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EDITED BY THE HONORARY SECRETARY,  
CAPTAIN F. W. H. PETRIE, F.G.S., &c.

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1898.



## ORDINARY MEETING.\*

PROFESSOR E. HULL, LL.D., F.R.S., IN THE CHAIR.

The Minutes of the last Meeting were read and confirmed, and the following Elections were announced :—

LIFE MEMBER :—Rev. W. D. F. Petter, M.A., Middlesex.

MEMBERS :—H. J. Chinnery, Esq., Surrey ; Rev. G. W. Clements, M.A., Middlesex ; Prof. T. J. Malyon, LL.B., Australia ; E. A. Neatby, Esq., M.D., Middlesex ; Rev. L. Ragg, M.A., Oxon, Oxfordshire ; Cecil Reddie, Esq., B.Sc., Ph.D., Derbyshire ; Rev. Prebendary H. B. Southwell, M.A., Staffordshire ; Prof. J. R. Tucker, LL.D., United States ; Rev. R. M. Webb-Peploe, M.A., B.Sc., Canada.

ASSOCIATES :—Rt. Rev. Bishop Evington, D.D., Japan ; Friends Foreign Mission (Rev. S. Baker, Sec.), India ; Prof. E. Du Toit, M.D., Switzerland ; Hon. G. F. Edmunds, United States ; Judge S. J. Hanna, LL.D., United States ; Rev. W. H. Hazard, Ph.D., United States ; Rev. G. Lakeman, M.A., B.D., Lancashire ; J. H. Raper, Esq., Middlesex ; Rev. J. Smith, D.D., Scotland ; Rev. F. R. Tennant, M.A., B.Sc., Staffordshire ; H. T. Wills, Esq., M.A., B.Sc., F.G.S., India ; Rev. G. Wiseley, D.D., Malta ; Miss J. A. Johnstone, Scotland.

CORRESPONDING MEMBERS :—Rt. Rev. Bishop of Rockhampton, Australia ; Rev. Professor Legge, D.D., Oxford.

HON. LOCAL SECRETARY :—Rev. J. C. Walter, B.A., Horncastle.

The following paper was then read by the author :—

### *BIBLICAL LANDS, THEIR TOPOGRAPHY, RACES, RELIGIONS, LANGUAGES AND CUSTOMS, ANCIENT AND MODERN.*† By HORMUZD RASSAM, Esq.

THERE have been so many erroneous theories propagated regarding the origin and languages of the different nationalities which now occupy the lands of the Bible, that I have taken upon myself the critical task of explaining in the best way I can the constitution of the diverse races and how they are divided by creed and blood.

In quoting passages of scripture in support of my arguments, I disclaim all intention of theological discussion, but

\* Dec. 7, 1896. Paper finally revised and passed for press, Dec. 1897.

† This paper was prepared by Mr. Rassam in consequence of it having been urged that the work of investigating the records on the monuments and their comprehension by others, would be much advanced by a paper describing those manners and customs, traditions, &c., in the East, which are now fast dying out, and which he, as a Chaldean, is of all others best acquainted with.—Ed.

merely bring them forward as I shall refer to secular historians such as Herodotus, Xenophon, Josephus, and others.

Of all the nationalities mentioned in the Bible, and by classical historians, only the Jews, the Samaritans, the Chaldeans, and the Coords (the Carduchi of Xenophon) have retained their ancient names. Of the former, there is a remnant in Western India on the borders of Beloochistan and Scinde, who style themselves "Bani Israel," *i.e.*, children of Israel, but whether they belong really to the captivity of the ten tribes or that of Judah, it is difficult to tell. Most probably, however, they are of the latter, because, on the destruction of the Babylonian Monarchy, a great number of them must have emigrated eastward as they were not far from Beloochistan, whereas the ten tribes were dispersed amongst the clans of Northern Assyria and Media, about a thousand miles from the Persian Gulf. The Afghans also assert that they are descended from "Bani Israel," and by their tradition claim lineage to the tribe of Benjamin. Formerly the Israelites who are said to have emigrated to India, were a large community, but on account of their adhering to the tenets of their faith they were driven into the Herat Mountains, whence they spread into the Cabool Valley along the right bank of the Indus. Subsequently they fell into idolatry, and on the spread of Mohammedanism in that country they, like other Gentile tribes, embraced the religion of their fierce conquerors. The well-known traveller, Dr. Jos. Wolff, met in his travels some Israelites who told him that they belonged to the tribes of the Reubenites, Gadites, and half tribe of Manasseh. He found them in Balkh and Bokhara in Central Asia, and they informed him that "many of the Napthali tribe wander on the Oral Mountains, and that the Kafir Seecahpoosh on the Hindoo Koosh or the Caucasus are their brethren."

There is also a Jewish community in Abyssinia called "Falasha," who assert that their forefathers had settled in Ethiopia or Cush in the reign of "Maqueda," the Queen of Sheba (who visited King Solomon during his glorious sovereignty). Of this queen (said to have been one of his wives) was born, according to Abyssinian tradition, Menelik, who ruled over Ethiopia and Arabia.\* The history of the Falashas according to that related by the late Rev. H. A.

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\* 1 Kings x, 13.

Stern in his book about them, is that the Queen of Sheba had "heard from merchants and traders of the magnificence and wisdom of the Jewish monarch. Curiosity, not unmixed with a touch of pardonable vanity, prompted her to visit the court of the wise and famous Solomon. Her faultless beauty and intellectual sagacity, won for her the favour and assiduous attentions of the gifted king; and after a lengthened sojourn at Jerusalem, she returned to her own dominions, laden with munificent presents, and, what greatly enhanced her happiness, with a youthful heir and prince, in the person of her son *Menelik*. The bond of friendship and union between the two mighty rulers, initiated by mutual regard and cemented by the tenderest affection, was made still more lasting and secure by religious sympathy. In the train of the illustrious princess, besides a number of distinguished Jews from every tribe, was Azaraiah, the son of the High Priest Zadock, to whom the pious parent had specially intrusted the education of *Menelik*, and the guardianship of the *tabot*, or transcript of the law. The impetuous zeal of the emigrants found ample scope for its loftiest inspiration in the new world to which they were transplanted, and in the course of a few years the worship of the God of Israel extensively supplanted the idolatries of Ethiopia.

"From these vague traditions, in which truth and fiction are inextricably jumbled together, the inquirer does not gain much trustworthy information on the history of Ethiopia, and the settlement of the Jews in that country. The most probable conjecture is, that at a very early period—perhaps when Solomon's fleet navigated the Red Sea—some adventurous Jews, impelled by love of gain, settled among the pleasant hills of Arabia Felix; whilst others of a more daring and enterprising spirit were induced to try their fortune in the more remote, though not less salubrious, mountain scenes of Ethiopia. The Queen of Sheba's visit to Solomon, whether she reigned over both or only one of those countries is an incontestable proof that the wise king's fame had spread far beyond his own empire. To subjects of a monarch so renowned for wisdom, wealth, and power, a gracious reception was, no doubt, everywhere accorded, and the new settlers, in their prosperity abroad, probably soon forgot the attractions of their home in Judea. Subsequent troubles in Palestine and the final overthrow of the Jewish monarch by Nebuchadnezzar, increased the number of the emigrants, and in the lapse of a few centuries the Jews

formed a powerful state in Arabia, and a formidable and turbulent people in the Alpine regions between *Tigré* and *Amhara* in Ethiopia.

“The legend of *Menelik*, and the supposed descent of the Abyssinian sovereign from the line of Solomon, unquestionably exercised a salutary influence in favour of the Jews, and contributed more than anything else towards the spread of those Mosaical rites and ceremonies which to this day are still so extensively engrafted on the Christianity of the country. On the promulgation of the Gospel the Jews, who had now become scattered all over the western plains of *Tschelga* and *Dembea*, retired again to their mountain fastnesses of *Semiën* and *Bellea*, where, under their own kings and queens, called Gideon and Judith, they maintained till the beginning of the seventeenth century a chequered and independent existence. With the fall of their last ruler, and the capture of their strongholds, the Falashas were driven from their rocky homes, and forced to seek a refuge in the midst of their enemies, the detested *Amharas*. The provinces where they at present reside are *Dembea*, *Quara*, *Woggera*, *Tschelga*, and *Godjam*, where their settlements are strikingly distinguished from the Christian villages by the red earthen pot on the apex of their *Mesquid*, or place of worship, which towers from the centre of the thatched huts by which it is invariably environed.

“Claiming a lineal descent from Abraham, Isaac, and Jacob, the Falashas pride themselves on the fame of their progenitors, and the purity of the blood that circulates in their own veins. Intermarriages with those of another tribe or creed are strictly interdicted, nay, even the visit to an unbeliever’s house is a sin, and subjects the transgressor to the penance of a thorough lustration and a complete change of dress before he can return to his own home. Their stern uncompromising sectarian spirit has been highly beneficial in excluding from their community that licentious profligacy in which all the other inhabitants of Ethiopia riot; and it is generally admitted that Falasha men and women seldom, if ever, stray from the path of virtue, or transgress the solemn law of the decalogue.”\*

It seems from the allusion made in the 8th chapter of Acts, verse 28, that there were believers in the Jews’ revealed religion in Ethiopia, as it is mentioned that the Treasurer of

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\* Stern’s *Wanderings among the Falashas in Abyssinia*, ch. xiv, p. 184.

Candace, the queen of that country, had gone on a pilgrimage to Jerusalem, and was found on his return journey reading in his chariot the book of Isaiah the Prophet; or it may be that this servant of Candace was one of the Jewish captives who was intrusted with confidential duties, as were Daniel and Nehemiah by Darius and Artaxerxes respectively. Ethiopian tradition gives this eunuch the name of Judich, and represents him as having propagated Christianity in Arabia Felix and Ethiopia, and brought Candace herself to the true faith. Pliny (vi, 35) and Strabo (xvii, 820), two heathen authors, confirm scripture as to Candace being the name of the Ethiopian queens, as the Pharaohs were of the Egyptian kings.

There has been a good deal of speculation amongst the learned as to the country or countries over which the Queen of Sheba ruled. Sheba (Saba or Sabians) is mentioned in the Bible in different localities like the Chaldeans and the Cushites; and there is no doubt their chief centre was in Southern Arabia, but in the time of Solomon the Queen of Sheba's sovereignty embraced that part of Ethiopia now known by the name of the Soudan, Nubia, Abyssinia, Somaliland, and Galla; as one has only to study the features, the religion, and languages of the peoples of those countries, in order to find that the Semitic element is largely diffused in their customs and religious observances, more especially in regard to circumcision, which is practised by both Christians and Mohammedans just as it is among the Jews.

I have always been a believer in traditions; and though I know that fabulous and exaggerated anecdotes are often mixed up with truth, nevertheless I have found in my experience that a good deal of reliability lies at the bottom of unwritten history.

There is one noticeable fact in the history of the Queen of Sheba, which proves more than anything else that her sway extended to Ethiopia (the African Cush of the Bible), and that is the possession of such a quantity of gold and spices (fragrant or aromatic) which could only be got in tropical climates.\* In the 12th chapter of St. Matthew our Lord mentions this potentate as the "queen of the south" coming to Solomon "from the uttermost parts of the earth,"

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\* In Jeremiah vi, 20, it is said "To what purpose cometh to me incense from Sheba, etc."

which proves that she had gone to Jerusalem from Arabia Felix, the extreme limit of the terra firma, from Canaan to the sea, which has always been called in Arabic *Yaman* or *Tayman*, that is to say, "south," or *right* hand side, while the Somaliland on the opposite side on the African coast is named *Shamal*, which means *left* side. The reason those names were given to the Arabian and African coasts is supposed to have been when the ancient Arab mariners got safe to the Gulf of Aden, after the dangerous storms of the Indian Ocean, especially during the south-west monsoon, they styled the position of the coasts as on the *right* and *left*.

The Rev. Mr. Stern and others think that the name of Falasha is derived from the Ethiopic word *falas*, which signifies *exile*, but I believe that it comes most probably from the Hebrew and Aramaic root פלש, *Palash*, which means emigrants, as this is the root of Palestine.

With the exception of the Abyssinians, who are Christians in communion with the Coptic church,—of whose doctrine I shall give a brief account hereafter,—all the nationalities which occupy the south-eastern and north-western African peninsula are Mohammedans of the Soonee persuasion, divided into four petty sects, Hanafee, Shafec, Humballee, and Malkee, so-named after four eminent theological doctors. The difference between them is not in matters of doctrine, but only in rites and ceremonies. The most liberal of these divisions towards the Christians and Jews are the Turks, and the most strict and fanatical are the Shafees.

It is most interesting to notice the remarkable difference in physique and colour of the various Jewish communities all over the world—between the natives of Poland, Palestine, Central Asia, Mesopotamia, Abyssinia and India. While those of the former country are extremely fair, and those of the two latter are very dark, there is a good deal of resemblance between all, though we know that the Jews have intermarried with different Gentile nations, and that they were commanded by God to allow the children of the Egyptians and Edomites to enter the congregation of the Lord in their third generations (Deut. xxiii, 8).

