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The following Paper was then read by the Author :—

EGYPT AND THE BIBLE. By J. ELIOT HOWARD, F.R.S.

Introductory.

IT is in accordance with the professed objects of the Victoria Institute, "to investigate fully and impartially the most important questions of philosophy and science"; and as the progress of archæological inquiry brings before us many new phases of thought, to keep ourselves informed of these, and without dogmatism or assumption to lend our assistance in the discussion of "supposed scientific results," in order to "get rid of contradictions and conflicting hypotheses, and thus promote the real advancement of true science," and religion also.

It is with these objects, and without having any title to speak as one profoundly versed in Egyptian lore, that I propose for discussion this evening some results of investigations such as were within my power, into the published works of the most advanced Egyptologists.

I think that we ought to hail with thankfulness the labours of these *savans*, and to believe that when the truth is fully brought before us, much light will be thrown on the even minute accuracy of Holy Scripture. In the mean time, we may do something towards obviating the danger of rash and imperfect conclusions.

In what manner may we expect Confirmation of Scripture ?

Egypt and the Bible present us with such vast fields of research, and with so many points of contact, that it is quite needful to state the limits of the present inquiry.

Let it be understood, then, in the first place, that with the exception of casual and incidental notices, it is not the writer's object to illustrate Scripture. This has been already to a certain extent successfully accomplished, and it is announced that materials are being accumulated for the further

completion of this great work, on which more than one of our Egyptologists are now presenting us with the fruit of their highly interesting researches. The result will be to bring out in strong relief the accuracy of the Biblical narrative, although it may not satisfy some of our preconceived notions. It is not at all to be supposed that any pictorial representation of the drowning of Pharaoh and all his hosts in the waves of the Red Sea will ever be discovered; nor is it at all probable that the work of the Israelites in building the walls of Pithom and Ramses, should have been recorded in such a manner as to have withstood the specially destructive influences which have spared us so little, except the almost imperishable granite figures which once adorned the field of Zoan, or the Temple of the Setting Sun, the glory of Heliopolis, the On of the Bible. I shall therefore confine myself to such a dissertation as may be brought within the compass of an evening's paper, and shall treat specially the early history and the antiquity of the Egyptian race, their religion and civilization, concluding with some remarks on the present state and the prospective future of this interesting country.

What light does Egypt throw on man's early history?

I would first remark that we have here the opportunity of observing MAN in one of the earliest aspects under which he is presented to our notice. Whatever the date we may assign to the monuments of the Old Dominion of Egypt, that era must be admitted to be of so great antiquity, that if the speculations of our modern theorists were correct, we ought to find him slowly developing from some apelike condition, and scarcely yet master of human powers; instead of which we behold him in full perfection of all his godlike faculties; and looking back to an era of still greater brightness, even to the reign of the demigods, when Osiris taught the people the use of the plough, and Isis invented the cultivation of wheat and barley, which were carried about at her festival.*

And beyond this, in the dim past there was no era of barbarism, no "age of stone"! I hold then that the more the early ages of the history of the country we are considering are thrust back into the dim obscurity of the past, be it, for argument's sake, 5,000, 10,000, or 100,000 years, the more does it contradict the theories of the disciples of evolution.

* Smith's *Dict.*, *sub voce* Isis.

I will therefore, without further preface, examine *the origin of the Egyptians*.

The 10th chapter of the Book of Genesis is a document of inestimable importance to all who would study the origin of nations. It is called by Knobel, who has written an admirable treatise on the subject, the *Völkertafel*, for which word I do not remember an equally succinct English equivalent. For want of the guidance of this precious record, the Greek and Roman historians went much astray as to the origin of the Egyptians; and Herodotus relates a curious story of the attempt made by one of their own monarchs to ascertain which of the nations could boast of the greatest antiquity; showing that they were themselves much in ignorance of their own extraction.

In this *Toldoth benî Noach* we learn the common descent of Cush and Mizraim and Phut and Canaan from Ham; and thus the close affiliation of large and important populations, spreading from Mesopotamia round the southern portion of Arabia into Eastern Africa, and again from the same central position into Syria and Egypt.

The researches of modern science equally show us that the Egyptians do not belong to any one of the races which inhabit Africa properly so called.* The formation of the skulls and the proportion of different parts of the body, studied in a great number of mummies,† demonstrate that they must have belonged to what has been (absurdly enough) called "the Caucasian race." See especially Dr. Granville's "Essay on Egyptian Mummies," *Philosophical Transactions*, vol. 115, from which it will be seen that the mummy which he so carefully examined might have served, even better than Blumenbach's Georgian slave, as a type of the most perfect race of mankind. There never was a Caucasian race, but fragments of very many races in that mountainous country. The Egyptians form a third branch, differing by certain specialities from the Pelagic and Semitic branches. It is certain (we are now told) that the study of the language leads to a similar conclusion. As indelibly portrayed in the hieroglyphics, and as preserved in the religious books of the Christian Copts, it offers no analogy with the tongues of the people of Africa. On the contrary, the roots of the words and the elements which constitute its grammar present striking affinities with the Indo-Germanic and Semitic tongues.

The cradle, or rather the *centre*, of the early civilization of Egypt was at Memphis, and dates from the era of Menes, when

* Brugsch Bey, *Histoire d'Égypte*, chap. i. † Appendix A.

it appears in the full vigour and power of youthful might, astonishing the minds even of our practised modern architects and *savans* by the grandeur of its conceptions and the finished grace of its works. And yet, strange to say, the language must, at this early period, or that of the arrival of the people in Egypt, have existed in an incomplete or confused or imperfect state. It would seem that the ground and framework of the language must have been brought down with them into Egypt from the common cradle of the human family in the East, and gradually perfected in connection with the new objects which surrounded them in the place of their settlement.

There is a tradition preserved by Plutarch, in his work *De Iside et Osiri*, that when Thoth, the god of letters and intelligence, first appeared on the earth, the inhabitants of Egypt had no language, but only uttered the cries of animals. It is certain that the language of ancient Egypt did to a far greater extent than any other known language make the common appellatives of living creatures close imitations of the cries they uttered.

The following instances will, I trust, be found correct and sufficient :—

mau—a cat

eō—an ass

ehe—a cow

phin—a mouse

rir—a pig

eshau—a pig

djadj—a sparrow

hippep—an ibis. The cry of the black and white ibis consists of the syllables ep-ep.

mrret—the adjutant crane. This bird utters a cry resembling the word *marrarat* when it takes wing. The Arabs call the bird *marabout*.

khepir—the scarabæus. The name being an attempt to imitate by vocal articulations the loud whirring sound produced by the elytra of this beetle striking together when it is on the wing.

hm—the pelican. This is as close an imitation as articulate sounds could produce of the loud plaintive cry of this waterfowl.

Early Migration of the Egyptians.

Brugsch Bey gives us the complete view of the amount of knowledge now possessed by Egyptologists. The opinion of

this writer is that "during the last twelve years the study of the Egyptian texts has made such enormous progress that the Pharaonic language and writing may be analyzed almost as well as any text in one of the classical languages."

This eminent Egyptologist says (p. 6), "It is certain that the cradle of the Egyptian race must be sought in the centre of Asia. At some epoch previous to all historic recollection, and impelled by causes unknown to us, the Egyptians quitted their primitive soil, directing themselves towards the west, in order to cross the Isthmus of Suez, and to seek a new country on the happy banks of the Nile.

"Diodorus, in the fifth book of his Universal History (p. 125), has preserved to us the description of an island which, according to the terms of his recital, is found in front of Arabia Felix, and which bore the name of the 'Divine' island. Notwithstanding the difficulty which has been found in fixing geographically the position of that island, which probably must be understood of the coast of a part of Arabia Felix, still it is incontestable that the description of Diodorus, with regard to the products of the divine island, and the worship of the divinities, applies marvellously to the indications of the Egyptian texts as to their sacred land in the East. The name of 'the divine island' at once recalls the name of *nuter ta*, 'the sacred land,' which the inscriptions agree to give to that country which recalled to the Egyptians the origin of their religious worship.

"To trust the texts which express themselves very distinctly in the sense indicated, 'the sacred land,' from which the greatest divinities of Egypt took their origin, must be regarded as a *prehistoric station of the Egyptians before their entry into Egypt*, and as a resting station of the Cushite race before their dispersion over the different countries of Eastern Africa. If the texts recall a thousand times the mention of the sacred land, if the monuments delight to recall the ancient cradle of the greatest divinities forming the foundation of the Egyptian mythology, they only confess clearly the direction of the road which the ancestors of the Egyptians took before arriving at the scene of their political life, and of their work of civilization."

The native testimony of India agrees with that of the Scriptures in bringing the race that peopled Egypt from the East, and allying these with other Cushite tribes.

In all this we have the direct contradiction of the doctrine recently propagated on high authority, and evidently in the interests of a certain theory,—that Egypt was the cradle of the human race, in which the ape-like savage gradually developed into the civilized man.

Early Civilization.

It has been well observed by Mr. Osburn that the hieroglyphic writing, in its earliest and simplest form, shows that the arts of civilization, such as pottery, metallurgy, rope-making, &c., must have already reached a state of considerable perfection when symbols were taken from their finished products to express ideas in this mode of writing. M. de Rougé observes, in reference to the architecture of this early period, "We know not the beginnings of this art, but we find it extremely advanced in several respects from the time of the monuments of the IVth Dynasty,—the first to which we can assign a certain place belonging to this period. The architecture already shows an inconceivable perfection as to the cutting and the laying of blocks of large dimension. The passages of the great Pyramid remain a model of setting *which has never been surpassed*. We are obliged to guess the exterior style of the temples of this first epoch, and to restore the conception of it according to the *bas-reliefs* of the tombs or the decoration of the sarcophagi. This style was simple and noble in the highest degree,—only one mode of ornament varies the style, composed of two *lotos-leaves* opposed to each other."

The style of the figures, both in the statues and the bas-reliefs of the earliest time, is distinguished by a larger and more square-set appearance. It seems that by the lapse of ages the race became more lean and lank by the action of the climate. In the primitive monuments they sought to imitate nature with more simplicity, and, preserving all the proportions, the muscles are always better placed and more strongly indicated.

The *only* * change in 5,000 or 6,000 years, following the most modern computation, has been one of physical deterioration and intellectual degeneracy. A son of the present Khedive, if his features are rightly portrayed in our periodicals, might very well boast, "I am the son of the wise,—the son of ancient kings" (Isa. xix. 11); but where is the might to bend the bow as of old, and to subdue, † "with his shoulders," all the lands

* A wooden statue found by M. Mariette in a tomb of the Vth Dynasty, resembled so much the Scheik of the village of Sakkarah, that the inhabitants at once named it after this functionary.

† Herodotus says (Book ii. 196) of a statue of the conqueror Sesostris, "There is an inscription across the breast from shoulder to shoulder, in the sacred character of Egypt, which says, '*With my own shoulders I conquered this land.*'"

of the men of the East, and where is the wisdom to govern them if subdued ?

The Egyptians and their Early Neighbours.

The Egyptians called themselves (*Retou*) the men of Egypt, and probably spoke of themselves to foreigners arriving amongst them as the Autochthones of the country, and "men" *par excellence*. The fertile valley of the Nile formed, in their opinion, the heart or centre of the whole world. To the west were the *Ribou* or *Libou*, the Libyans inhabiting (*Tesar*) "the Red Country," contrasted with the Black Country (*Kem* or *Kemì*), of rich alluvial soil, in which they themselves delighted. These Libyans, according to the monuments, belonged to the white race, with blue eyes and blond hair, who probably came from Europe, and invaded North Africa, displacing, in part at least, the original population, whose traits are preserved in the monuments of the IVth Dynasty, and who were probably the *Lehabim* of Gen. x. The negro tribes, who are represented with all the characteristics of the present period, were called *Nahasou*. The *Kar*, or *Kal* (the *Gallas*, apparently, of our day), Ethiopians rather than negroes, are also mentioned in the Egyptian records.

