ILLUSTRATIONS OF THE BIBLE

FROM THE

MONUMENTS OF EGYPT.

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TO

THE MOST NOBLE

THE MARQUIS OF LANSDOWNE, K.G.

THIS LITTLE WORK IS RESPECTFULLY DEDICATED,

BY

HIS OBLIGED AND GRATEFUL SERVANT,

THE AUTHOR.

PREFACE.

THE early numbers of the magnificent, but expensive works on Egyptian Antiquities by Rosellini, Champollion, and Cailliaud, excited in the learned world a greater sensation than the discovery of Herculaneum and Pompeii. They brought from the tombs and temples of Egypt the minutest particulars of the public and private life of the earliest civilized nation, which had been hidden for nearly thirty centuries: they made us better acquainted with the court of the Pharaohs, than we are with that of the Plantagenets. The cost of these livraisons—the expenses of whose publication could only be defrayed from royal resources—limited their circulation to the wealthy few; but the editor of the *Athenæum*, anxious to gratify public curiosity, procured, at a great expense, engravings from the most characteristic of these paintings, so far as published, and engaged the author of this little volume to write descriptions of them. A slight examination of these records of antiquity sufficed to shew that they were not only valuable illustrations of the earliest stages of civilization, but that they afforded important, because undesigned, confirmations of the historical veracity of the Old Testament; and successive portions of the works above mentioned have added so many confirmations, that they amount to a new and extensive class of Scripture Evidences. It seemed, therefore, advisable to enter upon the subject afresh: sixty-three illustrations have been added to those already prepared; and a careful comparison of the monuments with the Bible has enabled the author

greatly to extend and strengthen his former views, and to discover proofs, not only of authenticity in the historical narratives, but also of minute and unsuspected accuracy in the predictions of the prophets.

The interest excited by the papers in the *Athenæum*, not only in England, but on the Continent, where they have been re-published, appeared to prove that this new branch of Biblical criticism was rich in promise. It would be unfair to expect a complete examination of so wide a field in a first attempt: no one can be better aware, than the author, that the subject is far from being exhausted, and that much remains to reward the labours of future inquirers. Had he not determined, from the outset, to avoid all theory, it is possible that plausible conjecture might have enabled him greatly to extend these elucidations of the Sacred Volume. But it is better, in the present state of our knowledge, to wait until further researches in Egypt have enlarged our stores, than to form hypotheses which, as in the instance of Champollion's supposed discovery of the portrait of Rehoboam, may be overthrown by the next arrival from the Levant.

Be it understood, therefore, that this little volume makes no pretensions to completeness: still, it is hoped that the coincidences here collected will be found to illustrate the state of society in the patriarchal ages—to elucidate many obscurities in ancient authors, both sacred and profane—and, what is of infinitely greater value, to confirm the historical accuracy of the Pentateuch, and the truth of many prophetical denunciations.

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THE

BIBLE ILLUSTRATED

BY THE

MONUMENTS OF EGYPT.

CHAPTER I.

INTRODUCTION.

EGYPTIAN antiquities have recently engaged a more than ordinary share of public attention; the stupendous monuments of Luxor and Karnac, first admired as wonders of architecture, were next examined as historical records of conquerors, whose conquests, exploits, and dominion were anterior to the age when civilization first began to dawn upon Europe. The sculptures of the tombs and temples were found to pourtray wars and victories; triumphal processions marked the nations over which these forgotten conquerors triumphed; processions bearing tributes, proved not only how numerous and varied were the nations subject to the sway of the Pharaohs, but that these monarchs had organized a regular government in the valley of the Nile, and established the forms of administration, before any other nation with which we are acquainted had emerged from its primitive nomadic state. The Assyrian Nimrod was a hunter; the Hebrew Abraham and the Idumean Job were Patriarchs, or heads of pastoral tribes; but the Egyptian Pharaoh was the ruler of a settled nation. The progress of discovery did not stop here: not only the public, but the private life of the nation, which

three thousand years ago held the foremost rank in developing the arts that improve the condition of humanity, was laid open to us. The ordinary pursuits of the ancient Egyptians, their trades, their modes of life, their very amusements, have been brought before us, not in the vague hints and incidental notices of travellers and historians, but in pictures painted by themselves, of which not merely the outlines, but the colours, have withstood the destructive influences of thirty centuries.

But these discoveries, which seem almost miraculously to have brought the youth, or rather the infancy, of civilization, into the presence of its age, after so long an interval of oblivion, have an additional interest, from the light they throw on many of the incidents recorded in Biblical History. We need not refer to profane history for proofs of the connexion between the ancient Egyptians and the various nomad races of Shepherd-kings, to which the Hebrews belonged. Abraham, the founder of their race, visited Egypt, and entered into friendly relations with its ruler. Hagar, and perhaps other natives of Egypt, accompanied him on his return to Canaan. There is even reason to believe that, during this visit, he profited by the learning of the Egyptians; for the records of his family history become much more ample and minute in their details after the account of the patriarch's visit to Egypt. Joseph, the great-grandson of Abraham, was the vizier of one of the Pharaohs, and obtained as a reward for his services, the grant of a frontier province to his father and brethren. The settlement of the Jews in Goshen seems to have prospered, until "another king arose who knew not Joseph"—an expression which clearly intimates a change of dynasty. Consequently, as the descendants of Jacob, previous to that event, lived on terms of amity with their neighbours of Mizraim, they must have profited by their superior civilization, and borrowed from them the instruments of agriculture, of commerce, and of luxury. Finally, the Jewish legislator was "learned in all the wisdom of the Egyptians;" and his ceremonial laws contain many traces of usages derived from a Pagan race, accommodated to a nobler faith and a purer worship.

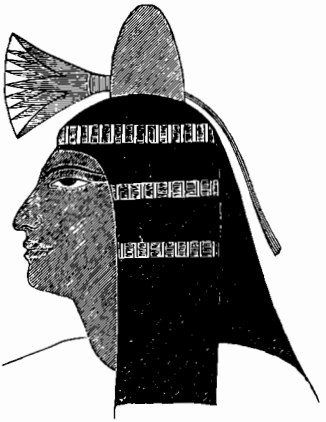
There is no stronger argument for establishing truth than the undesigned coincidence of independent testimonies: the more minute and the more seemingly trifling the circumstance is, to which the distinct lines of evidence refer, the more decisive is the validity of their mutual confirmation. From the twelfth chapter of Genesis to the end of that book, the Scriptural narrative is, for the most part, a domestic history of Abraham's family; it enters into the details of their household arrangements, and records the incidents, not only of public, but of private life.

The artists of Egypt descended to similar particulars, pourtraying minutely every circumstance connected with their national habits and observances from the cradle to the grave; representing with equal fidelity the usages of the palace and the cottage, the king surrounded by the pomp of state, and the peasant employed in the humblest labours of the field. In the very first mention of Egypt we shall find the Scriptural narrative singularly illustrated and confirmed by the monuments.

"And there was a famine in the land [of Canaan], and Abram went down to Egypt to sojourn there, for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife, and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh's house saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house." (Gen. xii. 10—15.)

We shall have occasion to refer again to the early celebrity of Egypt as a corn country, and one likely to be sought by the head of a pastoral tribe when there was a deficient harvest in the land where he usually resided.

Our attention for the present must be confined to the directions given by the patriarch to his wife. If it had been the custom for women in Egypt to veil themselves, as was usual among all other ancient nations, the patriarch would not have had so much ground for his fears. But we find, from the monuments, that the Egyptian women, in the reign of the Pharaohs, exposed their faces, and were permitted to enjoy as much liberty as the ladies of modern Europe. But this custom was changed after the conquest of the country by the Persians; thenceforward, the ladies of Egypt were condemned to the concealment and seclusion still common in the East; indeed, were it not for the monuments, we should not have known that there was a time when unrestricted intercourse and a display of charms were permitted; and, consequently, we might have been at a loss to discover how it was that "the princes of Pharaoh saw Sarai."

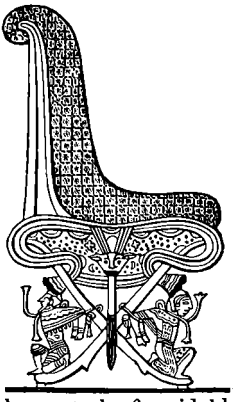


An aggravation of Abraham's alarm arose from the complexion of his wife: "Thou art a fair woman." Though the Egyptian ladies were not so dark as the Nubians and Ethiopians, they were of a browner tinge than the Syrians and Arabians: we also find on the monuments, that ladies of high rank are usually represented in lighter tints than their attendants, though we occasionally find some as dark as that which we have copied; but there is ample evidence that a fair complexion was deemed a high recommendation in the age of the Pharaohs. This circumstance, so fully confirmed by the monuments, is recorded in no history but the book of Genesis, and it is a remarkable confirmation of the veracity of the Pentateuch.

The remainder of this narrative also merits our attention: we are told that when the reigning Pharaoh took Sarai, "he entreated Abram well for her sake; and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels." (Gen. xii. 16.)

In this enumeration of the presents conferred on the patriarch by the king, we find no mention of horses, though these animals were well known, and highly valued. From the monuments, however, we learn, that horses were used exclusively for war, chiefly to draw the chariots, in which the most eminent Egyptian warriors rode to battle, for there is some room for doubting whether the Egyptians ever mounted them as cavalry. Horses consequently would not be a suitable gift for a peaceful emir like Abraham; and the circumstance of their absence is an additional proof of the truth of the narrative. The sacred historian makes no comment on the sheep and oxen, but at a later period, he informs us, that "every shepherd is an abomination unto the Egyptians" (xlvi. 34); and when Moses was informed that permission would be granted to the Israelites to offer their sacrifices unto the Lord in Egypt, he replied, "It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"

From these narratives, it appears, that certain events, probably occurring between the age of Abraham and that of Joseph rendered the pastoral occupation odious in the eyes of the Egyptians, and that this feeling of dislike had become still stronger in the days of Moses. Both from the monuments and profane history, we learn, that the Egyptians suffered very severely from the ravages of the pastoral and plundering tribes on their eastern frontiers, and that one horde named Hycksos, or Shepherd-kings, actually reduced the southern, and perhaps part of the central division of Egypt beneath their yoke. Hence the Egyptians were led to regard shepherds as little better than robbers, and it must be confessed that the occupations of both are frequently united by pastoral tribes. Their thorough detestation of the Hycksos meets us almost everywhere



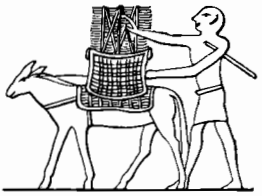
on the monuments; we see them crushed under the chariot-wheels of the kings, trampled beneath the feet of the warriors, dragged in fetters as slaves to the market, or massacred without mercy. They are figured as Caryatides, supporting vases and other articles of domestic furniture; they are even painted on the soles of shoes and sandals, as if to intimate that they should ever be under their enemies' feet. In the days of Abraham we find no traces of this virulent hatred of the pastoral tribes; and hence we may infer that the incursions of the Hycksos began to be formidable after the return of that patriarch from Egypt.

He-asses and she-asses are particularly mentioned among the wealth acquired by the patriarch in Egypt. These animals have always been highly esteemed in the valley of the Nile; they are used for riding as well as for burdens, and there are stands of them in Cairo, like the stands for hackney-coaches in Europe.* They are of a very superior breed to the degraded animals with which we are acquainted in this country. The Egyptian ass, as we find him on the monuments, and as he still exists in the country, is a noble animal, inferior only to the horse, and was worthy of bearing the judges of Israel. Deborah's address, "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way," (Judges, v. 10,) ceases to excite surprise at her thus designating the rulers of the people, when we behold how dif-

* Asses are most generally used for riding through the narrow and crowded streets of Cairo, and there are many for hire; their usual pace is an easy amble. The ass is furnished with a stuffed saddle, the fore part of which is covered with red leather, and the seat, most commonly, with a kind of soft woollen lace, similar to our coach-lace, of red, yellow, and other colours. The stirrup-leathers are, in every case, very short.—*Lane's Modern Egyptians*, i. 192.

ferent the animals of which she speaks were from those with which we are familiar.