The Samaritans are so called after the name of Samaria, which Josephus says is derived from Semer or Shomer, who sold his inheritance to Omri, King of Israel. The latter built his capital on it, which he named after its former owner

Shemer.\* The origin of this community, however, is detailed in the 17th chapter of 2nd Kings, when the King of Assyria carried away captives the bulk of the ten tribes, substituting in their place a mixed Gentile race from Cuthah, Ava, Hamath, and Sepharvaim. These mingled with one another, and with those of the Jews who were left in Palestine, so they formed a united community calling themselves Samaritans from the name of the principal city Shemer, its etymological meaning being "watch mountain." At first they continued to practise their idolatrous worship which they had taken with them from Southern Mesopotamia, but having been visited with manifest tokens of the Divine anger, they were anxiously desirous of being instructed in the knowledge of the true God, and gladly welcomed one of the captive Jewish priests who was sent by the King of Assyria to teach them. Unwilling, however, to renounce idolatry altogether, they endeavoured to combine the true and simple worship of God with heathenism. After the Jewish captivity in Babylon had come to an end, the Samaritans professed wholly to abandon their idolatrous habits and ceremonies and to adhere to the worship of the God of Israel. So far did they seek to identify themselves with the Jews who had returned from their Babylonian captivity that they tried to associate themselves with Nehemiah's people in rebuilding the temple. But this offer having been rejected, the Samaritans were provoked to oppose them by every means in their power, with the help of Sanballat, to thwart the holy work carried on by the Jews; but they could not succeed. They managed, however, to obtain permission from the Persian king to erect on Mount Gerizim a rival temple to that of the Jews. Thus commenced in Samaria a national system of worship identical in all respects with that of the people of God. The enmity which existed between the two nations increased every day, until in the time of our Lord it had risen to such an extent that the Jews would have no dealings with the Samaritans; hence the question which the Samaritan woman addressed to our Saviour, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?"

Josephus in his *Antiquities of the Jews* (B. ix, ch. xiv, c. 3), says thus of them:—

"But now the Cutheans, who removed into Samaria (for that is the name they have been called by to this time,

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\* 1 Kings xvi, 23, 24.

because they were brought out of the country called Cuthah, which is a country of Persia, and there is a river of the same name in it), each of them according to their nations, which were in number five, brought their own gods into Samaria, and by worshipping them, as was the custom of their own countries, they provoked Almighty God to be angry and displeased at them, for a plague seized upon them by which they were destroyed; and when they found no cure for their miseries, they learned by the oracle that they ought to worship Almighty God, as the method for their deliverance. So they sent ambassadors to the King of Assyria, and desired him to send them some of those priests of the Israelites whom he had taken captive. And when he thereupon sent them, and the people were by them taught the laws, and the holy worship of God, they worshipped him in a respectful manner, and the plague ceased immediately; and indeed they continue to make use of the very same customs to this very time, and are called in the Hebrew tongue Cutheans; but in the Greek Samaritans. And when they see the Jews in prosperity, they pretend that they are changed, and allied to them, and call them kinsmen, as though they were derived from Joseph, and had by that means an original alliance with them, but when they see them falling into a low condition, they say they are no way related to them, and that the Jews have no right to expect any kindness or marks of kindred from them, but they declare that they are sojourners, that come from other countries."

Even after the destruction of the temple the Samaritans still continued to worship on Mount Gerizim and to maintain that no other place was equally sacred as having been the spot on which altars were reared and sacrifices offered by Abraham and Jacob. A small remnant of those interesting people still exist in Shechem, the present Nablous, and its surroundings. Their mode of worship resembles that of the Jews, and they observe the law of Moses and celebrate the Passover by killing the Pascal lamb.

All the ancient nationalities of the Holy Land and its surroundings, also of the Syrian lowland and highland, together with those who inhabit the Arabian desert, have been merged under one nomenclature, which is the "Arab." There are now no distinct peoples existing such as the Hittites, Edomites, Moabites, Ishmaelites, Philistines, and others, because since Christianity was established and Islamism followed it, all the Gentile nations embraced the

creed of one or the other, and instead of retaining the name of their ancient nationalities like the Greeks, Armenians, and Chaldeans, they adopted the religious designations of their conquerors.

The latter, who are doubtless descendants of the ancient Chaldeans, or Assyrians, of whom I shall speak more fully hereafter, are now in communion with the church of Rome, and are to be found in Assyria and Mesopotamia. Part of them who are commonly called "Nestorians," but who really have never had any connexion with that Greek prelate, retain their primitive creed pure and simple. They occupy the highlands of Assyria and that part of Coordistan or ancient Media called Teearee, and also a remnant of them are in Persia. A part of the latter are now Roman Catholics, and the remainder have been taken up for religious and educational culture by the Board of the American Presbyterian Mission and the Archbishop of Canterbury's Mission to the Assyrian Christians. The so-called "Syrians" are of mixed nationality of Assyrians, Cappadocians, and Arameans, commonly known as Syrians. These also are divided into two sects called respectively Syrian Catholics, in communion with Rome, and Syrian Jacobites, that is to say followers of Jacob Baradeus, the promulgator of their faith in the sixth century, when it was nigh extinction. The Patriarchs of both claim their ecclesiastical titles from the *See* of Antioch, but neither of these communities has really any more right to the primitive hierarchy of Antioch than the Maronites; as all now differ in their religious professions from that confessed by St. Chrysostom or those bishops before him.

Of all the nationalities mentioned in the Old Testament, only the Persians hold their own now both in dominion and sway, but the remainder of the other ancient peoples have been brought into subjection under one rule, which is that of the Turk, known in history by the name of Tartar or Scythian. More than nine-tenths of the population of Turkey and Persia are followers of Mohammed, and the remainder are a mixture of Christians, Jews, and nondescript sects, as the latter do not exactly know themselves what they believe in. They are commonly known as the Guebres, the ancient Parsees or Zoroastrians, Sabians, better known as Christians of St. John, Assassins, Ansarees, Droozes, Yezeedees, or devil worshippers, and Shabbacks. From the constant intercourse and intermixing with their Christian and Moslem neighbours, more especially from being con-

stantly harassed and persecuted in their religious rites by their rulers, they deemed it politic to conform to certain ceremonies and usages, and have come to acknowledge the God of revelation as the only true deity. It is remarkable that though constant mention is made in Holy Writ regarding the idolatry of the different Gentile nations who inhabited those countries formerly, there are now no people that have idols, nor are there any worshippers of the heavenly bodies anywhere in Turkey or Persia. It is true that the Yezedees have an image of a bird made of brass they call "Malik Tawoos,"\* which the Kawalls or priests carry about periodically for the purpose of collecting alms, and is to a certain degree revered, but they do not really worship it any more than some Christian sects adore the images and pictures of Christ, the Blessed Virgin, and saints. The Guebres† or Parsees, who are called fire worshippers, do not really bend the knee before that element, but merely regard it as a hallowed emblem of the sun. They consider it sacrilegious to spit in the fire, and on this account they do not blow out a candle by the mouth, but put it out by a wave of the hand. About two thousand families of these so-called fire worshippers still exist in Persia, chiefly in Yazd and in other towns in Karman, but nine-tenths of the sect, who are known as Parsees, have established themselves in India,—mostly in the Bombay Presidency. They never allow the sacred fire to be extinguished. The faith of the Parsees and the Guebres is that of Zoroaster, and the reason that the name of Parsee is given to the former, was because they were emigrants from Pars or Persia. The Parsees have a number of peculiar rites and customs which are not to my purpose to relate in this paper, but as they have a very quaint ceremony performed before and after the birth of a child, I think it will not be uninteresting to relate it. When such an event is expected, the mother is conveyed to the ground floor of the house, where she must remain forty days, at the end of which she undergoes purification before again mingling with the family. Five days after the child is born, an astrologer is called in to cast its nativity; and all the relations assemble to hear what is to be the future fortune

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\* Two Arabic words which mean "King Peacock."

† The common uncomplimentary epithet of Gawir, used by the Turks for a Christian in a contemptible manner, is derived from this word, which means a heathen.

of the babe, and what influence it is to exert upon its parents and family. Till the child is six years old, its dress consists of a single garment called the Jubhla, a kind of loose skirt, which extends from the neck to the ankles, and the head is covered with a skull cap. When it has reached the age of six years and three months, the investiture of the child with the sūdra and kūsta takes place, by which it is solemnly initiated into the religion of Zoroaster. The ceremony commences with certain purifications, and the child being seated before the high priest, after a benediction has been pronounced, the emblematic garments are put on. The sudra is made of linen, and the kusti is a thin woollen cord, consisting of seventy-two threads, representing the seventy-two chapters of the Izashné, a sacred book of the Parsees. This cord is passed round the waist three times, and tied with four knots, while a kind of hymn is sung. At the first knot the person says, "There is only one God, and no other is to be compared with him," at the second, "The religion given by Zurtošht is true," at the third, "Zurtošht is the true Prophet, and he derived his mission from God," and the fourth and last, "Perform good actions, and abstain from evil ones."

The semi-pagan sects existing now in the Holy Land and the so-called Syria are the Ansarees, the Droozes, and Assassins, of whose religious customs I must give a short account. The first of these minor denominations inhabit the range of mountains north of Lebanon, between Tripoli and Antioch. They profess an absurd and strange mass of doctrines, taught by their theological doctors. They allege that God has been incarnate several times, that He has been incarnate, not only in Jesus Christ, but also in Abraham, Moses, and other persons celebrated in the old Testament. They attribute also the same honour to Mohammed. They imagine that they honour Jesus Christ by maintaining that He did not die on the cross as the Christians profess, but that God had substituted another in His place, as the Moslems believe. They likewise say that Mohammed appointed that another body in place of his own should be put into the tomb which had been prepared in his stead. They have borrowed from Christianity the practice of observing the Lord's Supper, but they celebrate it with wine and a morsel of meat. They admit only the male sex to the communion, and observe it in secret. They celebrate some of the festivals observed amongst Christians, such as Christmas, the

Circumcision, Epiphany, Palm Sunday, Easter, and some of the apostles' and saints' days. When they are at their prayers, they turn their face towards the sun, which has led some to suppose that they worship that luminary. The Ansarees also believe in the transmigration of souls, and entertain a quaint notion that the soul ought to quit the body of a dying man by the mouth; they are therefore particular about any accident which they imagine may prevent it from taking that course. In consequence of this belief whenever a sentence of capital punishment is passed upon any criminal of their sect, his relations offer considerable sums of money that he may be impaled, instead of being hanged, in order that the passage of the throat might be kept unimpeded for the soul to pass free.

The Droozes, who inhabit the mountains of Syria, chiefly in Lebanon, are considered a heretical sect of the Mohammedans, though their profession of faith is shrouded in mystery. It is their rule to adopt the religious practices of the country in which they reside, and to profess the creed of the strongest, but there is no truth in the assertion that the Droozes frequent mosques and churches to please the people with whom they live. They all profess Islamism, and whenever they mix with Mohammedans, they perform the rites prescribed by their religion. In private, however, they break the fast of the Ramadhan, indulge in wine, and eat food forbidden by the Koran. In reality they hate all religious professions of all sects. They have a religion of their own, there is no doubt, but what their rites and duties are it is impossible to tell. They have amongst them the sacred rite of baptism, but they do not practise circumcision, nor do they fast or pray. They wear white turbans as an emblem of purity. It is said that the number of the Droozes in Lebanon is not more than about 200,000.

The sect of the Assassins is small, and their chief seat is on the mountains, west of Hama in Syria. They are also called Ismaeleya or Ishmaelites. They came originally from Persia, and their religion is a compound of Zoroastrian, Jewish, Christian, and Mohammedan creeds, but the distinguishing tenets of the sect is the union of the deity with their chief, whose orders were accordingly promptly and unhesitatingly obeyed as coming from heaven. The sect is an offshoot from the Ismailee branch of the Sheea Mohammedans. It was founded about eight hundred years ago by a man called Hasan bin Sabah, in Persia; a section

of them afterwards removed from Persia to Syria, where they came in contact with the Crusaders and obtained atrocious notoriety through their monstrous deeds. They were bound implicitly to carry out the commands of their chief (commonly known at the time as "old man of the mountain"), even to the extent of murdering any man, king or peasant all over the world, whom he might wish to dispose of. Several potentates are said to have paid him blackmail for safety's sake, but the Knights Templars had more of a gallant spirit and defied his power. The Mongols made a general massacre of the Persian branch of the order in 1256, and Sultan Bibaris nearly rooted out the Syrian offshoot in 1270. Traces of them still remain in Persia, but they are now a very insignificant sect in that country or Turkey. Some etymologists derive the name of Assassin from Hasan bin Sabah, but Volney believes it was derived from the Turkish word "hassassin," to kill silently and by surprise, being equivalent to a night robber. From whence Volney obtained this derivation in the Turkish language is more than I can understand, as I do not know of such a word meaning "to kill." I myself believe that it came from *Hashasheen*, that is to say those who indulge in partaking of, or smoking an intoxicating herb or drug called in India "bhang" prepared from the powdered leaves of *Cannabis Sativa* or common hemp. Many Indian and Persian desperadoes, when they wish to do some horrible deeds, deaden what remains of conscience they possess and stimulate their passions by means of this concoction.

The only remaining sect in Syria is that of the Maronites, but this term cannot really be considered a nationality but a religious community, which though it has allied itself to the Church of Rome, still retains most of its original independence and rituals. Their Patriarch styles himself Peter of Antioch, and claims his spiritual descent to the Apostle St. Peter. The name of Maronite they inherited from the Syrian monk named Maro,\* who lived on the bank of the Orontes about A.D. 400, but other historians say that this nomenclature was given to them from the name of one of their patriarchs called Marun† or Maro,‡ who was ruling over the see of Antioch in A.D. 700. They are no doubt descended from the ancient Arameans commonly called Syrians, and

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\* Lord in Syriac, but not in Chaldean.