The great mass of Eastern people were called by the generic name *Amou*, perhaps from the Coptic word *ame*, in the plural *améou*. They are painted with skins of a yellow colour. Their costume was of great simplicity, sometimes characterized by a certain richness, especially in the choice of designs and colours, such as Jacob sought out for his beloved Joseph.* It must be noted as an incontestable fact that the *Amou*, even in the most glorious times of the history of Egypt, occupied the centre of the Delta, in the environs of the present Lake Menzaleh. These were probably the *Castuhim* of Gen. x., out of whom came Philistim. The *Naphtuhim* tribe remind of *Nephthys*, the sister of Osiris.

A great number of the towns, the canals, and lakes situated in this quarter were called by purely Semitic names. The centre of this colony of *Amou* had the name of *Zân*. It is "the field of Zoan" of the Bible, and was, doubtless, a territory of immense fertility. Amongst the peasantry at present inhabiting the borders of the lake above mentioned, it is said to be easy to recognize the stern features of the shepherds, as these are represented in the statues of the Hycshos dynasty, and to

* Brugsch, *Egypte*, p. 9.

which attention was specially drawn by Professor Owen at a recent meeting of the Congress of Orientalists in London.

Dispersion of the Nations.

The dispersion of the nations, according to Egyptian records, was one episode of the revolt of the wicked.* "In the beautiful text from Edfou, published by M. Naville, we read that the good principle, under the solar form of Harmachou (the rising sun), triumphed over his adversaries in the south part of the Apollinopolite nome. Of those who escaped the massacre, some emigrated towards the south: they became the Cushites. Some went towards the north: they became the *Amou*. A third went to the west, and became the *Tamahou* (the whites or European peoples). A fourth towards the east, who became the *Shasou*, said to be the Bedouins of the deserts and mountains of Asia. Such was, for the Egyptians, the division of the main branches of the human family."

On the whole, it appears that the leading races of mankind have not altered in their essential characteristics from those they exhibited when they first came in contact with the men of Egypt, and also, as remarked by M. Chabas (p. 95), that "when the mother-race of mankind dispersed itself, it already was acquainted with metals, with writing, and knew how to raise buildings, and possessed a social and religious organization."

This agrees exceedingly well with the scriptural history of the dispersion of mankind after the Tower of Babel. It is also very evident that the characteristics of the Black, the Red, the Yellow, and the White races of mankind were well known, and familiar to the Egyptians from the earliest period. But how does this agree with the above notion of the human family having been one and united before its dispersion?

The answer must surely be found in the belief that these apparently indelible characteristics were stamped upon the human race by the same hand from which the first pair originally proceeded.

It is sufficiently obvious that no influence of climate or of civilization has sufficed to change any of these races in their appreciable physiological characteristics.

"The Egyptians considered all the strange nations as *branches of the common trunk, of which they were the principal shoot*" (rejeton).†

* Chabas, *Etudes sur l'Antiquité Historique*, p. 91.

† *Id. ib.*, p. 95.

Prosperity and Long Life of the Early Egyptians.

The Egyptians themselves are presented before us in their own accounts of the old dynasties, as possessing in a very large measure the gift of civilization. Their fertile country, divided by innumerable canals, supported a large population, deriving sustenance not only from the land, but to a very large extent from the waters, as is the case with the present Chinese, whom in their industrious habits they must have greatly resembled. They turned to account all that fell within their reach. They tamed the animals of the country, and amongst these several species of the gazelle, and dogs of somewhat similar form to ours, and even cats, whom they taught, retriever-like, to assist them in the chase of wild fowl shot down by the skilful Egyptian archers. They had also taught them to spring from tuft to tuft of the papyrus-beds, and to bring back thence the fallen prey. They explored in various mining operations the bowels of the earth for its hidden treasures, and at the early date of the IVth or Vth Dynasty, though working as it seems with *stone* implements, could excavate such mines as now in the Peninsula of Sinai excite the surprise of our travellers, even as they may seem to have been looked upon with wonder and admiration in the days of Job (Job xxviii.), as triumphant illustrations of the wisdom and skill of mankind.

They enjoyed thoroughly, and even to extravagant excess, the good things of this life, and lived amongst its flowers. The Egyptian ladies are constantly represented as adorning themselves with these beautiful productions of nature, and especially as holding bouquets of flowers in their hand, or the charming lotos of Egypt. Not alone did the ladies, but also the Pharaohs of Egypt, delight in their flowery land, and took from thence the designs of their architecture. The normal Egyptian physiognomy is known to most persons who have ever visited the museums of Europe, or appreciated the representations occurring in the pages of our travellers. The statues in the British Museum are illustrative; Ramses II., especially the figure in red granite, shows perhaps a mixture of the Shepherd physiognomy in his ancestry. In Nott and Gliddon's *Types of Mankind* will be seen striking illustrations, in their "Pharaonic Portraits" (p. 145), of the effects of foreign admixture. The most characteristic traits of the Old Egyptians are probably those seen in the statues of the Builder of the Great Pyramid, especially in one found by M. Mariette, and now in Paris. It is interesting to notice that certain photographs in the album of M. Mariette, of

painting, which this savant believes anterior to this IIIrd Dynasty, represent persons whose names are purely Egyptian, but of which the type is completely Semitic.* It would seem as though the period of life had become shortened, as "the perfect age of 110" was considered as the term of a happy old age, and we can scarcely suppose this to have been attained in the later periods of history. In this point of view Pharaoh's first question to Jacob, "How old art thou?" appears very natural and characteristic, even as his whole mode of reception seems just such as might have been expected from a Pharaoh of the Shepherd dynasty.

In the *Bibliothèque Royale* of Paris is preserved a MS. called the *Papyrus Prisse*, from the name of the person who acquired it at Thebes, and presented it to this library. It is perhaps the most ancient MS. in the world, and is said to be a treatise composed by the Prince *Ptah-hotep*, son of Assa Tat Ka-ra, of the Vth Dynasty, who reigned, according to Brugsch, between 3,300 and 3,400 B.C. ! or in the time of Adam, according to the received chronology. It treats of the virtues which are necessary to man, and the best means of getting on in the world, and contains some excellent precepts of morality; such as the following:—

"If thou hast become great, after having been small, and gathered riches after misery, so as to become the first in thy city,—if thou art known for thy wealth, and hast become a great lord, let not thy heart become proud by reason of thy riches, for it is God who has given them unto thee. Do not despise another who is what thou wast; be toward him as towards thine equal."

This writer laments, in pathetic and touching terms, the effects of extreme old age which he was experiencing in his person whilst he wrote, at the age of 110!

According to Herodotus, the founder of the Ist Dynasty reigned sixty-two years, and then perished, *not of old age*, but made an end of (*διαπραγείλει*) by a hippopotamus. His son reigned 57 years.

Afterwards the great pyramid-builders reigned respectively,—Souphis, 60 years; Mencheres, 63 years; and, later still, Apappus † (of the VIth Dynasty) is said to have reigned, or rather lived and reigned, 100 years, with the exception of one hour!

* Pierret, *Dict.*, *sub voce* Physiognomie.

† Eratosthenes, p. 8; Coryag.; see also Pépi-Mérira in Lenormant's *Antiquités Egypt.*, p. 194.

Their History begins with Menes.

The authentic history of Egypt commences with Menes, or, more correctly, Mena, who has achieved for himself a name imperishable so long as the world endures. He was born at Teni, near Abydos, some little distance from the Nile, towards the Libyan mountains. The remembrance of these cities alone remains, marked by a vast necropolis and splendid ruins of many sanctuaries, which are found on the border of the desert at the place called Harabât-el-Madfouneh by the modern inhabitants of this country.*

Mena appears to have been a monarch who lived in royal luxury and sumptuous splendour. He is said to have been the first who regulated the service of the temples and the worship of the gods. Perhaps the gratitude of the priesthood has led to the exaltation of his name. There is no reason to suppose that he was the leader of the immigration into Egypt of the nation from its previous quarters in the East. Probably the name Mitzraim, preserved in the Arabic *Misr*, is of still earlier date.† It was Mena who founded the capital of the old empire, after having changed the course of the river Nile, which used to run towards the Libyan chain, and by a gigantic dyke‡ forced it to flow in its present course towards the east. The conception and the execution alike raise our admiration, and show how far removed from the savage state were the men of those early days of Egypt's history.

The name given to the city was *Men-nofer* ("the good station"), changed into *Memphis* afterwards, and still retained by faithful tradition in the appellation Tel-monf (the Heap of Monf), given to the heap of rubbish marking the place of the old city.§ The grand Temple of Ptah was the centre of the city, and was still existing in the Middle Ages, in such a state as to excite the admiration of the Arab writer Abd-ul-Lalif, in the thirteenth century of our era, who thus depicts the scene:—

"Notwithstanding the immense extent of this city, and its

* Brugsch, *Hist. d'Egypte*, chap. v.

† Sanchoniatho calls *Isiris* (Mitzraim) the brother of *Chna* (*Xna*) (Canaan), agreeing in this with Genesis x., and calls him the inventor of the three letters (*τῶν τριῶν γραμμῶν ἐπιπέρας*), probably of the three modes of writing,—the hieroglyphic, hieratic, and demotic.

‡ According to M. Linant, the great dyke of Cocheiche, which is at present utilized to allow the waters of the inundation "to flow into Lower Egypt, or into the Nile, as is most needed."

§ *Noph*, or *Moph*, in the Bible (see Smith's *Dict.*, e.g. Hos. ix. 6,—*Noph shall bury them*). "Its burial-ground, stretching for twenty miles along the edge of the Libyan desert, greatly exceeds that of any other Egyptian town.

high antiquity; notwithstanding all the vicissitudes of the different governments whose yoke has been successively laid upon it; whatever efforts different peoples have made to destroy it entirely, and to cause to disappear even its smallest vestiges, effacing even its lightest traces, transporting elsewhere the stones, and the materials of which it was constructed, mutilating the figures which adorned it; finally, in spite of what 4,000 years and more have been able to add to so many causes of destruction, its ruins still offer to the eyes of spectators a combination of wonders which confound the mind, and which the most eloquent man would fail to do justice to in description. The longer one considers, the more admiration one feels inspired with; and every new view that one takes of its ruins is a new cause of delight. Scarcely has it occasioned one idea to rise in the mind of the spectator when it suggests an idea still more admirable; and when we think to have attained a perfect knowledge of it, it convinces you at the same instant that what you have known is still much below the truth."

A gigantic fist in the British Museum, weighing I know not how much, recalls the vastness of the architecture of the temple of Ptah.

Memphis and its Temple.

With the exception of Thebes, Memphis is the city concerning which the Egyptian texts give us the most information. It is thus that our Egyptologists are enabled to give us the most accurate information on points more especially requisite to be known.

In reference to this grand temple of Ptah, the first we must suppose of any importance in Egypt, what have we to imagine to ourselves, or what must be our conceptions? Strange to say, it is the Deity under his character as Creator who was venerated in this temple. Ptah is called "the Father of Beginnings, the Creator of the egg of the sun and of the moon." He is very distinctly characterized as "the Father of all the gods,* the first existing"; he is, as his name implies, the Architect, the Former, the Constructor.† "He is the Chief of the society of the gods, who has created the existences; all things exist after that he exists. He is the Master of Truth and the king of the gods." Another text engraven on the walls of the temple of Philæ calls him, "He who has created the beings, who has formed men and gods with his own hands."

* Text at Philæ.

† Text of Dendera; see Brugsch, *Hist.*, p. 21.