He-asses were generally preferred for riding, and we find them represented with rich caparisons; indeed, their trappings were sometimes as rich as those of the war-steeds under the chariots. She-asses were principally used as beasts of burden; camels are enumerated among the presents made to Abraham. These animals are so rarely depicted on the monuments that it was at one time believed that no representations of them existed, but some have been found by recent travellers. It is sufficiently obvious that the camel could not have been of so much use to an agricultural people, leading a stationary life in the valley of the Nile, as it was to the wandering tribes of Palestine and Idumea.



Lastly, we find that Abraham obtained male and female slaves in Egypt. Domestic slavery seems to have been established in Egypt from the earliest ages, and we find from the monuments that the mistress of a mansion was very rigid in enforcing her authority over the female domestics. We see these unfortunate beings trembling and cringing before their superiors, beaten with rods by the overseers, and sometimes threatened with a formidable whip wielded by the lady of the mansion herself. Hagar was one of the female slaves obtained by Abraham at this time; she found Sarah, under the influence of jealousy, so severe a mistress that she sought shelter in the wilderness. "And when Sarah dealt hardly with Hagar, she fled from her face." (Gen. xvi. 6.)

When Hagar was subsequently expelled, together with her son Ishmael, we find that she educated the boy in the habits of her country: it is recorded, "he became an archer," (Gen. xxi. 20); and the monuments as we shall subsequently see, shew us that practising the bow was almost a necessary part of the education of an Egyptian youth, and in fact that skill in archery was a fashionable

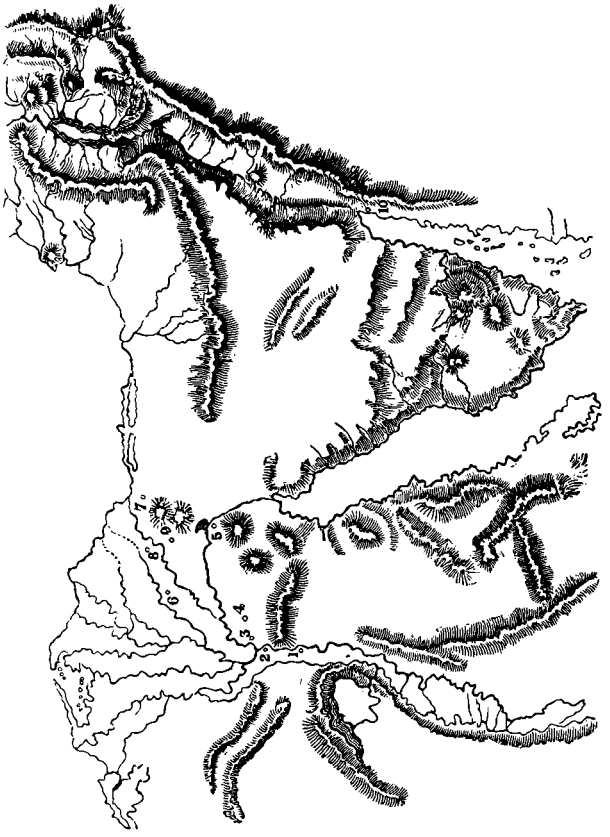
accomplishment. Hagar's attachment to her nation is further proved by her having taken a wife for Ishmael "out of the land of Egypt." (Gen. xxi. 21.)

This single narrative sufficiently illustrates the nature and the value of the Biblical illustrations which may be derived from the monuments of Egypt, monuments which have only been brought to light in our own times.

Nor do these discoveries leave classical antiquity void of illustration. The sceptical school of history, founded by Niebuhr, in Germany, and extended by his disciples to a sweeping incredulity, far beyond what was contemplated by the founder, has laboured hard to prove, that the Greek system of civilization was indigenous, and that the candid confession of Herodotus, attributing to Egyptian colonies the first introduction of the arts of life into Hellas, was an idle tale, or a groundless tradition. But the examination of the monuments has proved that Greek art originated in Egypt; and that the elements of the architectural, sculptural and pictorial wonders which have rendered Greece and Italy illustrious, were derived from the valley of the Nile. But it by no means follows that the elements of civilization accompanied the elements of art; and to decide this question it is of importance to examine the social state of a nation claiming to be the parent of civilization, and to shew how far the social arts had advanced in the country of their birth, ere they passed into Europe to receive new forms and more extensive developements.

In such an inquiry we must be careful to guard against the influences of imagination. The immense magnitude of the Egyptian monuments creates a feeling of astonishment very likely to mislead the mind, and to suggest the erroneous conclusion, that a nation which effected such wonders in architecture must have made similar advances in every other branch of skill and industry. But stupendous works of art have been executed by many nations before they emerged from barbarism: Stonehenge in England, the Cyclopic structures of the Pelasgi in Greece, and the colossal statues discovered in Easter Island, are familiar proofs of the possibility of immense

structures being raised by tribes whose claim to civilization is more that doubtful. Fortunately, the monuments supply us with more accurate tests, and to these we shall have frequent opportunities of directing attention, because those representations which best illustrate the Bible are also those which best enable us to estimate the state of civilization in Egypt.



EGYPT, AND THE ADJACENT COUNTRY.

CHAPTER II.

THE LAND AND PEOPLE OF EGYPT.

"EGYPT (says Herodotus,) is a land of marvels, and excels all others in mighty works;"—"Egypt (says the prophet Jeremiah,) is like a fair heifer," and certainly there is no country of such limited extent so rich in the wonders of nature and of art. No people of ancient or modern times bears so strongly the mark and impress of locality as the Egyptian; the character, the habits and the feelings of the nation were moulded by the nature of their country, and in an extraordinary degree identified with its climate and its soil. From the earliest antiquity Egypt has been called the gift of the Nile, not because the land was formed by its successive deposits, but because the irrigation and fertility of the soil depend entirely on the overflowings of the river, without which Egypt would have shared the fate of the districts by which it is surrounded, and remained partly a sandy waste and partly a stony desert. To this remarkable feature in the physical geography of the country, the prophet Ezekiel alludes in his denunciation of divine vengeance against Egypt, "The land of Egypt shall be desolate and waste, and they shall know that I am the Lord; because he hath said, the river is mine, and I have made it. Behold therefore I am against thee and against thy river, and I will make the land of Egypt utterly waste." (Ezek. xxix. 9, 10.) From the cataracts on the southern frontier of Egypt, the Nile flows in one uninterrupted course through a valley bounded on each side by a mountain chain, extending to a length of more than four hundred miles. Where this valley ends, the stream divides and forms by its branches the fertile part of Lower Egypt called the Delta, and also several marshes, which are less extensive now than they were in ancient times. The Delta indeed may be literally called the gift of the Nile, for its deposits of mud and slime have, by their annual

accumulations, gradually raised the soil in the long course of centuries, and converted pools and marshes into profitable land. But the valley was anciently regarded as Egypt Proper, for Ezekiel describes the country as extending "from Migdol to Syene and the borders of Ethiopia."* (Ezek. xxix. 10.) The mountains which inclose this valley sometimes approach the banks of the river and sometimes recede, but they usually leave a space of from nine to twelve miles between them and the stream. This valley was the earliest seat of Egyptian civilization, and in it were erected those stupendous works of architecture, whose magnitude has enabled them to resist the hand of time and the more destructive ravages of barbarians.

At all times the Egyptians have been sensible of their entire dependence upon the Nile; and this feeling, combined with the natural tendency of man to superstition, induced the ancient Egyptians to deify their river, and assign it priests, festivals and sacrifices; even now, under the strict prohibition of idolatry by the Mohammedan religion, extraordinary reverence is shewn to "The Most Holy River," as it is usually called, and solemn forms of prayer and thanksgiving are appointed for the days on which its waters begin to rise.† This shews to us how terrific the first plague inflicted by Moses at the divine command must have been; we shall see that every circumstance in the announcement has a force and point which can only be appreciated by a knowledge of the peculiar circumstances of Egypt. "And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hi-

* Marginal translation, which in this as in many other instances is more correct than the text.

† See Lane's Modern Egyptians, ii. 255—9.

therto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river." (Exod. vii. 14—18.)

The last-mentioned circumstance is particularly striking, for the salubrity and excellence of the water of the Nile have been ever the theme of praise, both with natives and foreigners. So nutritious were its qualities supposed to be, that the priests withheld it from their sacred bull Apis, lest the use of it should make him too fat. The natives at the present day frequently stimulate themselves by adding salt to fresh draughts from the delicious stream, and the Egyptians in foreign land speak of nothing with so much enthusiasm as the delight which they will experience from the Nile water on their return. The Egyptians during the continuance of the plague were not wholly without a resource; we read that "all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river." (Exod. vii. 24.)

But though the waters of the Nile are remarkably good, that of all the wells in Egypt is so brackish as to be scarcely fit for use.‡

Although the narrow plain forming the valley of the Nile contains all the land susceptible of cultivation, it is not fertile throughout its extent. In some parts of Upper Egypt, the stony mountain chain which bounds the valley on the west, approaches so close to the banks of the river, that the inundation reaches to its base. In Middle Egypt, where the valley begins to widen, there is a barren sandy strip between the foot of the chain and the land suited to agriculture. In these sandy plains and the adjacent hills are the principal abodes of the dead; they are filled with countless graves and sepulchres, and thus forcibly im-

‡ See Lane's Modern Egyptians, i. 293, and Michaud's Correspondance d'Orient, v. 51.

press upon the mind how closely the empire of fertility and life borders on the empire of desolation and death.

This singular aspect of nature forcibly impressed its image on the national character; indeed, there are very few nations whose outward forms of civilization so clearly reveal the inward opinion on which they were based, as the ancient Egyptians. It is impossible to rise from an attentive inspection of any large collection of their antiquities, without perceiving that the most influential opinion in their religious and social polity was the belief in a continuation of existence after death. "The Egyptians," says Diodorus Siculus, "consider this life as of very trifling consequence, and they therefore value in proportion a quiet repose after death. This leads them to consider the habitations of the living as mere lodgings, in which, as travellers, they put up for a short time; while they call the sepulchres of the dead everlasting dwellings, because the dead continue in the grave such an immeasurable length of time. They therefore pay but little attention to the building of their houses, but bestow a cost and care scarcely credible on their sepulchres." The tombs recently opened by the enterprise of travellers confirm and extend this account: on their walls the most valuable paintings have been discovered; the history of the tenant is the ornament of his sepulchre; the occupations of life are recorded in the chambers of death. It would be hopeless to inquire into the exact nature of this opinion as held by the Egyptians; all their monuments indicate its existence, and the natural circumstances of their country, as we have already shewn, strengthened its influence. This approximation of life, in all its varied and beautiful forms, to the dull uniformity of the desert and the silence of the tomb, seems to have contributed, more than anything else, to give that peculiar tone of mind and feeling to the people, which so remarkably influenced its character, and distinguished it from all the other nations of antiquity. The prophet Ezekiel alludes to this peculiarity of Egypt, and enforces the threatened desolation by a reference to the barren regions which surround the fertile vale of the Nile. "No foot of man

shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries." (Ezek. xxix. 11, 12.)

The opinion of the continuance of existence after death, was closely connected with the preservation of the body, and was therefore, to a certain extent, coarse and sensual; in fact, they seemed to regard the corporeal part of the human structure absolutely necessary to the existence of the spirit. Hence arose the care bestowed on the preparation of the mummies, and the great variety of trades engaged in the process of embalming, and the funereal ceremonies.

