt. Moses, a man learned in all the wisdom of the Egyptians, the great lawgiver of Israel, and Solomon, the wisest of the wise among the Jews, saw no impropriety in forming social relations with the Cushites. Whatever prejudice there were, if any, was on the part of the Egyptian Cushite against the Jew; but it was religious, not on account of color, (Gen. xliii. 32).

Dr. Conant says, commenting on the first chapter of Exodus: "After the exodus the relations between Egypt and the Israelites were usually of a friendly character. Shishak, (1. K. xiv. 25; 2. Chron. xii. 2, 9); Pharaoh-Necho, (2. K. xxiii. 29, 35; Jer. xlvi. 2), and Zerah (2. Chron. xii. 2, 9), if indeed the last was an Egyptian, which is doubtful, were the only kings hostile to the chosen people. J. P. Thompson: 'one Pharaoh gave his daughter in marriage to Solomon, (1. K. iii. 3. vii. 8); another appears to have been the ally of Jehoram, King of Israel, (2. K. vii. 6); So made a treaty with Hoshea, (2. K. xvii. 4); Tirhakah aided Heseekiah, (2. K. xix. 9); Pharaoh-Necho fought Josiah against his will, (2. K. xxiii. 29), and did not treat Judah with the severity of the Oriental kings, (2. K. xxiii. 33, 35); and his second successor, Pharaoh Hophra, maintained the alliance, notwithstanding this break, as firmly as before, (Jer. chs. 37, 44), and although he failed in his endeavor to save Jerusalem from the Caldeans, he received the fugitives of Judah who, like the fugitives of Israel at the capture of Samaria, took refuge in Egypt. The Israelites were also forbidden to cherish malevolent feelings toward the Egyptians, who were placed, indeed, in the list of the most favored nations, (Deut. xxiii. 7, 8), while a very different spirit was manifested towards certain other people (Deut. xxiii. 3, 6)."

SESOSTRIS.

Sesostris, called Ramses or Ramesses on the monuments, said by some to have reigned over Egypt thirty-three years, and by others forty-four, was unexcelled by any ancient monarch in celebrity. But no one can tell just the time of his reign. Various epochs have been given, differing in their extremes to the extent of six hundred years. When Ramses Sesostris succeeded his father on the throne of Egypt, he began at once to add to his dominions by military conquests. According to Herodotus (ii. 102, 110), who got his information from the Cushite priests of Egypt, Sesostris fitted out a navy, collected an immense army and set out for the conquest of the world. Having subdued Libya, Ethiopia, and Arabia, the great warrior marched through Asia, going even further East than Darius went, and subduing every nation found in his pathway. Then crossing from Asia into Europe, he subdued the Scythians and the Thracians. Every-where he left behind him monumental pillars to commemorate his conquests; some of which Herodotus says he had seen in Syria Palestine. He left images of himself in Ionia, and one on the way from Ephésia to Phocæa and another on the road leading from Sardis to Smyrna. At both places a man was carved four cubits

and a half high, holding a spear in his right hand and a bow in his left. The rest of his equipment was partly Egyptian and partly Ethiopian; and across the breast, from shoulder to shoulder the following was carved in the Egyptian sacred characters: "I ACQUIRED THIS REGION BY MY OWN SHOULDERS," (*strength*). At other places Sesostriis gave his name on the monuments left behind him, the inscriptions usually reading: "*Sesostriis, the king of kings, has subdued this country by his arms.*"

After his return from his victorious expedition, he began the work of internal improvement, encouraging the fine arts and erecting temples to the gods in thankfulness for his foreign conquests. He was ever regarded by the Cushite priests of Egypt as a monarch of matchless prowess. Herodotus relates (ii. 110) that when Darius ordered that his statue take the place of that of Sesostriis before the temple of Vulcan, the Cushite priests protested, saying that Sesostriis was the superior monarch, in that he had conquered no fewer nations than Darius the Persian, and had subdued the Scythians besides; which Darius was unable to do.

MEMNON.

The distinguished Cushite whom Homer calls Memnon came and went like a meteor in the galaxy of illustrious Ethiopian monarchs. But the poet in classic song and the historian in legendary tradition, have preserved enough of his brightness to indicate his rank and power among the contemporary potentates of the earth. He was king of the Ethiopians, (*Herod. Theog.* 986, *quoted in Anthon's. Class. Dict.*) He fought against the Greeks in the Trojan war; and after he had slain Antilochus, son of Nestor, was killed by Achilles. Rev. Dr. J. Lempriere says "the aged father challenged the Ethiopian monarch, but Memnon refused on account of the venerable age of Nestor, and accepted that of Achilles." He adds that according to Anticlides, a writer mentioned by Pliny, "Memnon was the inventor of the Alphabet," but that would deny his presence at Troy.

Dr. Anthon says that: "he is represented by most Greek writers as king of the Ethiopians, but he is also said to have been connected with Persia; and quotes Diodorus as saying 'the Ethiopians claimed Memnon as a native of their country,' and Pausanias as representing 'Memnon as king of the Ethiopians.' but that 'he came to Troy from Susa, and not from Ethiopia, subdued

ing all the nations in his way.' " Dr. Anthon goes on to say that " the great majority of Greek writers agree in tracing the origin of Memnon to Egypt or Ethiopia ; and it is not improbable that the name of Memnon was not known in Susa till after the Persian conquest of Egypt, and that the buildings there called Memnonian by the Greeks were, in name, at least, the representative of those in Egypt. The partial deciphering of the Egyptian proper names affords us sufficient reason for believing with Pausanias (1, 42, 2) that the Memnon of the Greeks may be identified with the Egyptian 'Phamenoph, Pharmenoth, Amenophis, or Amenothph, of which name the Greek one is probably only a corruption. Phamenoph is said to mean ' the guardian of the city of Ammon,' or 'devoted to Ammon,' 'belonging to Ammon.'—Memnon, then, must be regarded as one of the early heroes or kings of Egypt, whose fame reached Greece in very early times."—*Class. Dict. sub. Memnon*.

The traditional fame of Memnon is indicated by the references of the poets. Hear Homer sing his praise :

" Thy cheeks, Pisistratus, the tears bedew,
While pictur'd on thy mind appear'd in view
Thy martial brother ; on the Phrygian plain
Extended pale, by swarthy Memnon slain."

Again :

" Time would fail should I in order tell
What foes were vanquish'd, and what numbers fall :
How, lost thro' love, Eurypylos was slain,
And round him bled his bold Ceteæan train.
To Troy no hero came of nobler line,
Or if nobler, Memnon, it was thine." *

* Od. iv. 253 *et* xi. 633.—Pope, London ; New ed. 1801.

Now hear Virgil (*Æn.* i. 488 :)

"Se quoque principibus permixtum agnovit Achivis,
Eoasque acies,* et nigri Memnonis arma."

"Himself he saw amidst the Grecian train,
Mix'd in the bloody battle on the plain :
And swarthy Memnon in his arms he knew,
His pompous ensigne, and his Indian crew."

Again (*Æn.* i. 749:)

Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem ;
Multa super Priamo rogitaus, super Hectore multa ;
Nunc, quibus Auroræ venisset filius armis." †

"Th' unhappy queen with talk prolonged the night,
And drank large draughts of love with vast delight ;
Of Priam much inquired, of Hector more ;
Then ask'd what arms swarthy Memnon wore,
What troops he landed on the Trojan shore."—*Dryden*.

Though slain by Achilles, Memnon is so embalmed in verse and prose by Homer, Hesiod, Virgil and others, that his name will last as long as the writings of these imperishable authors.

* "*Eoasque acies*" means Ethiopians, sometimes called Indians; "*usque coloratis amnis* (the Nile) *deventus ab India*," Geog. iv. 293.

† *Auroræ filius*, son of Aurora. Memnon was said to be the son of Aurora and Tithonus, which, of course, is poetic fable.

THE QUEEN OF SHEBA.

Of what country and nationality was this queen? (1. *Kings* x. and 2. *Chr.* x.)

She was either Shemitic or Hamitic; and her country was either southwestern Arabia or that part of Africa known as Ethiopia.

There were three different persons that bore the name of Sheba. One descended from Ham, and two from Shem.

1. Sheba, the son of Raamah, and grandson of Cush. (*Gen.* x. 7.)

2. Sheba, the son of Joktan, and grandson of Eber, (*Ge* x. 28.)

3. Sheba, the son of Jokshan, and grandson of Abraham by Keturah, (*Gen.* xxv. 3.)

(1) Now, the dwelling of the sons of Joktan "was from Mesha, as thou goest unto Sephar. a mount of the east," (*Gen.* x. 30.)