† Our Lord in Chaldean or Aramean.

‡ Lord in Syriac.

are of the same nationality as the Droozes. Their numbers are reckoned to be about 200,000 souls. They are to be found mostly on the range of mountains called Libanus. They are most fanatical, and have more monastic institutions, in comparison to their numbers, than any Roman Catholic country in the world. Formerly in the district of Kusrewan, where they predominate, a Protestant was not allowed to settle, and very seldom escaped injury or insult when even merely passing through the country as a traveller. It is now of course quite the opposite, because the general friendly intercourse between different nationalities in the east and west has almost nullified the open fanaticism, though doctrinal and sect hatred still exist in the heart of the ignorant classes of the Maronites against those who are opposed to them in matters of faith. The Maronite church is really not unlike that of the so-called *Syrian Catholics*, who are to be found in Mossul, Baghdad, and Syria. They both retain their liturgy in Syriac, and have the same ancient rites and ceremonies.

The native Christians of Egypt are called, as it is supposed, Copts from the Greek word *Argobtos*, used in the Septuagint for Egyptian. They are no doubt descended from the ancient Hamites. Through their intermingling with other nationalities like the Greeks, Syrians, and Arabs, their blood is more or less impregnated with Semitic as well as Grecian connexion. Formerly their language was akin to the old Egyptian, as the Hebrew to the Chaldee or Aramaic. It continued till the tenth century, when it was to a large extent absorbed by Arabic; and by the seventeenth it had ceased to be spoken, and existed only in their rituals as it is at present. They belong to that branch of the Christian Church commonly called "Monophysite," which means that they believe in one nature in Christ, which is the essential doctrine held by the Abyssinians, Armenians, and the Syrian Jacobites;\* but as I intend to touch upon the so-called heresies of the fifth century before I conclude, I must go on to give a short account of this interesting community.

At the time when the Eutychian or Monophysite heresy was condemned by the general council of Chalcedon, in A.D. 403, the Coptic nation with the Abyssinians and Nubians adhered to the error, and so keen was the contention between them and the Greek church that they

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\* Followers of Jacob Barradeus.—Ed.

favoured the invasion of Egypt by the Moslem Arabs, whom they joined in expelling the Greeks. The change of government, however, did not benefit them, but they found to their bitter disappointment that the enemies of the cross were harder task-masters than their Christian enemies. Being tyrannized over by harassing impositions and cruel oppressions, they tried to get rid of them by a general rise, which was put down with a high hand, and brought upon them greater miseries. For many centuries the Copts were treated with the utmost severity and subjected to the greatest cruelties. In the ninth century they were made to wear dark garments and turbans to distinguish them from the Moslems, and as a mockery they were forced to carry a heavy wooden cross of about 5 lbs. weight, suspended from the neck. In the thirteenth century another severe persecution took place, in which all their principal churches were destroyed throughout Egypt. Having been so much worried by constant ill-treatment and diabolical persecution, not a few of them embraced Islamism, and their churches were turned into mosques. Indeed, all Christians were domineered over by every Mohammedan, whether high or low, until the iron rule of Mohammed Ali Pasha in the beginning of this century, when he had the Mamlooks massacred, and accorded liberty to all Christians wherever his power was extended. He being of Albanian origin, tolerated both Christians and Jews, and meted out justice to both Moslem and non-Moslem alike.

It is calculated that the present number of the Copts all over Egypt does not exceed a quarter of a million souls.

The religious system of the Coptic church is the same as that of all other oriental and Papal churches in regard to unscriptural forms and ceremonies, excepting that of the old Chaldean church, erroneously nicknamed "Nestorian," but they practise both circumcision and baptism the same as the Abyssinians. They believe that their church was founded by St. Mark, and their Patriarch is regarded by them as his lineal successor. They administer the Eucharist in the form of small cakes (as all Monophysites do), which are moistened with wine for the laity, but the priests receive it in both kinds separately.

Having touched in the beginning of my paper upon the Chaldean, Syrian, and other nationalities existing in Mesopotamia and Assyria, I must explain at some length their history and present constitution and doctrinal differences.

In the first place I have to remark that, as is the case all over Asiatic Turkey, nine-tenths of the population of those countries are Mohammedan, and the remainder are a mixture of Christians and semi-Gentile sects, as the Yezedees, commonly nicknamed "devil worshippers," Shabbaks, and Sabeans, who are also styled Christians of St. John. The first of these are found in Assyria, Northern Mesopotamia, Coordistan, Russia, and Persia. Doubtless these people are descended from the ancient Assyrians, but having been under the yoke of Islam for the last thirteen centuries, and in close connexion with Mohammedans and Christians, they have adopted some tenets of both. They profess to believe in Christ as well as Mohammed, and they practise baptism, but circumcision is optional with them. Though they believe and adore the God of revelation, they pay great honour and veneration to Satan, who they declare will one day be restored to his original status as the chief of all angels. On this account they think it wrong to abuse him, and say, "woe betide those who utter a word against him, for they would be punished by him at the end of time for their hatred of him!"

The Shabbaks are found both in Assyria and Northern Mesopotamia, and are more like Moslems than any semi-pagan sect. Indeed those who have not mixed with them much would never think that they are not Mohammedans. Though I myself was intimately connected with them for some time during my explorations in Assyria, I did not know that they were not Moslems until I became very intimate with two of their elders. I found that they believed in Christ and in His Divinity, but dare not make such an avowal before a Moslem. They adore the blessed virgin almost as much as the oriental Christians and Roman Catholics, and call her the "Mother of God." None of their children are initiated into the mysteries of their religion until they pass the age of puberty.

The Sabeans, mentioned in Job, Isaiah, Ezekiel, and Joel, as שְׁבָא Sheba, and variably styled in modern time as "Christians of St. John" and "Mendeans," from Mendai Djalie, who was, as it is alleged, a disciple of St. John the Baptist, are found in Southern Babylonia and the districts of ancient Susiana. They are no doubt descendants of the ancient Babylonians, and were originally of the same nationality as the Sabeans who inhabited the province of Orfa, the ancient Edessa and Haran in Northern Mesopo-

tamia. They have, as other semi-pagan sects, borrowed many rites and ceremonies from the Christians and Moslems, but they are supposed to worship the heavenly bodies as their forefathers did. This kind of idolatry prevailed formerly in Mesopotamia, whence it spread all over the East, and found its way ultimately into Greece. The sun, the moon, and the stars were believed to possess divine intelligence, and exercised constant influence for good or evil upon the destiny of man. Even now superstition prevails in different parts of Biblical lands amongst all classes and sects at the appearance of a new moon, and those who see it at its birth are particular as to what face or object they behold immediately afterwards. On this account, therefore, if a person meets with bad luck or is visited with any misfortune during that lunar month he exclaims, "I must have seen the new moon on an ill-omened face." Probably the influence of the moon on the sea tides and persons afflicted with epileptic fits, may have in a great measure contributed to the belief of those who are more or less superstitious as to the heavenly bodies possessing a mysterious power over the fate of the human race.

It is said that there is a small sect in Syria mixed with the Maronites and Droozes called "Galdeans," who, like the Sabeans, claim St. John the Baptist as their prophet and founder of their faith. They hold a middle course belief between Judaism and Christianity and adhere strictly to the sacrament of baptism. They celebrate their Eucharist with honey and locusts alternately, which are distributed as consecrated elements to the worshippers present, and sent to the absent members of their sect as a religious rite. The term "Galdean" may be a corruption of "Chaldean" as applied to a part of those whom the King of Assyria transferred from Babylonia to Samaria.

The present Chaldeans of Mesopotamia and Assyria, of whose nationality I am, are doubtless the offspring of the ancients, as I shall try to prove by what to my mind is incontestable evidence, though some travellers and self-opinionated writers have insisted on irrelevant arguments to the contrary. I will quote what they have adduced in defence of their theories, and will leave to painstaking critics to draw their conclusions therefrom. I myself will base my proofs on three undeniable data, namely,—language, homestead, and history, which I think ought to be infallible tests in demonstrating the nationality of the natives of any country.

With regard to the language, no one can deny that the mother tongue of the present Chaldeans is akin to the Chaldee of the Targum and some parts of the Books of Daniel and Ezra, besides a number of Aramaic words used in the Old and New Testaments like "Yagar-Sahadutha" (heap of witness), "Bar" (son), "Abba" (father), "Talitha-cumi" (damsel arise), "Marantha" (Our Lord's coming), &c.

To show how near the Chaldee of Daniel is to the language used by the present Chaldeans and the so-called Nestorians in the mountains of Assyria and Media, I quote in the appendix a few verses from the orthography of the 5th chapter of Daniel in parallel columns with the Chaldee text called pesheto (but erroneously termed in Europe "Syriac"), which shows how striking is the resemblance between the two versions. I have inserted the words without the vowels, which were only introduced in the seventh century, inasmuch as all the ancient manuscripts were unpointed—like the present Arabic in common use amongst the Arabic speaking peoples all over the world. I have also omitted to punctuate the Hebrew letters—to conform them to the reading of the Chaldee of old; because the vowel points, like those introduced by modern Chaldeans and Syrians, were adopted in the time of the compilation of the Masorah.\*

Bar Hebræus, also known as Abulfaragius, who lived in the thirteenth century, in writing about the Aramean language of the *Chaldeans*, remarks thus:—"The Orientals who are descendants of the Chaldeans are a wonderful people, in their tongue there is no difference between the pthaha and zkapa." These two vowels of the five, invented for the Chaldee alphabet by Jacob, Bishop of Edessa in the seventh century, are only used by the present Chaldeans in their writings, and are pronounced now in the same way as they were twelve hundred years ago. Then in another place the same author in writing about the Aramean alphabet remarks thus on the first letter Alep: "There are three dialects of the Syrian tongue: 1st, the Aramean or Syriac, properly so-called, which is the most elegant of all, and used in Mesopotamia and by the inhabitants of Roha, Edessa, Haran, and the outer Syria; 2nd, the dialect of Palestine spoken by the inhabitants of Damascus, Mount Libanus, and the inner Syria; 3rd, the Chaldee or

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\* See Appendix.

Nabathean dialect, the most unpolished of the three, current in the mountainous parts of Assyria and the villages of Irak and Babylonia.”\*

These two historical facts ought, to my mind, to convince any sceptical scholar as to the nationality of the present Chaldeans, whose language is the same now as it was in those remote days, but we Chaldeans do not agree that our pronunciation is unpolished; on the contrary we consider it the prettiest of all the Aramean dialects.

Now we come to the homestead of the Chaldeans of to-day, and examine geographically that part of the globe where they are to be found. First there is Assyria and Mesopotamia, including the Irak known in history as Babylonia, which has always been their native country, through which the two well-known rivers of the Garden of Eden, *Tigris* and *Euphrates*, flow. It cannot but be admitted from historical facts that their Christianity originated in Babylonia in the first century, and the see of their Patriarchate was first established at Ctesiphon, which was then the seat of the Persian monarchy after the destruction of Babylon. They owe their conversion, according to the history of Sleewa-ibn Yohanna, *who lived in the early part of the fourteenth century*, to one of the seventy disciples named Mar Maree, who also was at the same time the proselytizer of the Assyrians of Nineveh and its surroundings. Both nations merged then into one community under that saint's pastorate, and on his death the "company of the faithful" sent to the Holy City to Simon, who succeeded St. James, the brother of our Lord, as head over the church there, requesting him to send them a patriarch. The person selected was Abrees, who was consecrated at Jerusalem and sent to Ctesiphon A.D. 90.† The Chaldeans possess a list of their patriarchs from the time of the Chaldean conversion up to the present time, numbering one hundred and eight, wherein a short history is given of each, but in this catalogue the first patriarch is said to have been St. Thomas, one of the twelve apostles of our Lord, who after six years went to India and converted the Gentiles on the coast of Malabar, who were allied in their ecclesiastical rites with the Chaldeans of Mesopotamia and Assyria. St. Thomas was succeeded in the Babylonian Patriarchate by St. Adi, one of the seventy apostles who

\* Abulfaragius, *Hist. Dynt.*

† Badger's *Nestorians and their Rituals*, vol. i, p. 136.

with St. Mari is held as the great saint of the Chaldean church.

Having disposed of the language and homestead of the present Chaldeans, I must notice a few facts in connexion with history which will show that the present highland Chaldeans and the so-called Nestorians are inhabiting the same country now as they did in the time of Xenophon about twenty-three centuries ago. The Chaldeans, Armenians, and Coords whom he met on his march with Cyrus through Assyria and Media are occupying now the same mountainous regions as formerly. As his history is interesting, I do not think it is out of place here to quote it according to its English translation by the Revs. J. S. Watson and Henry Dale. In his *Anabasis* (Book iv, ch. iii, cl. 3) he says:—

“At daybreak, however, they perceived on the other side of the river a body of cavalry, in complete armour, ready to prevent them from crossing, and on the high banks above the cavalry, another of foot prepared to hinder them from entering Armenia. These were Armenians, Mardians, and Chaldeans, mercenary troops of Orontes and Artuchas. The Chaldeans were said to be a free people, and warlike; for arms they had long shields and spears. The high banks on which these forces were drawn up, were three or four hundred feet from the river; and the only road that was visible was one that led upward, apparently a work of art. Here the Greeks endeavoured to cross, but as, on making trial, the water rose above their breasts, and the bed of the river was rough with large and slippery stones, and as it was impossible for them to carry their arms in the water, or if they attempted to do so, the river swept them away (while if any of them took their arms on their heads, they became exposed to the arrows and other missiles of the enemy); they in consequence retreated, and encamped at the side of the river.