These examples, as Brugsch Bey tells us, suffice to prove the place of the god Ptah at the head of the divine dynasty. He is the Creator God, existing before the creation of the universe, his work.* The god Râ, the sun, is described in many texts, containing religious hymns, as "a creature of the god Ptah."†

The *Divine Dynasty* is perhaps the nearest expression of the original conception. M. Grebant, in his remarkable study of a hymn of Ammon, in the museum at Boulag, endeavours to prove that the gods of the Egyptian pantheon are only the manifestations (*personæ*) of one Divine Being. The whole Divinity is the *Paout Nouterou*, or Divine Substance, determined by the sign for *bread*, denoting *essence*, from *Pa*, to be.‡

If ever the worship of Ptah was at any period the worship of the Creator, such cannot have continued to be the case after the reign of Cæachos in the IIInd Dynasty of the Old Empire, when Apis was appointed to be his visible representative. Thus "they changed their glory into the similitude of an ox that eateth grass," and the Israelites in their revolt against Jehovah, when "they made a calf in Horeb and worshipped the golden image" (Ps. cvi.), but followed the example set them by these early idolaters.

The Army of Horus.

If we fail to find any satisfactory trace of pure worship in our inquiries respecting the temple of Ptah at Memphis, still less shall we find any resting-place in our researches respecting Isis, Osiris, Seb, and Horus. Some grand mystical ideas were no doubt attached to the triumphs of Horus, when he led forth his army of *Horschesu* to establish the rights of his father Osiris. To whatever form of the great contest between the powers of light and darkness this alluded, the mythical account preserved by Manetho comprises a strange amalgamation of the evidently fabulous and the possibly true, and closes with the reign of the Manes or dead (antediluvian?) persons, and the heroes, which he places immediately before Menes. It is difficult to avoid the conjecture of an analogy between this history and statements in Genesis in reference to antediluvian times; but, setting aside conjecture, the *certainty* which we gather is this, that the Egyptians possessed no reliable history before the era of Menes.

Nevertheless, some gleams of light penetrate the darkness of this (so to speak) antediluvian era. Mariette Bey has discovered § an inscription of the era of Thothmes III., which

* Compare Proverbs viii. 22—32.

‡ Pierret, *Dict.*, *sub voce*.

† Brugsch, *Hist.*, p. 21.

§ Chabas, *Etudes, &c.*, *Ant.*, p. 7.

speaks of a great plan of the temple of Dendera (dedicated to Hathor, the Egyptian Venus), which had been found embedded in a wall in the royal mansion in the time of Meri-ra-Papi, of the Vth Dynasty.

This plan is said to have been traced on goat-skins, which is a more ancient method than the writing on papyrus. It also comprehended writing accounted ancient by the Egyptians.

This is attributed in the above inscription to the time of the servants of Horus. It consequently appears that, in the highest antiquity to which the Egyptians could look back, we find ourselves in the age of temple-building and temple-worshipping men already conversant with the art of writing, and (which indicates a still further advance) of tracing out plans of their proposed erections. No such cultivation could be found amongst savages.

The Sphinx.

The great image of the Sphinx, south-east of the largest pyramid, appears also to belong to the very earliest stage of Egyptian civilization.* It is a natural rock, to which has been given, in some fashion, the external appearance of this symbolical animal. The head alone has been sculptured. The total height of the monument is 19·97m. (65 feet). It is known by an inscription now in the Museum at Boulak to have been older than the era of Cheops, or, consequently, than the Great Pyramid.

Thus this remarkable structure, called by the Arabs "the father of terror,"† looks out upon the desert with its calm, impassive smile, unmoved by the wreck and ruin of the world which passeth away,—a veritable enigma in itself and in its meaning, teaching us this at least, that man, in the conception and the execution of one of his oldest works, was a profoundly religious being. A stele has recently been discovered, from which Egyptologists learn that there was on the north of the Sphinx a temple of the goddess Isis, on the south another consecrated to the god Osiris, whilst a third sanctuary was specially devoted to the worship of the Sphinx, which is called in this inscription  "Hu,"‡ which means "the human-headed lion," whilst the more generally recognized name appears to have been that of Hormachis, or "Horus on the horizon."

Now, what conception can we form of these deities, whose

* Pierret, *Dict. d'Archéologie Egypt.*

† "Abou-l-hol."—Brugsch, *Hist.*, p. 56.

‡ Brugsch, *Hist.* 57.

worship lasted down to the era of the XXVIth Dynasty in Egypt, or say some three thousand years, so powerful was the hold they had gained on the popular imagination?

Osiris and Isis.

Osiris was considered to have reigned on the earth, and, by the benefits which he conferred, to have become the type of all that is good. He was thought to have been murdered by Set, who becomes the type of evil. Set, after having killed Osiris, dispersed the members of his body amongst the cities of Egypt. Isis, the wife and sister of Osiris, reunited these scattered members, and by her incantations, assisted by Nephthys, restored them to life. Osiris, thus resuscitated, is called Horus, and Isis is consequently considered the mother of Horus.

Osiris, according to the Egyptians, was thus associated with the death of the good. The good man was united with Osiris after his death. The great *visible* benefactor to the world is the sun, and the bright manifestation of Divine glory was, in their view, associated with this luminary. But the sun dies every night (or at least disappears), and hence goes to reign in Hades as Osiris. The sun, however, rises again, and comes forth as Horus, triumphant over all the powers of darkness. Horus is thus the type of *the good, in resurrection power*, and Horus, reappearing on the eastern horizon, is the visible symbol to man of the certainty of the resurrection of the just. Hormachis, or, in other words, the Sphinx, may thus calmly look down on all the vicissitudes of this present life, and await the triumph of the just in resurrection.

The good man, when falling asleep in death, was assimilated to the setting sun, and as the sun was renewed under the care of the mother goddess, Hathor,—*the celestial space*,—who, as Noub* (the “golden” one) animated the mountain of the west, in which the sun rested. So the hall of the Tomb, in which the sarcophagus reposed, was equally called Noub. The embalmed body rested as amidst the glories of a *golden sunset* until the *morning* of the resurrection.

At least so they believed, little thinking of the profane hands that should be laid upon their poor remains. But that they did so think we have the express testimony of the *Book of the Dead*, probably the oldest book in the world. Of this there exist quite a large number of copies more or less imperfect. It is scattered amid all the collections and in all the museums of

* “Noub” is also “gold” in Coptic (Chabas, *Etudes*, p. 17).

Europe, and is to become, this spring, under the able presidency of one of our most leading Egyptologists, the text-book in which our students of the hieroglyphics are to be instructed;* from which they may at all events learn that there is such a thing as a future life, and that rewards and punishments are then to be dispensed to the just and to the wicked.

Thus it was the dark mystery of a future life and the manifestation in the light of the morning,† which intently occupied the attention of these men of unknown antiquity. It was a subject well worthy of the spiritual nature of man, and leading us to conclusions in reference to their state, exactly opposite to those which it is the fashion to derive from the misunderstood history of the past. The old Egyptians believed that they should be gainers by the resurrection, and therefore cherished the doctrine. Our modern sceptics know that a future life would be all against them, and consequently attempt, however unsuccessfully, to conceal its truth from themselves and from others!

Antiquity of Egypt.

I now proceed to inquire what was the real antiquity of Memphis, or, in other words, what was the real era of Menes?

We have seen that one Arab writer placed it at four thousand years or more before his time. If we look to modern authorities, we shall find that this apparently fabulous antiquity is increased to the following extent. According to the authors mentioned below, the era we are in search of was as follows:—

Boeckh	5702 B.C.
Unger	5613 "
Brugsch	4455 "
Lanth	4157 "
Lepsius	3892 "
Bunsen	3623 "

The difference between those extreme limits is not less than 2,079 years. It is as if some sixty centuries after our time the

* So announced at the meeting of the Bib. Arch. Soc., Feb. 1, 1876.

† This seems, as nearly as I can gather, the meaning of the title of the Book of the Dead, "Per-em-hrou," translated by Champollion, "Manifestation à la lumière"; by M. Rougé, "Manifestation au jour"; by M. Th. Deviera; "Sortie de la journée"; and by M. Lefébure, "Sortie pendant le jour"; as the sun rises, being a promise of resurrection after the night of the tomb. Comp. Ps. xlix. 19,—where it is said of the wicked man, "He shall go to the generation of his fathers, they shall not see light." See Pierret, *Dict. d'Archéologie Egypt., sub voce* Manifestation.

savans should be disputing over the epoch of the Roman Emperor Augustus; some asserting that he mounted the throne many years before our era; others, on the contrary, 1876 years after the birth of Christ.

These different estimates show that the documents on which they are founded are in a deplorable state of confusion.* We have some tolerably clear notion—though still not quite defined—of the time of the Exodus, or of the arrival of Abraham in Egypt; but, in proportion as we recede into the mists of the past, we experience how difficult is the attainment of certainty.

It is reserved for the credulity of scepticism to override all these difficulties, and to “see no difficulty in believing” the most extraordinary statements, such as M. Chabas quotes from an author who immortalizes himself by giving us the information, amongst other precious “*matériaux pour servir à l’histoire positive de l’homme,*” that the horse was tamed by our Aryan ancestors “at an epoch anterior to the year 19,337 before Jesus Christ”! But if so, how came it that the horse was not introduced into Egypt till the times of the Shepherds!

The Old Egyptian chronicle, quoted by Syncellus and Eusebius,† gives us the history of thirty dynasties in 113 descents, during the long period of 36,525 years; but the enumeration proceeds thus:—“To Hephæstus is assigned *no time*, as he is apparent both by night and day.”

Now this deity (*Ἥφαιστος*) among the Greeks was the god of fire, and the skilful smith, who had in Olympus his own palace imperishable and shining like the stars. His skill is mentioned both in the Iliad and the Odyssey. It is almost certain to me that by this Grecian name the authors quoted meant to indicate the Egyptian Ptah, previously noted, the chief and original God the Creator. The sum of years given above is surely a *year* of eternity (365·25 days ‡) taken in great part out of the life (ever-enduring?) of Ptah, and filled up next by Helius, the sun, reigning three myriads of years. Then Cronus and the other twelve divinities reigned 3,984 years. Next in order are the demigods; and here, perhaps, we descend from

* “*Malgré toutes ces découvertes, les chiffres sont dans un état déplorable.*” —Brugsch Bey, *Hist.*, p. 25.

† Cory, *Ancient Frag.*, p. 47.

‡ “The Sothic year of 365½ days (365·25) was called *the square year*, the *annus quadratus* of Pliny.—Without the accuracy of the Sothic year they could not, as Herodotus supposes, have fixed the exact return of the seasons.” (Rawlinson’s *Herodotus*, ii. 239, 240.) Macrobius affirms that the Egyptians always possessed the *true calculation* of the length of the year.

poetry to prose. They were in number eight, who reigned 217 years.

Then follow fifteen generations of the Kynic cycle, of which I can make nothing; and afterwards fourteen or fifteen dynasties, making together (the particulars of one being lost) the thirty dynasties in 1,697 years. I cannot find any agreement between this and the history of Manetho, except in this, that the latter also begins (according to the Greeks) with Hephæstus, to whom he assigns only 724 years, followed by Helius, who reigns 86 years!

It is not worth while to spend more time on these legends. Let us see if we arrive at solid ground at the era of Menes.

In the new tablet of Abydos, discovered about ten years since in one of the compartments of the temple of Seti I. at Harabat-el-Madformeh, there appears an enumeration of a successive order of sixty-five kings, until the last Pharaoh of the XIIth Dynasty of Manetho.

How many years would these kings represent? Brugsch calculates three in a century— $\frac{65}{3} \times 100 = 2,166$ years; but the sixty-nine kings of the Egyptian chronicle reigned only about twenty-four years and a half each on the average of that document. This would materially alter the figures to 1,690 years, which seems more likely, as there is *no (historical)* foundation at all for the estimate of Brugsch, and it is much higher than would be justified by comparison with the more clearly known length of the reigns in the third book of Manetho.

Now, according to the tablet of Abydos, the XVIIIth Dynasty follows immediately on the close of the XIIth Dynasty; and this view of the subject is sustained by the judicious remark of Mariette Bey, that the proper names of the personages of the XIIth are equally found on the monuments of the commencement of the XVIIIth Dynasty; and still more, that in the two epochs the character of the coffins, of the ornaments, and of the style, is *quite identical*.