The belief in a judgment after death appears to have been also a sensual opinion, at least among the vulgar; it was a verdict pronounced by human judges before the body was consigned to the tomb. From the jurisdiction of this tribunal even kings were not exempt: when the ceremonies of mourning were completed, "The body," says Mr. Wilkinson, "was placed in state within the vestibule of the tomb, and an account was then given of the life and conduct of the deceased. It was permitted to any one present to offer himself as an accuser, and the voice of the people might prevent a sovereign enjoying the customary funeral obsequies; a worldly ordeal, the dread of which tended to stimulate the Egyptian monarchs to the practice of their duty far more than any feeling inculcated by respect for the laws or the love of virtue."

It is manifest, however, that this form would in process of time assume a more solemn import than mere admission into the sepulchre, and that the priests, who were the supreme judges in the death-tribunal, would soon persuade the people that their sentence determined the happiness or misery of the deceased in his new state of existence. Thus they would be enabled to maintain the system of caste which secured sacerdotal supremacy, and terrify

innovators by the rewards and punishments of another world.

The Egyptians were a swarthy race; on the monuments the men are usually painted red and the women yellow. It seems probable, that the ruling castes were of a fairer complexion than the rest of the nation; but this by no means would prove that they were a different race of men, for the darker shades might be produced by greater exposure to the weather. The Egyptian princess in Solomon's Song, which, though it is generally recognized as having a higher spiritual import, was primarily a connubial ode, alludes to the fact of her complexion being darker than that of the ladies of Palestine: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me." (Canticles, i. 5, 6.)

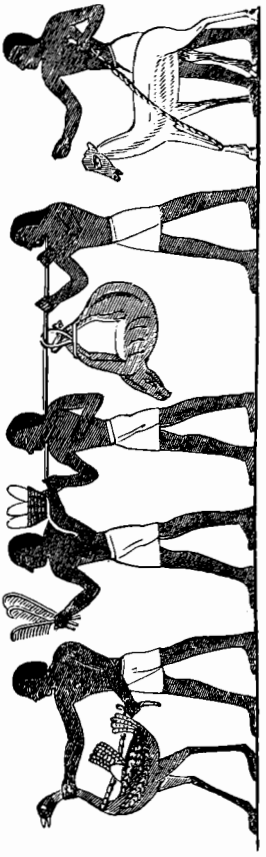
It is sufficiently obvious that local circumstances must have led to many varieties in the national customs of the Egyptians. Those who inhabited the mountainous ranges between the valley of the Nile and the Red Sea, were compelled to adopt a pastoral life, as were those who dwelt in the fenny districts of the Delta, which are unfit for agriculture. Several districts on the Lower Nile were occupied chiefly by mariners and fishermen; and hunters were mostly found in Upper Egypt, close to the southern frontier; for the animals displayed in their triumphal processions are chiefly such as belong to the interior of Africa.

The chase of the ostrich was regarded as a signal feat of dexterity, on account of the great swiftness of that bird; and hence, though we frequently see the eggs and feathers displayed as trophies, the bird itself is rather rare. The patriarch Job alludes to this in his description of the ostrich: "Gavest thou the goodly wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath he

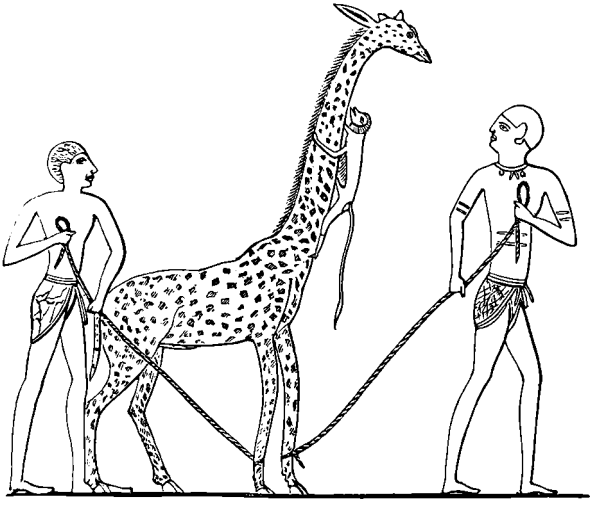
imparted to her understanding. herself on high, she scorneth the horse and his rider." (Job, xxxix. 13—18.)

The Egyptian monuments of the chase enable us to explain a passage in the book of Job, which has perplexed the commentators. Amongst the animals mentioned as illustrative of the wisdom and power of Providence, is one called in Hebrew the Reem, a word which literally signifies "the tall animal." It is thus described in Scripture:—"Will the reem be willing to serve thee, or abide by thy crib? Canst thou bind the reem with his band in the furrow? or will he harrow the vallies after thee? Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" (Job, xxxix. 9—12.) Our translators have rendered the word reem, unicorn, which is absurd: some commentators assert, that it is the rhinoceros or the buffalo, because the cognate Arabic word is sometimes applied to a species of gazelle, and the Arabs frequently speak of oxen and stags as one species. But neither the rhinoceros nor the buffalo can be called a tall animal, and the analogy between either of them, and any species of gazelle with which we are acquainted, would be very difficult to demonstrate. But, we find, upon the

What time she lifteth up



monuments, an animal fulfilling all the conditions of the description, and that is the giraffe, which occurs several times among the articles of tribute brought to the Pharaohs from the interior of Africa.



The more civilized part of the Egyptian nation dwelt in the plains of the valley, where they cultivated those arts of social life, in which they attained so extraordinary a degree of perfection, that, but for the irresistible evidence of the monuments, it could not have been credited. Both the kings and the priests were anxious to keep this population stationary ; and, therefore, they readily granted the frontier province of Goshen to the Hebrews whose nomade habits not only enabled them to render that pastoral country profitable, but also fitted them for resisting the plundering tribes from Syria and Arabia, who frequently forced a passage through the land of Goshen to the valley of the Nile. It was an act of enlightened policy in the reigning Pharaoh, to make the Israelites a frontier garrison ; and a remarkable expression, which he used in making

the grant, shews, that he designed the province to be held by military tenure: "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle." (Gen. xlvii. 6.)

The words which are here translated "men of activity," properly signify warriors, and especially persons engaged in what may be called guerilla warfare. The descendants of Jacob were faithful to their trust; they not only repelled the attacks of the plundering tribes from Western Asia, but carried the war into the enemies' country, and extended their incursions to Palestine; as we learn from the only passage in the Bible which contains any notice of the history of the Israelites during the interval between the death of Joseph and the birth of Moses. In the enumeration of Joseph's grandchildren we find mention made of the following descendants of Ephraim: "And Zabad his son, and Shuthelah his son, and Eser, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house." (1 Chron. vii. 21—23.)

The exposed condition of the Eastern frontiers of Egypt after the Exodus, is illustrated incidentally in the Old Testament by the repeated mention of Egyptians carried off as captives, and sold into slavery. It is important to observe that the Israelites treated these Egyptians with great kindness, because it adds one to the many proofs which will be subsequently adduced to shew that the Pharaoh by whom the Israelites were oppressed was not a native prince, but the head of a foreign dynasty of conquerors, most probably the Hycksos. Thus we read—"Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai." (1 Chron. ii. 34, 35.)

This marriage with an Egyptian is indeed directly sanctioned by the laws of Moses, for, in the recapitulation of his ordinances, the Jewish legislator says: "Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land." (Deut. xxiii. 7.)

The history of David furnishes us with another proof of the amicable feelings which the Egyptians and the Israelites mutually entertained for each other. When David and his companions pursued the Amalekites, who had spoiled Ziklag, "they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him, for he had eaten no bread, nor drunk any water, three days and three nights. And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company." (1 Sam. xxx. 11—15.)

But these friendly relations were sometimes interrupted, for we find it recorded among the exploits of Benaiah, one of David's most celebrated warriors, that "He slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear." (2 Sam. xxiii. 21.)

The difference in manner of life, and perhaps in descent, between the Egyptians of the valley and the frontiers, tended greatly to strengthen the system of caste which prevailed in Egypt. Ezekiel alludes to this distinction of races and occupations in his prophecy against Pharaoh,

where he compares the Egyptians to fish, of which the Nile contains a great variety of species, and which, therefore, furnished the prophet with a lively type of common destruction, overwhelming the various castes:—"Speak, and say, thus saith the Lord God; Behold, I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord." (Ezek. xxix. 3—6.)

Isaiah also, in his nineteenth chapter, enumerates the Egyptian castes according to their leading circumstances, referring particularly to the agriculturists, the herdsmen, the fishermen, or navigators, and the priests; he, however, omits the warrior caste, which was inconsistent with the immediate subject of his prophecy.

This general view of the land of Egypt and its inhabitants will greatly facilitate our subsequent discussions; we have carefully abstained from all conjectures, even from those which appeared most plausible, because there is abundance of established certainties before us to demonstrate the historical truth of the Pentateuch, and the accuracy of the prophetical denunciations.

CHAPTER III.

POLITICAL CONSTITUTION.

THE system of caste in Egypt was not less rigid and exclusive than it is in Hindùstan. The sacerdotal order stood next to the king in rank, and was generally superior to him in real power: its supremacy was based on knowledge, and we may indicate two sciences, astronomy and geometry, as sources of legitimate influence to the priesthood. The application of astronomy to the settlement of the seasons and the regulation of agriculture, was of the utmost importance in a land where the highest degree of fertility, after the inundation of the Nile, was immediately followed by complete sterility, when no rains fell to supply the subsequent evaporation, and where agriculture was the basis of almost every political institution. While astronomy thus indicated the period when preparations should be made for profiting by the annual overflowings of the Nile, geometry was required, when the inundation had subsided, to determine the boundaries of estates, as most of the landmarks must have been effaced by the waters. The dependence of the farmer on the sacerdotal order for information to direct his labours, must have soon introduced the perversions of astrology, which historians assure us was one of the greatest sources of influence possessed by the Egyptian priesthood. To such an extent was astrology carried, that the heavenly bodies, even when seen in dreams, were supposed to predict future events. Joseph mentioned his dream of the sheaves to his brethren; but when the celestial luminaries appeared in his night-visions, he deemed the matter of so much consequence, that he immediately communicated it to his father Jacob: "And he dreamed yet another dream, and told it his brethren, and said, Bebold, I have dreamed a dream more; and, behold, the sun and the moon and

the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying." (Gen. xxxvii. 9—11.)

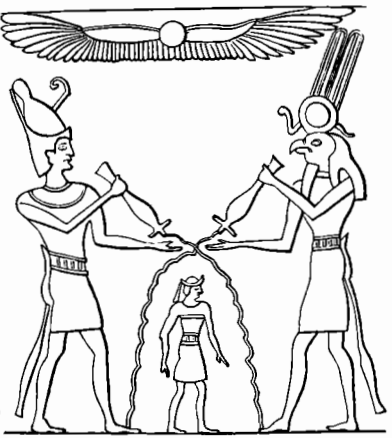
Astrology almost necessarily led to the idolatrous worship of the heavenly bodies, and hence it appears to have been prohibited under the patriarchal dispensation. Job expressly declares, that he had kept himself pure from this, probably the most ancient corruption of religion: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." (Job, xxxi. 26—28.)

From their skill in geometry, a science which was exclusively confined to the sacerdotal caste, the priests became the judges in all questions of disputed property, not only between individuals, but also between the *nomes*, or municipalities into which Egypt was divided. They were thus enabled to acquire a complete command over legislation and the administration of justice, and to perpetuate their dominion even amid revolutions and changing dynasties. Moses perceived the advantage of thus placing law under the sanction of religion, and he conferred upon the Levitical priesthood the same right of presidency in civil tribunals, which was possessed by the sacerdotal caste in Egypt.

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment; and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou

shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously." (Deut. xvii. 8—13.)

The priesthood in Egypt was hereditary, but there is no certain information respecting the principles by which the right of succession was regulated. There was, however, a solemn form of investiture on admission into the sacred office; the most remarkable ceremonies used on this occasion, were the purification of the neophyte with water, clothing him with sacred robes, and above all anointing him with holy oil. We find all these ceremonies enumerated in the Levitical law. "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the



priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses: according to all that the Lord commanded him, so did he." (Exod. xl. 12—15.)