Josephus, (*Antiq. lib.* 1, *cap.* 6, *sec.* 4), testifies that, "Shem, the third son of Noah, had five sons, who inhabited the land that began at the Euphrates, and reached the Indian Ocean. He names the sons of Joktan, son of Eber, and adds: "these inhabited from Cophen, an Indian river, and in that part of Aria adjoining to it."

Thus Moses and Josephus point to a region very unlike in direction from Jerusalem, to the country of the queen that visited Solomon.

(2.) Like Raamah, the Cushite, Jokshan had a "Dedan," as well as a "Sheba," (*Gen. xxv. 3*), names given to his sons as if he intended to honor the memory of the grandsons of Cush, whose names had already attained celebrity in southern Arabia and in Ethiopia. The Sheba of Jokshan was the grandson of Abraham by Keturah, and was at least two and a half centuries younger than the Cushite Sheba. The children of Abraham by his concubines went "eastward, unto the east country." (*Gen. xxv. 5, 6*). Josephus, however, says that Abraham contrived to settle his sons and grandsons by Keturah in colonies; that "they took possession of Troglodytes, and the country of Arabia the Happy, as far as it reaches unto the Red Sea." That it is related of Ophren, son of Madian," that he made war against Libya, and took it, and that his grandchildren, when they inhabited it, called it from his name, Africa," (*Antiq. lib. 1, cap. 15*). This puts Sheba of Jokshan in the path of the Cushite Sheba marked out generations before, but he does not go so far as the "uttermost parts of the earth." (*Matt. xii. 42*).

(3.) The first Sheba, son of Raamah and grandson of Cush, followed the path of his ancestors, settling first in southern Arabia, on the eastern borders of the Red Sea, and then in Africa, establishing his name through his immediate offspring on both sides of the Red Sea. When the descendants of the Shebas of Joktan and Jok-

shan began their career as nations, the Cushite Sheba and Seba had already become nations attracting the attention of the world. Again, the Sabaeans, who slew the servants of Job, stole his cattle and bought captives for the slave market, (*Job* i. 15 ; *Joel* iii. 8), were descendants of the Shemitic Sheba. They were prowling men of the desert, over whom there could have been no such ruler as a queen.

Josephus, who was of Solomon's nationality and thoroughly acquainted with the history and traditions of his nation, speaks at length of the queen of Sheba, and affirms that she was "queen of Egypt and Ethiopia," (*Antiq. lib.* 8, *cap.* 6, *sec.* 2, 5, 6). No writer of the nineteenth century is better qualified to fix the location of this distinguished queen than was Josephus, who lived in the first century and could avail himself of authorities that have not reached this age. And the language of the Scriptures referring to this queen seems to be based on the presumption that every intelligent Jew would readily understand the place of her residence.

Josephus calls this queen "Nicaule," the same as the Nitocris of Herodotus, reported to him by the priests of Egypt as an Ethiopian queen that ruled over Egypt after her brother whom the Egyptians had put to death. The strongest objection to this identity is the wicked strategy and suicide reported of Nitocris. It shows, however, that at this period the Ethiopians held sway in Egypt, and possibly on both the western and eastern shores of the Red Sea, and hence over Sheba, whether it was in Africa or southwestern Arabia.

Rev. J. Pye Smith, D.D., derives this queen from the Cushite Sheba, but, like a number of other learned men, locates her country on the east side of the Red Sea. On the contrary, Rev. G. R. Gleig, in his "*History of the Bible*," published in 1831, by J. and J. Harper, refers to this queen, and in a foot-note says: "Who the queen of Sheba was, and where her country lay, commentators are far from being agreed among themselves; the most probable hypothesis, however, is that stated by Ludolph in his history of Ethiopia, and confirmed by Bruce, the celebrated traveler, that she was an Abyssinian, and that from a child borne by her, after her return from Solomon, the present royal family of that nation is lineally descended. Such at least is the tradition among the Abyssinians themselves; and the singular mixture of Judaism with Christianity which characterizes their religion gives to the notion a strong degree of plausibility," (*vol.* 2, p. 22).

Referring to the country of Sheba, in his Hebrew Lexicon, Dr. Roy calls it, "a remote place in Africa, from whence the queen of Sheba came."

Dr. Christian Stock, in his *Clavis Linguae Sanctæ Veteris Testamenti*, takes the same view, assigning this Sheba to Ethiopia. And our Lord says: "The Queen of the south shall rise up in the judgment with this generation and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here," (*Matt.* xii. 42; *Luke* xi. 31). The expression ἡλθεν ἐκ

τῶν περὶ τὴν γῆς in the original, viewed from the location of the speaker and taken in connection with the directive word, *ῥότου*, is decidedly opposed to any reasonable supposition that this queen came from any part of Arabia to which either the son of Joktan or the son of Jokshan had given the name of Sheba. The language requires that this country be sought for in Africa. Indeed, it is an exact equivalent of the language used by Herodotus in giving the location of Ethiopia: *ἡ Αἰθιοπική χώμη, ἐσχάτη τῶν οἰκουμένων.*—(*Lib.* iii. 114). "The Ethiopian country is the extremity of the habitable world." The Arabian country called Sheba, on the east side of the Red Sea, opposite the African Cush or Abyssinia, was of Cushite origin; and, if the queen of Sheba was from that place, which is possible, then the descendants of the Cushite Sheba still held it in the days of Solomon. But whether she was from the eastern or the western side of the Red Sea, she was most certainly descended from the Cushite Sheba, and ruled over Cushite subjects. "The extreme parts of the world, according to the Jews, were Sabae and Ethiopia." (*Comm. on Matt.* xii. 42).

In the reign of Rehoboam, the son and successor of Solomon, or about twenty years after this queen's visit, we find Shishak, an acknowledged Ethiopian, king of Egypt; showing that, at this period, both Egypt and Ethiopia were ruled by the sovereigns of Ethiopian origin, and that the queen of Sheba may have been one of them as affirmed by Josephus. Indeed, in the times of Sesostris,

Memnon, and Shishak, all south of the latitude of Egypt from the Atlantic to the Arabian Gulf was under Cushite domination, and the queen of Sheba might have ruled over the land on both sides of the Red Sea.

(4.) Admitting that the Sheba of Joktan settled in Arabia Felix, there is still a serious objection to the derivation of the queen of Sheba from that line. Those Arabians did not have queens. There was room for a queen consort in some parts where polygamy was not popular, but not for a queen regnant. In those days it was only among the Ethiopians that a queen regnant was appreciated. So we must conclude that the Queen of Sheba, like Solomon's Egyptian queen consort, was a Negress.

SHISHAK.

In the latter part of the reign of Solomon, and contemporary with Rehoboam, we meet with Shishak, the first king of Egypt whose proper name is given in the Bible, all before him being designated by the general title of "pharaoh." He was the successor of the Cushite king who gave his daughter in marriage to Solomon.

Shishak stands at the head of Manetho's 22nd dynasty and is the Sesonchis of profane history, which may indicate that he was not the son of the pharaoh whose daughter Solomon married. Dr. Thomas Scott says, "If (as some learned men suppose) Shishak was the Sesostrius of pagan historians, he was a most powerful and formidable conqueror."—(1. K. xiv. 25, *comm. in loco*). Kitto says, (*Cyclopæd. sub. Shishak*): "He is said to have been of Ethiopian origin, and it is supposed that, with the support of the military caste, he dethroned the Pharaoh who gave his daughter to Solomon." If Dr. Kitto has reference to *color* by the term "Ethiopian," he might have spoken with more positiveness; for it is as impossible to prove that Shishak was a white man, as it is to prove that the earth stands still and the sun revolves around it every twenty-four hours. It is more reasonable to suppose that he was the son of the Cushite king whom he suc-

ceeded; and the brother of Solomon's Egyptian wife, who was "black and comely."

Shishak gave shelter to Jeroboam when he fled to Egypt from Solomon, having possibly, some ill feeling toward Solomon on account of his sister, (1. K. xi. 40). After the death of Solomon, he marched against Rehoboam, Solomon's son and successor, with a huge army seeking spoils and the advancement of the political interests of Jeroboam; who had divided the kingdom taking ten of the twelve tribes to himself, while two only, Judah and Benjamin, remained loyal to Rehoboam. The Bible account is as follows :

"And it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, with twelve hundred chariots, and three-score thousand horsemen : and the people *were* without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians. And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance ;

and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made." (2. Chr. xii. 2,-9; 1. K. xiv. 25, 27).