Notwithstanding this, Brugsch interposes 500 years as a *probable* interval* between the two, whilst fully showing that the testimony of the monuments is as I have said.

I dismiss these probabilities, for which no monumental proof (as it appears) can be shown, and look next for the era of the

* At some future era the historian may, in like manner, consider 500 years as a *probable* interval between the termination of the power of the East-India Company and the assumption by Her Majesty the Queen of the title of Empress of India, a "Sepoy" Dynasty occupying most part of the period.

commencement of the XVIIIth Dynasty, given by

Boeckh at	1655 B.C.
Bunsen	1625 „
Lepsius	1684 „
Unger	1796 „

but I prefer to all these Brugsch's estimate:—

Brugsch	1558 B.C.
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This is founded on a separate estimate of the period of 31 genealogies of architects (subject, perhaps, to some reduction as above; but it is probable that architects would live longer than kings). Then, in adding these two periods together, we have approximately the era of Mena, 1558+1690 = 3248 B.C.

I do not attach any importance to this period of 1690, which is probably too long by one-half; but the research shows how little we can rest upon any of the data hitherto adduced. It is possible that some new evidence may be produced which may render the matter more clear.

The whole number of the kings in the 1st Book of Manetho, he computes (but I cannot follow his computation) at 192, who reigned during a space of 2,308 years and 20 days. But this, again, is not consistent with the amount of the years of the different dynasties, as he gives them. The period of 70 days refers, no doubt, to the reign of 70 Memphite kings, who reigned 70 days! What can be made of *such* historical (?) information?

Herodotus (Book iv. 143) informs us that “when Hecataeus in giving his genealogy mentioned a god as his sixteenth ancestor, the priest opposed their genealogy to his, going through the list [of the high priests], and refusing to allow that any man was ever born of a god. Their colossal figures (which it was the custom for every high priest during his lifetime to set up in the temple) were each, they said, a Pirômis, born of a Pirômis, and the number of them was 345. Through the whole series Pirômis followed Pirômis, and the line did not run up either to a god or a hero. The word Pirômis may be rendered ‘gentleman,’—καλὸς καὶ ἀγαθός.”*

An uninterrupted succession of “gentlemen,” for 7,000 to 10,000 years, is scarcely consistent with the Darwinian doctrines of evolution of the species. It is, however, more credible, and certainly more agreeable to one's feelings, than the descent proposed either from a god or a monkey!

* So Rawlinson translates, ii. p. 191.

That which we do see, looking back over a period of 5,000 years (more or less), is *man* in full possession of all his godlike faculties — not one whit inferior to his descendants of the present day. His religious views are greatly to be preferred to those of our modern Pantheists, and his scientific ideas of development seem in part to have anticipated those of our modern evolutionists, whilst surpassing them in logical clearness. The conception of the goose of the god Seb, which laid the egg of the earth,* seems peculiarly well imagined, as this animal has been shown by Darwin to possess great inflexibility of organization, and must rank high in the list of the aristocracy of nature. †  Nothing can be more natural than for a goose to lay an egg, and in this manner anthropomorphism is avoided entirely!

It is most remarkable that *idolatry was not yet fully developed* in Egypt. This appears in several ways. First, from the testimony of Manetho, that it was not till the reign of Cæachos (Kakau) of the IIInd Dynasty, that the bulls Apis in Memphis and Meneus in Heliopolis, and the Mendesian goat, were appointed to be gods.

Next, it is apparent that in the building of the Great Pyramid no symbols of idolatry were allowed to appear.

Third, the same fact comes out in the very names of the rulers of the first dynasties which read thus:—

1. Mena ("the firm or stable one").
2. Tota ("the striker").
3. Atot.
4. Ata.
5. Husapli.
6. Mirbapen.
- 7.
8. Qebeh.

IIInd Dynasty.

9. Buzar.
10. Kakou ("the bull of bulls").
11. Bainnuter.
12. Usnas.
13. Senta ("the terrible").
14. Neférka [Rā].
15. Neferka-Sokari.
16. Huzefa.
17. Būbni or Zazai.

* Lenormant, *La Magie*, &c., Paris, 1874, p. 94.

† Seb, Father of the Gods. His name is often written with a goose alone. The sitting figure is simply the determinative sign for a god.

These names have none of the grand combinations with the names of the *Sun* (Rā) and other deities which we find everywhere in the later lists. Certainly not till after the time of the leading idolater Kakou do these appear; even the fifteenth, which is said to signify "*good by Sokari*," seems to refer to the supreme god of Memphis, not unlike our expression, "By the grace of God." Mena and his first successors might set themselves up as objects of worship; but the nation was not degraded to animal-worship, as in later times. To the investigation of this subject I shall return.

The name which terminates this series of kings at the end of the IIIrd Dynasty is Senoferu,* which is said to signify "the Improver," and he is also called "the Master of Justice." He is recorded by the Egyptian monuments as a beneficent king. He seems to have conquered the inhabitants of the Wadi Magharah (the Amalekites, probably), and in his days the mines of the district of Mount Sinai became either for the first time, or more abundantly, the source of the supplies of copper and of a blue stone called *mafkat*, much esteemed in Egypt. Chabas calls it *mafek*, and is inclined to identify it with malachite.

The VIth Dynasty terminated, according to Manetho, with the reign of the celebrated beauty *Nitocris*, whose name is transmitted to posterity in connection with the tragedy in which she extinguished both herself and the nobility of Egypt. It is as though a cataclysm had passed over the land; for from her time the old empire disappears, and, beyond a barren list of names, we seem at present to have nothing to guide us across the dreary waste of history till we reach nearly to the end of the XIth Dynasty. For 600 years, if we take the estimate of Brugsch (p. 78), the monumental guidance fails. It recommences only with the Pharaoh *Neb-ker-rā*.

We open the XIIth Dynasty with more certainty. It numbered eight Pharaohs, who reigned either 160 years or 213 years 1 month and 17 days. The latter date, though so exact, is manifestly wrong, because it includes reigns which overlap each other. The former is as certainly wrong, because the addition sum of the reigns gives eight years more, and because one reign is avowedly omitted. In such confusion is the Egyptian chronology!

These small inaccuracies are trifles; but what can we say to the following. Herodotus tells us the priests informed him that "when Mœris was king, the Nile overflowed all Egypt below Memphis so soon as it rose so little as eight cubits. Now

* Brugsch, p. 16.

Mœris had not been dead 900 years at the time when I heard this from the priests."

Rawlinson says this would make the date of Mœris about 1355 B.C., but he cannot make this agree with any probable Pharaoh.*

There can scarcely be the shadow of a doubt that Herodotus refers to Amenemhat III., who excavated an enormous artificial lake, to which the Greeks gave the name of Mœris, accounting it one of the wonders of the world, and supposing this to be the name of the king, when, in truth, it seems to have been only the Egyptian word *Meri* applied to any construction of the kind. This Pharaoh, whose severe and Shepherd-like features, are seen in the British Museum, was a diligent observer of the height of the inundation of the river, and caused to be recorded on the rocks between Semne and Koumme the heights to which the river rose; which show, remarkably enough, that the greatest height of the inundation was at this era not less than 8·17m. above that which it can now attain. The average height of the Nile under this Pharaoh surpassed that of our time by no less than seven mètres.

Now the reign of Amenemhat III. is placed by Brugsch at 2300 years B.C., by Herodotus, as we have seen, at 1355 B.C.; a difference of 945 years! It is as though our gravest historians were 900 years wrong as to the era of the Conquest of England by William of Normandy!

And yet in this XIIth Dynasty we touch close upon historic times, when the chronicles of other nations begin to aid our research. The Egyptians of this epoch kept up a very active commerce with the people of Libya towards the east, and with the nations of the Asiatic race. The arrival of representatives of these people in Egypt is a fact proved by numerous paintings in the funeral chapels. Libyans frequented Egypt to show their address in gymnastics, negroes came in to serve the great lords, and Asiatics presented themselves at the frontier of the Delta to ask permission to enter and to trade on the borders of the Nile. The empire then commanded the respect of the surrounding nations. The two cities called by the Greeks Crocodilopolis, on the borders of the lake Mœris, and of Heracléopolis, were the centres of the busy movement of this bright era, † in the midst of which Abraham is supposed to have arrived in Egypt; and the representation of thirty-seven persons of the Shemite race coming to present their homage

* Rawlinson, *Herodotus*, ii. 12.

† Brugsch, *Hist.*, p. 99.

and their tribute of antimony to a certain Chnum Hotep was at one time supposed to represent the arrival of the sons of Jacob in Egypt. The personage above-named was a dignitary in the time of Usurtasen II., and the representation is connected with his tomb at Beni-Hassan.

The XIIIth Dynasty contains chiefly the names of Pharaohs, compounded with the title of Sebek, the crocodile-headed divinity. Were these rulers of Egypt, or of a small portion, addicted to this worship?

"The famous canon of Turin is the only monumental source which can serve us as a guide in this labyrinth, if unfortunately the fragment of the MS. which enumerated the kings successors of the Pharaohs of the XIIth Dynasty were not filled with *lacune* of an extension greatly to be regretted."*

Thus with torn and misplaced fragments of papyrus, and with extracts from the work of Manetho, "*which differ notably among themselves,*" we make our way across this immense interval, which is after all no interval at all, if we trust the tablet of Abydos; but which according to modern research is as follows:—

XIIIth Dynasty of Diospolis,	60 kings,	453 years.			
XIVth	,,	Xois,	76	,,	484
XVth	,,	Hycshos,	6	,,	260
XVIth	,,	Hycshos,	10	,,	251
XVIIth	,,	Diospolis,	10	,,	?
					1448
					+ say 252
					1700 years!

Of this the able author makes *collateral* :—

Legitimate Dynasties of Diospolis.

XIIIth Dynasty, 60 kings, 453 years.
XVIIth ,, ? years.

Illegitimate Dynasties.

XIVth Dynasty of Xois, 76 kings, 484 years.
XVth ,, Hycshos, 6 ,, 260 ,,
XVIth ,, Hycshos, 10 ,, 251 ,,

What amount of credence can be given to these figures? I have no hesitation in believing that M. Brugsch has done his best with them, and that his *History of Egypt* is the most

* Brugsch, *Hist.*, p. 113.

accurate yet published; but if displayed, as I have seen them, with the intention of unsettling the minds of commonplace people, who are not Egyptologists, it becomes the duty of those who are occupying the seat of the unlearned to withhold assent till further proof is given.

I shall not pursue the theme of the history of Egypt, although the times of the XVIIIth Dynasty invite research. It is almost beyond question that more light will be thrown from monumental evidence on the period of the sojourn of Israel in Egypt, on the era of the Exodus, and the Pharaoh whose deeds are recorded. For the present it is best to wait.

Brugsch has already given us a work on the Exodus and the Egyptian Monuments, and announces in his *Bibel und Denkmäler* the following:—

1. Egypt in geographical-political relationship at the time of the abode of the children of Israel.
2. The Hebrews in Egypt, and Moses.
3. The Exodus of the Israelites, and the Monuments.
4. The people in the East of the Delta according to the monuments.
5. The cities and fortresses of Palestine at the time of the entrance of the Jews into Canaan.
6. Egyptian travellers in the land of Canaan.
7. The Mosaic Völkertafel and the Monuments.
8. Joseph and the year of famine.

Religion of the Ancient Egyptians.

I must now take up again more definitely the consideration of the religion of the first Egyptians; premising this, that I shall be quite unable to follow the various changes which occurred in after-times, when the mutual rivalry and hatred of the followers of the differing dogmas tore Egypt in pieces, and inflicted calamities innumerable. The worshippers of Amon, the concealed or hidden god, and of Ra (or Re), the visible sun as his manifestation, and the “disk-worshippers,” and those who specially devoted themselves to the Arabian god Bes, the god of pleasure—the Bacchus of Egypt—will find small place in my pages.