From this engraving we learn that the oil was not simply rubbed on the head, but that it was poured profusely over the entire person. David alludes to this form of consecration in his short hymn on "the communion of saints." "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments: as the dew of Hermion, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." (Psalm cxxxiii.)

The chief duty of the priests was to offer up the appointed sacrifices; certain lay attendants, or at least priests of inferior rank, assisted the high priest in slaying the victim and arranging the offerings upon the altar; but among the Egyptians and the Jews, none but priests of high rank were permitted to offer up incense to the deity. The Egyptian priests engaged in this task are generally represented as wearing a leopard skin, to which probably some notions of peculiar sanctity were attached; and from various circumstances depicted on the monuments and recorded by historians, it is clear that to this act of homage, greater importance was ascribed than to any other function belonging to the priestly office. We find that the offering of incense was equally limited among the Israelites to the priests of highest rank, for it was the test selected by Moses to determine which family God had chosen from among the Levites, to superintend the national worship, when Korah and his companions disputed the supremacy of Aaron. "And Moses said unto Korah, Be thou and all thy company before the

Lord, thou, and they, and Aaron, to-morrow: and take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation; and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the Lord spake unto Moses, saying Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of the tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and

all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." (Numb. xvi. 16—35.)

The warrior caste ranked next to the sacerdotal, and from it the kings were usually chosen. Many circumstances contribute to prove that the Egyptian monarchy was not an absolute despotism. Isaiah indeed distinctly mentions the sacerdotal council by which the Pharaohs were controlled, for the word which we translate "princes," is frequently used to designate ecclesiastical as well as political dignitaries. "Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof." (Isaiah, xix. 11—13.)

A still more remarkable proof of the limited nature of the Egyptian monarchy is supplied to us by Moses. That inspired legislator foresaw the period when the Israelites would become weary of the Theocracy, and demand a king to rule over them. In the conclusion of his law he therefore gave them instructions respecting the establishment of royalty, which seem to have been manifestly borrowed from the approach to constitutional monarchy which he had witnessed in Egypt. "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over

thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." (Deut. xvii. 14—20.)

This description of a constitutional monarch will appear still more striking when compared with the prophet Samuel's description of royalty when he endeavoured to dissuade the Israelites from proceeding to the election of a king. "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants,

and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." (1 Sam. viii. 11—18.)

It is manifest from these opposite descriptions, that Moses was familiar with a monarchy, the power of which was limited by law and custom; while Samuel derived his description of a king from the oriental despotism prevailing in those nations by which the Israelites in his day were surrounded.

Next in importance to the institution of caste, the power of the priesthood, and the nature of the monarchy, we may rank the division of the country into nomes or municipalities, in a political view of Egypt. Each district seems always to have possessed a qualified independence, and not unfrequently some nomes constituted themselves separate states. The nomes were distinguished by the worship of distinct deities; thus, Thebes was the city of Ammon, Memphis of Phtha, On or Heliopolis of Rhe, and Sais of Neith or Minerva. They differed also in the forms of their religion, for the animals which were deemed sacred in one nome were disregarded in another. "Those (says Herodotus,) who have founded the sanctuary of the Theban Jupiter, or belong to the Theban nomes, abstain from sheep, and slaughter goats; but those who have established the sanctuary of Mendes, or belong to the Mendean nomes, abstain from goats, and slaughter sheep instead." This discrepancy in religion frequently led to dissensions, and even sanguinary wars, between the neighbouring nomes. After Egypt had been brought under subjection to the Romans, we learn from Juvenal that the nomes of Kopt or Coptos, and Tentyra, engaged in a cruel contest because the animals held sacred in the one district were objects of abomination in the other.

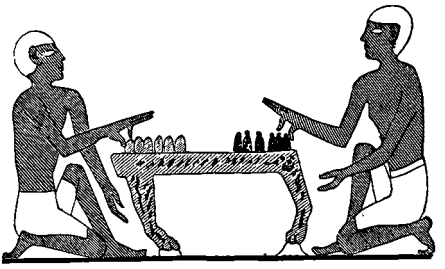
> A cureless enmity and bigot hate,
> Foster'd by ancient feuds and dire debate,
> The men of Tentyra and Kopt engage,
> Filling their bosoms with religious rage;

Each views his neighbour's idol-beast with spite,
For rival deities the blockheads fight,
You'll scarce believe it, 'tis so wondrous odd,
They hate each other for the love of God.

Juv. Sat. xv.

These dissensions began at a much earlier period, and facilitated the conquest of Egypt by the Babylonians and Persians. Isaiah, in his prophecy against Egypt, distinctly mentions the mutual jealousies of the cities and provinces as one of the chief causes of its ruin. "The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom." (Isaiah, xix. 1, 2.)

From the monuments we may reasonably conjecture that the Egyptians were a happy and well governed people in the flourishing days of Pharaoh, for the artists have represented the popular sports and amusements of the lower orders, as well as their daily occupations. Among these we find a game similar to our chess, or rather draughts, which seems to have been very popular in every rank of life. In the accompanying engraving we see it played by men of ordinary rank, but representations occur of its affording amusement to the sovereign in the retirement of his *Harem*, and in one of these the great Sesostris is depicted, playing the game with his favourite sultana. Gymnastic and athletic exercises were more common than we should have expected in a climate so



warm as that of Egypt, but sedentary sports seem to have been the greatest favourites. Among them we find the game called by the Italians *Mora*, which is a numerical sport with the fingers. Most commentators believe that there is a covert reference to this or some similar employment of the fingers, as representations of number in Solomon's description of Wisdom: "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand: and in her left hand riches and honour." (Prov. iii. 15, 16.)

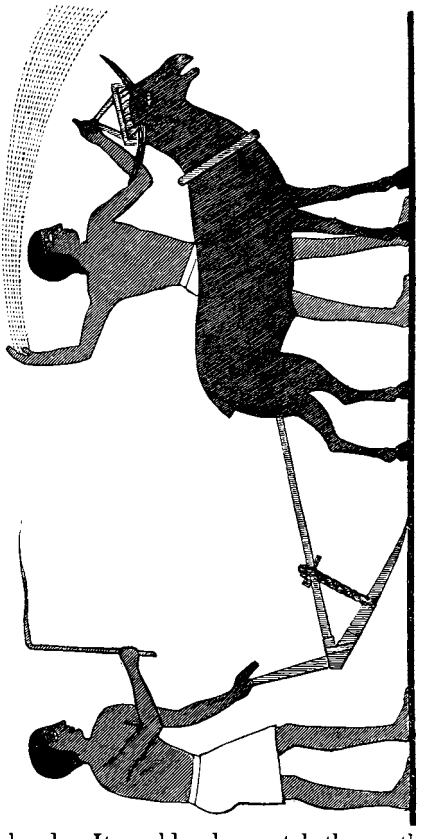
But from the period of the civil wars, and the Persian invasion, the native Egyptians have been subjected to a succession of cruel taskmasters, who have rendered them the most miserable and degraded slaves on the face of the earth.

CHAPTER IV.

EGYPTIAN AGRICULTURE.

AGRICULTURE in Egypt appears to have been taken under the protection of the priests and kings. Even in the representation of a victorious monarch coming to pay homage to the gods for their protection, the importance of agriculture is manifested amid all the "pride, pomp, and circumstance of glorious war;" when the king comes forward to present his offering, a priest holds out to him a bundle of corn, which the monarch cuts through with a sickle before depositing his gifts on the altar. Husbandry indeed was the parent of civilization; but in Egypt there were many circumstances which rendered it of peculiar importance. The most influential of these was the limited extent of the fertile ground, the complete dependence of the farmer on irrigation for success, and the small proportion of the year to which agricultural operations were consequently confined. Indeed, the most important part of the Egyptian farmer's labours was to superintend the distribution of the overflowings of the Nile, and this must have been a very difficult task in those seasons when the river did not rise to a sufficient height. Hence Moses particularly alludes to the abundance of rivers and springs in Canaan, when he describes the superiority of the Promised Land over that of Egypt. "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the

beginning of the year even unto the end of the year." (Deut. xi. 10—12.) There was no necessity to manure the ground; the seed cast upon the moist earth sunk in of itself, or was trodden down by cattle. The plough was used for harrowing rather than turning the soil: in the accompanying engraving, and, indeed, in nearly all similar representations on the monuments, we see that it follows the sower.



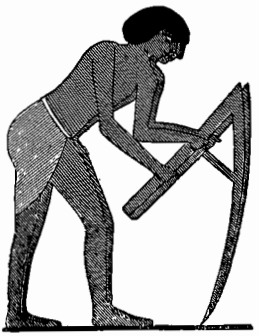
The plough is very simple in its construction. It is sometimes a mere triangle, like the first letter of the alphabet, whose shape is probably derived from this agricultural implement, and it is in such a state managed by the hand. It could only scratch the earth lightly, and was probably only employed to turn a light earth over the seed. There are no wheels to it, and even a handle and traces are wanting when it is not drawn by oxen. In some cases there appears to have been no metal

share, but in others it is distinctly exhibited. No figure that we have seen shews it to have been the practice to yoke animals of a different race together; but the prohibition of Moses, (Deut. xxii. 10,) "Thou shalt not plow with an ass and an ox together," seems to imply that it then existed in Egypt, as it still does in many parts of the Levant.

The ox was from the remotest ages the animal most commonly employed in agricultural labour, and it still continues to be so in most oriental nations. A body of Bedouins making an incursion on peaceful agriculturists, would probably find things in the state which Job's messenger described them, "And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee." (Job, i. 14, 15.)

On this account we find the Levitical law very minute in its precepts for regulating the damages to be assessed for injuries committed by oxen, or inflicted on them; and this consideration shews how forcible is Job's description of the violence of the wicked. "They drive away the ass of the fatherless, they take the widow's ox for a pledge." (Job, xxiv. 3.)

It would appear that the hand-plough was capable of being used as a pick-axe, and this would be necessary in an irrigated country, for when the water runs off, the soil, which is similar to a drained marsh, becomes hard and stiff. The persons represented using the hand-plough in the accompanying engraving, are manifestly engaged in a more toilsome employment than merely scratching the earth. In Palestine, the hand-plough seems to have been principally used for very steep ground,



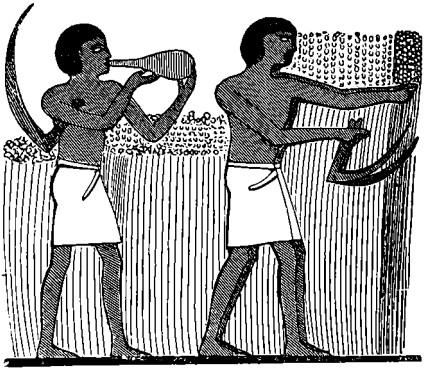
and also for stiff soils, which might resist the ploughshare. It was considered to be a very unwieldy instrument, and the labourers who used it were paid at a higher rate than others. Hence, Solomon says, "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." (Prov. xx. 4.)

Before quitting this subject, we may remark, that prior to the publication of Rosellini's plates, this simple plough was a sore puzzle to the investigators of Egyptian antiquity. Kircher was more than ordinarily profound in demonstrating its mystic signification; Warburton had the good luck to discover that there was no religious mystery connected with the implements of the farm-yard, but, with his usual infelicity when very positive, he determined that it was employed to twist straw bands; but a whole host protested that it was the mystic legs of the Ibis, of which we have received so incomprehensible an account from Horus Apollo; a few averred that it was an emblem of the Trinity; and one, who doubtless derived the hint from the equilateral triangle with which it was the fashion to decorate the title-page of Junius, discovered in it a type of the three dominant castes—the royal, the priestly, and the warrior. Save in the days of the grave meditation on a broomstick, assuredly never did timber lead to so much speculation as the Egyptian plough.