Speaking of Rehoboam and his subjects, Josephus says (*Antiq. lib. viii. caput 10. sec. 2*): "God sent Shishak, King of Egypt, to punish them for their unjust behaviour toward him; concerning whom Herodotus was mistaken, and applied his action to Sesostris." Shishak's army consisted, he says, of "one thousand two hundred chariots, three-score thousand horsemen, and four hundred thousand footmen: these he brought with him, and they were the greatest part Lybians and Ethiopians."

Now if Shishak was not a black man, how came he to be the king in the land of Ham and general of so great an army of black soldiers? The Scriptures say "the people were without number that came with him out of Egypt, the Lubim, the Sukkiim and the Ethiopians." These Lubim, Sukkiim and Ethiopians, were representatives of three different Cushite states of Africa, indicated by their patronymic titles. With these Shishak augmented his Egyptian army and was able at that time to meet and vanquish any other military power on the face of the earth. Mr. Wood, in his "dictionary of the Bible," under the head

of "Phut" says: "We suppose Shishak conquered all Mauritania, as far as the Straights of Gibraltar, and gave his brother Atlas the government thereof. It is certain that the Phuteans were in league with or subject to, the Egyptians, about the time of Hezekiah;" (Nahum iii. 9).

ZERAH.

Rohoboam died and was succeeded by his son Abijah. Abijah died and was succeeded by his son Asa, who, in the tenth year of his reign, raised an army among Judah and Benjamin of five hundred and eighty thousand "mighty men of valour." And there came out against them ZERAH the Ethiopian with an host of a thousand thousand, and three hundred chariots." The Bible record is as follows:

"And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand: and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour. And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said, Lord it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled."—(1 Chr. xiv. 8-12).

Asa had the favor of the Lord his God who "smote the Ethiopians before Asa and before Judah; and the Ethiopians fled." The defeat of Zerah by an army which his own outnumbered two to one, is no discredit to his generalship or to the bravery of his soldiers; for we are distinctly told that God did it, against whom nothing in the universe can prevail. This was about 941, B. C.

From this huge host of Ethiopians we can readily infer the greatness of the nation that gave them support.

Some writers pretend that Zerah was an Arabian; that he and his immense army of Libyans and Ethiopians belonged to that part of southern Arabia originally settled by Hamitic Cushites and was therefore called *Cush* or Ethiopia. But the only support of such pretence seems to be an unbridled prejudice against the Negro, in deference to which the word of God is impiously subordinated and erroneously construed.

Mr. Charles Rollin says, (*An. Hist. sub. Kings of Egypt*), that Zerah was "king of Ethiopia, and doubtless of Egypt at the same time." This is the most reasonable opinion that can be satisfactorily entertained in view of all the known facts. "History," says Kitto, "affords no indication that Arabia at that epoch, or from its system of government, could well have any king so powerful as Zerah."

As Asa was son and successor of Abijah, son of Rehoboam, so it is probable that Zerah was son and successor of Shishak, who had invaded Judah twenty-five years before against Asa's grandfather. Otherwise Zerah

could not have well made his military exploits with so large a force of Cushites without a conflict with Egypt. He is named as king of Ethiopia instead of Egypt possibly because at that time Ethiopia was in the ascendancy. Besides, the composition of Zerah's army is so like that of Shishak's as to suggest without any mental effort or hesitancy, that they were natives of the same country. History points to no country but Africa which could at that time furnish and support so large an army of Cushites. Therefore I conclude that king Zerah and his million of soldiers, were certainly black men of Africa.

KING SO.

Hoshea who was the last king of Israel, was tributary to the king of Assyria by whom he had been subjected to vassalage. Wishing to throw off the Assyrian yoke, he sought alliance with So, king of Egypt. Shalmaneser, king of Assyria, hearing of Hoshea's action, marched against him, (2. K. xvii. 2-4); and, after a siege of three years, captured the country and carried off the people (the ten tribes) to regions beyond the Euphrates. He then colonized Samaria with men from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, (2. K. xvii. 24). Thus the kingdom of Israel was terminated (B. C. 721) after an existence of two hundred and fifty four years.

It does not appear that king So aided Hoshea to any significant extent; but Hoshea's confidence in his ability to do so, implies that he was a potent monarch. He is reasonably supposed to be the same king whom Herod-

otus and other pagan writers call Sabacon; and was king of Ethiopia, but invaded Egypt with a large force and, seizing the reins of government, re-established an Ethiopian dynasty, (*Herod.* ii. 137). We find Egypt and Ethiopia at this time sustaining the same political relations they bore to each other in the time of king Zerah or two hundred and twenty years earlier, (B. C. 941). In spite of the insidious political rivalry of these two nations, their racial affinity would assert itself as a panacea in all their respective vicissitudes of triumph and defeat in battle. When king So, or any other reigning potentate of Ethiopia, made himself king of Egypt by force of arms, the Egyptians did not feel that keen sense of degrading vassalage inseparable from the unfortunate subjugation of one distinct race by another. The strife of brethren, and a war of races, are far removed from each other in likeness, by an acrimony and deadly determination engendered by the latter.

TIRHAKAH.

Tirhakah was king of Ethiopia about 713 B. C., and probably of Upper Egypt, while Sethon ruled in Lower Egypt, (*Herod.* ii. 141). Sennacherib, king of Assyria, was threatening war against Hezekiah, the thirteenth king of Judah. Hezekiah like Hoshea, had formed an alliance with the king of Egypt, hoping by such confederacy to free himself from vassalage to Assyria. This led Sennacherib to march against Egypt as well as Judah. To encourage Hezekiah, God had caused his

prophet to foretell the result of Sennacherib's expedition. It was foretold that God would "send a blast upon him;" that he should "hear a rumor and return to his own land and fall by the sword in his own land," (2. K. xix. 7; Isa. xxxvii. 7). Sennacherib went forth, "heard the rumour," caught "the blast" and returned to Nineveh and was finally assassinated,—all according to prediction.

TIRHAKAH, like Zerah, was a powerful king and general of the Ethiopians. In this case the sacred record is so clear and definite in respect to the location of Ethiopia, "CUSH," that the most pronounced disbeliever in the ancient renown of the blacks of Africa, is compelled to admit that Tirhakah was king of the Ethiopians south of Egypt, and that he ruled over Upper Egypt, probably, at the same time. In Isaiah (xviii, xix, xx.) Egypt and Ethiopia, the Egyptians and the Ethiopians, are so linked together in prophetic allusions, that there can be no reasonable doubt as to what Ethiopia is meant.

The object of TIRHAKAH in marching against Sennacherib, was to protect Lower Egypt and relieve Hezekiah. The traditional account of his success told to Herodotus by the Ethiopian priests, has a high legendary coloring; but it was founded on facts readily inferred from a reasonable interpretation of the Scripture alluding thereto. Josephus says of Sennacherib, (*Antiq.* x. 1, 3), that "he spent a long time in the siege of Pelusium; and when the banks that he raised over against the walls

were o. a great height, and when ne was ready to make an immediate assault upon them, but heard that TIRHAKAH, king of the Ethiopians, was coming and bringing great forces to aid the Egyptians, and was resolved to march through the desert, and so fall directly upon the Assyrians, this king Sennacherib was disturbed at the news; and, as I said before, left Pelusium and returned back without success." Dr. J. R. Beard says (*Kitto sub. Sennacherib*) "Tirhakah had heard of the approach of Sennacherib, and at once came down the country, entered Palestine, and defeated the Assyrian monarch, thus delivering the territory of Sethos as well as that of Hezekiah."

According to Strabo, Tirhakah marched victoriously as far as the pillars of Hercules. The writer just quoted (Rev. J. R. Beard, D. D.) says: "that Tirhakah was a very potent monarch, is evident from his defeat of Sennacherib, as well as from the monuments he has left in Egypt and Ethiopia, and his maintenance of the Egyptian possessions in Asia; and although Strabo may have exaggerated his power when he affirms that he extended his conquests like Sesostrius into Europe, yet his authority is of use, as it leads to the conclusion that Tirhakah ruled in Lower as well as Upper Egypt," (*Kitto sub. Tirhakah*).