I wish to examine the question,—since we have seen that early Egypt presents us with man as a worshipper,—What was the object of his worship? Was he a Theist or a Polytheist? Do we discover any reliable trace of such primitive revelation of the will of God to mankind as we may fairly expect from the record of Scripture?

I say we may *fairly expect*, since we find acceptable and accepted worshippers of God from the days of Abel downwards, through the line of Enoch and Noah, and not ceasing till, in the time of Abraham, when already some XII. or XIII. Dynasties had reigned over Egypt, we read of Melchizedek, King of Salem, Priest of the Most High God, *El Elioun*; of which title of the Supreme we find the reminiscence in the work of the Phenician Sanchoniatho,*

Ἡλιοῦν καλούμενος Ὑψιστος,

mixed up by this author with many fables, but the Elioun of Melchizedek seems truly to have been *the Most High*!

There is nothing in the Bible to lead to the conclusion that these accepted worshippers were gathered together in a church capacity. Indeed, it is very evident that this was not the case in reference to Abraham and Melchizedek. The father of the faithful and the King of Salem do not appear to have met each other on more than one occasion, and the priesthood of the latter must have been exercised in a nation akin to the Egyptians.†

Whilst so much of light and truth lingered amongst the Amorites, were the Egyptians during the long period of XII. Dynasties, computed at 2,000 years, altogether devoid of such a blessing? It is hard to think so.

Shall not the Judge of all the earth do right? And will it not appear that He left not Himself without a chain of witnesses throughout the period, be it longer or shorter, already referred to?

Early Witness to the Truth and Early Idolatry.

Dr. Chwolson has gathered together a number of interesting quotations from Eastern writers, to which it may be difficult to assign any reliable historical authority; but as far as I can see, allusions to the contest between the true religious worshippers who rested on the traditional foundation (*angeborene Anlage*)‡ of a faith derived through Noah from the earliest times, and those who boasted themselves as free-thinkers, is probable enough. These latter said that their doctrine (*Ssabismus*) consisted in freedom from the fetters of men (*in dem Freisein von der Fessel der Menschen*),§ and yet they accepted the au-

* Cory, *Ancient Fragments*, p. 8.

† *Iris* and Canaan were "brothers" (see above).

‡ Dr. D. Chwolson, *Die Sabier und der Ssabismus*, vol. ii. pp. 419, 420. Petersburg, 1856.

§ *Unsre Lehre ist das eigne Verdienst.*

thority of Adsîmun, Agathodæmon, and Hermes. They maintained that the pyramid to the east was the grave of Agathodæmon, the other that of Hermes, and the coloured pyramid the grave of Ssâbî, the son of Hermes, "from whom the Ssabians derive themselves."* (Appendix B.) They devoted themselves to the worship of the heavenly bodies as mediators† (comp. Job xxxi. 27), and they probably gave those names to the days of the week, which we still continue to use. Perhaps we should use them with less satisfaction if the remembrance continued of the sickening human sacrifices described in the above pages. The sun, moon, and the five planets were the special objects of their reverence.

Harran is spoken of (p. 412) as a city of the Ssabians, and there they had a celebrated temple dedicated to the moon, which was frequented up to the time of the Emperor Julian the Apostate (Appendix C), who, according to Theodoret, resorted thither for sacrifice, to ascertain the issue of his Parthian war by one of the modes of divination practised by the King of Babylon (see Ezek. xxi. 21).

This freethinking emperor had found associates quite to his mind in the Ssabians. It is not unlikely that even to our own day human sacrifices are occasionally perpetrated for the same end and in the same land. It is not many years since the disappearance of a person at Damascus was *most calumniously* ascribed to, and occasioned a persecution of the Jews; but that he *was* put to death there was little doubt, and that for purposes connected with magic art.

Babylon seems to have been the great centre of idolatry, and Nimrod (according to tradition) the head and front of the offending.‡ It is thought by some that Asshur went forth out of that land leading a colony of those who expatriated themselves to avoid his government and religion. This inquiry leads us to this presumption, that there has lingered in the East a true remembrance of the origin, and in part, of the nature of the Chaldean idolatry, and of the worship of the heavenly bodies; and, moreover, we find that, in opposition to all this, the pure views of monotheistic truth held by Abraham are set forth with great force and clearness by certain Arabian writers, and are described as descending from the days of Noah.

* Dimeschof, *ut supra*, p. 410.

† *Trans. Bib. Arch.*, iii. 143.

‡ May there not be a connection between the worshippers of Nimrod (*Marduk, the brilliant*,—*Trans. Bib. Arch.*, iii. 141) and the invasion of the disk-worshippers in Egypt?

The knowledge of the True God in the line of Shem.

I will then recur to the account of Noah, and the division of the earth among his progeny, as to the line in which the worship of the true God should be maintained. This seems to have been quite lost in tradition; and whilst there remained a recollection that the name of Ham was in some way significant, no such remembrance appears to attach to Shem. His prerogative was not valued by idolaters.

We have very distinct *dominions* assigned, and, prophetically, a different lot to each. On Canaan, who, according to Jewish tradition, perpetrated some outrage,* he pronounces the curse of servitude, but on each of the other two "he bestows a benediction appropriate to and fulfilled in the destiny of their descendants. On Yapheth, temporal prosperity, wide-spread possessions" (*Yapht Elohim le Yapheth*), "wealth and power; and on Shem eternal felicity, a knowledge of the true God, and his especial protection."

This is Mendelssohn's exposition of the Jewish tradition, which seems, I must admit, to *exceed* anything we can find in the prophecy; but we may not be wrong in seeing in—
Yapheth, † פֶּתַח, from the root פָּתַח, with the sense of "*widely extending.*"

Shem, ‡ שֵׁם, THE NAME, certainly is connected with the blessing, "Blessed be *Jehovah*, God of Shem," for the peculiar name of the Lord is here brought in in connection with Shem (before it is only Elohim), to indicate (says another commentator §) "that by the descendants of Shem He would most purely be worshipped, according to his Unity, and immaterial, everlasting essence," which attributes are especially expressed in that name.

Ham, || חָם, from the root חָמַם, to "*wax hot,*" the one who was, in his descendants, to occupy the warm regions of the earth, and whose physique was doubtless thereto adapted.

One thing at least is evident, that it was not in the line of Ham that the knowledge of the true God was to be perpetuated; and so in due season Abram is chosen in the line of Shem. It is, therefore, not to be supposed that we shall find any esta-

* De Sola, *Genesis*, p. 38.

† Compare the Legend of Ouranus and his son Ius in Sanchoniatho,—
Cory, *Anc. Fr.*, p. 13.

‡ *Ges. Lex.*

§ Philippon, in De Sola, p. 38.

|| *Ges. Lex.*

blished worship of the true God in the line of Ham, whatever exception there may have been to the general course of events. I do not know whether any connection may have existed between Melchisedek and Shem, but it is not impossible that by descent such may have been the case.

In idolatrous Egypt, however, it is clear that Shemite influence again and again made itself felt in opposition to the worship of idols, and with more or less clearness, and certainly in favour of the worship of "the living God."

The earliest period of such influence we may suppose took place at the time of the building of the Great Pyramid, in which the name of Khufu (Cheops), the Pharaoh by whom it was built, occurs. We have reason to believe that he worshipped Ptah, but the astronomical references seem to point to Chaldean lore. There is a remarkable absence of the symbols of idolatry in the structure, and much interest has been of late aroused in connection with various particulars in its structure.

Whatever may be the import of these, we find great national—perhaps religious—aversion to the Pharaohs, who reared this and the second pyramid. Manetho records, however, of the builder of the Great Pyramid that "he was translated to the gods, and wrote *the sacred book*."

I do not know whether this means "the Book of the Dead" in its first and simple edition, but it shows the king to have been in some sense devoted to religion.

I shall not spend any time over various periods of Egyptian history, in which we find obscurely recorded the results of Shemite influence, but come to the visit of Abraham, whose attainments in astronomical science we may well suppose to have been considerable, owing to his ancestral connection. He is said by Josephus to have taught the Egyptians many things, and certainly he would not forget to impart that knowledge of the true God which was to him the most prized possession.

His intercourse with the Pharaohs seems to have been of the most friendly description.

Then we come to the period of Jacob and his family going down into Egypt, not forgetting, however, the most interesting narrative of Joseph's history, in which we see so much of appeal to the knowledge of *God*, possessed alike by the Egyptians and the Israelites; *e.g.*, "How can I do this great wickedness and sin against *God*?"

The wife of Potiphar must have felt the power of this appeal against the commission of one of the forty-two sins, concerning which she would have to answer in Hades.

Joseph says to Pharaoh's officers, "Do not interpretations

belong unto *God?*” not to *Thoth*, or any imaginary being, and they quite understand him.

Again, he says to Pharaoh, “*God* shall give Pharaoh an answer of peace”; and there is no evidence that the word sounded strange in his ears.

Again, and still more remarkably, “What *God* is about to do, He showeth unto Pharaoh.” This is most remarkable, as telling us of prophetic dreams, really God-inspired, granted to Pharaoh; and in such dreams it must be understood the Egyptians placed unbounded confidence.*

Then we find at last Pharaoh is prepared to say, “Can we find such an one as this is—a man in whom the Spirit of God is?”

Whether or not it was *Har-Knum* Horus, the good spirit, that he thought of, I know not; but certainly he traced the blessing to its right source, for “every good gift and every perfect gift is from above, and cometh down from the Father of Lights.”

Influence of the Israelites.

The effect of all this on Pharaoh—on his court and people—must have been very great. What do we find further but Joseph entering into closest relationship with one whom we might deem an idolater—the daughter of Poti-pherah, priest of On. Now, On of the text was the sacred name of Heliopolis, of which the vulgar name was *Pa-Ra*, the city of the sun.† The magnificent temple was approached between by two obelisks, one of which, reared by Usertasen I., exists to the present day, and the remains are still seen of an alley of sphinxes leading up to the temple.

Now we come to questions more easy to ask than to answer. Was Asenath *really* an idolatress when Pharaoh gave her to Joseph? If not, was she a disciple secretly of a new faith? But if so, what was her father? The very priest of the temple! who yet willingly assented, as we must believe, to this alliance of his daughter.

When Israel abode in Egypt there must necessarily have gradually arisen a great commingling of the two peoples, and many such complicated questions must have occurred, resulting, when they left Egypt, in a “mixed multitude” of no small proportions going with them.

In the mean time they must needs have been witnesses for

* Compare also 2 Chron. xxxv. 22.

† Pierret, *Dict.*, *sub voce* Heliopolis.

the true and living God, in so far as they were faithful to Him, and this for a long period, not less, if we take it literally, than 430 years.

The Egyptians do not seem to have been a bigoted race, or given to persecution for religion. It was only the actual sight of their deities—"abomination" offered in sacrifice to the God of the Hebrews—that might have led to such a result. The oppression of the people was brought about from political motives.

When Pharaoh's daughter adopted Moses, there seems to have been no difficulty about the religious education of the young lad, and, if she had fulfilled her intention of raising him to the throne, she would probably have made all her subjects worship the God of the Jews. Such a revolution would not have been without its precedent in the history of Egypt.

It is remarkable that the Shemite influence in Goshen is not only to be traced out in various ways in the names of towns and other features of the country, but also that the Egyptian texts record a deep, religious, and monotheistic impression on the mind of the nation.

On this point I cannot do better than present a translation of some remarks which I find in Brugsch's *Exode*, &c.

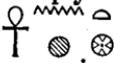
"I commence by the divinity venerated at Pithom, and in the district of Succoth. Although the lists of the Nomes and the Egyptian texts expressly designate the solar god Thom (Athomi), the same who had splendid temples in On-Heliopolis, as the tutelar god of Succoth, nevertheless they add that the god Thom represents only the Egyptian type corresponding to the divinity of Pi-thom, who is called by the name of *ānkh*, and surnamed 'The Great God.' The word *ankh*, of Egyptian origin, signifies The Life, or 'He who lives, the Living One.' It is the only time that I meet in Egyptian texts a similar name for a god which appears to exclude the idea of idolatry.