We learn, from the monuments, that several varieties of grain were cultivated in Egypt, and we can easily believe, that it must have been the greatest emporium of corn in the ancient world. Moses in his description of the calamities inflicted by the plague of hail, enumerates the principal objects of Egyptian cultivation: "And the flax and the barley were smitten, for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not smitten, for they were not grown up." (Exod. ix. 31, 32.) The rye is not so easily identified as the other produce, but the wheat and the barley occur often enough; and of the flax we have not only the harvest, but all the further processes to which it was subjected. Such a visitation as the plague of hail must have been wondrous, in a land where hail is among the most uncommon of phenomena,

and at the same time one of the severest punishments that could be inflicted upon an agricultural community. The Latins, who were far less dependent upon their harvest than the Egyptians, called every severe affliction *calamitas*, a word which primarily signifies a storm, so severe as to break the stalks (*calami*) of the standing corn.

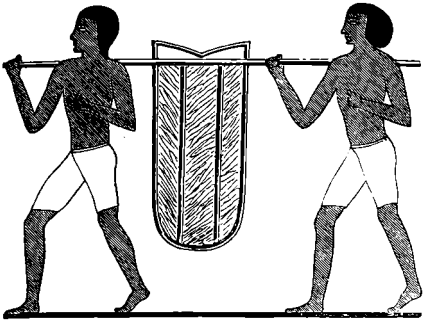
Very little labour was required between sowing and reaping, for there are scarcely any weeds in Egypt; no traces of the intermediate operations between seed-time and harvest, so important in our system of farming, can be discovered on the monuments. They usually sowed in November, and the harvest was ripe in April. The corn was cut with a sickle; its shape does not differ materially from that used at the present day.



It will be seen that the reapers merely cut the ears off, for straw was of no value in Egypt; reeds were a better material for thatching; their cattle and horses seem rarely, if ever, to have been stabled, and consequently litter was not required; the chaff was preferred to the straw for stuffing beds. We find it recorded, that in the seven years of plenty, "the earth brought forth *by handfuls*;" a singular expression, which seems to allude not only to the great luxuriance of the crop, but also to this custom of cutting away only so much of the stalks as the reaper grasped in his hand. We find, however, that straw was used in the manufacture of bricks: the stems of the corn left by the reapers were plucked up by the hand for the brick-makers; and as this was both tedious and toilsome, we can estimate the injustice of Pharaoh when he refused to supply straw to the captive Isra-

elites. We must remember that the tyrannical Pharaoh issued his orders, prohibiting the supply of straw, about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have required from the Israelites a physical impossibility; but the narrative shews us that the Israelites found the stems of the last year's harvest standing in the fields. "So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw." (Exod. v. 12.) By stubble, the historian clearly means the stalks that remained from the last year's harvest. Straw was more highly valued in Palestine, where it was used as food for horses and cattle. Hence, Isaiah, describing the happiness of the Messiah's kingdom, declares, that "the lion shall eat straw like the ox." (Isaiah, xi. 7.) It was also valuable as a manure, which, we have already seen, was not required in Egypt; and to this the same prophet alludes in his description of the overthrow of Moab: "For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill." (Isaiah, xxv. 10.)

When the corn was cut down, it was not, as with us, bound into sheaves, but the ears were piled in baskets, and carried by labourers to the threshing-floor.



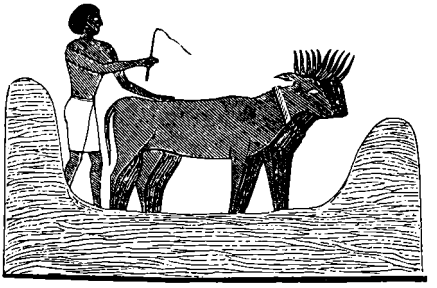
There is very little variety in the shape of the baskets; capacity, and not elegance, was the condition of their structure. From the mode of reaping and gathering in the harvest, there could be no employment for gleaners, and accordingly we can discover none upon the monuments. Neither is there any appearance of such a festival as harvest-home; the presence of

the royal officers to receive the stipulated portion of the produce, which was probably the lion's share, rendered harvest anything but a joyous season to the agricultural labourer. It was remarked by the members of the French Commission, that there was a great similarity between the joyless looks of the husbandmen on the monument, and the sombre countenances of the modern Fellahs, whose toil is so wretchedly remunerated. This, however, is only true of the labourers engaged in winnowing and measuring the crop; the reapers depicted in a preceding page do not look very melancholy, and the heartiness with which one of them drains his flask, seems to shew that it contained a more generous liquid than water.

The threshing-floor was a place of considerable importance; it was formed of clay, well tempered and hardened, so as to become like a single marble slab. So important were these places, that we find threshing-floors mentioned as geographical points of equal importance with cities; indeed, it is probable, that they were prepared at the joint expense of several communities, and formed a kind of centre of union for the surrounding districts. Threshing-floors are always mentioned, in the more ancient books of the Old Testament, as places universally known. Thus, in the account of the burial of Jacob, we find the halting-place of the funeral procession identified by a threshing-floor, whose name was changed in consequence of the solemnities by which the patriarch's loss was deplored. "And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan." (Gen. l. 10, 11.)

Threshing was always performed by oxen, a custom to which we find frequent reference in the Holy Scriptures. One of the Levitical precepts was, "Thou shalt not muzzle the ox that treadeth out the corn."

The imperfection of this operation is sufficiently evident,



and yet it is continued in most eastern countries to the present day. This adherence to ancient usages, long after their defects have been pointed out, seems to belong to agriculture in most countries; in Ireland, it was long usual to set fire to the straw, which was facetiously designated "threshing with a fiery flail:" several acts of parliament were passed to put an end to the practice, but so obstinate were the Irish in their adherence to it, that "permission to burn oats in the straw," was the subject of one of the stipulations between the Catholic confederates and the Duke of Ormond, in the Council of Kilkenny. We may add, that a similar usage seems to have been common with our Saxon ancestors, for *bran* is the past participle of the old verb *brennen*, to burn. In Egypt, it was unnecessary to scorch the corn with fire before turning in the oxen, as the ears were dried in the sun until the outer husk became crisp and brittle; still the crushing out of the grain was so incomplete, that winnowing became a very important operation. These agricultural labours were carried on in the neighbourhood of cities, and hence we see that the farm-labourers are numerous and unarmed. It is distinctly stated in the history of Joseph, that the Egyptian corn-farms were always close to a populous neighbourhood, "the food of the field *which was round about* every city, laid he up in the same."

When the oxen had sufficiently trodden the ears, the corn was thrown out altogether into the middle of the floor. It was then flung upwards in the wind, which removed the chaff and broken straw. To this the Psalmist alludes when he says, "The ungodly are like the chaff which the wind driveth away." (Psalm i. 4.)

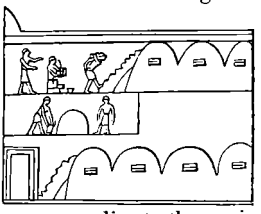
Unthreshed ears, clods of earth, and gross impurities, were separated by a sieve, and the winnowed heap, which contained many ears of corn not yet broken, or at least imperfectly crushed out, was again subjected to the threshing of the oxen. After this second operation, the corn was once more flung against the wind by a shovel, or a square instrument, like a board slightly scooped, similar to the shovels used in corn-stores, but without a handle, called by the Hebrews *mizreh*, which, in our translation of Isaiah, is called a fan. "The oxen likewise, and the asses that plow the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan." (Isa. xxx. 24.)

It would appear, from a passage in St. Matthew, that the fan was considered the more perfect winnowing implement, for the Baptist describing the advent of Christ, says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but the chaff he will burn with unquenchable fire." (Matt. iii. 12.)

The scattered straw, and the light chaff entangled in the stubble, was burned in Syria and Palestine for the purpose of manuring the ground, but this does not appear to have been the practice in Egypt, where, as we have already said, the fertility of the soil depended wholly on irrigation. The winnowed corn was removed to the granary in measured vessels of equal capacity, to facilitate the keeping of a proper account. The royal officer, with his pen and tablet, is always present at the winnowing and storing. A great portion of the royal revenues was derived from a corn-rent, and hence the officer took an accurate account of the pro-

duce. This was called *numbering*, and we find that the practice existed before Joseph rendered the king proprietor of all the land of Egypt. "And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number." (Gen. xli. 48, 49.)

The Egyptians paid great attention to the storing of their corn: the granaries appear to have been public buildings; they are represented on the monuments as of vast extent, and it deserves to be remarked, that their roofs are generally arched. Indeed, when we see the vast extent of these stores as represented on the monuments, we cannot doubt that they would contain sufficient corn to supply the wants not only of Egypt, but the neighbouring nations during the seven years of famine.



The cultivation of aquatic plants was peculiar to the agriculture of Egypt; Herodotus, whose testimony is confirmed by Theophrastus and Diodorus Siculus, gives us the following account, which is the foundation of all our knowledge on the subject:—"The customs of those who reside in the marshes do not differ from those of the other Egyptians; but they have devised the following inventions for procuring an easy supply of food. When the river attains its height, and the plains are inundated, there springs up in the water a vast number of lilies (κρινεα) to which the Egyptians give the name of lotus. They carefully gather these, and dry them in the sun, and then squeezing out what is contained in [the pods of] the lotus, resembling poppy [seed], they make it into loaves, which they bake over the fire. The root also of this lotus, which is roundish, and of the size of an apple, is eatable; its flavour is moderately sweet. There are also other lilies of a different kind, somewhat similar to roses, produced in the river; the fruit of which is contained in a calyx [or cup], on a separate stem, which

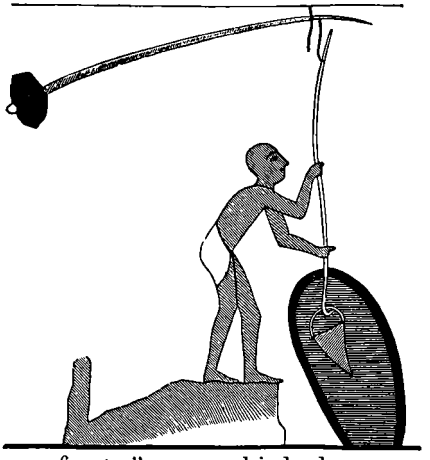
springs up from the side of the root; it is in shape like the combs of the wild bees [κηριῳ σφηκων, probably the cells, for the seeds are similar to those in which honey is stored] —in the calyx are found many kernels, about the size of an olive stone; they are eaten both green and dried. The byblus is an annual plant; after they have plucked it from the marshes, they cut off the top part, and use it for many and various purposes; the lower part, which is about a cubit in length, is good for food, and is commonly exposed for sale. Those who desire to make a very delicate dish of the byblus, stew it in a hot pan, and so serve it up."

The two species of lotus are the Nymphea Lotus, and the Nymphea Nelumbo; the former is still found in great abundance near Damietta; its stalk grows about five feet above the surface of the water, but it sometimes attains a greater height, which would justify the Egyptian artists for mixing it with the byblus, as we shall soon see that it is in the sketch of bird-catchers lurking amid these large aquatic plants. Savary mentions that the seed is still used as an article of food by the inhabitants. The Nymphea Nelumbo, or *Nelumbium speciosum*, is well known in India: we have not been able to find a distinct notice of it in any of the recent works on Egypt; but that it was anciently cultivated in the country is beyond doubt. Not only do we find it depicted in its natural colours, with its stalk and fruits, in one of the tombs opened by Belzoni; but in the great French work on Egypt, from which we copy the engraving, we see that the representation of a nelumbo harvest adorns a royal sepulchre. The byblus is not now cultivated in Egypt; its principal value was for the manufacture of papyrus, which was very extensive. It is generally known that the byblus grows in a part of Sicily, near Syracuse, but nowhere else, we believe, in Europe, and that the late Chevalier Landolina succeeded in manufacturing papyrus from its leaves, specimens of which were sent to the principal museums

and cabinets of Europe. He likewise bears testimony to the sweetness of the sap, and describes the pulp as somewhat similar to that of the sugar-cane.