But Mr. Rollin, the historian, and some other learned men claim that Tirhakah was defeated by Sennacherib. Rollin says that the united forces of Sethon and Tirhakah, Egyptians and Ethiopians, "were met and vanquished by the Assyrians in a pitched battle;" and that Sennacherib

"pursued them into Egypt and entirely laid waste to the country." Mr. Rollin is usually clear headed and correct in statements and inferences, but here, I think, he is quite mistaken. Indeed he seems not to agree with himself: for on the same page he says: "After the death of Sethon, who had sitten fourteen years on the throne, Tharaca ascended it and reigned eighteen years." He places Tirhakah on the throne of Sethon in the year 705 B. C., or about seven years after his battle with Sennacherib. Now, if the Egyptians and Ethiopians under Sethos and Tirhakah had been "met and vanquished by the Assyrians," who "pursued them into Egypt and entirely laid waste to the country," how could there be left an Egyptian throne for Tirhakah to ascend? If the ambitious, arrogant and blasphemous king of Assyria had been as triumphant as Mr. Rollin makes him, he would have chased Tirhakah into the most remote fastness of Ethiopia, denied Sethos the mercy of a natural death, and in fact have "entirely laid waste to the country." He would have ruled Egypt and Ethiopia with a rod of iron.

"*The Pulpit Commentary*," edited by Rev. H. D. M. Spence and Rev. Joseph S. Exell, commenting on Isa. xx. says: "In Sennacherib's annals for the year B.C. 701, twelve years after this prophecy was given, we find the following: 'The kings of Egypt and the archers, and chariots and horsemen of the King of Meroë, a force without number, gathered and came to the aid of Ekron. In the neighborhood of Eltekeh their ranks

were arrayed before me, and they urged on their soldiers. In the service of Assur, my lord, I fought with them, and I accomplished their overthrow.' ”

These “annals” of Sennacherib claim to report what he did before the year 701 B.C., and they contain the name of “Meroë.” What history ! The great Ethiopian capital where Moses found his first Cushite wife, the city mentioned by Herodotus (ii. 29) and formerly called *Saba* (*Josephus* ii. 10, 2), did not receive the name of “Meroë” till it was so called by Cambyses, fully a hundred and seventy-six years after the date given in the so-called “annals” of Sennacherib.

God’s promise to Hezekiah concerning Sennacherib, “behold, I will send a blast upon him and he shall hear a rumour,” is to be regarded as a prediction of Sennacherib’s defeat. Biblical commentators who hold the opinion set forth by Mr. Rollin usually regard, as he does, “Sargon,” mentioned by Isaiah, (xx. 1, 4), in foretelling the conquest of Egypt and Ethiopia, as but another name for Sennacherib. Sargon more probably succeeded Shalmaneser, as held by Gesenius (*Comm. on Isa. in loco*) and ruled but two or three years. Then came Sennacherib, who was followed by his son Esar-haddon, (2. K. xix. 37). There are chronological uncertainties that prevent satisfactory conclusions in regard to the exact time of the reigns of these monarchs, but they do not create any doubt as to the certainty of the prowess of Tirhakah, who was a black Napoleon in arms, and a George Washington in patriotism and statesmanship. Referring to

Sennacherib, Dr. Anthon says Tarhaco "deterred him, in the year 714 B.C., from the invasion of Egypt merely by the rumour of his advancing against him." (*Class. Dict*). This is a fair inference from the language of the prophet, (2. K. xix. 7; Isa. xxxvii. 7).

Commenting on Sennacherib's defeat as given by Herodotus, (ii. 141), Dawson W. Turner, M.A., says: "that 'the king of Assyria was warring against Libnah' is the last thing we hear of him, before beginning his retreat; hence it was before Libnah that his army perished, and we may conclude with L." (Larcher) "that Pelusium was so called; especially as Josephus says that Sennacherib was before Pelusium, and was about to take the place, when he heard that Tirhakah, king of Æthiopia, was coming to the assistance of the Egyptians. If this solution be correct, be careful not to confound this with the Libnah of the tribe of Judah, mentioned in Josh. xxi. 13."

EBED-MELECH.

This was a distinguished Cushite, living 588 B. C. He was a servant or officer of king Zedekiah, and a sincere friend of the prophet Jeremiah. But as he was a Negro, Mr. James Wood, in his "*Dictionary of the Bible*," published in 1813, for the Methodist Connection in the United States, calls him "an Ethiopian slave of king Zedekiah." Jeremiah says:

"Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah

with cords. And in the dungeon *there was* no water, but mire : so Jeremiah sunk in the mire. Now, when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon ; the king then sitting in the gate of Benjamin ; Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon ; and he is like to die for hunger in the place where he is ; for *there is* no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords and took him up out of the dungeon : and Jeremiah remained in the court of the prison." (Jer. xxxviii. 6, 13).

This kind hearted Ethiopian, for his manifestation of regard for God's prophet and for *justice*, received a special message from God assuring him of divine favor and protection:

"Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel ; Behold, I will

bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee. But I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou *art* afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the LORD." (Jer. xxxix. 15, 18).

This man, Ebed-melech, whom unfriendly writers set forth as "a slave of the king," was more probably one of the king's most reliable officers. Zedekiah was the twentieth and last king of Judah. Ebed-melech was one and possibly the chief of the officers that attended him in the royal palace. The term עֶבֶד in this connection cannot mean anything like the modern notion of a slave. This servant (*ebed*) could communicate freely with the king and charge the royal enemies of Jeremiah with "doing evil," which a man in the condition of a slave would not have dared to do. A large number of Cushites descended from royal families who had been dethroned, remained in Canaan, Syria, Mesopotamia, and north-western Arabia; and were more or less favored and utilized by succeeding rulers. It is not improbable, therefore, that this Ebed-melech was of that class. All the circumstances, reasonably regarded suggest that he was a man of rank and influence, like the Ethiopian eunuch under Queen Candace.

The Rev. Dr. George B. Cheever published a work in 1860 titled "*The Guilt of Slavery and the Crime of Slave-holding, demonstrated from the Hebrew and Greek*"

Scriptures," in which he shows that the term עֶבֶד (*ebed*) is frequently "applied to persons of noble station in life." In connection with kings and the Lord, as "the servant of the king," or "the servant of the Lord," it has a similar meaning to the Greek word δούλος in the New Testament, which the inspired writers so frequently predicate of themselves and others in Christian service. Both words עֶבֶד and δούλος, thus connected, have reference always to *voluntary* service. In all cases of involuntary service, the context must show it. Then the term "eunuch," סָרִיס, *saris*, in this connection with Ebed-melech signifies official station without reference to any physical fact. It is used to show the relation that Potiphar who purchased Joseph, sustained to Pharaoh where it is translated "officer," (Gen. xxxvii. 36; xxxix. 1). It is so rendered in 1. Kings xx. 9; 2. Kings viii. 6; 1. Sam. viii. and elsewhere. It may be rendered "officer" or "chamberlain."

So we conclude that Ebed-melech was not "a slave," but an Ethiopian of integrity, rank and influence. He was possibly a prince.

MENTION OF AFRICAN NATIONS.

In the time of Herodotus Africa, called Libya, was as full of aboriginal Africans as Egypt was of frogs and locusts in the time of the Hebrew exodus. And those African blacks had no more fear of the Asiatic and European whites than the Egyptian frogs and locusts had of the Pharaoh whom they were summoned to plague. Nor were those Africans anywhere, or in any way, discounted on account of the dark color and crispy hair it pleased God to give them. "There are many and various nations of Libyans," says Herodotus. He then names a number of aboriginal nations (iv. 168—193.) among which were the Adrymachidæ, the Giligammæ, the Asbystæ, the Auschisæ, the Cabales, the Nasamones, the Psylli, the Garamantes, the Macæ, the Gindanes, the Lotophagi, the Machlyes, the Auses, the Ammonians, the Augilæ, the Troglodytes, the Atarantes, the Atlantes, the Maxyes, the Zaveces, and the Gyranthes.

Besides these there were the Automoli, the Macrobian Ethiopians, and many other Cushites of Africa not here mentioned.

Herodotus got his information regarding the customs of the nomadic Libyans from the Carthagenians who were not very particular at times about telling the truth;

hence some things are said of them not very much to their credit. But some were powerful nations using four horse chariots. "Four distinct races," says Herodotus, inhabit Libya, "and no more, as far as we know: two of these races are indigenous, and two not. The Libyans and Ethiopians are indigenous, the one inhabiting the northern, the other the southern parts of Libya; but the Phœnicians and Greeks are foreigners," (iv. 197).