"The town of *Pi-thom* had consequently another name, which it owed to the presence and existence of the god *ānkh*, and which in Egyptian was pronounced *p-āa-ānkh*, the habitation or dwelling of the god *ānkh*. Conformably to this name, the district of Succoth was called, in another manner, *p-u-nt-pāa-ānkh*, the district of the dwelling of Him who lives. Add to this monumental word the Egyptian word 'za,' so well known to designate the governor of a city or a district, and you have the title *Zapunt pāaānkh*, 'the Governor of the district of the dwelling of the Living One.'

"And now, consult the Holy Scripture, it will tell you that the Pharaoh of Joseph honoured him with the long title of *Zaphnath-pāaneah*,* which exactly corresponds with the Egyptian word of which I have proposed the analysis."

Before I pass away from this subject, I will mention, that the symbol of life, the sacred Tau, to which many strange cabalistic

* In our translation, *Zaphnath-pāaneah*; in the LXX. *Φορθοφανίχ*.

properties were assigned, is simply the first character of the above word *Anch*, for life.  The Tau is, I believe, the representation of a lady's ear-ring, and most certainly has as little to do with any Christian mysteries as the celebrated mother and child so frequently represented in ante-Christian days, for explanation of which we must recur to Babylonian legends.

Contrast between the Idolatry of Egypt and the Truth given through Moses.

Apart from Shemite influence, it seems to me that the Egyptians must be admitted to have been wholly given to idolatry, and that of a very gross description. To prove this would be a very superfluous task, but it may not be unnecessary to remark that the worship of Osiris, of Isis, and of Horus partook entirely of the same character.

As far as can be ascertained, there can be little doubt that these were really human personages, and their worship, at the best and from the earliest period, was the worship of man. The specially Egyptian character of the traditions forbids the supposition that they belonged to any era before the arrival of Mizraim in Egypt.

On the other hand, it is evident that the priests preserved most important features of a primitive religion of mankind. The doctrines of a future life of rewards and punishments after death, and specially of the resurrection of the just, strike me as peculiarly important, and throw light upon the Bible in regard to some peculiar passages, as well as generally in reference to the belief of the chosen people.

It would, indeed, be strange if it could be supposed that Moses,* and all who followed after him, had a less definite and fixed belief on these subjects than the nation to which they had so long been in captivity, or their neighbours on the East, of whose views we have recently received so much information from the researches of our Assyriologist *savans*.

But, instead of the religion of the Hebrews being akin to that of the Egyptians, it presented, in every respect, the most marked contrast. The revelation of Jehovah was that of the living God, who had come down to deliver them from Egypt, who walked with them through the Wilderness in the pillar of cloud and of fire, who condescended to fill the tabernacle with

* Clement of Alexandria tells that "they communicated their mysteries to no one, reserving these for *the heir to the throne*, or to those amongst themselves who excelled in virtue or wisdom." (Pierret, *Dic.*, *sub voce* Initiation.)

His glory, and to commune with Moses from off the Mercy Seat, and whose very name revealed to them included in itself a pledge that, if they were faithful to the covenant which He made with them, He would be ever ready to hear their prayers, ever ready to bless and to keep them, and to lead them into the Mountain of His inheritance—the place which He had foreseen for them.

It is recorded of one of the priests of Memphis (Ptah-mer), that "he had penetrated the mysteries of every sanctuary. There was nothing that was hidden from him. He adored God and glorified Him in His designs; *he covered with a veil the flank of whatever he had seen.*"*

Moses was not content without a vision of the glory of God, but he came forth to tell *the people* all the goodness of Jehovah, and not to hide this knowledge under a veil. As far as in him lay, he sought to lead the people to walk in fellowship with an ever-present, living, and loving God; theirs in life, as well as in death and in resurrection.

Does he not tell them with his last words, that it should be their *life* if they set their hearts to all the words which he testified to them that day? (Deut. xxxii. 47). Does he not say, "O that they were wise, that they understood this, *that they would consider their latter end*"? and does he not, in that grand 90th Psalm say, in words which they must have read with the full knowledge of the belief they had seen everywhere manifested in Egypt: "Thou *turnest* man to destruction, and sayest, RETURN ye children of men"?

It may be said that both mean the same thing—return to death! But, if so, what can we make of the concluding petition, "Let the beauty of JEHOVAH our God be upon us"? How can the beauty of the Living One—the I am—be upon dust! unless, indeed, in resurrection?

And as touching the dead, that they rise; have ye not read *in the book of Moses*, how in the bush God spake unto him, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? "*He is not the God of the dead, but of the living*; ye therefore do greatly err" (Mark xii. 26, 27).

The Horus Myth.

I must now preface my concluding observations with some remarks on the Horus *Myth*, or *Myths*, as there has been

* See the original given in Pierret's *Dict.* (*sub voce* Initiation), from the Louvre Collection of Hieroglyphics, A 60.

supposed that some danger might arise to Christian truth from I know not what misinterpretation of the whole matter.

I have already touched upon the solar aspect of the story of Horus; that is to say, of the Good one suffering for a season under the power of the Evil one, and in the end, overcoming all his enemies.

I suppose that this primitive portion of Divinely communicated knowledge is to be found in Genesis iii. 15: "it shall bruise thy head, and thou shalt bruise his heel."

This thought is embodied in various aspects in the above myths, as well as in other legends of the early world.

The Horus Khem *Myth* seems quite an illustration of this. We have Osiris and Isis as the Nile and Egypt, and the notion seems very pretty and poetical.

An eyewitness* says, "Perhaps there is not in Nature a more exhilarating sight, or one more strongly exciting to confidence in God, than the rise of the Nile. Day by day and night by night, its turbid tide sweeps onward majestically over the parched sands of the waste howling wilderness. There are few impressions I ever received, upon the remembrance of which I dwell with more pleasure, than that of seeing the first burst of the Nile into one of the great channels of the annual overflow. All Nature shouts for joy! The men, the children, the buffaloes gambol in its refreshing waters; the broad waves sparkle with shoals of fish, and fowl of every wing flutter over them in clouds. Nor is this jubilee of Nature confined to the higher orders of creation. The moment the sand becomes moistened by the approach of the fertilizing waters, it is literally alive with insects innumerable. It is impossible to stand by the side of one of these noble streams, to see it every moment sweeping away some obstruction to its majestic course, and widening as it flows, without feeling the heart expand with love and joy, and confidence in the great Author of this annual miracle of mercy."

Now Horus Khem must surely have been the beautiful spring of vegetation arising from the bosom of Isis, or the earth after the withdrawal of the Nile, or the Osirian fertilizer of Egypt. "Khem symbolise la végétation en même temps que la génération, car les plantes élancées sont toujours figurées derrière lui. Une fête par laquelle on semble avoir célébré *les bienfaits de la germination*, était en l'honneur du Dieu." His *green dress* is said to be symbolical of resurrection.

* Osburn, *Mon. Hist.*, vol. i. p. 13.

“In the Egyptian philosophy Horus symbolizes the existence which is to begin again, the *new life*, that *which will be to-morrow the future*, and thus becomes the type of the succeeding King—as Râ (the Sun) was the type of the reigning King, and Osiris of the dead King.”

If any one wishes to know what this pretty and poetical religion did for Egypt, let them read the 2nd Book of Herodotus, and they will not wish me to present a translation: or let them learn what effect kindred rites have among the Nature-worshipping natives of India;—but as to any conceivable connection with Christianity, I must say the notion fills me with wonder!

And yet there are not wanting *verbal* resemblances which may be insisted on by those to whom the utter contrast of the things themselves is objectionable; since the Messiah is prophesied of by Jeremiah, and again by Zechariah, as the Man whose name is the *Branch* or equally the *Sun-rising*; and if *Horus Nets* be spoken of, it might be looked upon as a striking coincidence that the Christ should thus be foretold, and that He should grow up at Nazareth and be called a Nazarene! But the words are *quite different*.

State of Morality.

In reference to their state of morality it is not my intention to say much. It is now, however, generally understood that they had a very high code of morality, and very refined ideas of what was becoming in different relationships of life, and this co-existing with the exact reverse too often exhibited in practice. Their religion tended directly and only to their debasement; and the license of their festivals, as depicted by Herodotus, was certainly somewhat in excess of what is still prevalent in Christendom. On the other hand we find, in the page of Scripture, the record of a greater regard to moral rectitude in Pharaoh than seems to have at that period guided the conduct of the Father of the Faithful. Egypt was from the beginning a country of internal oppression. The lower class were ruled by the stick* (*pat*); and whilst there seem to have been good and beneficent rulers, there were also *despots* of the first water. Their *pride* seems, as we find in Scripture, to have been their ruin. Every Pharaoh was a Horus: a rising sun—

“In those remote ages the idea of government was indissolubly linked with that of coercion by personal chastisement.” (Osburn, *Mon. Hist. of Egypt*, vol. i. p. 246.) It was not the *pat* of a lady’s fan, but the terrible *-αράσσω* of the Greeks that was in question.

a freshly appearing divinity—and they naturally felt themselves above all laws, human or divine. This we see exemplified in the IInd Ramses, the great oppressor (as it is supposed) of the Israelites. Not only is the boasting of this tyrant intolerable, and his oppression of his captives extravagant, but he himself records how he espoused at the same time a princess and her mother, in order to absorb into his own line all the rights of these princesses derived by way of succession. The Poem of Pentaour, a writer of the XIXth Dynasty, is devoted to the celebration of the exploits of this Pharaoh in his campaign against the Khétas (probably the Hittites), in which Ramses ran the most imminent risk of losing his whole army, and the shattered fortunes of the day were retrieved by his own personal prowess. This poem was greatly celebrated, and its scenes were inscribed on the walls of the temples of Luqsor and of Karnak.*

The account given by Herodotus of another Pharaoh presents the reverse side of the picture, showing a nice sense of justice and morality. The priests, in answer to his inquiries on the subject of the abduction of Helen, informed him of the particulars of the voyage, and how in the end the king, Proteus, was called to give judgment in the case, which he summed up as follows, addressing Alexander:—"Did I not regard it as a matter of the utmost consequence that no stranger driven to my country by adverse winds should ever be put to death; I would certainly have avenged the Greek by slaying thee. Thou basest of men—after accepting hospitality to do so wicked a deed. . . . Now then, as I think it of the greatest importance to put no stranger to death, I suffer thee to depart, but the woman and the treasures I shall not permit to be carried away. Here they must stay till the Greek stranger comes in person and takes them back with him. For thyself and thy companions, I command thee to be gone from my land within the space of three days; and I warn you that, otherwise, at the end of that time you will be treated as enemies."

All that we read in the Bible concerning both the Pharaohs and the order of their palaces and officers comports well with the information derived from native sources. The title itself is now said to be very frequent in the hieroglyphic form, and to read Per-ão with a meaning very much analogous to "the sublime Porte" of our day, veiling the person of the monarch under the notion of his illustrious house. For his subjects he was "a divine person" and "the master" pre-eminently, and

* Pentaour, in *Dict. Pierret*.

when referred to, is often characterized as "His Majesty." To swear by the life of Pharaoh might be pardonable, or even customary, in a courtier, but was a punishable offence in a person of low degree.

His high counsellors enjoyed a title which is rendered, in our version, "Father to Pharaoh"—*ab le Pharao*, in Hebrew; but this seems to have been common as a designation of the officers of highest rank at court.*

Lower down in the scale were superintendents of the vocal music—of the wardrobe, of the baths—and others who attended as hairdressers, and in various particulars served "His Majesty": even the care of his nails gave occasion to the services of a special officer, and we may be sure the duties of chief butler and baker were not forgotten.

The character of Moses, the chosen leader of the Israelites, the King in Jeshurun—is thus given in Numbers xiii. 3: "Now this man Moses was very meek, above all the men which were upon the face of the earth"—a remarkable contrast to the divinely worshipped Pharaohs.

The Present of Egypt.