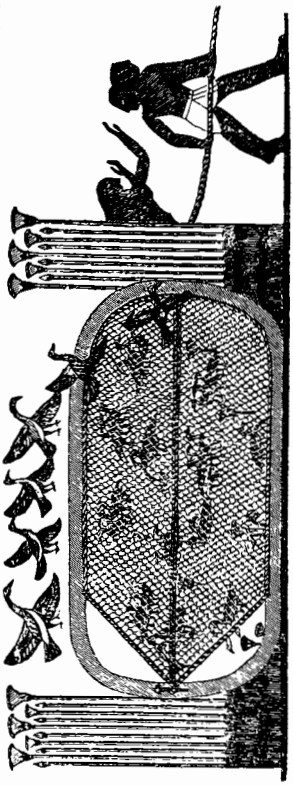
We find the lotus-harvest, however, more usually connected with horticulture than with agriculture; at first, the plant might be mistaken for corn, but it may be easily distinguished by the greenness of the stem, and by the waved lines, which shew that it was planted in well-watered beds. The gatherers of the lotus appear to have cut the stem off close to the roots, with a sickle shorter and sharper than that used for reaping the corn. We clearly see that the lotus reed was looked upon as far more valuable than straw; great care is shewn in binding them into sheaves, and those who carry them exhibit an anxious caution against breaking the stem. It is also remarkable that the lotus was gathered both green and ripe, and that the fruit was extracted by drawing the heads through a toothed instrument not unlike that used for cleaning flax: after which the stems were preserved for a great variety of domestic purposes. The lotus was particularly useful as fodder for cattle. In the account of Pharaoh's dream, we read, "And, behold, there came up out of the river seven well favoured kine and fat-fleshed; and they fed in a meadow." (Gen. xli. 2.) Here the word *Achu*, rendered *meadow* by our translators, really signifies a succulent aquatic plant, such as the byblus or lotus. We learn from the monuments, and from history, that the fattening of cattle was extensively practised in the marshes, and that in other places stall-feeding was very common. This circumstance enables us to explain an apparent inconsistency in the history of the ten plagues. We are told, that "all the cattle of Egypt died" in the plague of murrain; but we read in the same chapter (Exod. ix.), that some cattle were destroyed by the plague of hail. The contradiction vanishes, when we look to the limitation with which the plague of murrain was announced: "Behold the hand of the Lord is upon thy cattle, *which is in the field*;" the plague, therefore, did not extend to the beasts which were in stalls and enclosures, and these consequently survived to become the victims of the plague of hail.

The lotus-beds appear to have been kept constantly flooded to the depth of about six or seven inches; the succulent vegetables, and some trees, required to be regularly watered, and in every garden we find several reservoirs established. The water is generally drawn up by the hand, but several contrivances to lessen the labour are seen, one of which is in use at this day, in the market gardens in the neighbourhood of Brentford. It is a simple application of the lever: a stone at one end raises up the bucket from the well by a rod fastened to the other, and the attendant has only the labour of letting down the bucket when empty. It will be seen, that the labourer here employed is meaner in appearance and dress than any of the preceding: "hewers of wood and drawers of water" were, and indeed are, proverbially the lowest class of the population in Eastern countries.



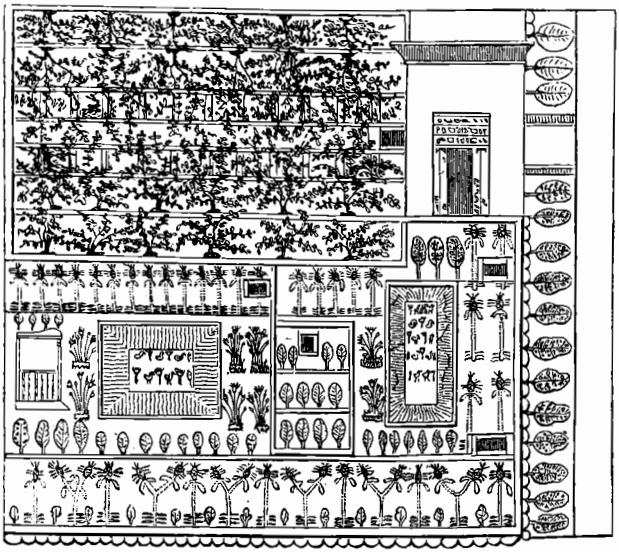
These reedy shades sometimes formed very dense coverts, and were used by the fowlers for setting their trap nets, which, in consequence of the extreme abundance of aquatic birds in Egypt, were made so large, that the exertions of several persons were necessary to close them. Some one of the fowlers appears to have been usually concealed among the lily stems, to watch the time when a sufficiency of birds would be collected in the net. There are no traces of the use of bait; indeed, it is probable that the simple clearance of the water from its reeds and lilies, would be sufficient to entice the aquatic birds of Egypt, as it still is

the river fowl on the streams of western Africa and India. In some tropical countries, the aquatic plants are so strong, and arise to such height, that they become the principal causes of the marshes, which render the navigation dangerous, and also of the miasmata, which, at the end of summer, must arise from the decay of such large masses of vegetable matter. The use made of these reedy shades by the bird-catchers of Egypt, is sufficiently shewn in the accompanying sketch. The byblus, or reed papyrus, was the plant which afforded this shelter. It grows abundantly on the banks of the Nile, and shoots out a stalk of nine or ten feet high; the trunk is composed of a number of long, straight fibres, which produce long flowers; the leaves are small and narrow, like the blade of a sword. Heeren appears to doubt whether it can be fully identified on the monuments, not seeming to observe that the taste of the Egyptian artists led them to relieve the harsh stem of the byblus by mixing with it the graceful form of the lotus.



CHAPTER V.

HORTICULTURE AND VINTAGE.



THERE is no ancient nation in which horticulture received anything like the same attention that it did in Egypt; the garden seems to have been an object of greater care than the house; in almost every representation of a banquet, we find that flowers were regarded as the chief ornaments, and fruits as the principal delicacies. While the operations of the farmer were confined to the brief seasons of sowing and harvest, the cares of the horticulturist appear to have been incessant. From the total disregard of perspective in the paintings and bas-reliefs, the representations of Egyptian gardens are very confused,

and at first suggest very few ideas of beauty. A closer examination proves that their pleasure-grounds were laid out in what used to be called the Dutch style, which was so fashionable in England about a century ago. The flower-beds are square and formal; the raised terraces run in straight lines; arbours of trellis-work occur at definite intervals, covered with vines and other creepers, which it is difficult to identify. Some of the ponds are stored with water-fowl, and others with fish. Vegetables are depicted in great variety and abundance. It is, indeed, impossible to look at any representation of an Egyptian garden, without feeling some sympathy for the complaints and murmurings of the Israelites in the desert. "The children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away, there is nothing at all beside this manna before our eyes." (Numb. xi. 4—6.)

This attachment to gardens is frequently made the subject of poetical allusions in the Song of Solomon, which though it has a much more high and holy signification, as both Jewish and Christian commentators unanimously agree, yet was primarily designed as an epithalamium on his marriage with a beautiful Egyptian princess, the daughter of the reigning Pharaoh. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard; spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon." (Cantic. iv. 12—15.)

But no flower or fruit raised in the Egyptian garden was more valued than the lotus: we meet it everywhere: the Egyptian ladies wore it as an ornament in the hair, they wore necklaces of its petals in their formal banquets; they were rarely seen without one of these flowers, either in bud or bloom, in their hands. This circumstance serves to explain a difficulty which has hitherto perplexed

all Biblical critics, the title of the forty-fifth Psalm. It is generally supposed that this Psalm was an hymeneal ode composed on the occasion of Solomon's marriage with Pharaoh's daughter, although it is allowed on all hands to have a much higher purport, prophetically referring to the majesty and grace of the Messiah's kingdom. The title of the Psalm is of some importance; it is headed "To the chief musician upon Shoshannim, for the sons of Korah, Maschil, a song of loves." The word Shoshannim has puzzled the commentators, Jewish and Christian; it signifies "lilies," and they all declare that lilies have nothing to do with the subject of the ode. But, as we shall presently see, this hymeneal ode was intended to be sung by the female attendants of the Egyptian princess, and they are called "the lilies," not only by a poetic reference to the lotus lilies of the Nile, but by a direct allusion to their custom of making the lotus lily a conspicuous ornament of their head-dress. Shoshannim then, instead of being the name of an unknown tune, as most of the commentators assert, is a poetic allusion at once to the country, the beauty, and the dress of the female choristers.

A glance at the ornament worn by the Egyptian lady, whose head is represented in the 4th page of this volume, will suffice to shew how beautiful and how appropriate is the epithet. Maschil signifies "instruction;" the word rendered "of loves," (Jedidith,) signifies also "the beloved one," or, by a slight change in the pointing, "the lovely or beloved girls;" that is, the female attendants for whose instruction the ode was composed.

There are several allusions to this passion of the Egyptian ladies for their national flower, in Solomon's Song; thus the daughter of Pharaoh declares, "My beloved is mine, and I am his: he feedeth among the lilies." (Canticles, ii. 16.)

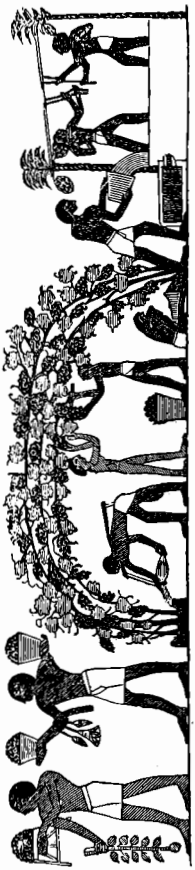
Turning from the garden to the vineyard, which appear to have been always connected in Egypt, we shall find a new field of scriptural illustrations opened to us, which, from the present scarceness of the grape in the valley of the Nile, could hardly have been expected.

Wine must always have been a rarity in Egypt; for

though its use was permitted to the priests, the people were only allowed to drink it at certain festivals, especially that of Artemis Bubastus, when, as we are informed by Herodotus, more wine was consumed than in all the year besides. At other times they drank a kind of beer made from barley. This liquor being used chiefly by the middle and lower castes, we are not to expect any details of its manufacture on the monuments; indeed if there were any, it would be difficult to identify them, for, from the account given us by Herodotus, it is manifest that the Egyptian beer was a sort of sweet wort; it was but slightly fermented, and as no hops were used in the manufacture, it was probably made only in small quantities, as the occasion required. Yet, from the monuments, we infer that the cultivation of the grape was at one time popular in Egypt, though it could only have been cultivated with success in a few of the high-lying districts; and when commerce enabled the Egyptians to import wine from other countries better and cheaper than they could manufacture it themselves, they had the good sense to abandon this unprofitable branch of industry, and direct their attention to commodities for which nature afforded them greater facilities. In the age of the patriarch Jacob, wine must have been manufactured in Egypt, else it is fair to infer that he would have sent it with the other products of Syria, which he gave to his sons, for the purpose of conciliating Pharaoh's minister, his unknown son Joseph. "Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds." (Gen. xliii. 11.) But from the enumeration of the judgments that God was about to inflict on the land of Egypt in the days of the prophet Isaiah, it would appear that the vines were not important, for their destruction forms no part of the prophet's denunciations against Egypt, as it does of his menaces against the Syrians and Chaldæans.

Other circumstances, indeed, tend to prove that the cultivation of the vine was not very extensive; we find it in almost every instance planted in the gardens; there are few, if any, separate vineyards. Hence the spies sent

to survey the promised land were perfectly astonished at the great abundance and productiveness of the vines in Canaan; and they brought back a cluster of the grapes to their camp, fearing that the account of their extraordinary growth would not be credited by persons accustomed only to the less productive vines of Egypt. "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence." (Numb. xiii. 23, 24.) A greater number of labourers is found attending to the vines than to any other cultivated fruit-trees, whence we may conclude that their culture required more than ordinary care, and was a luxury of the rich rather than an occupation of the people.