He mentions the Ethiopians in the expedition of Xerxes against Greece, saying (vii. 69, 70): "The Ethiopians were clothed in panther's and lion's skins and carried long bows not less than four cubits in length, made from branches of the palm tree." "The Ethiopians from the sunrise," he says, "(for two kinds served in the expedition) were marshalled with the Indians, and did not differ from the others in appearance" (the Ethiopians who dwelt above Egypt), "but only in their language and their hair; for the eastern Ethiopians are straight-haired, but those of Libya have their hair more curly than that of any other people."

These different African nations had their kings and queens some of whose names and deeds are still preserved in history to encourage in their descendants of to-day a spirit of aspiration.

According to Herodotus, "the nations of Libya were many and various (*παντοία*). Few of them had ever submitted to Darius, and most of them held him in contempt." This implies that those Libyans were intelligent and held an independent disposition that could not

have existed without adequate material resources to foster it. They were men of full stature.

Their ability as warriors is indicated by their defeat of Arcesilaus, king of Cyrene, at Leucon, where seven thousand Cyreneans, Grecian braves, fell on the field of battle, (*Herod.* iv. 160). The Ethiopians above Egypt whom Cambyzes subdued and who were attached to the army of Xerxes, were inhabitants of that part of Africa now known as Nubia.

From the Libyans who lived near lake Tritonis, says Herodotus (iv. 189) the Greeks "borrowed the attire and ægis with which they adorned the shrine of Minerva;" that "the very name proves that the garb of the Paladia comes from Libya." That "from the Libyans the Grecians also learned the custom of harnessing four horses to a carriage."

When the Grecians first went to Cyrene as colonists they trespassed on the rights of the neighboring Libyans; and Adicran, their king, sent an embassy to Egypt and formed an alliance with Apries, King of Egypt, in order to resist the aggressions of the Grecians. This ready alliance suggests racial, rather more than political affinity. Then, in 484 B. C., when Xerxes suppressed the revolt in Egypt, he left his brother Achemenes, son of Darius, to govern Egypt; but Inarus, son of Psammitichus, a Libyan monarch, slew the Persian governor of Egypt in the hope of freeing his brethren of Egypt from the Persian yoke. See *Herodotus*, iii. 12; vii. 7

THE CUSHITE'S SENSE OF RIGHT.

The moral character of the thoughtful Cushite and his keen sense of right, seem to be peculiarly fundamental. He prefers right, even when wrong holds out a strong inducement of temporary gain. In this ethical trait he is admittedly ahead of his predatory white brother. I mean, of course, the genuine stock of Cushites, whom Jeremiah calls "the mighty men;" Isaiah, "men of stature," and Herodotus, "men the largest, the most handsome, and the longest lived,"—*ἄνδρας μεγίστους καὶ μαλλίστους καὶ μακροβιωτάτους*.

This deep sense of right is exemplified in the sympathetic nature and benevolent interposition of Ebed-melech in behalf of the prophet Jeremiah; and still more clearly in the conduct and expression of the Ethiopian king to whom, as reported by Herodotus (iii. 21), Cambyzes sent messengers with presents, that they might spy out the country which he intended to invade. The spies having come before the king, addressed him, saying: "Cambyzes king of the Persians, wishing to become to you a friend and ally, has sent us bidding us confer with you; and he gives to you these presents, such as with which he himself is most delighted."

Aware of their true character and the nature of their mission, the king of the Ethiopians replied: "Neither did the king of the Persians send you to me with these presents because he valued my alliance, nor do you tell the truth; for you are come as spies of my dominion.

Nor is he a just man: for if he were just, he would not crave another country than his own; nor would he reduce to servitude men from whom he has received no injustice. However, giving him this bow, speak these words: 'the king of the Ethiopians advises the king of the Persians, when the Persians can thus easily bend bows as large as this,' (drawing as he spoke a bow of enormous size as if about to shoot, he continued), 'then, with a larger force, to wage war against the Macrobian Ethiopians; but until that time, to thank the gods who have not inspired the sons of the Ethiopians with a desire to add to their own another land.'"

Here we see the manliness and uprightness of this Ethiopian monarch, and must infer that his kingdom was independent and significantly potent. No other political power on the face of the earth at that time, could thus defy the king of Persia. Enraged by the lofty message of the king of Ethiopia, and goaded by the inability of himself, or any of his staff officers or soldiers to bend the bow sent to him as a present from the Ethiopian king, Cambyzes collected his forces and set out for Ethiopia; but he never reached his destination. His expedition was a miserable failure, and he returned with only a remnant of his great army, a wiser, if not a better man.

MAGNATES OF LIBYA.

In the early days of Carthage the northwestern territory of Africa, embracing Carthage and generally known as Libya, was full of distinguished Negroes or aboriginal Cushites who freely mingled with the Tyrian colonists. In connection with Virgil's story of the royal entertainment which Dido, the founder of Carthage, gave to Æneas,* mention is made of African lords in general, and of Iarbas and Iöpas in particular; both of whom were African kings and suitors of Dido. Iarbas was king of the "extremi" mentioned in Virgil's *Ecloga* (viii. 44), the "Garamantes" then supposed to be the most southern nation in Africa. Dido did not return the love of Iarbas as she had vowed never again to marry; but she irresistibly fell in love with Æneas, and asked her sister Anna what she should do about it. She receives this reply (*Æn.* iv. 36):

"Esto; ægram nulli quondam flexere mariti;
Non Libys, non ante Tiro; despectus Iarbas,
Ductoresque alii, quos Africa terra triumphis
Dives, alit: placitone etiam pugnabis amor?"

* Æneas was not contemporary with Dido. They were three centuries apart; but that does not weaken Virgil's testimony to the reality of "Libyan lords of mighty name."

"I grant that while your sorrows yet were green,
 It well became a woman and a queen
 The vows of Tyrian princes to neglect,
 To scorn Iarbas, and his love reject,
 With all the Libyan lords of mighty name:
 But will you fight against a pleasing flame?"—*Dryden.*

At the feast given by Dido in honor of Æneas and his comrades, Iöpas appeared with his golden harp and showed not only his knowledge of vocal and instrumental music, but also his great knowledge of astronomy and of natural science in general. Hear Virgil again (*Æn.* i. 740):

"The goblet goes around; Iöpas brought,
 His golden lyre, and sung what auctient Atlas taught—
 The various labors of the wand'ring moon,
 And whence proceed th' eclipses of the sun;
 Th' original of men and beasts; and whence
 The rains arise, and fires their warmth dispense,
 And fix'd and erring stars dispose their influence;
 What shakes the solid earth; what cause delays
 The summer nights, and shortens winter days.
 With peals of shouts the Tyrians praise the song:
 Those peals are echo'd by the Trojan throng."—*Dryden.*

Those Libyans had organized governments which were respected by foreign nations. They are referred to by Jeremiah (xlv. 9) as a people of military renown:

Come up, ye horses, and rage, ye chariots: and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

A MAN OF ETHIOPIA.

On several occasions the prophets had foretold that the Cushite branch of the human family would have the favor of God and be numbered with the spiritual seed of

Abraham. It was foretold in the book of Psalms (lxxviii. 31); where it is said that "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Again, (Psa. lxxxvii. 4) "I will make mention of Rahab (Egypt) and Babylon to them that know me; behold Philistia, and Tyre, with Ethiopia; this man was born there." This last is, I think, both a prediction of a calling to Christ and a comparison between the most distinguished men of the nations named and the most eminent men,—“this and that man,”—born in Zion. In both instances, it is a compliment from Heaven to the Cushite. In Isaiah (xliii. 3) we read: "I gave Egypt for thy ransom, Ethiopia (Cush) and Seba for thee." Again, (xlv. 14), "thus saith the Lord, the labor of Egypt (*Mizraim*) and merchandise of Ethiopia (*Cush*) and the Sabeans, men of stature, shall come over unto thee, and they shall be thine." In Zephaniah (iii. 10) it is said: "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

The fulfillment of all this prophecy had its beginning in the conversion and baptism of the high treasurer of Queen Candace. This Ethiopian was "an eunuch of great authority under Candace, queen of the Ethiopians," and "had charge of all her treasury," (Acts viii. 26-38). Dr. Thomas Scott says, (*Comm. in loco*) "Probably this man was a negro." Pray what else could he "probably" have been? Is it because this man was "an eunuch of great authority" that Dr. Scott injects the word "proba-

bly" to raise a doubt in deference to prejudice against the race? O tempora! O mores! It is decidedly improbable that a black queen ruling over black subjects, "men of stature," would have a white man, a foreigner, as her state treasurer. The words *ἀνὴρ Ἀθίοψ* will not admit of any rendering or exposition that can make them imply a man that was "probably" white. They mean a Negro, simple and pure. But he was a big Negro; an Ethiopian grandee. It was through him that God was pleased to introduce the Gospel, and establish Christianity in Ethiopia; and hence made the matter a special revelation to Philip. Doubtless some form of Judaism had found its way into Ethiopia, (possibly through the Queen of Sheba), for this distinguished Ethiopian eunuch had been "to Jerusalem for to worship."