The present state of Egypt is one of great interest, as it is evidently coming forward to take some leading share in the great events which are coming upon us in these latter days. The formation of the Suez Canal is, in itself, a sure indication of this; for every country through which the great traffic between the East and West—between Asia and Europe—has flowed from the earliest ages, has been enriched and invigorated thereby. But, quite apart from this, Egypt has made great advances towards some renewal of her former prosperity. The deadly incubus of Mahomedan fanaticism has, to a certain extent, given way before the light of European civilization, and the rulers have done something for the improvement of the country. The present Khedive has brought 350,000 acres of desert into cultivation, and, by improved irrigation, has greatly increased the general productiveness of the soil. There are now, in working order, 113 navigable canals, which feed 750 smaller canals, which, again, are subdivided into innumerable little channels, by which fertility is spread over the land.

Egypt has now, as we are told, 5,250,000 inhabitants. It scarcely could have contained more at the time of the Pharaohs.

* Brugsch, *l'Exode*, p. 17.

It is more thickly populated than Belgium, the most crowded country in Europe, which contains 173 inhabitants to the square kilomètre, while Egypt has 178. It is still a land of oppression. It is a sad sight, but a daily one, to see men, *women* and *children* employed in making a canal or raising the embankment of a railway or road, and obliged, for want of better tools, to carry all the earth in small baskets, or even in their own hands. Whole villages are transported to districts not their own, to construct, without mechanical aid, public works, the utility of which may be indisputable, but which will hardly result in more benefit to the unfortunate workers than did the Pyramids to those who made them. I take these statements from a leading organ of public opinion, whose present views on the Eastern question I am disposed to hail with satisfaction. I may add, from another source of information, that the power of the stick is still so much resorted to, that, in two instances, fellahs have been beaten to death in the endeavour to extort taxes which they were unwilling or unable to pay.

It would be a good deed on the part of the Khedive to supply with tools those who are forced to labour on public works; for they are too poor to buy them themselves. The average *fellah's* or labourer's hire in the country is about 5d. per day; but payment is always delayed, sometimes paid in kind—sometimes, if report says true, not paid at all. The labourers in the Delta, however, where European enterprise has penetrated, make a higher wage, and the workman in the towns is a much more prosperous man.

The annual number of vessels which visit the ports of Egypt has doubled within the last ten years, and the average exports from 1853 to 1863 increased from two and a half millions to twelve millions. The imports have doubled in the same time, and are nearly six millions sterling.

Thus much for the rapid advance of Egypt towards that more prominent place amongst the nations of the earth, which we are entitled to expect she will maintain. But the medal has also its reverse side, on which I think it best not to look at present.

The Future of Egypt.

If we believe our own sacred books, there is surely a glorious future in reserve for Egypt. It is not like Babylon: doomed to fall and never to rise again.

This is connected with an entire change in the religion of the country; for the prophet Isaiah (xix.) tells us distinctly that the healing and restoration of Egypt shall be coincident with

their return to the God of Shem and of Abraham and of Moses, and of the new covenant in Christ. For Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day: they shall return even to Jehovah, and He shall be entreated of them and shall heal them. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth, whom Jehovah of Hosts shall bless, saying, *Blessed be Egypt, my people*, and Assyria the work of my hands, and Israel mine inheritance!

Horus shall no longer boast of the multitude of his followers; Osiris and Isis shall be remembered only as things of the past; Amon shall relapse into mystery; and "he who blesseth himself in the earth shall bless himself in the God of Truth." "For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind" (Is. lxx. 16, 17).

APPENDICES.

(A.)

MUMMY FROM GOURNOU, EXAMINED BY A.B. GRANVILLE, M.D., F.R.S., &c.
Read April 14, 1825, before the Royal Society.

[Extract.]

"Now we find, on comparing the principal of these dimensions with those of the Venus de Medicis . . . that the difference between them is so slight as not to deserve notice. Our mummy is that of a person rather taller. The celebrated Medicean statue, which stands as the representative of a perfect beauty, is 5 feet in height, . . . and the relative admeasurements of the arm, fore-arm, and hand in each are precisely similar.

"But in a female skeleton it is the pelvis that presents the most striking difference in different races. Nothing, for instance, can be further removed from the symmetrical form, and from the dimensions of the pelvis in the Caucasian or European race, than the same part in the negro or Ethiopian race. . . .

"When subjected to this comparative test, the pelvis of our female mummy will be found to come nearer to the *beau idéal* of the Caucasian structure than does that of women in general, and to equal in depth, amplitude, and rotundity of outline the Circassian form. . . .

"What has just been observed of the skeleton generally, and of the pelvis in particular, applies with equal force to the form and dimensions of the head. So far from having any trait of Ethiopian character in it, this part of the mummy exhibits a formation in no way differing from the European.

"On looking at Plate xxi., which represents with scrupulous accuracy the

contour of the head of the natural size, it is impossible not to be struck with the likeness it bears to the skull of the Georgian female represented by Blumenbach's very instructive collection." [This skull of a Georgian slave gave origin, if I mistake not, to "*the Caucasian race.*"]

"It may be affirmed then that Cuvier's opinion, founded on his examination of upwards of fifty heads of mummies . . . is corroborated by the preceding observations, and that the systems which were founded on the Negro form, are destroyed by almost all the recent, and certainly the most accurate, investigations of this interesting subject. It is a curious fact, which has been noticed by more than one traveller, that whole families are to be found in Upper Egypt, in whom the general character of the head and face strongly resembles that of the best mummies discovered in the *Hypogei* of Thebes, and not less so, the human figures represented in the ancient monuments of the country."

(B.)

CHWOLSON, DIE SSABIER, &c., II. 634.

Schíth (Seth) was a prophet sent of God. . . . He lived 950 years, and men began religion from him. The Ssabians call him Agathodámon, and the Greeks Oráfi (Orpheus). Schíth means "the gift of God."

To his children belongs Ssábí, from whom the Ssabians descend.

Mohammed el Bashhámi.

Ibn Abi Ssalt—relates that the Ssabians and the Magi went on camels and on horses in pilgrimage to the Pyramids. They assembled from the most distant lands, and lighted *flambeaux* from the mountain to the river. It was for them a great feast. They also addressed prayers to the Sphinx.

The formal testimony of an Arabian historian, named Abou Zakarija, who appears to have accompanied the Ssabians who made this pilgrimage, seems to authorize us to believe that they went to visit these monuments after the conquest of Egypt by the Mussulmans. Besides the flambeaux which they lighted round the Pyramids, the pilgrims made the circuit of them several times—a ceremony which the old Arabs practised, and still practise, around the Kaa'bah, a temple in the origin dedicated to the moon, and much revered by the Ssabians before the appearance of Mohanimed, who destroyed Ssabism or the worship of the stars among the Arabs. These same Ssabians burnt incense, and sacrificed a black calf and a white cock—the first, without doubt, in honour of Agathodámon, the other to Hermes; two persons for whom they had a profound respect, and whose bodies, according to them had been deposited in the Pyramids.

(C.)

"Hören wir nun, wie christliche Historiker über diesen Besuch des Kaisers Julian und über die Harránier jener Zeit sich aussprechen. Die

gleichzeitige EPHRAEM SYRUS sagt in einem Gedichte, das er über die Christenverfolgungen unter Julian schrieb, 'Und er (Julian) kam nach Harrân, der Heidenstadt die reich an Götzenbildern ist, wo der ruchlose Opfer darbrachte.' SOZOMENUS sagt nur, dass er nach Harrân kam und daselbst im Tempel des Jupiter Opfer gebracht und Gelübde gethan habe. SOCRATES spricht gar nicht von diesem Besuche, um so ausführlicher aber THEODORET. Nach diesem soll Julian in Harrân in einem heidnischen Tempel gewisse Mysterien verrichtet und nach Beendigung derselben die Thüren dieses Tempels geschlossen, zugesiegelt und Wachen mit dem Befehl aufgestellt haben, dass Niemand in diesen Tempel eingelassen werde, bis er von seinem Feldzuge zurückkehren werde. Als aber die Nachricht vom Tode dieses Kaisers anlangte, sei man in diesen Tempel eingedrungen und man habe ein an den Haaren hängendes Weib mit ausgebreiteten Armen gefunden, dessen Leib aufgeschlitzt und aus dessen Leber divinirt worden war. *Τούτο μὴν* fügt THEODORET hinzu, *οὐν ἐν Κάβραις ἐφωράθη τὸ μύσος*."

The CHAIRMAN.—I am sure I may convey the thanks of the meeting to Mr. Howard for his interesting paper. Before the discussion begins, I would state that so little do the generality of people know about Egypt, that at the meeting at Sion College, on the 21st November, 1867, Professor Huxley* gravely asserted that the Pyramids were built on the mud deposits of the Nile. Much has been said by Professor Huxley and others in regard to the slow rate of the deposit of the mud of the Nile (a rate which cannot always be counted upon as uniform), and they have endeavoured to draw therefrom an argument against Scripture chronology. Mr. Howard has told us that one of the Assyrian kings turned the course of the Nile in order to get a site for the great city of Memphis, and that would alter the whole conditions of that place. The Nile is subject to great and sudden changes, with enormous deposits in a short space of time; I myself was once in a vessel which grounded in the river, and in three or four hours became embedded as it were in a dock. Arguments, therefore, based on a slow rate of deposit at once fall to the ground; and we must also consider that the Nile is a river rising beyond its banks at certain times, and spreading over a great area of country, from which it brings back large quantities of matter for deposit. Such things show that it is impossible to find a measure of the great antiquity of Egypt in the rate of the deposits of the mud in the river Nile.

Rev. Prebendary CURREY, D.D.—Before I had the pleasure of hearing the able paper which Mr. Howard has just read, I had the advantage of reading it for myself, which I did with a great deal of interest and attention.

* Vol. ii. p. 377.

So far as I can gather, the great lesson that we learn from the paper is in reference to the antiquity of the human race in Egypt. I do not quite know what the Chairman meant when he spoke of Scriptural Chronology, but suppose he did not mean the chronology which we are accustomed to see on the margin of our Bibles, because that is not Scriptural, but merely a deduction made in very late years, and is one which has not been by any means universally received ; and for my part, I think it is not at all capable of being accepted in the face of the testimony which we derive from an examination of ancient records. One naturally turns with especial interest to the records which we observe in Egypt, because we all know that Egypt is a country which was inhabited in very early times. We know that we possess in its monuments a mass of evidence which we have nowhere else ; and that a great advance has been made during the last 50 years, in deciphering the languages in which these records are set forth, so that we are now really beginning to find distinct evidence with regard to the chronology of Egypt. No doubt Mr. Howard has pointed out in his paper how very little certainty there is with regard to exact chronology. The greatest Egyptologists indeed have always given their results with much reserve, and when we examine them we find that they differ from one another by 2,000 to 3,000 years. This is perfectly true, but at the same time I scarcely know whether Mr. Howard laid sufficient stress on another fact, namely, that although we may not be able to obtain anything like an exact table of chronology, yet, at the same time we may, by collecting a great quantity of evidence, come to a kind of general result which we cannot help accepting. I know well that it is quite hopeless in the present day to have evidence sufficient to enable us to lay down anything like a chronology that shall determine the exact time in relation to our Christian era,—of the accession of Menes, for instance ; but at the same time we have abundant evidence to show that there must have been a much greater number of years between that time and the Christian era, than is accounted for in the popular chronology. It was at one time conceived that all those dynasties which Manetho brought forward on the evidence of Egyptian priests, and the vast number of years they involved, were fabulous ; but the more the Egyptian records are examined, the less is that view tenable. Those dynasties of Manetho come down to us in a very imperfect state, and no doubt we cannot accept many of them in the form in which they are given to us, but they contain remarkable evidences to show that they are, upon the whole, genuine lists of kings. Mr. Howard has pointed out the very remarkable fact that the names of the kings of the first dynasty are far more simple than those of later : in the later dynasties we have names which we know are composed, to a great extent, of the names of gods, as was the custom in those days ; but on the contrary, the names of the early kings of Egypt are without any such accession of the names of deities. This is a very strong argument against the supposition that these lists were compiled by priests for the sake of exaggerating the antiquity of their race. If this had been the case, we should surely have found that the earlier names