“They now perceived the Carduchi assembled in great numbers under arms on the spot where they themselves had been on the previous night. Hence great despondency was felt by the Greeks, as they knew the difficulty of passing the river, and saw the Carduchi ready to attack them if they attempted to cross.”

In his *Cyropædia* (Book iii, ch. ii, cl. i) Xenophon also gives the following account of the races which inhabited, in his time, the highlands of Assyria and Media:—

“The next day Cyrus, taking Tigranes with him, and the

best of the Median horse, together with as many of his own friends as he thought proper, rode round and surveyed the country, examining where he should build a fortress. Going up to a certain eminence, he asked Tigranes what sort of mountains they were from which the Chaldeans came down to plunder the country? Tigranes pointed them out to him. He then inquired again, 'And are these mountains now entirely deserted?' 'No, indeed,' said he, 'but there are always scouts of the Chaldeans there, who give notice to the rest of whatever they observe.' 'And how do they act?' said he, 'when they receive this notice?' 'They hasten with aid to the eminences, just as each can.' Cyrus gave attention to this account; and, looking round, observed a great part of the Armenian territory lying desert and uncultivated, in consequence of the war. They then retired to the camp, and, after taking supper, went to rest."

In the same chapter (clause 7) Xenophon relates thus with reference to the Chaldeans and Armenians:—

"The Chaldeans had each a shield and two javelins; they are said to be the most warlike of all people in that part of the world. They serve as mercenaries, if any one requires their services, being a warlike people and poor; for their country is mountainous, and but little of it yields anything profitable. As Cyrus's men approached the heights, Tigranes, who was riding on with Cyrus, said, 'Cyrus, are you aware that we ourselves must very soon come to action, as the Armenians will not stand the attack of the enemy?' Cyrus, telling him that he knew it, immediately gave orders to the Persians to hold themselves in readiness, as they would have immediately to press forward, as soon as the flying Armenians drew the enemy down\* so as to be near them. The Armenians accordingly led on, and such of the Chaldeans as were on the spot when the Armenians approached, raised a shout, and, according to their custom, ran upon them, and the Armenians, according to their custom, did not stand their charge. When the Chaldeans, pursuing, saw swordsmen fronting them, and pressing up the hill, some of them, coming up close to the enemy, were at once killed; some fled, and some were taken; and the heights were immediately gained. As soon as Cyrus's men were in occupation of the summit, they looked down on the habitations of the

\* Cyrus disguises from his soldiers the want of courage in the Armenians, by representing that they would flee designedly. [A note in *Cyropædia*, Book iii, ch. ii, cl. 8.--H. R.]

Chaldeans, and perceived them fleeing from the nearest houses."

It will be gathered from the above quotations that the Chaldeans, Armenians, and Coords inhabited in the time of Xenophon the same country which they occupy now, and why the name *Chaldean* is changed into a foreign nomenclature *Syrian*, is more than I can understand. It is quite anomalous to apply such a term to the Nestorians, seeing that the highlands of Assyria and Media are on the border of Persia and far away from the country called "Syria," which lies on the western side of the Euphrates and near the Mediterranean Sea.

The Armenians speak Armenian, the Coords Median or corrupt Persian, and the Chaldeans, Chaldean or Chaldaic; why then are the two former nationalities universally acknowledged to be descendants of the ancient Armenians and Carduchi or Coords, and not the Chaldeans, who are termed in a doctrinal sense "Nestorians"?

There is another fact connected with the nationality of the Chaldeans which goes far to show they are as much entitled to Assyrian descent as any other community which boasts of ancient origin, and that is the annual commemoration of the repentance of the Ninevites at the preaching of Jonah by fasting three days, commencing on the twentieth day before Lent, which always begins on a Monday and lasts till Wednesday inclusive. Formerly a large number of devotees tasted nothing during the three days, as it is traditionally believed that the Ninevites did so when God Almighty forgave them their iniquities. I remember when I was quite a youth I tried to fast the three whole days without partaking of any food or water, but as my sainted mother feared that my health would suffer, she persuaded me to break my fast at the end of the second day. The Chaldeans have an elaborate ritual for devout purposes used in the three days' fast, which is as ancient as any other church services of theirs; it is ascribed to St. Ephraim Syrus, who flourished in the fourth century. How is it then that of all other Christian nationalities all over the world, the Chaldeans alone retain the usage of this tradition, and yet forsooth they are told that they must look to Syria for their origin?

The so-called "Syrians," whether Jacobites or Catholics, are not natives of what is known in Europe as "Syria," nor are there many of them to be found in that country, the majority of the Christians in Syria being either Maronites,

Greek Orthodox and Catholic, Armenian Monophysite and Catholics. The word Syrian as it is used in Arabic is known in Biblical lands to denote only a religious community and not natives of any country in particular; for although some modern geographers have tried to define the limits of "Syria," yet it is a known fact that neither the Hebrews nor the Greeks knew exactly what constituted the boundary of Syria, and what is really meant by the *Syrian* language. Indeed in what in Europe is now termed Syria there were not less than a dozen different nationalities who formerly occupied that land; and if the word be taken to mean what was considered in ancient days *Aram*, there is no such country now to represent it save the Pashalic of Damascus, while the other two Arams of Zaba and Macka are now in the Pashalic of Aleppo. The only people that remain who might be considered lineal descendants of the Aramean race are the Droozes and Maronites. The remainder of the different ancient nationalities have been merged into that of the Arab when those lands were overcome by the Arabian hordes in the seventh century. At the same time all Jews and Christians who existed in the three Arabias, viz., Arabia Felix, Arabia Deserta, and Arabia Petræa, had to embrace Mohammedanism or die martyrs.

Having produced certain proofs to show that the present Chaldeans are the descendants of that primitive race or Assyrian, I must now refer briefly to certain theories that have been started by some travellers to the contrary. I maintain that if the Chaldeans of Assyria, Mesopotamia and the Irak are not the progeny of the archaic inhabitants of the land, they cannot ethnologically be reckoned either Armenians, Coords, Syrians, or of any other nationality,—certainly not "Nestorians," as this is not a name of a race but of dogma, like the Wesleyans, Lutherans, and Calvinists.

The first of the critics who started the quaint idea that the *Chaldeans* were originally *Nestorians*, and that the change of name was bestowed on them by a certain *Pope* when they joined the church of Rome, were Messrs. Smith and Dwight, two American missionaries who in the book they published entitled *Researches in Armenia*, write thus:—

"The present Chaldean Christians are of recent origin. It was in 1681 that the Nestorian Metropolitan of Diarbekir having quarrelled with his Patriarch was first consecrated by the Pope (Innocent XI), Patriarch of the Chaldeans.

The sect was new, as the office was created for it. Converts to Poperly from the Nestorians and Jacobite churches were united in one body and dignified by the name of the Chaldean Church. It means no more than Papal Syrians, as we have in other parts Papal Armenians and Papal Greeks." This is certainly a wild idea, seeing that the term Greeks and Armenians mean nationalities, whereas "Nestorian" is neither more nor less than a religious title. Any people joining a sect would be called, as a matter of course, by the denomination they have allied themselves with, like English Lutherans and German Lutherans, and if the Chaldeans were not called by that appellation before, what was their nationality then, unless Messrs. Smith and Dwight meant to prove that the Chaldeans were descendants of Nestorius? If those two writers had taken the trouble to study the Mesopotamian and Assyrian nationalities, and what the word "Nestorian" meant, they would have found the *Nestorians* and *Syrians*, whether Catholic or Monophysites, were separate sects, each having rituals of their own. Moreover, had they gone to head-quarters, they would have found at the Vatican documents extant wherein the *Chaldeans* were called by Paul V heretics more than seventy years before the date they quote, and it is a folly to suppose that the Roman Pontiff could or would create a national name of *Chaldeans* for a people like the natives of Diarbekir, who were not living in either Chaldea or Assyria, to say nothing about the converted Nestorians and Jacobites having no nationalities at all. To show how groundless these assertions are, I produce here what Assemani the Syrian historian says in contradiction. In vol. iv, page 75, he remarks that "Paul V," the seventh Pope before Innocent X, to whom Messrs. Smith and Dwight refer as having given the name of Chaldeans to the Nestorians, "wrote to Elias the Patriarch of the Chaldeans (who was then a Nestorian) thus—'A great part of the East was infected by this heresy of Nestorius, especially the Chaldeans, who for this reason have been called Nestorians.'" In the same volume, page 1, Assemani states "that the Chaldeans, or Assyrians, are called Orientals from that part of the globe which they inhabit, and Nestorians from the heresy they profess."

The late Rev. G. P. Badger also followed the footsteps of Messrs. Smith and Dwight in their capricious idea about the origin of the Chaldeans. He says in his *Nestorians and their Rituals* (vol. i, page 180), "that when the Latin missionaries

had succeeded in forming a schism among the Nestorians of Diarbekir, they wanted a name whereby to designate the proselytes. In other instances the *national* title of the parent body supplied a ready and an unobjectionable appellation. Thus, by prefixing the term 'Catholic,' they adequately, and according to their views, appropriately distinguished the seceders from the Greek, Armenian, and Syrian communities. A difficulty now arose; the new converts styled themselves 'Soorayé' and 'Nestorayé.' The Romanists could not call them 'Catholic Syrians' or 'Syrian Catholics,' for this appellation they had already given to their proselytes from the Jacobites, who also call themselves 'Syrians.' They could not term them 'Catholic Nestorians,' as Mr. Justice Perkins, the Independent American missionary does,\* for this would involve a contradiction. What more natural then, than that they should have applied to them the title of Chaldeans, to which they had some claims *nationally* in virtue of their Assyrian descent."

Dr. Badger allowed the *Armenians*, the *Greeks*, and even the so-called *Syrians*, to have a name of nationality, and yet the poor "Nestorians" have no nationality whatever, and the important Chaldean community at Diarbekir could only ascribe their origin to religious nomenclature, namely, "Soorayé" and "Nestorayé," two Chaldean words which mean Syrian and Nestorian. The term "Nestorian" speaks for itself, as every one knows that it is a nickname given to them in the fifth century, when they refused to accept the edict of excommunication of the council of Ephesus against Nestorius.

It has been urged also that the primitive church in Babylonia was under the Patriarch of Antioch (which is a Syrian city), because forsooth at one time the election of their "Catholicos" was left to his choice. This assertion has no more connexion with the nationality of individuals than to say that the British are not English but Latins, because at one time the Anglican church was under the jurisdiction of the popes of Rome, or that the Roman Catholics of Ireland are not Irish, because they are ecclesiastically governed by the Vatican. Even if there had been any connexion between the sees of Antioch and Ctesiphon in Babylonia, it was as merely superficial as the

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\* *Residence in Persia among the Nestorians*, p. 171.

connexion between the Catholic churches in different parts of the world with that of Rome, but this fact does not surely do away with the nationalities of the different races that are under the pontificate of the Pope!

The same Syrian historian, Assemani, mentions plainly the origin of the Chaldean nationality and doctrine in the following words: "The Chaldeans or Assyrians received Christianity in the time of the twelve apostles—Peter, Thomas (St. Thomas, the incredulous, and the apostle of India), Bartholomew, Matthew, and Judas, the son of James, and Thaddeus, also called Lebæus, also Thaddeus of the seventy, and Mark and Ayhæus, are called the apostles of the Syrians and Chaldeans, Adæus or Adi, one of the seventy disciples, was sent into the East by St. Thomas, one of the twelve, and was martyred at Edessa, under the son of the celebrated Abgarus, on his return from preaching in Persia, Assyria, and Babylonia. Mark, a disciple of Adæus, proclaimed the Gospel in Babylonia and Persia. He fixed his residence at Ctesiphon and Seleucia, and is called the first Bishop of Seleucia; and Seleucia in this manner became the head of the Oriental Church.\*

The present Dean of Argyle and the Isles, with whom I have had some correspondence on the subject, when he was in charge of the mission at Urmi in Persia, has drawn his conclusion from the word "Soorayé," by which, as he alleges, the Nestorians call themselves. I have already explained the meaning of this appellative above (previous page), which is nothing more than a religious term, that is to say, a Christian, like the sect of the "Nazarenes."† The word "Soorayé" is a corruption of the word Athurayé or Assyrian, just as Othman is corrupted by the Turks into *Osman*, and rendered in English *Ottoman*. The th as in *three* is turned into s, as it is now pronounced by different Biblical nationalities such as the Yezeedees, Coords, and Persians. The want of the letter A in Soorayé is not uncommon if we examine different cognate languages,

\* Rich's *Koordistan*, vol. ii, p. 120. Another peculiar idea has now been stated with regard to the nationality of the Chaldeans, and it is to be hoped that the use by the members of the Archbishop of Canterbury's "Mission to the Assyrian Christians," who invented a new and quaint foreign name for the Nestorians, by calling them in their official reports "East Syrians," and likewise calling the Monophysite Syrians "West Syrians," will not start an erroneous idea with regard to their nationality.