This fact suggests his general intelligence and that of his nation; and shows that no such thing as foolish prejudice against an Ethiopian's color, was entertained to his detriment and annoyance by the sensible white people of that age. His reading which Philip explained so as to convict and convert him, shows his knowledge of letters, and suggests that such knowledge was general in his country; and his official station shows his high rank.

CANDACE, QUEEN OF THE ETHIOPIANS.

This queen, mentioned by Luke in the book of Acts, (viii. 27), ruled over the country in Africa which the Greeks called Meroë; the country from which Moses got Tharbis, his first Cushite wife, and, most probably, his

first wife. Candace, it seems, was the general official title borne by the queens of Ethiopia as "Pharaoh" was by the monarchs of Egypt. In the reign of Augustus, (20 B. C.), Petronius, who was prefect of Egypt, waged war against the queen of Ethiopia who was called Candace. Though blind of one eye, she was clearheaded, sagacious and warlike. But as fifty years at least had elapsed, we can hardly suppose that she was the same person whose treasurer was baptized by Deacon Philip. It is said by Pliny, (*Hist. Nat.* vi. 29), that Nero sent men to Ethiopia to explore the country who, on their return reported, "*regnare in Meroë feminam Candacen, quod nomen multis jam annis ad regenas transiit,*"—that a female called Candace reigned in Meroë which title had been borne by their queens for many years. Eusebius who lived in the fourth century of our era gives similar testimony saying, (*Hist. Eccl.* ii. 1), "*κατὰ τὸ παλαιὸν ἔθος ὑπο γυναικὸς τοῦ ἔθνους εἰσέτι τῶν βασιλευμένων.*"—According to hereditary custom this nation even to the present time is ruled by a woman (a queen).

Dion Casius, also, speaks of Candace, queen of the Ethiopians above Egypt.* Thus it seems that this Cushite nation believed in women's rights. They knew how to obey as well as to command; how to be ruled as well as to rule, when it related to their own dominion.

Their queens were no ways embarrassed by their sex in the administration of the affairs of government, and their

* "*Αἰθιοπεὶς ὑπὲρ Αἰγυπτου οἰκοῦντες,*"—*Liv.* 5. *Κανδάκης τῆς βασιλείδος Αἰθιόπων.*—*Acts.* viii. 27.

ambassadors, black and comely, never failed to meet with due respect in the execution of their missions to foreign courts; for the Candace whose reign was contemporary with that of Cæsar Augustus, entered into treaty relations with him, establishing friendly intercourse between the great Roman Empire, then in its glory, and the kingdom of Ethiopia, then on its decline.

Under this Candacean government, though his sovereign had no gospel light, the good citizen found better protection to life, liberty, and the pursuit of happiness, than his Cushite descendants find in Christian America. And, if that is the best government whose citizens enjoy the best protection in the administration of its laws; then that Ethiopian government was decidedly better than this,—the United States—whose white and more favored citizens, boast of racial superiority.

PREJUDICE AGAINST THE NEGRO MODERN.

That prejudice which arrays itself against the Negro, subjecting good citizens of this race to insult, mean injustice, and the most cruel forms of outrage, is of modern date and American nativity. It is not innate, else it would have always existed, and similarly operated among all other peoples. It is not a cause, but rather an effect whose cause is the Negro's condition and modern history. His color serves only as an immediate and constant exposé of his ethnical identity. Otherwise the blame, if any, were with the Creator, and that prejudice were absolute and not blameworthy.

Between racial affinity and racial prejudice, there is a wide distinction. The one is born of God; the other is born of the devil. The works of the one are benevolent; the works of the other, malevolent. This affinity may prefer what is more homogeneous to what is more foreign without injustice to the unpreferred; and this it always does except in cases of anomalous exception. On the other hand, racial prejudice, when unbridled or unresisted, irrationally rejects, arrogantly dominates, and mercilessly abuses those against whom it is directed. It is wholly a creature of circumstance. It may be generated and fostered by religion, as in the case of the

Jews; by condition, as in the case of the Negro and the Indian; or by national custom, as in the case of the Chinese. But it is an anthropological malady that may be cured, else the Christian doctrine of redemption is a farce. There are two panaceas or remedies. One is the possession of a pure Christianity; the other is a removal of the cause by a favorable change of condition.

The Ethiopian has regarded white as a symbol of impurity and unrighteousness. The white man, on the other hand, has so regarded black. The Ethiopian says: "as white as the devil." The white man says: "as black as the devil." The Ethiopian, three hundred years ago, painted Christ and the Virgin Mary black; but wicked men and devils, he painted white. Christ in his Passion he painted black; but Judas, Annas, Caiaphas, Pilate, Herod, and the Jews, he painted white. He painted Michael black; but the devil, white. (See Dr. Russell's *History of Nubia and Abyssinia*, p. 275). This shows that color, as a symbol of purity and justice, is arbitrary and unphilosophical,—and merely accommodative in its racial application.

When the Cushite, as a race, shall again excel or equal the white man in learning and material acquisition, then, as in the days of his ancient celebrity, he will find no trouble on account of his color. Or, when the white man shall have become Christianized according to the letter and spirit of the New Testament, then he will see the meaning and feel the force of fatherhood in God and

brotherhood in man, whether the man be European, Asiatic or African; whether he be white, yellow, or black.

The student of history can explore the whole field of ancient literature without finding anything more disparaging to the Negro than to others. In an inaugural address delivered January 5th, 1881, by Edward Wilmot Blyden, LL.D., president of Liberia College, he says:

“I have noticed a few lines from Virgil, describing a Negress of the lower class, which are made to do duty on all occasions when the modern traducers of the Negro would draw countenance for their theories from the classical writers; but similar descriptions of the lower European races abound in their own literature. The lines are the following, used by Nott and Gliddon, and recently quoted by Dr. Winchell:—

*‘Interdum clamat Cybalen; erat unica custos;
Afra genus, tota patriam testante figura;
Torta comam, labroque tumens, et fusca colorem,
Pectore lata, jacens mamma, compressor alvo,
Cruribus exilis, spatiosa prodiga planta;
Continuis rimis calcanea scissa rigeabant.’*

[Meanwhile he calls Cybale. She was his only (house) keeper. African by race, her whole figure attesting her fatherland; with crisped hair, swelling lip, and dark complexion; broad in chest, with pendant dugs and very contracted abdomen; with spindle shanks and broad enormous feet; her lacerated heels were rigid with continuous cracks.]

But hear how Homer, Virgil's superior and model, sings the praises of the Negro Euryabates, who signalized himself at the siege of Troy:—

'A reverend herald in his train I know,
 Of visage solemn, sad, but *sable* hue.
 Short *woolly curls* o'er-fleeced his bending head,
 O'er which a promontory shoulder spread.
 Euryabates, in whose large soul alone,
 Ulysses viewed an image of his own.'

Dr. Blyden was urging the study of the Greek and Latin languages and literature as preferable instruments of culture; saying that "in those languages there is not, as far as I know, a sentence, a word, or a syllable disparaging to the Negro. He may get nourishment from them without taking in any race poison. They will perform no sinister work upon consciousness, and give no unholy bias to his inclinations." The ancient Assyrians and Persians, the Greeks and Romans all had a proper respect for the ethnological peculiarities of the Cushite.

When Darius of Persia feasted the magnates of his hundred and twenty-seven provinces,—the rulers of the Medes, the princes of Persia, and the generals of the Armies,—he did not slight the distinguished men of India and Ethiopia. They too sat at his table and eat and drank to their satiety, (*Joseph. Antiq.* xi. 3, 2). On the day of Pentecost, there were at Jerusalem, among the many strangers, Egyptians and Libyans from the neighborhood of Cyrene. They were not Jews of the line of Shem, whose tongue was Hebrew, else they would not have been numbered with those foreigners who heard the Apostles speak in their own tongues, wherein they were born, "the wonderful works of God." It is more probable that they were African Cushites,

against whose physical nature no man of that age was stupid and impious enough to take exception.

RETROSPECTION.