were not the most simple, but were names composed of the names of these deities whom they wished to honour. Then we have tables, recently discovered, one containing a list of sixty-five kings, which is mentioned by Mr. Howard, and another which Brugsch brings forward, containing a list of architects, from father to son, all showing a great antiquity—we cannot say how great—but a great antiquity. With regard to the date from the time of Menes, with which the authentic history of Egypt commences, I see that Mr. Howard accepts an estimate which puts it back about 3,300 years before the Christian era; now, that would bring us to 1,000 years earlier than the commonly-accepted date of the Deluge. But what I wish to point out is that when we get in that way to Menes, we find, not that we have got to the beginning of things, but that there is still an antiquity behind, for everything was then going on in the world with populous cities, systems of government, and all the marks of a high civilization. Mr. Howard has pointed out that this is an argument against the doctrine that man proceeded from savagery to civilization. Well, perhaps so; but whether it is or not, at all events it shows that there must have been considerable progress going on for years before, if not from barbarism to civilization, at all events such a progress as that which we find among our own ancestors; for they did not arrive without a long course of training at that knowledge of government and of the arts which is indicated by the earliest Egyptian monument. This proves that from the time of Menes we must go back a *long* number of years during which man was being trained up to the state of civilization at which he had arrived—whether in Egypt or in any other country makes no difference, because the amount of time required in any case would be the same. I therefore think that all this points to a very considerable number of years before the time of Menes; so that whatever date we take with regard to Menes, we still must go back a considerable number of years more than are allowed for in the popular chronology. It is highly important that we should recognize this. I am aware that there are difficulties in the way, because the system of chronology which we have, is said to have been framed by Archbishop Ussher, and is very ingenious, and there are always difficulties in the way of chronologies; but still these difficulties are not to prevent us from looking the real facts in the face, and if we find in the records of Egypt, as I think we do, evidence of a much greater antiquity than has been accounted for on the once received theory, we must look back to our Scriptural record and see whether there is not some method of reconciling the two, and acknowledge that we have been wrong in our former interpretations. It is far more easy to conceive that there should have been a misinterpretation of those Scriptural records, all contained in a very few chapters of Genesis, than it is to shut our eyes to the accumulating facts that speak of the antiquity of the Egyptian kings. This is one of the things which we learn from the study of Egyptian antiquities; there is also another, and that is, the existence, as indicated on monuments, of marked races, differing from one another, even in the earliest times, in the same manner as

they differ now. I think Mr. Howard's theory is that these differences were stamped by the Creator upon the progenitors of these particular races. (Mr. HOWARD.—That is, the differences arose suddenly, as happens among the inferior animals.) Precisely so; that probably at the dispersion of Babel, just as there was a change of languages by the act of the Creator, there was in like manner a change of race characteristics. This is quite a new idea to me, and certainly not unattractive at first; but it is pure hypothesis, and I do not know whether we can find in Scripture any indication of the kind; and the way in which man is mentioned as proceeding from one pair, and again from Noah, seems to be inconsistent with such a sudden change, though I by no means undertake to deny its possibility. A more common way of accounting for varieties of race is that these changes took place rapidly, from climatic and other influences—much more rapidly than they do now; and in this way, by supposing an increased rapidity, we might get all these changes within the years allowed. But could all these marked differences have been engendered so quickly? No doubt, if we assume that God was pleased, by the fiat of His creative will, to make such changes at once, this might get rid of one argument in favour of the *great antiquity* of man; but there is an obstacle in the way; the varieties are not merely three or four; but if we look over the globe we find that they are very numerous. If we adopt this hypothesis, we also practically, almost, make mankind not to have proceeded from one pair; for there would be a new creative act to disperse and divide the whole human race into different subdivisions. It is more difficult to accept any one hypothesis of this sort without evidence for it, than to suppose that there has been a mistake in regard to the computation of years in our chronology. And if we once allow the chronology to be wrong we may enlarge the time to whatever extent may be necessary. If differences of race were the only things that indicated great antiquity, such a theory as this of Mr. Howard's would come with greater force; but there is much more than this in various directions. I do not appeal to the geological argument, which can yet scarcely be neglected; but I appeal to the testimony of history. An impartial consideration of the Egyptian records leads to the conclusion that a people who, so many years back as the time of Menes, were possessed of all the arts of civilization and government, and everything that marks an advanced state of civilization, could not have risen to such a position without a long period of development. From our own experience, we know that it must have required many years to arrive at such a condition; and this furnishes strong reasons for believing that there must have been a much greater number of years in the world's history than is popularly supposed to be the case.

Rev. H. S. WARLEIGH.—Will you allow a country member to say a few words? First of all, I must avow my belief in the general deductions of Egyptologists, and I must consider that there was a civilized race in Egypt long before the era of Adam. But while I believe this, I am obliged to believe also in the truth of the Bible, from its very beginning to its very end; for I take it to be a revelation from God, the truth of which we ought not,

and cannot properly question. I believe, therefore, in both these things. But it will be asked, "Are they not contradictory? and how can you believe the one if you receive the other?" I think Mr. Howard has given us to-night a good deal of data which will show a considerable antiquity in the civilization, and perhaps also in the language, of Egypt. It appears to me that the Bible really does account for all this, if we only take it as it is, and do not read it through traditional spectacles. I believe we are all apt to read about the Bible and to read about science; but we too seldom read the Bible itself, especially in the original tongue, and some of us very seldom study science itself. It is because we apprehend so imperfectly what God's Spirit has inspired on the one hand, and what He has indicated in His works on the other, that we come to so many supposed difficulties. There are no difficulties at all about the Bible viewed as it really is, and not through men's commentaries; nor about science viewed as it really is, and not through men's theories. We must take one as God's book of Revelation, and the other as His book of Nature; and if we read both, we shall by-and-by come to a state in which, through our Saviour, we shall be far better able to understand both, than we can hope to do here. I consider that the Bible tells us that there were races upon the earth at the very time when God created Adam, about 6,000 years ago; for, Gen. vi. 4, when the words in italics are left out, and when correctly translated, would read thus:—"The Nephilim were in the earth in those days [about A.M. 800], and also at the time when the daughters of Adam were married to the sons of God and bare to them, the same [Nephilim] were the mighty ones which were from most ancient times [Heb. *me oplam*] men of renown." Nephilim means persons who had fallen away, or revolted from their rightful Lord. The word rendered "men" is in Heb. *anoshim*; and means sickly ones, and destitute of something which they had before their fall; and thus the words *Nephilim* and *anoshim* singularly agree in meaning. That they were a race is evident from the fact, that the noun has the definite article *ha* affixed to it, as in all similar cases. These Nephilim were in the wide earth [*erets*], while the Adamic family were only in the ground (*adamah*, ver. 1), that is, the now cultivated estate just outside Eden. I think the words are sufficiently strong to carry us back many hundreds of thousands of years, even in Egyptian history, if necessary. There is in the Bible that which will harmonize Egyptology with the Bible, and that which will harmonize geology with the Bible, but we must go to the original sources to find harmony in what appears at present to be contradictory.

The CHAIRMAN.—May I state that there is a great difference in the size between the large pyramid and all others in Egypt, and it is the only one without idolatrous symbols; moreover, its construction augurs a higher state of civilization at the time of its construction, in the earlier period of Egypt's history, than existed afterwards. Looked at from this point of view, it shows that a degradation of the race existed afterwards. Now, we must bear in mind that there is no case in the history of the world where any individual race has civilized itself, it has always been civilized from without. The civiliza-

tion of Egypt, taking that pyramid as the first step, has been a degradation and not an advancement. Neither Egypt nor any other country ever civilized itself. Go to Central Africa, and see how low and small is the amount of civilization there, and consider how much light has passed through it in early days. In the same way go into China, and remember that it was at one time a Christianized empire, not in the higher sense, but avowedly so, and remember that it now shows a degradation from that position and not an advancement upon it. (Mr. Row.—May I ask your authority for saying that China was ever a Christian empire?) It is mentioned by Duhold. I learnt the fact in China—the Chinese scholars were of that opinion.

Mr. MASTERMAN.—May I add a few remarks to what the chairman has said in reference to the great pyramid? The date, which is believed to have been discovered as that of its erection, may not be the true one, but the arguments in its favour are very curious and interesting. The date assigned by Piazzzi Smyth is 2170 years B.C.; and if that is the true one, and the pyramid, as is almost universally acknowledged, preceded all the other monuments in Egypt, we certainly have a great approximation to the dates generally received as part of the popular Biblical chronology. Speaking of the chronology of the Bible, I think it is apt to be forgotten that the period which is disputed is that between the creation of man and the Flood. It is in that earlier period that there is room for difference of opinion, at least within certain limits; but from the time of Noah I doubt if there is room for a variation from the received chronology exceeding 200 or 300 years.

Rev. Preb. Row.—I think we should exercise the greatest caution in pinning our faith, not to the chronology of the Bible, but to what people have called the chronology of the Bible. The whole question is one of interpretation. Some say the chronology of the Bible is part of the Bible, and, no doubt, that would be so if you could get at its real chronology, but you cannot do that, and you must not assume any interpretation as the Word of God. The Bible, not our interpretation of it, is the Word of God. I scarce agree with Mr. Howard in one part of his paper where he calls Julian the Apostate a free-thinker; I should rather have considered him as a most superstitious person. I regard the paper itself as most interesting, and it shows the great antiquity of Egyptian civilization, but I am not certain that it proves anything.

Capt. F. PETRIE.—One or two remarks made by Dr. Currey have recalled to my mind a letter which I lately received with regard to the different characteristics of the inhabitants of ancient Egypt. Dr. Currey said that a large amount of time must have elapsed to have produced such divergence in features among the inhabitants of the world. Now Mr. Parker, the President of the Microscopical Society, and an authority on such subjects, says he considers, from the researches he has made, that races have a habit of throwing out branches each having very different characteristics and that these branches have ever afterwards maintained themselves side by side, but have never come together again; and, as an instance, he alludes to the "Yankees," as a sub-species which has developed itself in less than a

century. I have received similar testimony from Principal Dawson, F.R.S., of McGill College, Montreal, and he adds that he does not think we can assign that extreme age to the human race which some claim for it.

Mr. HOWARD.—I will, in the first place, take up the remark of the Rev. Prebendary Row,—that I have proved nothing. I think that, at all events, I have proved this much, that it was quite time the subject was brought before the VICTORIA INSTITUTE, so that we might keep ourselves *au courant* with recent discoveries. As to the chronology of the Bible, I have nowhere asserted the received to be the true chronology. I think it is not a good habit of mind to come to the investigation of difficult questions with a preconceived opinion. What I set myself to do was, not to dogmatize but to investigate. In reference to what Dr. Currey has said with regard to the progress of civilization, I may say that I have not given any intimation of my opinion as to the length of time which Egyptian civilization took for its development. I know that we are tolerably clear about the 18th and 19th dynasties, and about the 12th there is not so very much doubt; but when we get beyond that the case is altogether different. It is believed by competent authorities that there are indications in the pyramid of certain positions of the heavenly bodies; if these really be correct data, we shall have to revise the supposed antiquity of the earlier dynasties, and the era of the Pyramids will be brought to within a few hundred years of the time of Abraham. In reference to Mr. Warleigh's idea that Egypt may have existed several hundreds of thousands of years, or that there may have been many races of mankind before Adam was created, such speculations, if suited for discussion, can, at all events, have no reference to the history of Egypt since the time of Menes, which runs parallel with Chaldean history, and also with that of other adjoining countries; I therefore think that we had better not go back to pre-Adamite disquisition, for we have quite enough before us this evening in the history of Egypt since the time of the preservation of something like authentic records.

The meeting was then adjourned.