† Acts xxiv, 5.

such as Aramaic, in connexion with Hebrew, Chaldee, and Arabic, and Latin with Italian, Portuguese, and Spanish. For instance, the Chaldean word *Estranghelo* is sometimes spelled Stranghilee, ibn, (a son in Arabic), is bin in Hebrew. Emmanuel in Latin and other European languages is *Manuel* in Portuguese; the sacred words "praise ye the Lord," are Halleluiah in Hebrew and Chaldean or Aramaic, and *Alleluia* in Greek. The word *hosanna* (save us) is Oshaana in Chaldean or Aramean and *hoshanna* in Hebrew. Even if we adopt the word "Syria" to mean the Biblical "Aram" of the Hebrews, as it is translated in the different European languages, how could this misnomer apply to the country lying on the eastern and northern side of the Tigris, and the Assyrian and Median mountains? To say nothing about the extensive territory which intervenes between that river and the Euphrates called "Mesopotamia"!

All the Turks, Yezedees, Coords, Persians, and Indians pronounce the Arabic th (as they are used in the English word *there*) as s, and the dh (as in the word *thou*) as z. Moreover if the critics were to study carefully the ethnology and etymology of the different races inhabiting Biblical lands, they would have no difficulty in arriving at a correct conclusion as to the origin of a people. How Dean Maclean manages to make the natives of Western Persia, Assyria, and Mesopotamia, "Syrians" is more than I can fathom. If according to his new theory the Nestorians are to be styled "East Syrians," and the Syrian Jacobites "West Syrians," then there must be new names invented for the Chaldeans of Assyria and Mesopotamia, and also for the Syrian Catholics of those countries; because the former could not be called "East Syrians," as they are not Nestorians, nor the latter be termed "West Syrians," because they are not Jacobites, unless one will be styled "East Syrian Catholics," and the the other "West Syrian Catholics," names which I presume would be objected to, first by the people themselves, and secondly, by the Ottoman authorities, who would consider such interference strange and uncalled for. The plain question is how are these people styled officially from time immemorial? Certainly not *East* or *West* Syrians, nor were the Chaldeans, whether Nestorians or Catholics, ever called *Syrians*. If the Jacobites chose to style themselves "Syrians" after they separated themselves from the primitive Chaldean church it was their own affair, and they are welcome to adhere to the foreign term which they have assumed.

There is a short article in the present ninth edition of the *Encyclopædia Britannica*, under the head of "Syro-Chaldeans," which reads very strangely (after the testimony of Bar Hebræus regarding the existence of the name of "Chaldean" as a national term), by P. L. Connellan of Rome. Who this gentleman is I have been unable to find out. His information is this, "The Oriental Syrians," he says, "are called ecclesiastically Chaldeans. The name comprises not only the inhabitants of Chaldea, but also those of Assyria, Mesopotamia, and a part of Persia. To distinguish them from those having other rites equally Syrian they were exclusively termed Chaldeans by Pope Eugenius IV (1431, 1447). Previous to the Council of Florence (1438) they were called Orientals or Syro-Orientals." What Oriental or Syro-Oriental has to do with the title of nationality is an enigma to me, to say nothing about what Bar Hebræus had recorded two hundred years before the time of Pope Eugenius IV, as to the existence of the Chaldeans, and much more as to the absurdity of the Pope being able to create a new name for a nation who are not his subjects or in any way subservient to his dictation. On reading the above extract I wrote to my friend the present Patriarch of the Syrian Catholics, who happened to be in Rome at the time, and asked him to find out for me from the archives in the Vatican if there was any truth in that report, and who P. L. Connellan is; but he could find no clue to either one or the other. As I have found two mistakes in the same present edition of the *Encyclopædia*, in vol. iii, page 184, and the other in vol. xvii, page 572, about my discoveries, the former relating to the site of Sippara (Sepharvaim of scripture), which I discovered in 1881, and the other regarding the library I found in Assurbani-pal's palace in 1853, the editor may have been misinformed likewise touching the nationality created by Pope Eugenius IV for the Chaldeans.

As there has been also some dispute about the meaning of the word *Syrian* in connexion with Assyria, I must briefly allude to the discussion. Herodotus mentions (in Book vii, ch. 63) that the Greeks called the *Assyrians* Syrians, upon which Professor George Rawlinson (the present canon of Canterbury) makes the following remark in his *History of Herodotus*: "'Syrian'" and "'Assyrian,'" he says, "are in reality two entirely different words. 'Syrian' is nothing but a variation of 'Tyrian.' The Greeks when they first

became acquainted with the country between Asia Minor and Egypt found the people of Tyre (Tzur) predominant there, and from them called the country in which they dwelt Syria (for Tsyria, which was beyond their powers of articulation). Afterwards, when they heard of the Assyrians, they supposed the name to be the same, though it had really a very different sound and origin. Hence the use of the term *Συρηγενος* by the Delphic oracle (vii, 140), and of *Σύριον* by Æschylus (Pers. 86), where 'Assyrian' is plainly intended. Herodotus seems to have been the first writer who took notice of the fact that the great people of upper Mesopotamia called themselves not Syrians, but Assyrians. The confusion, however, continued after his time. Xenophon, though sometimes drawing the distinction, which Herodotus practically makes, between the two terms (see note on Book i, ch. 6), as for instance in the *Cyropædia* (i, 1, 4, and 1, 2), yet in many places carelessly uses 'Syrian' for 'Assyrian' (*Cyrop.*, v, iv, 5, 1; vi, 11, 19; viii, 20, &c.). Scylax, on the other hand, calls the Cappadocians 'Assyrians' (p. 80), an epithet to which they could not possibly be entitled; yet in this he is followed by Dionysius Periegetis (i, 772), Arrian (Fr. 48), and others. 'Syrian' again is used for 'Assyrian' by the Latin writers, Pliny (H. N. v. 12), Mela (i, 11), &c.

"The difference between the two words will be seen most plainly by reference to the original languages. The root of 'Syrian' is in Hebrew צור (Tzur), the root of 'Assyria' is אשור (Asshur). A still greater distinction is found in the Assyrian inscriptions, where Assyria is called Assur, but the Tyrians are styled Tsur-ra-ya, the characters used being entirely different. With respect to original meaning, Tzur seems to be rightly explained as so called from the rock (צור) on which the town was built; Asshur is perhaps to be connected with אשור, 'happiness,' at any rate it can have no connection with tzur."

It is quite incomprehensible to me how Professor Rawlinson could force the word Syria out of "Tyrian" or Tzur. In all the Semitic languages Tyre is called צור (with the guttural S or Ssadee), and in the Greek and other European languages it has been called Tyre or Tyrus. In the Septuagint version of the Old Testament there is a marked distinction between the words Tyre and *Syrian*. While the former is called *τυρου* or *τυρίων*, Tyrian, the latter is invariably written *Συριαν*, Syrian, which is a corrupt

rendering for Aram. This proves that when the Old Testament was translated into Greek, the word Tyre was understood to have no connection whatever with that of Syria, they being two distinct words. Moreover in Hebrew there is no such word as *Syria*, but the proper name is אֲרָם, Aram, which has been erroneously translated into Greek, English, and other European languages, into that misnomer, having no similarity either in the composition of the letters or the sound. It was very natural of the Greeks to call the Aramaic language Syriac, which was a corruption of Assyrian by omitting the first letter A, seeing that their language was the same as that used in Aram of Damascus and Tyre. Even the late Sir Henry Rawlinson considered that the word *Syria* was a corruption of *Assyria*, as it will be seen from his remark upon his brother's note below in Book i of *Herodotus*, chapter 6, wherein Canon Rawlinson tries to define the questionable geographical limits of what is called Syria. His words are these: "Herodotus regards the words Syria and Assyria, Syrians and Assyrians, as in reality the same (vii, 63); in his use of them, however, as ethnic appellations he always carefully distinguishes. Syria is the tract bounded on the north by the Euxine; on the west by the Halys, Cilicia and the Mediterranean; on the east by Armenia\* and the desert, and on the south by Egypt. Assyria is the upper portion of the Mesopotamian valley, bounded on the north by Armenia, on the west by the desert, on the south by Babylonia, and on the east by the Medes and Muteeni." [The only true word is Assyria, from Asshur. Syria is a Greek corruption of the genuine term.—H. C. R.]

The language which is used by the Chaldeans is known in Europe by the name of Syriac, but they themselves term it Chaldean, as it is called in the Targum, Daniel, and Ezra. The word Syriac or *Siryaneæ* is applied by them to the characters used by the so-called Syrians or Jacobites. It is true there is very little difference between the Chaldean and Syriac, but the difference is noticeable both in the formation of the letters and the pronunciation of certain words which no man can mistake.

Formerly the Syrians of Mesopotamia who were of the same stock as the Chaldeans had a like style of writing, but

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\* This is a mistake; the correct geographical position is Mesopotamia.—H. R.

in the thirteenth century Bar-Hebræus, a promoter of the Jacobites, wishing to make a thorough distinction between the writing of the Monophysites and that of the Nestorians, changed the characters and vowel points. The Chaldean p and a were changed into ph and o respectively, and if we refer to Holy Writ, either Hebrew or Greek, we shall find the present Chaldeans keep the old pronunciation in the case of the words Yegar-sahadutha\* (heap of witness), Maranatha† (our Lord's coming), Abba‡ (father), Talitha§ (damsel), Maria (Lord), Allaha (God), which the Syrians pronounce Yogor-Sohodwotho, Moronotho, Obbo, Tolitho, Morio and Olloho.

Though I have no doubt that the Nestorians both of the lowland and highland of Assyria came formerly from the same origin as the Chaldeans of Mossul, Baghdad, and Diarbekir, socially speaking, they do not stand on the same level, because while the former with few exceptions are rural and of the peasant uneducated class, being, like the Coords their neighbours from remote time, stationary, the latter have always been progressive and cultured.

As I said before, the so-called *Syrians* are merely a religious community, and the name has no more to do with a nationality, than that of Wesleyan or Romanist. They are divided into two sects, one follows the tenets of the Roman Catholic Church, and the other, which is the largest section of the two, is named Jacobites, called thus after their great reformer, the celebrated Jacobus Bar-Addæus, to whom I alluded before. They are almost always found together in Assyria, Upper Mesopotamia, and Syria, but the Monophysite party has some adherents on the coast of Malabar, whom they managed to convert to their faith from the community which was in communion with the Chaldean Church in Mesopotamia, through the intrigue of the Vatican party, and the neglect of the Chaldean hierarchy in Mesopotamia, from whence they used in olden times to receive their Prelates. The Syrian Patriarchs of the Jacobites, as well as the Catholics, claim their ecclesiastical succession from the see of Antioch, and they consequently assume the name of "Ignatius," and oddly enough they both sign their names "Patriarch of the see of Antioch."

In faith the Jacobites are Monophysites, and with the exception of the difference of their nationality, language,

\* Gen. xxxi, 47.  
§ Mark v, 41.

† 1 Cor. xvi, 22.

‡ Mark xiv, 36.

church discipline, and peculiar rituals, they are in every respect of the same communion as the Armenians, Copts, and Abyssinians. The originator of these sects was Eutyches, abbot of a Constantinople convent of monks, who, in opposition to the doctrine of the Nestorian (so-called) heresy, which attributed to our Lord two persons, went to the opposite extreme, and taught that there was only one nature in Christ, that the Divine *absorbed* His human, so that Christ consisted of but one *nature*, and that the *Divine*.\* The Jacobites as well as all other Monophysites, however, disclaim all connexion with Eutyches, and claim Jacob Baradaeus as their reformer, from whose Christian name they have been called Jacobites by their enemies; but they term themselves *Syrians*, as they consider their doctrine came originally from the church at Antioch. This Jacob Baradaeus, who was an indigent monk, and a most indefatigable and persevering man, being ordained bishop by a few prelates, who were confined in prison, travelled all over the east on foot, constituted a large number of bishops and priests, revived everywhere the depressed spirits of the Monophysites, and was so efficient by his eloquence and his astonishing diligence that when he died, in the year 578, at Edessa, where he had been a bishop, he left his sect in a very flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, and Abyssinia.†

The Monophysite churches have generally followed the corruptions and errors which have been introduced in the Greek and Roman Catholic churches; such as prayers to the Blessed Virgin, and the saints, auricular confession, adoration of pictures, the unscriptural administration of the Lord's Supper, and prayers for the dead, though with strange inconsistency they do not believe in the existence of purgatory. They believe firmly in transubstantiation, and worship the consecrated element. Unleavened bread is used in the sacrament, and broken pieces of it are dipped in undiluted wine, and given to the people only, the priests receiving the wine separately. The communicants are not allowed to touch the sacred elements, but it is

\* The Monophysite doctrine is not the *creed of the "Ancient Syrian Church"* (a translation of which was published in 1874 by the Syrian Patriarch of Antioch, Ignatius Peter III, and carefully investigated at a meeting of some seventy specially qualified clergy in London, who passed a resolution expressing their opinion that it "completely purged that church of the Monophysite heresy commonly attributed to it").—ED.