From what has been shown, there is sufficient warrant for the conclusion :

1. That the ancient Cushite, the progenitor of the modern Negro, led the world for centuries in all that related to civilization and human progress. To this fact the holy scriptures bear testimony in saying (Acts vii. 22) that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." This Egyptian learning came into Egypt from Ethiopia and went from Egypt into other parts of the world.

2. That the art of war, that prowess in man hunting inaugurated by Nimrod in the land of Shinar, soon re-appeared in Ethiopia and, descending the Nile into Lower Egypt, there, as in Ethiopia, formed itself into a kind of military academy for the world, and subsequently sent out a Sesostris terrible in war, and a Shishak as skilled and brave as any general of the ancient Asiatic or European nations; or as any of the nineteenth century, not excepting Napoleon in Europe or Washington in America.

3. That the art of writing, originating first in pictorial symbols and then developing into phonetic characters, was imported by the Cushite priests of Ethiopia into Egypt; and from there they found their way to Phœ-

nicia, Mesopotamia, Greece and other countries, finally returning to Egypt an alphabet of finer finish.

4. That religious thought, civil law, mechanical art and the science of medicine were all of like origin.

The art of embalming the dead was a special department of medical science in which the Cushite physicians of Egypt excelled. Their embalming was so skillfully done that even now, after a lapse of more than three thousand years, it remains a witness to their scientific knowledge.

5. That, looking back over the centuries from the Christian era to Noah, and noting the rise and fall of great men and great nations, we see none more conspicuous than the children of Ham.

Greece had her Athens, and could boast of Homer, Herodotus, Plato, Solon, Socrates, and Demosthenes, and a host of other poets, historians, philosophers and orators, and of her great Alexander. Persia had her Cyrus the Great, her Cambyses, her Darius and her religious Zoroaster; China had her great cities walled in so that nothing could come in or go out but the theosophic philosophy of her deified Confucius; Rome had her noted patricians, and, like Greece, her poets, orators, historians and generals, and begat for herself a great name; but before all these is the land of Ham, of Cush and the Cushite; the land chosen of God in which to train his peculiar people, and as a city of refuge for His own Son when Herod sought to slay him.

Africa had her Cushite Meroë, her Thebes, her Mom-

phis, her sciences and her wonderful works of art; she had a great commercial traffic with the nations of the East, borne from country to country by numerous caravans. She had her high priests, whose sacred hieroglyphics bespoke their reverence for their gods. She had a thousand thousand soldiers, infantry and cavalry, with generals of unequalled prowess; she had her astronomers, physicians, and wise men,—men of deeds rather than of words, of actions rather than of theory. She had her Sesostrius, her Memnon, her Shishak, her Zerah, her Nitocris, her Queen of Sheba, her Candaces, and her long line of great Pharaohs mentioned in the sacred Scriptures. She had her Hannibal and her Terence, the one distinguished for being the greatest general with whom the Romans ever measured swords, and the other for giving polish to the Roman tongue, and for giving expression to a philanthropic sentiment, than which even the Christian age produces nothing grander:

"Homo sum, humani nil a me alienum puto,"—I am a man, and I consider nothing foreign to me that relates to man. This brief expression, just eight words, contains all the law and the prophets, and it is as precious as the "golden rule" of sacred writ.

Now what the Cushite *was*, certainly has some bearing on an intelligent judgment of what he is, and is to be. It should inspire him with an ambition to emulate his forefathers; for if to the memory of the distinguished Negroes of modern times we add the historic facts reach-

ing from Menes to the Christian era attesting the greatness of the ancient Cushites, of whom we are lineal descendants, it were pusillanimous in us, and dishonoring to our ancestors, to be ashamed of either our color or our name.

THE MODERN CUSHITE.

The Cushite of the Christian era has not, as a race, been able to cope with his brother in white; but there have been, and are still, individuals of the race distinguished for excellence in every department of human knowledge, "learned in all the wisdom of the" Anglo-Saxons. Between the ancient and the modern Cushite, the only striking difference is condition, the offspring of accident or circumstances. In this they are as widely separated as are the different epochs of their respective activities: for, while the physical character is much the same, the social and political status, the wealth, culture, wisdom and prowess of the former are incomparable with that of the latter. But for this the modern Cushite is not entirely responsible. A large share of the blame rests with the modern sons of Japheth and of Shem, who unrighteously conspired against him.

In the year 1516 A. D., Charles V. of Spain authorized the importation of captured Africans into his American colonies. About a century after this (1620), a cargo of slaves was landed in Virginia. The iniquitous traffic, this "sum of all villainies," was found to be so lucrative that both Church and State recognized it—the one holding it up as "a divine institution," and the other as a right-

eous "domestic institution" to be fostered by the laws of the commonwealth. From 1680 to 1786, over 2,000,000 captured Africans were brought into this country and the West Indies as slaves; and the wicked traffic in the bodies and souls of this defenceless race was continued to 1863, when it so threatened the very life of the nation, that Abraham Lincoln, the president, was forced to proclaim its abolition. The Southern States had withdrawn from the Union and resolved themselves into a "Southern Confederacy," having negro slavery for its corner-stone: for, in a speech of Alexander H. Stephens, delivered March 21, 1863, he said: "Slavery is the natural and moral condition of the Negro. This, our new government, is the first in the history of the world based upon this great physical, philosophical and moral truth." (*Tract. No. 22, Loyal Pub. Soc., New York.*) What a stain on the name of Christianity! How changed the negro's condition! The first direct reference to traffic in slaves is where Joseph was sold by his brethren to Ishmaelites and by them to Potiphar in Egypt; where the slave holder was a Negro, the slave a Shemite, and the slave traders Midianites or Ishmaelites. Slave holding among the ancients was not based on color or ethnological grounds. All the slave holder thought of was *gain*.

When the white Christians of modern times conspired to make Africa their hunting ground and convert its sable inhabitants into goods and chattels, they hypocritically claimed that it was doing good, promoting Christianity. That God often turns the doings of wicked men to a good

end, is not a thing for which the wicked may claim credit. Selling Joseph into Egypt proved a great blessing to the household of his father Jacob, but that did not lessen the sin of those who deprived him of his liberty. The crucifixion of Jesus, the Christ, is the foundation of the Christian church, but we never think of giving credit for the blessings of Christianity to Judas Iscariot and to Pontius Pilate. Wicked men must reap what they sow; but God often brings good out of their evil, and harmonizes his eternal purposes which neither men nor devils can thwart.

The Cushite slaves of modern times were of the more ignorant and degraded class of Africans, made so by time and unfavorable environment. Prof. E. W. Blyden, LL.D., himself an unadulterated Negro gentleman and a scholar of the first order, in an article contributed to the *African Repository*, says: "I have carefully studied the African character and can speak advisedly of its worth. I have seen him under Anglo-Saxon, Celtic, Scandinavian and Semitic rule. I have lived in the United States, in the West Indies, and in Venezuela. I have travelled in Syria, Egypt, and in the interior of Africa, and I testify that the manhood of the race is in the interior. When in the interior of Africa, I met men, both pagan and Mahomedan, to whom, as well for their physical as their mental characteristics, one voluntarily and instinctively feels like doing reverence." These things being so, no good man,—no man of good sense,—will suffer himself to be made hostile to the Negro by his irrational

prejudice. God is no respecter of persons, (*Acts*, x. 34; *Rom.* ii. 11.), and "if ye have respect to persons, ye commit sin, and are convinced of the law, as transgressors."—(*James*, ii. 9).

Addressing the American Colonization at its 69th anniversary, (1886), Rev. B. Sunderland, D. D., said: "It is illusive in the light of history, to talk of 'inferior races,' while the fact is, that on a broad scale there are no *inferior races*; that is, no races incapable of becoming dominant in the world through the development of intrinsic qualities. We must remember that an African civilization is one of the oldest of which we know, standing in the very dawn of history." That is so; and traces of an African civilization are found to this day in the early history of the Christian Church.

SIMEON CALLED NIGER.