In the engraving of the vine arbour before us, it will be seen that great care is taken to keep the roots moist; they are inclosed by a mound or wall, and water is brought to them by one of the labourers. Belzoni found the grape-vine growing wild in the region of Fayoum, near the lake Mœris; but from him, and from other authorities, we learn that the fruit is deficient both in quantity and quality. The rich clusters as seen in the engraving, are a clear proof that the artificial production of plants, in localities for which they were not naturally adapted, was carried to a considerable extent in Egypt.

The grapes, when gathered, were conveyed in baskets

to the wine-vat. This was not a moveable utensil, but a permanent structure; when the fruit was here collected, men and women were employed to crush it by treading. In the press to the right of the engraving, two persons are represented engaged in this work; they are holding ropes fixed to a transverse pole, by which they give greater force and elasticity to their spring or leap. The transverse beam is here fastened to two date-palms, for the press is a small one, erected in a garden; but we find others, in the construction of which considerable architectural beauty is displayed. The place of the palms is supplied by handsome columns, and the transverse beam is ornamented with fluting and carving, such as is usual in cornices. To this operation there are frequent allusions in Scripture. Bishop Lowth has dwelt forcibly on the poetic beauty of the delineation of divine vengeance, by imagery borrowed from the wine-press, in Isaiah's description of the Messiah's victory over his enemies. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold; therefore, mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." (Isaiah, lxiii. 1—6.) In this noble burst of poetry, the word "alone" has a peculiar emphasis, because it was usual for several persons to tread together in the wine-press. The crushing of the grapes, the spurting forth of the purple juice, and the dark stains on the vesture, naturally suggest an image of the waste and

destruction ensuing from the triumph of some mighty conqueror. To the Hebrews it was a familiar illustration, for, in their language, "blood of the grape" is an ordinary expression for wine. The same vivid image of crushing wine occurs in that beautiful specimen of a national elegy, the Lamentations of Jeremiah. "The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press." (Lam. i. 15.)

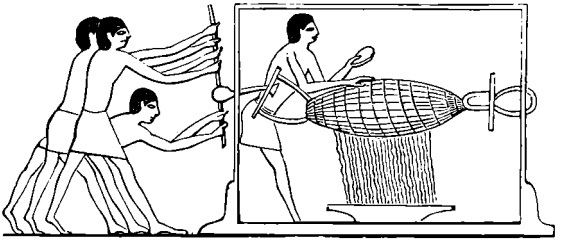
Treading out the grapes was an exhilarating employment; in all the representations of the process we imagine that we can see joy and merriment, proceeding even to extravagance, on the countenances of those engaged in it. This circumstance explains another image of divine vengeance in the prophecies of Jeremiah: "The Lord shall mightily roar from his habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth." (Jerem. xxv. 30.) We find women sharing the pleasing toil of grape-pressing; the Greeks, as we are informed by Anacreon, excluded them from an employment so likely to inspire a love for the intoxicating juice.

> Lo! the vintage now is done!
> And purpled with the autumnal sun,
> The grapes gay youths and virgins bear,
> The sweetest product of the year!
> In vats the heavenly load they lay,
> And swift the damsels trip away;
> The youths alone the wine-press tread,
> For wine's by skilful drunkards made.
> Meantime the mirthful song they raise,
> Io! Bacchus, to thy praise!
> And viewing the blest juice in thought,
> Quaff an imaginary draught.
>
> ODE L. ii. *Broome's Translation.*

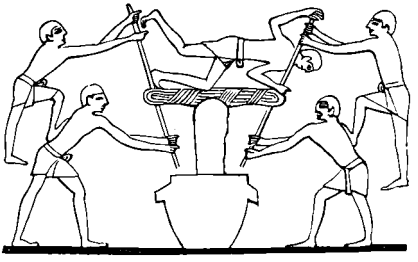
Indeed, so great was the general joy inspired by the vintage, that its cessation is one of the punishments denounced by Jeremiah against Moab. "And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses; none shall tread with shouting; their shouting shall be no shouting."

(Jerem. xlviii. 33.) We have a similar allusion to the joy of the vintage in Isaiah's denunciation, which is also against Moab. "And gladness is taken away, and joy out of the pleasant field; and in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease." (Isaiah, xvi. 10.)

The crushed pulp of the grapes sunk into the bottom of the vat or cistern; the expressed juice flowed out through a spout inserted in the side of the cistern, about one-third of its height from the ground. The juice was imperfectly extracted by the treading process, and another operation was required to render available what remained in the trodden pulp. For this purpose a bag, made of flags or rushes, was provided, in which the pulp was placed, and compressed, by twisting the ends of the bag with staves or hand-spikes.



Even after it had undergone this process, the pulp was deemed too valuable to be thrown away, and the pressure on the bag was increased, as we see in the accompanying engraving, until every drop of fluid was pressed out.



The anxiety of the Egyptians to prevent the smallest particle of the

precious juice of the grape from being wasted, confirms the account we have given of the scarcity of wine in Egypt, and tends also to illustrate the history of Joseph, by shewing that the office of chief butler was one of dignity and importance, not only in the household, but also in the court of the Pharaohs. Next to the vine, the date-palm was the fruit tree most reverenced by the Egyptians: we find both together in Solomon's poetic description of Pharaoh's daughter: "This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak." (Cantic. vii. 7—9.) It was always planted in the driest and most exposed parts of the garden, and the dates are usually represented as growing in very large and rich clusters. Pomegranates were also a favourite fruit, and are specially mentioned in Solomon's Song: "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded." (Cantic. vi. 11.)

The fruit-bearing sycamore was an object of still greater care: its delicious figs were the favourite luxuries of the Egyptian ladies; we find them mentioned with regret by the Israelites in their murmuring against Moses: "Wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." (Numb. xx. 5.)

In Solomon's Song, the budding of the fig tree is described to be simultaneous with the fruitage of the vine, and both are made part of the poet's beautiful description of an Eastern spring: "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the

tender grape give a good smell. Arise, my love, my fair one, and come away." (Cantic. ii. 10—13.)

In the representation of Egyptian gardens, we find monkeys trained to gather figs from the sycamore, and the artist ingeniously shews us, that these crafty animals did not lose so good an opportunity of helping themselves.

The figs were not only eaten fresh, but were preserved for winter food by pressing them together into a cake; we find these cakes mentioned among the presents which the wife of Nabal sent to David, in order to prevent the consequences of her husband's greediness: "Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses." (1 Sam. xxv. 18.)

We have said enough to prove the passionate attachment of the Egyptians to their gardens, and to enable us to appreciate the affectionate invitation of the Egyptian princess in Solomon's Song: "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof

may flow out. Let my beloved come into his garden, and eat his pleasant fruits." (Cantic. ii. 10.)

Homer's description of the gardens of Alcinous is a pretty accurate account of the pleasure-grounds which surrounded an Egyptian mansion:—

Close to the gates a spacious garden lies,
From storms defended and inclement skies.
Four acres was the allotted space of ground,
Fenc'd with a green inclosure all around,
Tall thriving trees confess'd the fruitful mould;
The reddening apple ripens here to gold.
Here the blue fig with luscious juice o'erflows,
With deeper red the full pomegranate glows,
The branch here bends beneath the weighty pear,
And verdant olives flourish round the year.
The balmy spirit of the western gale
Eternal breathes on fruits untaught to fail:
Each dropping pear a following pear supplies,
On apples apples, figs on figs arise:
The same mild season gives the blooms to blow,
The buds to harden, and the fruits to grow.
Here ordered vines in equal ranks appear,
With all th' united labours of the year;
Some to unload the fertile branches run,
Some dry the blackening clusters in the sun.
Others to tread the liquid harvest join,
The groaning presses foam with floods of wine.
Here are the vines in early flower descry'd,
Here grapes discolour'd on the sunny side,
And there in autumn's richest purple dy'd.
Beds of all various herbs, for ever green,
In beauteous order terminate the scene.
Two plenteous fountains the whole prospect crown'd;
This through the garden leads its streams around,
Visits each plant, and waters all the ground:
While that in pipes beneath the palace flows,
And thence its current on the town bestows;
To various use their various streams they bring,
The people one, and one supplies the king.

CHAPTER V.

HUNTING, FOWLING, AND FISHING.

The chase appears to have been a favourite pastime among the Egyptians, but it is only in the southern extremity of Upper Egypt, and along the eastern bank of the Nile, that we find traces of hunters existing as a separate caste. From the monuments it would seem, that the animals of the desert were required for the menagerie as well as the market; we find traps and pitfalls manifestly constructed with great care, to prevent the prey from receiving injury. These preserves were generally stocked with the wild goat, the oryx, and the gazelle, but we also meet with the hare and the porcupine. The Jewish kings appear to have adopted this custom of keeping beasts of chase as well as cattle in their parks and inclosures; for, in the account of the daily provision for Solomon's household, we find that there were furnished every day, "Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl." (1 Kings, iv. 23.) The produce of the chase is led alive more frequently than it is borne dead; we find the sportsmen using blunt arrows to stun rather than slay their victims, and we see the hounds taught to hold their prey without worrying it. The dogs used by the ancient Egyptians for the chase appear to have been of the greyhound species. They are always brought to the field in slip, and seem rarely to have been started until the arrow failed. In one instance only we observe something like hunting by the scent; a dog is at point before some bushes, but the sculpture is, unfortunately, too imperfect to enable us to pronounce decisively. It is, however, certain, that dogs of the bloodhound species were anciently trained in the East, not only for hunting, but for warlike purposes. Hence,

we find the Royal Psalmist, in the time of persecution, offering up this prayer: "Deliver my soul from the sword; my darling from the power of the dog." (Psalm xxii. 20.) These dogs were very dangerous, and frequently turned upon their masters, and it is to their ferocity that the author of the book of Proverbs alludes in the well known adage, "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. (Prov. xxvi. 17.) Though some breeds of dogs were highly valued, the race generally was spoken of with contempt. Thus, we find Job declaring, "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." (Job, xxx. 1.)

Most cities of the East are, at the present day, infested by a race of half-wild dogs, which act the part of scavengers, and remove the carrion and garbage, which would otherwise taint the atmosphere. The exposed dead bodies of criminals or persons murdered were frequently devoured by these animals. Hence, we find the prophet Ahijah declaring, "Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it." (1 Kings, xiv. 11.)

It was considered a great calamity and disgrace to a family if one of its members was thus torn to pieces after death. Indeed, "to be devoured by dogs" is still the fate most dreaded in the East; and hence, in one denunciation of divine vengeance, we find it stated as a fearful addition to destruction: "That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." (Psalm lxviii. 23.)

The Egyptians trained other beasts, and even lions, to hunt, like the *Cheetahs*, or hunting leopards of India. But this was expressly prohibited to the Israelites in the Mosaic law: "And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs." (Exod. xxii. 31.)

The Egyptians were acquainted with the use of the noose or lasso, but they never employed it on horseback like the South Americans. We do not find any traces of the lasso

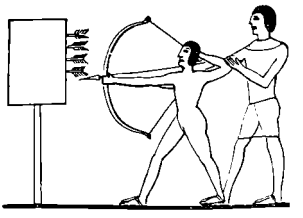
in Palestine; indeed, it could scarcely be used in such a rocky country.

Antelopes were chiefly hunted to stock the preserves. They seem to have been frequently the pets or favourite animals of the Egyptian ladies, for we find the Egyptian princess in Solomon's Song, making these graceful creatures the subject of an adjuration: "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please." (Cantic. ii. 7.) The gazelles and wild deer were usually sought in the vicinity of brooks and streams. To their great desire for water, the Psalmist very beautifully alludes: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalm xl. 1, 2.)

We must not omit Jeremiah's comparison of Jerusalem in its affliction to the antelope in want of pasture: "And from the daughter of Zion all her beauty is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer." (Lam. ii. 6.)