† Mosheim's *Ecclesiastical History*, vol. ii, p. 56.

put into their mouths by the priests. They agree with the Greek church, as the Nestorians do, regarding the Holy Ghost, who they believe proceeds from the Father only, instead of from the Father and the Son as the Nicene Creed expresses it. The Nestorians, on the contrary, kept clear of all these innovations, and consequently they have been styled by different American missionaries as "Protestants of the east." They do not practise auricular confession, they administer the Lord's Supper in both kinds to the laity, and with the exception of the plain cross, they do not allow in their churches any pictures or images. It is remarkable though both the Monophysites and Nestorians are considered "heretics" by the Greek and Catholic Churches; they both hold as the foundation of their faith the Nicene Creed, and are in every respect strictly Trinitarians. The reason the Nestorians object to call the Virgin Mary *θεοτοκος*, Theotocos (mother of God), is because they say it is not scriptural, and that it is also opposed to the belief in the atonement, as God, which means in its unity Father, Son, and Holy Ghost, could not have been crucified. The Monophysites, on the contrary, believe that the Godhead suffered on the cross, and they still maintain the old formula, introduced in the fifth century by Peter, surnamed "Fuller, Bishop of Antioch," and this is used in addition to the celebrated hymn,—the Greek *Trisagion*—"O Holy God, O Holy Almighty, O Holy Eternal, Who was crucified for us, have mercy upon us."

The Armenians, both Monophysites and Roman Catholics, inhabit different parts of Coordistan, Asia Minor, Syria, Mesopotamia, and Constantinople. A large part of them reside in Russia, Persia, and India, and of all the Christian nationalities in Turkey, they are the most numerous, the most industrious, and the most progressive, as they have shown themselves in Russia, India, and Constantinople, where they have a scope for their industry and perseverance. A small section of them have joined the Roman Catholic church outside the province known as "Armenia"; but the missionaries of the American Independents have succeeded in proselytizing, in different parts, a large number of them at Van, Bitlis, and other places in Asia Minor; and at Diarbekir there used to be a very important community of them which has been, I believe, nearly annihilated by the late massacres. The Roman Catholic Armenians have a convent at Venice where books on all subjects are printed in different languages.

The Armenians claim a very remote antiquity, alleging that their language is that of Noah, unaffected by the confusion of tongues at Babel, and therefore that it is the primitive language spoken by our first parents in Paradise. There is no doubt they are descendants of the ancient inhabitants of Ararat and of what remains of the site of the Garden of Eden, at the sources of the Euphrates and Tigris, which territory they now occupy. They assert that their language was spoken by Adam, Eve, and Noah. The story is a fabulous invention, from the very meaning of the names of those who lived before and after the flood, which were pure Semitic; whereas the Armenian tongue is, as it is supposed, Iranian. It is well known that the Bible was not translated into their language till the fifth century, by Miesrob. Until then the only version they had was written in the Chaldean tongue called Pesheto. Miesrob was also the inventor of the Armenian alphabet, and until then the Armenians possessed no literature of their own.

The Armenians allege that their Christianity dates from the first century, and class themselves amongst the first who acknowledged Christ as their Redeemer, and they support this theory by claiming Agbarus as their first Christian king. It may be remembered that Eusebius in his *Ecclesiastical History* mentions that Agbarus, king of Edessa (the present Orfa in Mesopotamia, the reputed Ur of the Chaldees, where one of the great massacres of the Armenians took place), sent a letter to our Lord requesting him to come and cure him of a disease from which he was suffering. The said historian quotes from the records of the church at Edessa a translation of this letter, along with another purporting to be a reply from Jesus Christ, promising to send one of His disciples to heal him. How the Armenians came to possess such a tradition it is impossible to explain. Edessa has always been an Assyrian or Chaldean settlement, and from whence all the eminent Divines of the primitive Assyrian (erroneously called Syrian) church went forth. Certainly we have never been told either in the written or unwritten history that Orfa was situated in "Armenia," but in *Aram Nahraim* of the Hebrew Bible, where all the primitive Christians believed Abraham came from, as the place was always considered the historical "Ur of the Chaldees," mentioned in the eleventh chapter of Genesis, especially as a district on the north of it has always been

called Serooj or Serug, after the great-grandfather of the "faithful Abraham," and Haran is situated southwards.

It may not be uninteresting to quote the letter of Agbarus and the supposed answer of our Lord, as the authenticity of both has been cavilled at by different writers. To make the subject better understood, I will begin with the narrative given by Eusebius, who writes thus: "The divinity of our Lord and Saviour Christ being proclaimed abroad among all men, in consequence of his wonder-working power, attracted immense numbers, both from abroad and from the remotest parts of Judea, with the hope of being cured of their diseases and various afflictions. Agbarus, therefore, who reigned over the nations beyond the Euphrates with great glory, and who had been wasted away with a disease, both dreadful and incurable by human means, when he heard the name of Jesus frequently mentioned, and his miracles unanimously attested by all, sent a suppliant message to him by a letter-carrier, entreating a deliverance from his disease. But though he did not yield to his call at that time, he nevertheless condescended to write him a private letter, and to send one of his disciples to heal his disorder; at the same time promising salvation to him and all his relatives. And it was not long before the promise was fulfilled. After the resurrection, however, and his return to heaven, Thomas, one of the twelve, by a divine impulse, sent Thaddeus, who was also one of the seventy disciples, to Edessa, as a herald and evangelist of the doctrines of Christ, and by his agency all the promises of our Saviour were fulfilled. Of this also we have the evidence, in a written answer, taken from the public records of the city of Edessa, then under the government of the king. For in the public registers there, which embrace the ancient history and the transactions of Agbarus, these circumstances respecting him are found still preserved down to the present day. There is nothing, however, like hearing the epistles themselves, taken by us from the archives, and the style of it, as it has been literally translated by us, from the Syriac language.

"Letter written by King Agbarus to Jesus—

"Agbarus, prince of Edessa, sends greeting to Jesus the excellent Saviour, who has appeared in the borders of Jerusalem. I have heard the reports respecting thee and thy cures, as performed by thee without medicines and without the use of herbs. For, as it is said, thou causest the blind to see again, the lame to walk, and thou cleanest the

lepers, and thou castest out impure spirits and demons, and thou healest those that are tormented by long disease, and thou raisest the dead. And, hearing all these things of thee, I concluded in my mind one of two things: either that thou art God, and, having descended from heaven, doest these things, or else, doing them, thou art the Son of God.

“Therefore, now I have written and besought thee to visit me, and to heal the disease with which I am afflicted. I have also heard that the Jews murmur against thee, and are plotting to injure thee; I have, however, a very small but noble state, which is sufficient for us both.”

This epistle he thus wrote, whilst yet somewhat enlightened by the rays of divine truth. It is also worth the time to learn the epistle sent to him from Jesus, by the same bearer, which, though very brief, is yet full of power, written in the following style.

“The answer of Jesus to King Agbarus:—‘Blessed art thou, O Agbarus, who, without seeing, hast believed in me. For it is written concerning me, that they who have seen me will not believe, that they who have not seen, may believe and live. But in regard to what thou hast written, that I should come to thee, it is necessary that I should fulfil all things here, for which I have been sent. And after this fulfilment, thus to be received again by Him that sent Me. And after I have been received up, I will send to thee a certain one of my disciples, that he may heal thy affliction, and give life to thee and to those who are with thee.’”

It is difficult to conjecture what the word “Armenia” or “Armenian” means, unless indeed it is a corruption from the word Aramean or Aram where Edessa or Orfa is situated, as they claim that city as having been their seat of learning, and from where, as they allege, Christianity reached them through Agbarus, the king of Mesopotamia, who as Eusebius asserted had written to Christ to heal him from his disease. They call themselves Hazasdain or Haikh, named after a son of Togarmah, grandson of Japheth, who fled from the tyranny of Bell of Assyria and settled in the country which bears his name. The conquest of the land by Semiramis and the revolt of Barvir against Sardanapalus are the chief events of the early history. It is recorded that this Assyrian queen had founded the city of Wan, and called it after her “Schainamjera,” but after its decay it was rebuilt shortly before the invasion of Alexander the Great, by an Armenian king named Wan, after whom it was subsequently

called. The said queen "had planted delicious gardens in the fertile plain, and which she had watered with a thousand rills," and there she "sought refuge from the intolerable heat of a Mesopotamian summer, returning again on the approach of winter to her palace at Nineveh."\*

I have lived in that delightful plain for more than two months, where I enjoyed the hospitality of Captain Clayton, the then Her Majesty's Consul at Wan, where the well-to-do residents of Wan have villas surrounded with orchards which are watered by numberless rivulets running in all directions. Above the valley to the east of the lake stands an artificial mound called "Tooprac Kalaasee," where I carried on excavations for the British Museum, and found there some interesting Armenian remains which are now amongst the national collections in London.

Armenia, after forming part of the Assyrian, Median, and Persian Empires, became subject to the Greek kings of Syria after the defeat of Antiochus the Great in 190 B.C. The Romans afterwards established the kingdom of Armenia, but their power over them was contested in bloody battles by the Parthians. That unhappy country has been the scene of a series of desolating wars; and yet notwithstanding the successive invasions of the Persians and Turks, the Armenians have adhered to the faith of their forefathers. In the beginning of the seventeenth century, Armenia proper was robbed of a large proportion of its inhabitants by the barbarous cruelty of Shah Abbas, who carried off thousands of Armenian families to Persia, where many of their descendants still remain. No nation, with the exception of the Jews, has been more widely dispersed throughout the world. Their merchants are in almost all quarters of the globe where money can be made, and like the Jews, they stick together through adversity or prosperity. They have so far stood firm against the inroad of papal influence, that none of the Roman Catholic Missions have been allowed to have a footing in Armenia proper, *i.e.*, in the Provinces of Van, Moosh, and Bitlis, but the American Protestant Missions have been doing wonderful work amongst them in the way of evangelizing in all the above mentioned districts and Asia Minor.

The present lamented misfortunes of those poor Armenians in the wholesale slaughter and fiendish treatment by the ferocious Turcomans and Coords, of helpless men, women,

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\* Layard's *Nineveh and its Remains*, p. 330.

and children, induce me to say a few words about what I think has been the main cause of the deplorable present complications. I must point out first, that not only race hatred was at the bottom of it, but that religious as well as political animosity has played a great part in it.

It has been known for the last twenty years that the Armenians have been aspiring to lofty ideas of independence, and it was no secret that agitators for that end in England and elsewhere have been trying to obtain through what they thought European influence, an autonomy for their co-religionists in that part of Asiatic Turkey, which meant that they would govern the Moslem Coords and Turcomans as well as Christians of other nationalities who inhabit that country. As a matter of course, the Coords, who have always looked upon the Armenians, for hundreds of years, as their inferiors and serfs, harboured an intense hatred for them, and this bitter feeling, coupled with jealousy on account of their thrift and prosperity, required only a spark to create a blaze. It is also necessary to point out that the Armenians have been favoured with high positions and honours by the Porte above all other Christian subjects of the Sultan, because they were thought to be more subservient and docile; and this favouritism, in my opinion, was the main cause of the animosity which has been growing in the hearts of the Moslems against them.

There is no doubt that the beginning of the strife by the Sassoon Curdish tribe was engendered by the feeling that the Armenian population were ripe to rebel, and the Turks, who are not overwise in quelling a disturbance or rioting, caused indiscriminate attack to be made upon the guilty as well as on the poor innocent peasantry, by their very hereditary enemies who had been enrolled some time before in the ranks of the Ottoman soldiery. Had the British Government in my opinion taken proper steps soon after this butchery took place, by remonstrating with the Porte about the evil deeds of its employés, and deputed a proper agent to inquire into the cause of the massacre, and secured proper protection to the poor sufferers, as they did on a former and like occasion, I feel sure the dreadful and wholesale carnage would not have taken place. But the great mistake was made at that time when England intervened and sent a commission, in conjunction with agents of other Powers, to inquire into the grave matter; suspicion arose at once in the minds of all Mohammedans that

Christian Europe was going to befriend the Armenians at the cost of the Moslems. It must be borne in mind that all the Mohammedans in Turkey always looked upon the English as their friends and well-wishers, and a proper representative from this country could have allayed the strife without any difficulty, and the very people who have now turned bitter enemies would have been the means of rendering a great help in eliciting the real cause of the Sassoon massacre and stopping further rising.

Then we must not forget the religious aspect of the Mohammedan fanaticism, when it is considered that they believe that the end of the world is fast approaching on account of the weakening power of Islam, which they assert will be the beginning of the end, when Jooj-wa-Ma-jooj, *i.e.*, Gog and Magog, will be fighting against the followers of Mohammed, when Christ will descend from heaven at the time of the world's disruption to succour the Moslems. In that conflict they believe that any man who kills an infidel will be rewarded with everlasting bliss, and those of the true believers who will meet with their death in defence of their faith will be doubly rewarded in the Kingdom of Heaven.