In the book of *Acts*, (xiii. 1), we have an account of certain prophets and teachers in the church at Antioch, among whom was one Simon, or Simeon called "Niger;" that is, the black man. The Greek text of Griesbach has Συμεών ὁ καλούμενος Νίγερ: the Vulgate, "*Simon, Qui vocabarier Niger.*" Commenting on which, Dr. Thomas Scott says: "The surname of Niger, or Black, by which Simeon was known, seems to have been given on account of his complexion; perhaps he was a Negro." The term Niger was not used as an opprobrious epithet, else it could not have found so honorable a place in the New Testament. There were several Simons or Simeons, and this

one, merely for definiteness, was designated by the employment of the unequivocal ethnic mark or attribute of "Niger." Niger, when it refers to a person, is equivalent to the verb *nigreo*, which means *niger sum*, or, I am black. In Leviticus, (xxiv. 10), we find mention of "the son of an Israelitish woman whose father was an Egyptian." Though most probably he was a Cushite, there was no special need of mentioning his complexion; and hence we are given only his patronymic or racial title from which all other ethnical peculiarities are to be inferred. The international social ethics of then and now, —then, when the sons of Ham were abreast with the times and sharing leadership in the march of human progress; and now, when they are generally in the rear, following in the wake of the sons of Japheth and of Shem against stubborn opposition and bitter reproach, —are very unlike in public sentiment.

VICTOR, an African, was the fourteenth Bishop or Pope of Rome. (*See Antiquitates Apostolicæ* by Rev. Wm. Cave, D.D., vol. i. p. 369; vol. ii. pp. 321, 537). Victor succeeded Pope Eleutherius, A.D. 192, and soon distinguished himself for zeal in an effort to effect ecclesiastical uniformity in the matter of the celebration of Easter. He even went so far as to threaten the excommunication of the churches of Asia Minor; and was appealed to for moderation by Irenæus and others. While the unwisdom of his zeal was reproved, no man thought of reflecting on his nationality. He was succeeded, after occupying the pontifical chair nine years and two months, by Pope Zephy-

rinus. During this epoch, northern Africa contained a number of distinguished church officials, who were trained at Carthage and at Alexandria to serve and defend the Christian church, Cyprian and Tertullian being the great African leaders at Carthage. Cyprian could summon a council of as many as sixty bishops, which suggests a large and intelligent following.

In the first part of the fourth century schismatic troubles disturbed northern Africa from Cyrene to the pillars of Hercules. The Donatists, generally native Africans, took exception to what they regarded as the irregular and therefore void ordination of Cæcilian (A.D. 311) as Bishop of Carthage and primate of Africa. They were decided against in two or three different councils held under the direction of Constantine the Great, and finally by the Emperor himself; but they would not yield. They charged corruption against all the tribunals before which their cause was brought. "They asserted with confidence," says Gibbon, (Milman's, vol. ii. p. 298, 299), "and almost with exultation, that the Apostolical succession was interrupted; that all the bishops of Europe and Asia were infected with the contagion of guilt and schism; and that the prerogatives of the Catholic church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity of their faith and discipline." The Donatists were more numerous than elsewhere in Numidia. One of their councils, held A.D. 330, consisted of no less than 270 African bishops, (*Mosheim*, vol. i. p. 285, *Murdock*). Indeed,

Africa, rather than Rome or Asia Minor, was for a great while, the light of the Christian world, that is, the Christian fathers of Africa shaped the doctrine and polity of the holy Catholic Church. "Against all the heretics," says Mosheim, "something was attempted by Voconius, an African," (*Vol. i. p. 345*).

The thirty-second pope of Rome was Miltiades, or Melchiades, an African, (*Cave's Lives vol. 1. p. 371*). This distinguished African was honored by the emperor Constantine (A. D. 313) and constituted president of an ecclesiastical court held at Rome to hear and judge the complaints of the Numidian Donatists, a party having in the year 330, two hundred and seventy bishops. (Mosheim, vol. 1. 285, New York, Harper, 1839). This party was founded by Donatus, a Numidian bishop in opposition to the irregular ordination of a Carthaginian bishop with the sanction of Rome. The Numidians, generally native Africans, Cushites, believed in "home rule," and were so determined and formidable in defending and propagating their cherished schism, that the emperor of Rome found it wise to recognize their ecclesiastical authority.

But, Prof. S. Augustus Mitchell, in his "*Ancient Geography, Classical and Sacred*," "designed for the use of schools and colleges," says, (p. 137), "the Gætulians and the Libyans constitute the *two* great races who originally inhabited the north-western regions of Africa. * * * There was no correspondence of physical characteristics between the Gætulians and the Negro race."

It makes one tired to feel called upon so frequently to meet and notice such current objections to the Negro's just claims in history.

The Gætulians formed part of the dominion of King Masinassa, south of Numidia. Masinassa was son of Gala, king of Numidia, and at first aided the Carthaginians in warring against the Romans. If not Negroes, what or who were they? Herodotus, who is much better authority on the ethnographic history of ancient Libya says, (ii. 32; iv. 197), that the only people who inhabited that region, excepting the Phœnicians and Grecian colonists, were indigenous Libyans and Ethiopians, — *Cushites*. Those Gætulians then were *black men*, Mr. Mitchell to the contrary notwithstanding.

In the early part of the sixth century (A. D. 533), FULGENTIUS FERRANDUS, an African, became so distinguished as an ecclesiastic in the North-African Church, which, then, says Mr. Guericke, the German church historian, was "in a highly flourishing condition," that his opinion on the "Monophysite controversies" was asked for by Vigilius, then bishop of Rome. The emperor Justinian sought the opinion of Vigilius and then Vigilius first asked the opinion of Fulgentius Ferrandus, the African, (*Translation by Prof. Shedd* p. 137. This is a clear indication of the high esteem in which Africa and the pious and intelligent Africans were held at this period by the Christian world. Mosheim says, (*vol. 1. p. 401, note, Harper, 1839*) that "*Fulgentius Ferrandus* was a pupil of *Fulgentius Ruspensis*, and a deacon at Carthage,"

that he wrote a "digest of ecclesiastical law," and "wrote also the life of *Fulgentius* of Ruspe, and seven doctrinal Epistles."

And, then, proofs abound that all through the middle ages, "the dark ages" of European history, interior Africa was tranquil and comparatively prosperous. Great nations and potent rulers unknown to the outside world, enjoyed the sunshine of internal peace and healthful vitality, while some of the European nations were groping in darkness. Had the more advanced nations of interior Africa been conversant with the condition of the Britons and other Caucasians in their more degraded state, they might have seriously debated the question of "the natural inferiority of the white man," and but for their intuitive sense of justice, have sought to "enslave him in order to improve him;" and thus attest their "Christian civilization."

If the great political powers of Europe would cease grabbing the territory of Africans by the law of might, regardless of the sacredness of right; if the Negro republics of Liberia and Hayti be encouraged as they ought to be in racial development and progress under the influence of Christian civilization; if, in short, the redemption of Africa, rather than its acquisition, be the desire of all, and reasonable effort be put forth by all that claim to be fair-minded and just to accomplish it, "the Dark Continent" would soon stretch out her hands unto God, and robe herself in a garb more conformed to the Christianity of the New Testament than has hitherto

clothed the character of any nation of Europe, Asia, or America.

What has been in racial history, may be again. That is, there is no reason why the Negro race should not again rise to an acknowledged rank among the other peoples of the earth. The rapid progress of the Cushite in this country under the most humiliating and goading conditions fully attests his natural capacity to become in development what others are. By industry and frugality we have acquired a significant amount of wealth. We have an abundance of all kinds of mechanics; we have professional artists of proficiency and skill; we have writers of history, biography, poetry, and fiction; publishers of books and papers; and we have doctors of medicine, doctors of law, doctors of philosophy, and doctors of divinity. Then what lack we, aside from the favor of God, but the right to live and move and have our being without a hinderance based on racial prejudice?

The American Cushite, though far removed in time, place, and condition from his ancient ancestors, is yet worthy of a higher consideration and better treatment than his brother in white is willing to accord him. America owes him much, both as a laborer and as a soldier. The inherited wealth of the nation came largely through his unrequited toil. Crispus Attucks, a black man, was the first to die (March 5, 1770) for the independence of our nation; and throughout that revolutionary conflict, black men were often noted for deeds of valor. The same kind of loyalty was shown in the war of 1812; and

in the civil war that resulted in the abolition of slavery, the black man was as loyal and fought as bravely to save the life of the nation as any of its more favored citizens. With "death in the front and destruction in the rear," the colored troops went forth at the nation's call, stimulated only by a hope based on faith in God and the strength of their arms, showing their valor at Port Hudson, many dying for freedom at Olustee, and others transmitting to unborn millions their intrepid prowess at Fort Wagner. As many as 169,624 colored men risked their lives for the life and freedom of the Union; and of this number, thousands left their homes and their weeping families never again to see them in the flesh. Surely they have well earned for the race all that is implied by the term, "American citizenship;" and it ought to be a pleasure to the ruling class to grant it, instead of permitting deeds of cruel injustice toward the loyal and always faithful Cushite.

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