It has always been my regret that, in the different meetings which have been held from time to time in London and in the provinces with the view of creating sympathy for the distressed Armenians, inflammatory language has been used against the Sultan, the Turks, and Coords in general, especially by ministers of the gospel, because the Mohammedans in the interior of Turkey cannot discriminate between philanthropic actions and religious crusade, particularly when they hear that bishops, deans, canons, and other dignitaries of the church take the lead in the abuse of the Mohammedans. It is known that there are ill-disposed people who are always ready to report everything and anything to make matters worse for the Christian in Turkey. Every time a sensational meeting took place I shuddered at the thought that the unwise utterances of some speakers might be the cause of further massacres.\*

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\* There is an interesting account of the savagery of the Coords recorded by St. Chrysostom as far back as the fourth century, or about a thousand years before the Ottoman power came into existence. He says "like ferocious beasts, they (the Kurds) fell upon the unhappy inhabitants of Armenia and devoured them. Trouble and disorder are everywhere; hundreds of men, women, and children have been massacred,

The Coords of whose terrible acts we have heard so much lately, and of whose infamous deeds the Christian world has been convulsed, are descendants of the Medians and Persians, and there is no doubt that their origin and that of the Armenians come from the same source, namely, the "Arians," and what Professor Max Müller most probably would call Indo-Germanic. They all profess Islamism of the Soonee sect, and not like the Persians, who are Sheeas. They consist of nomad and rural, but both are most strict in conforming to the tenets of their religion, especially in the matter of intoxicating drinks. They are most honest, hospitable, and brave, and I always found them generous, polite, and easy to deal with, but when anything happens to wound their sensibility in matters of religion or honour, they become fanatical and unmanageable. They always believed the word of an Englishman and American, whom they consider to be alike, more than a Turk or any European; but they always distrusted the Armenians. The nomad Coords are always on the move with their flocks, and support themselves by selling the produce of their pasturage, mostly cheese and butter, and when they are in want, they help themselves to their neighbours' property. Many of their chiefs can muster ten or twenty thousand horsemen, who are always ready to obey their command when they are wanted. The rustic Coords have a hard task to face, because very often their crops fail; their animals die, and sometimes they have scarcely anything to live upon, and withal their rulers insist upon the payment of every para (farthing) of the imposed taxes. In all my travels I never saw any Christian village in the same condition as those of the poverty-stricken Arab or Coordish villages, especially in the time of war, when the conscription is forced, and few able-bodied men are left to till the soil, or to take in the harvest. Of course, generally speaking, the great fault lies with the Arabs and Coords, who are not as thrifty and industrious as the Christian peasants, because I suppose they often depend upon mulcting their Nazarene\* neighbours.

I believe the Coords have a good deal of Israelitish blood in them, as also the Armenians, especially the latter, from

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others have been frozen to death. The towns and villages are desolated, everywhere you see blood, everywhere you hear the groans of the dying, the shouts of the victors, and the sobs and tears of the vanquished."—*Review of Reviews*, December 14th, 1895.

\*All the Christians in Mohammedan countries are called by this name.

their great physical resemblance and money-making tendency. We know from history that Sargon, the King of Assyria, on carrying away the ten tribes captives, placed them in the cities of the Medes, but it has not been known what became of them afterwards. Had they remained as a separate people, there or elsewhere, they would have populated Armenia, Persia, Media, and Central Asia, but in this nineteenth century not more than about ten thousand families exist in those parts. The late Dr. Grant of the American Board of Missions, who spent a long time amongst the Chaldeans, was of opinion that the Nestorians of Teerec are a part of the lost ten tribes. I do not dispute that there may be some Israelitish blood in some of the Nestorians, because in the time of their conversion to Christianity there must have been a large number of the chosen race who joined in the belief, and as a matter of course they both amalgamated under one faith and name.

It is very sad to visit Armenia, Eastern Asia Minor, and Northern Coordistan, and see what Ezekiel the Prophet calls the "Garden of God,"\* in such a deplorable condition. One has only to visit the Pashalicks of Kharpoot, and Diarbekir, where other Armenian massacres have taken place, and see what a magnificent country it is, and what wealth could be got out of it, if it was only better governed.

The languages which are spoken in Coordistan and Asia Minor are Greek, Turkish, Coordish, Armenian, Syriac, and Chaldean. Although a large number of Turcomans are to be found in Asia Minor and Coordistan, who speak coarse Turkish, the official transactions in all those districts is carried on in the modern Turkish embellished greatly with Arabic and Persian words.

In the greater part of Assyria, Chaldean is spoken, though in Mesopotamia the common language is Arabic, but each of the different Christian communities retains its mother tongue in the church services and in correspondence about ecclesiastical matters; so also in Syria, the Holy Land, and Egypt. The Turkish language is only used in official correspondence and government transactions.

The dress of the natives of Biblical lands has undergone a great change in the last fifty years; that is to say, since the government of Ali Pasha of Egypt and his son Ibraheem,

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\* Ezekiel xxviii, 13; xxxi, 9; xxxvi, 35; Joel, ii, 3.

and the reforms established in Turkey through the influence of the famous Elchee (ambassador), Lord Stratford de Redcliffe. In most places, especially in Syria, degrading restrictions were imposed upon the Jews and Christians in their attire. They were not allowed to wear anything approaching to white or green, especially in regard to turbans; and at one time in a large number of cities, no Christian or Jew was allowed to ride a horse—donkeys were their lot. In some parts of Persia at one time (I do not know whether it is the same now or not), if a Jew was fortunate enough to have a new outer garment made of whatever stuff it might be, he was obliged to sew a patch on a visible part either the back or front. I remember when I was at Bitlis some time ago, the Armenians complained to me that their young men could not wear embroidered jackets, as the Coords told them they had no business to put them on, because the Moslems did not possess any like them, which was true, as the wretched Coords were too indigent to possess any. The turban is rapidly getting out of use, even amongst the Moslems, as most of the respectable class have adopted the fez, and not a few have taken to wearing European clothes, coat, trousers, and waistcoat. The ladies, too, have changed, in a great measure, their primitive costumes, and adapted themselves to European styles, even to the wearing of gloves, boots, and in the carrying of sunshades. The nomad Arabs and Coords, on the contrary, keep to their old costumes, which I think have not changed from the primitive time, excepting in regard to the turban, which is worn by the latter. The food of the Coords, Arabs, and the lower classes of the inhabitants of Biblical lands has not much changed, as the "savoury meat," which Jacob desired Esau his son to prepare for him is still a standing dish amongst the primitive inhabitants of the mountains and the desert. The Arabs' mode of living, especially, resembles at the close of this nineteenth century the life led by Biblical sages. The Arabs, particularly the women, still keep to the habit of not wearing drawers or trousers, as the custom used to be amongst the ancients like Noah\* and the Israelites.† Amongst both Christians and Moslems it is a sin to enter a sanctuary or any place of worship with their shoes on, though the former are now following the European habit of performing their religious rites with their dirty shoes or boots on. The

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\* Genesis ix, 21.

† Exodus xx, 26.

Chaldeans of Mossul still have a dish called the "porridge of Esau," made of lentils and beetroots, which they eat in winter, as they say that when Esau sold his birthright he was cold and hungry, and was glad to give anything he possessed for a hot meal to warm himself and satisfy his appetite. I used to be fond of this dish when I was a boy, but I cannot say I like it now. The ancient Biblical habits still exist in Mesopotamia, amongst both Christians and Arabs, of rending\* their garments at a calamity, or grief or anger, smiting upon the breast† at prayer or supplication, bowing their heads to the ground in the act of worship‡ or homage,§ throwing dust on their heads and covering it with their hands|| in great affliction and such like misfortunes.¶

It was prophesied by Nahum respecting the fearful destruction of Nineveh thus:—"And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves tabering upon their breasts." This kind of lamentation is most scrupulously practised in the Irak (Babylonia) by the Sheea sect of the Moslems when the anniversary of the murder of their patron saint Hosain is commemorated. I have seen blood gushing out from the wounds caused by the severe tabering on the breasts of young men when they were bewailing the historical tragedy.

The most remarkable observance which still exists amongst the Arabs is the "covenant of salt," as it prevailed with Biblical nationalities in primitive time. We find it was a divine ordinance amongst the Israelites to celebrate their heave offerings with salt.\*\* In writing to Artaxerxes, king of Persia, of their fidelity to him, the governors beyond the Euphrates tell him thus, "because we eat the salt of the palace it was not meet for us to see the king's dishonour, therefore have we sent and certified the king."††

The only other Christian denominations existing in Asiatic Turkey are that of the Greeks belonging to the orthodox faith, and those who are in communion with the Church of Rome. As the doctrine of both sects is well known I need not enter

\* 2 Samuel xiii, 19.

† Luke xviii, 13; Nahum ii, 7.

‡ Gen. xvii, 3; Matt. xxvi, 39.

§ Ruth ii, 10.

|| 2 Samuel xiii, 19; Job i, 20.

¶ This kind of homage can also be noticed on the black obelisk found by Sir Henry Layard at Nimroud, where the Jewish Ambassador of Ahab is seen falling on his face before Shalmaneser.

\*\* Lev. ii, 13, and Numb. xviii, 19.

†† Ezra iv, 14.

into their mode of worship or their respective tenets, but I must explain that though the Roman Catholic party are strict adherents of the papal doctrine, they still retain their own church discipline and rites like all other Oriental sects, who joined the Latin church on these conditions, as the Catholic Chaldean, Syrians, Copts, Maronites, and Armenians. Scarcely any Greeks of either sect are found in Asiatic Turkey, except in Asia Minor, Syria, and the Holy Land. They seem always to be on good terms with all nationalities, even the Turks and Arabs.

#### NOTE.

[To elucidate his subject the author of the paper, in tracing the history of the peoples referred to, seems to have touched here and there upon doctrinal differences, which not being within the scope of the Institute, are excepted from discussion.—Ed.]

## APPENDIX.

Extracts from the Chaldee Version of the fifth chapter of the Prophet Daniel, from 1st to 6th verse, and from 25th to 29th, showing, at a glance, a striking resemblance between it and the Peshito scripture used by the present Chaldean Christians of Assyria and Mesopotamia, both the Roman Catholics and the so-called "Nestorians":—

Copied from the Chaldee commonly styled Peshito.	As pronounced by the Chaldeans.	Chaldee of Daniel in Hebrew characters.	English rendering.	REMARKS. P. stands for Peshito and Ch. for Chaldee.
ܠܫܫܐܘܪ	Baltshasser	בלשאצר	Belshazzar	In the Peshito the name of King Belshazzar is spelled with a <i>t</i> after the letter Lamed (L).
ܡܠܟܐ	Malka	ܡܠܟܐ	the king	
ܥܒܕ	Ibbad	ܥܒܕ	made	In the P. these words end with an Alep (A).
ܠܫܡܐ	Lahma	ܠܫܡܐ	a feast (orig. bread)	
ܪܒܐ	Rubba	ܪܒ	Great	
ܠܐܠܝܦ	L'allip	ܐܠܦ	to a thousand	The preposition Lamed (L) <i>to</i> , is not in the Chaldee, but occurs in the word "his lords" which follows.
ܕܥܝܢܘܗܝ	Rorabnohee	ܕܥܝܢܘܗܝ	of his lords	
ܠܩܒܠ	W'lokbal	ܠܩܒܠ	before	

Copied from the Chaldean commonly styled Peshito.	As pronounced by the Chaldeans.	Chaldee of Daniel in Hebrew characters.	English rendering.	REMARKS. P. stands for Peshito and Ch. for Chaldee.
ܠܠܦ	Alpa	אלפא	a thousand	
ܠܠܡܪܐ	Hamra	ܚܡܪܐ	wine	
ܠܠܫܬܐ	Shatay	ܫܬܐ	and drank	
ܠܠܘܥܐ	Hooa		he,	"Hooa" (he) is included in the word ("immar") in Chaldee: and conjunction Waw ( <i>O and</i> ) occurs only in P.
ܠܠܘܡܪܐ	W'immar	ܐܡܪ	and said	
ܠܠܫܬܫܐܝܪ	Baltshasser	ܒܠܫܫܐܝܪ	Belshazzar	
ܠܠܬܝܝܡ	B'tayim	ܒܬܥܡ	while tasting	
ܠܠܡܪܐ	Hamra	ܚܡܪܐ	wine	
ܠܠܡܝܬܝܐ	L'maitaes	ܠܠܝܬܝܐ	to bring	Partly dissimilar.
ܠܠܡܝܢܐ	Ma-eenee	ܠܠܡܝܢܐ	the vessels	L (for <i>of the</i> ) in Ch. is omitted in P.
ܠܠܕܗܒܐ	D'dahba	ܠܠܕܗܒܐ	of gold	D for <i>of</i> in P. is omitted in Ch.

<u>וּדְסַיַמָא</u>	W'd'saima
<u>ד'אפּ</u>	D'appek
<u>נבּוּכַדנֶצַר</u>	Naboochadnezzar
<u>אבוּהי</u>	Aboohee
<u>מין</u>	Min
<u>הַיְכָלָא</u>	Haikla
<u>ד'ב'ורִישְׁלִים</u>	D'b'Orishlim
<u>דנֶשְׁטוּן</u>	Dneshtoun
<u>בְּהוּן</u>	Bhoun
<u>מַלְכָא</u>	Malka
<u>וּרְבַרְבָּנֹהֵי</u>	W'rorabnohee
<u>וּנַשְׁוֹהֵי</u>	W'nashohee
<u>וּלְחַנְתָּהּ</u>	W'drookathey

<u>וּכְסֵפָא</u>	and of silver
<u>דִּי הִנֵּפֵק</u>	took out
<u>נְבוּכַדנֶצַר</u>	Nebuchadnezzar
<u>אבוּהֵי</u>	his father.
<u>מִן</u>	From
<u>הַיְכָלָא</u>	the temple
<u>דִּי בְרוּשְׁלַם</u>	in Jerusalem.
<u>וַיִּשְׁתּוּן</u>	They to drink
<u>בְּהוּן</u>	in them
<u>מַלְכָא</u>	the king
<u>וּרְבַרְבָּנֹהֵי</u>	and his lords
<u>שְׁגֻלְתָּהּ</u>	and his wives
<u>וּלְחַנְתָּהּ</u>	and his concubines

This word is dissimilar.

There are H and N in Ch. instead of A in P.

The second letter, Yod, in Ch. is changed into N in P.

} These two words are dissimilar.

Copied from the Chaldean commonly styled Peshito.	As pronounced by the Chaldeans.	Chaldee of Daniel in Hebrew characters.	English rendering.	REMARKS. P. stands for Peshito and Ch. for Chaldee.
𐤔𐤁𐤍	Hiydain	באדן	Then	The Chaldee begins with Beth (B), but Hey in the Peshito.
𐤀𐤁𐤏	Aitio	היתיו	they brought	Hey (H) in Ch. is changed into A in P.
𐤌𐤁𐤏	Ma-annee	מאני	the vessels	
𐤁𐤎𐤔𐤁	D'dahba	דהבא	of gold	D (of) in P. is omitted in Ch.
𐤁𐤎𐤑	D'appek	די הנפקו	taken out	Hey and Noon (H and N) in Ch. are omitted in P.
𐤌	Min	מן	from	
𐤏𐤁𐤌	Haikla	היכלא	the temple	
𐤁𐤎𐤔𐤁	D'allaha	די בית אלהא	of God	Bait ( <i>house</i> ) in Ch., is omitted in P.
𐤁𐤎𐤔𐤁𐤌	D'b'Orishlim	די ברושלם	in Jerusalem	
𐤀𐤁𐤏	W'ishtio	ואשתיו	and they drank	

בִּחוֹן	Bhoon
מַלְכָּא	Malka
וִרְבַּנְוֵהִי	W'rorabnahee
וְנַשְׁוֵהִי	W'nashohee
וְדְרוֹקַתְהִי	W'drookathey
אִשְׁתִּיּוֹ	Ishtio
חַמְרָא	Hamra
וְשַׁבְּחֵהוּ	W'shabbahoo
לְאֵלֵהֶם	L'allahay
דְּדַחְבָּא	D'dahba
וְדְסַיְמָא	W'd'saima
וְדְנַחְשָׂא	W'd'nhasha
וְדְפַרְזְלָא	W'd'parzla

בִּחוֹן	in them
מַלְכָּא	the king
וִרְבַּנְוֵהִי	and his lords
וְנַשְׁוֵהִי	and his wives
וְלַחְנַתְהִי	and his concubines
אִשְׁתִּיּוֹ	drank in them
חַמְרָא	wine
וְשַׁבְּחֵהוּ	and praised
לְאֵלֵהֶם	the gods
דְּדַחְבָּא	of gold
וְדְסַפֵּא	and of silver
וְדְנַחְשָׂא	and of brass
וְדְפַרְזְלָא	and of iron

} These two words are dissimilar.

D for *of* in P. is omitted in Ch.

This word is dissimilar.

Waw (O) for *and* in P. is omitted in Ch.

Waw and Daleth (O and D) for *and of* in P. are omitted in Ch.

Copied from the Chaldean commonly styled Peshito.	As pronounced by the Chaldeans.	Chaldee of Daniel in Hebrew characters.	English rendering.	REMARKS. P. stands for Peshito and Ch. for Chaldee.
<u>ܘܕܡܝܢ</u>	W'd'kaisa	אֵצֶל	and of wood	} These words are dissimilar.
<u>ܘܕܡܝܢ</u>	W'd'kaipa	וּמִבֵּינֵי	and of stone	
ܘܒܗ	W'bah	בְּהַ	and in that	Waw (O) for <i>and</i> in P. is omitted in Ch.
ܘܒܫܐܬܗ	B'shaatha	שְׁעָתָה	hour	Beth (B) for <i>in</i> in P. is omitted in Ch.
ܘܒܫܐ	Npak	נִפְקָו	came forth	The final letter Waw (O) for <i>they</i> in Ch. is omitted in P.
ܘܒܫܐܬܗ	Sabaatha	אֶצְבָּע	Fingers	Grammatical alterations of the ending of these words in P and Ch.
ܘܕܥܕܐ	D'eeda	דֵּי יַד	of a hand	This word "hand" begins and ends with Alif (A) in P.
ܘܕܢܫܐ	D'Nash-sha	אִנְשׁ	of a man	This word ends with Alif (A) in P.
ܘܕܟܬܒ	W'Kattaban	וּכְתַב	and wrote	

לסבל	Lokbal
שרגא	Shragga
אל	Al
קילשא	Kilsha
ד'אסטה	D'asta
ד'ב'האיקלא	D'b'haikla
ד'מאלקא	D'Malka
ו'מאלקא	W'Malka
הזא	Hza
פאסטה	Pasta
ד'עדה	D'eeda
ד'קאטבא	D'Katba
ו'קאטבא	W'Ktabba

Verse 25.

לקבל	over against
נברשתא	the candlestick
על	upon
גירא	the plaister
די כתל	of the wall
היכלא	of the palace
די מלכא	of the king
ומלכא	And the king
חזא	beheld
פס	the part
ידא	of the hand
די כתבא	that wrote
כתבא	the writing

This word is dissimilar.

This word is dissimilar.

This word is dissimilar.

The Peshito word ends with  
Tau and Alep (T and A).Daleth (D) for *of* in P. is  
omitted in Ch.Waw (O) for *and* in P. is omitted  
in Ch.

Copied from the Chaldean commonly styled Peshito.	As pronounced by the Chaldeans.	Chaldee of Daniel in Hebrew characters.	English rendering.	REMARKS. P. stands for Peshito and Ch. for Chaldee.
סגל	Hanna	דנה	This is	This word is dissimilar.
בזאז	Darsheem	דירשים	inscribed	
מנל	Minay	מנא	Minay	
מנל	Minay	מנא	Minay	
טכאל	Tkkal	תקל	Tkkal	
פזסין	W'parseen	ופרסין	and parseen	
סגל	Hanno	דנה	This is	This word ends with H in Ch. and with O in P.
פזרה	Psharah	פשר	the interpretation	The P. word ends with H.
במלתא	D'miltha	מלתא	of the message	D for of in P. is omitted in Ch.
מנל	Minay	מנא	Minay	
מנל	Mnah	מנה	numbered	

לסל	Allaha
למלכסח	L'Malkoothak
לסלמס	W'ishalmah
לסל	Tkkal
לסל	Takkail
לס	Ant
לסלסלסל	B'msatha
לסלסלסל	W'ishtakhath
לסל	Hasseer
לסל	Piris
לסל	Preesa
לס	Hee
למלכסח	Malkoothak

ללה	God
ללכחל	For thy kingdom
ללשלמ	and ended it
ללל	Tkkal
ללללל	weighed out
	thou
ללללל	in the balances
ללללללל	and found
ללל	wanting
ללל	Piris
לללל	Divided
לללל	is
ללכחל	thy kingdom

Lamed (L) for *of* in P. is omitted in Ch.

The second letter Hey (H) in Ch. is changed into Alep (A) in P.

*Thou* is included in the Ch. word *weighed out*.

This word is dissimilar.

The second letter Hey (H) in Ch. is changed into Alep (A) in P.

The final letter Taw (T) in Ch. is Alep (A) in P.

Copied from the Chaldean commonly styled Peshito.	As pronounced by the Chaldeans.	Chaldee of Daniel in Hebrew characters.	English rendering.	REMARKS. P. stands for Peshito and Ch. for Chaldee.
<p>סמסבג</p>	W'yaheebea	<p>ויהיבת</p>	<p>{ and given</p>	<p>The final letter Taw (T) in Ch. is Alep (A) in P.</p>
<p>סא</p>	Hee		<p>{ is</p>	
<p>למבג</p>	L'Madia	<p>למדוי</p>	<p>to the Medes</p>	
<p>לפזיס</p>	W'Ppiris	<p>ופרס</p>	<p>and to the Persians</p>	<p>The preposition Lomad (L) to in P. is omitted in Ch.</p>

The CHAIRMAN (the Rev. Canon GIRDLESTONE, M.A., here took the chair for Professor E. HULL, LL.D., F.R.S.).—I am sure I may thank Mr. Rassam, in all your names, for his most interesting paper.

The HON. SECRETARY (Captain FRANCIS PETRIE, F.G.S.).—Letters have been received from the Archbishop of Canterbury, who finds "it will not be possible for him to be present"; from the Chief Rabbi, "regretting that having to distribute some prizes places it out of his power to be at this meeting," and I am sorry to say that Professor Legge is detained at Oxford through illness; his presence and co-operation at our meetings is always so pleasant and valued.

The CHAIRMAN.—There is one little point I should have liked Mr. Rassam to explain, namely, how it is that Chaldean is always spelt with the letter *l* while it is spelt in the Hebrew with the *s* where the *l* comes. There must be some reason why it is called *Chasdim* instead of *Chaldim*. I have read various theories, but not any that were satisfactory. As to the map, I am surprised to see that Mr. Rassam puts down *Orfa* as if it were Ur of the Chaldees; whereas many scholars now take it hundreds of miles south-east: of course, the matter is not certain.

The AUTHOR.—As to the difference between *Chasdim* and *Chaldim*, I will leave the reply to my friend Mr. Pinches, who is a greater authority upon the subject than I am. But, with regard to *Orfa* we know of the Chaldean *Ur* from the Bible, and we must go to the Bible for it. Theorists may say that Abraham came from Babylonia in Southern Mesopotamia; but I am a believer in St. Stephen, the Martyr, and he said that Abraham came from Aram-Nahraim in Northern Mesopotamia and not from Babylonia. Theories I do not care about. You must remember that in the cuneiform writing there is no alphabet, but merely phonetic sounds. I could give you ten names in Asiatic Turkey that are almost the same as in Europe and America, *e.g.*, there is no reason because there is Alessandria in Italy that it should be the Alexandria of Egypt, even if the letters were written the same. Supposing it was really Ur that has been found in the cuneiform writing, how do we know that Abraham was there? There might be twenty Urs. If we trust to theories we might as well give up the Bible. I am very sorry that in some newly issued Bibles they have put "Ur of the Chaldees" in Southern Mesopotamia. Other learned

writers agree with me that it is about where I have placed it. Abraham the son of Nahor was born there, and went thence to the land of Canaan.

Mr. THEO. G. PINCHES, M.R.A.S.—As to the question of Chasdim being spelt with an *s*, as we pronounce it and spell it, instead of *Chaldim*, the reason seems to be this: that in Assyrian, before a dental the *s* is changed into *l*. This is a very common thing in Assyrian. I believe that Ur of the *Chaldees* should be in Babylonia. There is just the possibility that *Chasdim* may not be the same as the *Kaldu* of the Assyrian monuments. If that be so, we must seek for Ur of the Chaldees elsewhere, and in that case the explanation Assyriologists have given would not be the correct one. This is a question that has only occurred to me at the last moment; I have not thought over it, or examined it in all its possible complications, but I think Mr. Rassam's point of view, which is an old one, is worthy of consideration. I should like to know what connection (etymologically) Orfa has with Ur, supposing it to be Ur of the Chaldees. Mr. Rassam has very truly said that there is more than one place bearing the same name, and we have, as he points out, more than one Alexandria.

I do not believe, myself, that Mugheir is Ur of the Chaldees. That I have already said before this Society, one of my reasons being that Ur of the Chaldees is a city. Abraham would not, in all probability, have lived in a city, or so near that it would be possible to say that he lived in one.

The full Akkadian name of Ur or Mugheir is *Uriwa*, and I should like to see in the Hebrew form, some trace of that termination *-iwa*. Then there is another thing. The portion of the country known as the land of the Chaldees, viz. Akkad, of which the city of Akkad was the capital, was called by the Akkadians *Uri*, and that could, with much greater justice, be described as Ur of the Chaldees—part of the country itself, and naturally a place where, in those days, possibly flocks might be pastured. It embraced the district where Bagdad now stands, and is a little nearer to the spot where Abraham ought to have been.

Mr. P. F. WOOD.—At the fifth page of the paper does the Author mean to say that spices do not come from Arabia?\*

\* *Smith's Dictionary of the Bible*, p. 210, says: "The products mentioned in the Bible as coming from Arabia, seem to refer in many instances to merchandise of Ethiopia and India carried to Palestine by

The AUTHOR.—As to Arabia Felix, there is, I hold, only one kind of gum there. Spices came through Arabian merchants mainly from Africa, across the Red Sea. I was in Arabia for many years, and there was, for instance, no more coffee grown in Mocha than in London. The traditions of all nationalities show that the Queen of Sheba came from the African coast.

Rev. F. A. WALKER, D.D., F.L.S.—I should like to mention that in Africa many African fruits are sold as Arabian—dates and such like—which are supposed to have great virtue by coming, or being supposed to come, from the birth-place of the prophet.

The Meeting was then adjourned.

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Arab and other traders." *Chambers' Cyclopædia* says, vol. ix, under the head of "Spices": "In ancient times and throughout the middle ages all the spices known in Europe were brought from the East, and Arabia was regarded as the land of Spices, but rather because they came through it or were brought by its merchants." A member of the Institute, the late Mr. Theodore Bent, referred, in a paper read in 1894 before the Royal Geographical Society (and also in other writings), to his travels in the Hadramut, during which he witnessed the culture of spices there as it is in the present day; and Dr. Thiselton C. Dyer, C.M.G., F.R.S., the director of the Botanical Gardens at Kew, speaking on that occasion, said: "The fact is, that the vegetation of Arabia is practically that of Somaliland and Abyssinia, with the same myrrh and frankincense in the one country as in the other."—Ed.