The bow and the spear are the principal weapons of the hunters; we have not seen more than one instance of a sportsman provided with a *couteau de chasse*. Our old English archers scarcely surpassed the Egyptians in strength and skill; from the size and strength of their weapons it is manifest

> Each man a six-foot bow could bend,
> And far a cloth-yard arrow send.



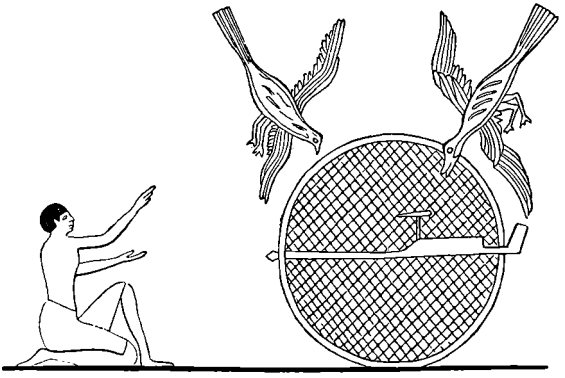
We shall have occasion to refer to the great skill of the Egyptians in archery when we come to treat of their military affairs. But we may mention here, that they were trained in the use of the bow from their earliest infancy. We find that Hagar, who was an Egyptian by birth, took care that Ishmael should conform to the customs of her nation: "And God was with the lad;

and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt." (Gen. xxi. 20, 21.)

Spears appear to have been chiefly used in the chase of ferocious animals; we find them employed in the picture of a lion hunt, supposed to represent the actions of Sesostris in early youth: but the bow was manifestly the favourite weapon; we find its practice among the sports of the children, but we have no example of an Egyptian rivalling the exploits ascribed to Robin Hood, and bringing down birds on the wing, though the gazelle in full speed is often depicted with the fatal arrow quivering in its side.

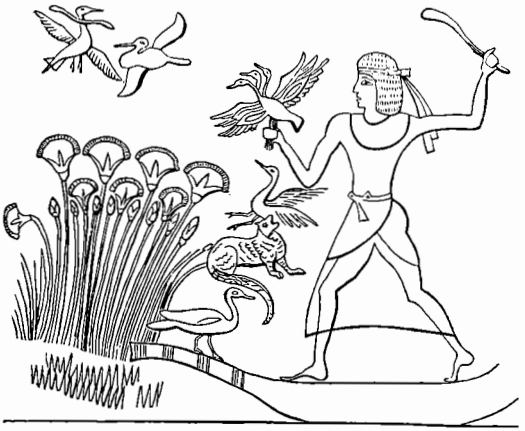
Wild beasts were caught in various kinds of nets and snares, a practice common also in Palestine, and to which frequent allusions are made in Scripture.

Fowling was a favourite Egyptian sport. We have already noticed the large nets spread among the aquatic plants of the Nile. This species of net was principally used in the Delta; a different kind of trap was necessary for the birds which frequented the districts bordering on the desert, such as the partridge, the quail, and the bustard. This was usually a net stretched over a frame which closed with a spring when the bait was touched, and the mechanism of the contrivance appears to be equally simple and ingenious.



We find many allusions to this practice in Scripture. Thus, Solomon says, that the profligate heedlessly encounters dangers "as a bird hasteth to the snare, and knoweth not that it is for his life." (Prov. vii. 23.) He also uses the same image, to shew of what little avail is human foresight without the superintendence of Divine Providence: "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." (Eccles. ix. 12.)

Fowlers seem never to have used the bow, and only seldom the sling, but we find them frequently employing a curved stick like the *boomerang* of the native Australians.



A similar weapon is frequently employed in the same way by the Irish peasants, and the dexterity which many of them display in the use of this missile, is truly surprising, both in the distance to which they throw it, and the precision of their aim. From the number of persons who made fowling their business or their pleasure, the timidity of the Egyptian birds was proverbial. Thus the prophet Hosea says, "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in

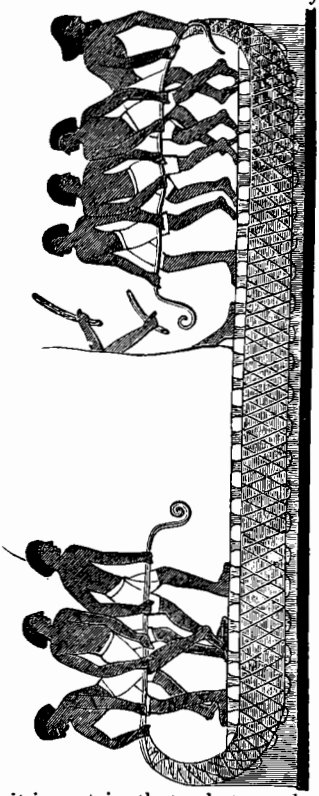
their houses, saith the Lord." (Hosea, xi. 11.) We find entire families engaging in these fowling excursions, especially when the aquatic birds in the marshes of the Nile were the objects of pursuit. Besides their wives, children, and attendants, the fowlers brought with them a decoy bird, and what, to us, appears rather singular, a favourite cat, which, hunting through the reeds, and acting as a Retriever, frequently succeeded in pouncing upon birds.

The only domestic birds found on the monuments are geese; and we cannot tell whether the ancient Egyptians were acquainted with the singular method of rearing poultry, for which their descendants are so celebrated.

Fishing is one of the employments most frequently depicted on the monuments. It is combined with fowling by amateur sportsmen, and even with the chase of the crocodile and the hippopotamus; but is also pursued as a regular trade by an entire caste. It is recorded as a fearful aggravation of the First Plague of Egypt, that "the fish that was in the river died." (Exod. vii. 21.) The first great complaints of the Israelites when they murmured against Moses in the desert, was "We remember the fish that we did eat in Egypt freely." (Numbers, xi. 5.) And this abundance of fish was still further increased by the ponds, sluices, and artificial lakes which were constructed for the propagation of the finny tribe. Hence Isaiah, in denouncing divine vengeance against the Egyptians, dwells particularly on the ruin which would fall upon those who derived their subsistence from the animals and plants of the Nile: "And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in fine flax, and they that weave net works, shall be confounded. And they shall be broken in the purposes thereof, all

that make sluices and ponds for fish." (Isaiah, xix. 5—10.)

Although the Nile, and the artificial lakes were constantly swept with nets, we are unable to discover any proof of the Egyptians having ever fished in the open sea; and indeed there is reason to believe that the fishes of the sea were, from religious motives, regarded with abhorrence. The supply has not failed in modern times; the right of fishery on the canals and lakes is annually farmed out by the government to certain individuals, who pay very large sums for the privilege. "The small village of Agalteh at Thebes," says Mr. Wilkinson, "pays annually 1500 piastres (about 21*l.*,) to government for the fish of its canal." M. Michaud in his delightful letters* gives an account of the fisheries on the lake Menzaleh, too interesting to be omitted. "The waters of Menzaleh abound in fish; the Arabs say that the varieties of fish in the lake exceed the number of days in the year. Although this may be deemed an exaggeration, it is certain that whatever be the number of their species, the fishes of this lake multiply infinitely. The fishery of Menzaleh has always been farmed



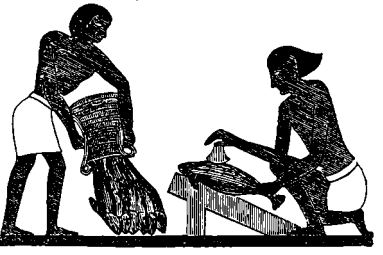
* Correspondance d'Orient.

by the government of Egypt; under the Circassian sultans it was valued at ten thousand dinars; under the Mamelukes at forty thousand crowns; the revenue which it yields at present to Mohammed Ali is estimated at eight hundred purses, (rather more than eight thousand pounds)." From the same author we shall extract some account of the population employed in the fishery, for it will be found to correspond pretty accurately with the appearance of the fishermen on the monuments. "The population on the islands Matharieh, (in the lake Menzaleh,) is so numerous, that there is not room to plant a single tree on the soil, and that the huts and tombs are huddled together. Everybody is engaged either in catching or curing fish; the most abundant fishing grounds are divided into several inclosures by reeds and rushes; these are the properties of the different fishermen, and their boundaries are far more respected than those of the farms belonging to the unhappy Fellahs. The inhabitants of the Matharian islands have all the jealousies of an insular population, and claim an exclusive right to the waters by which they are surrounded; evil would be the fate of the strange fisherman who should steer his bark into their archipelago, and who should be caught casting his lines near their islets..... No less than seventeen villages may be counted round the lake Menzaleh; the greater part of this dense population has no resource but fishing; with the salt fish which they send to Cairo, Syria, and even the interior of Africa, they purchase dates, rice, timber for boat and hut-building, hemp and twine for their lines, and fire-arms to make war on the waterfowl, and sometimes on their enemies."

On the monuments the fishermen appear as a class inferior to the agricultural population, and we know historically that they formed one of the lowest castes. This was also the case in Palestine, and hence when Christ chose two of this class to become apostles, he announces to them that they were for the future to be engaged in a more honourable occupation. "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto

them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him." (Mark, i. 16—18.) The subjioned engraving exhibits the fisherman taking his store to market; it is probable that a small fish of the trout species, which is still regarded as a delicacy in Egypt, was preserved in the covered vessels, to save it from being injured by the heat of the sun.

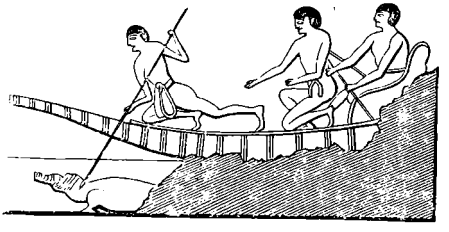
The Egyptians were the first nation which history records as curing meat and fish with salt for preservation. The trade of preserving fish appears to have been more dignified than that of catching them, for the curers and salters are superior in look and general bearing to the fishermen. Diodorus Siculus informs us that twenty-two kinds of fish are found in the Lake Mœris, and that the numbers taken in his day were so great, that though a vast multitude of salters were engaged in curing them, they could with difficulty accomplish their allotted task.



The fishes were divided longitudinally by a short wide knife, not unlike that which is sometimes used for splitting cod-fish at Newfoundland. They were cured with fossil salt, procured from the African desert; for sea-salt, like other marine productions, was deemed impure. Sea-fish could not be used for the same reason, and Plutarch tells us that the priests abstained from every kind of fish, thinking them impure on account of their possible communication with the sea. Clemens Alexandrinus assigns a

different reason; he says that the priests extended their reverence for the Nile to the inhabitants of its waters, and would eat nothing which had floated in the sacred river. Under the Mosaic law the Israelites were permitted to eat all kinds of fish freely, but they were strictly forbidden to use the flesh of any amphibious animal; a regulation which was also enforced in Egypt. "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you." (Levit. xi. 9—12.)

The fisheries of the Nile itself were free to the public in ancient times, but those established on the canals connected with the Nile and the Lake Mœris formed a part of the hereditary domains of the crown. We are informed by Herodotus that this fishery paid a talent (193*l.* 15*s.*) daily to the royal treasury during the six months in which the water flowed through the canal into the lake, and during the other six months twenty minæ (64*l.* 11*s.* 8*d.*) a day, Diodorus Siculus informs us that this branch of the revenue was appropriated to the queens as pin-money. This was certainly a right royal allowance, and as the Egyptian queens had also the revenues of the city Anthylla, celebrated for its wines, assigned to them for the purchase of sandals, it must be confessed that the civil list of the Pharaohs was not very limited in its amount.



The crocodile, as we have already stated, was not chased for the sake of its flesh; but though vene-

rated in some nomes, it was in others detested as the emblem of Typhon, the deity of evil; and its destruction was regarded as a religious duty.

It is said that the Tentyrites were remarkable for their skill and bravery in their encounters with the crocodile. Most of the nations bordering on Egypt greatly dreaded this animal, which was known to them only by report, and hence we find it quoted in Job as one of the wonders of creation which best illustrate almighty power. The description is rather long, but it is too splendid to be abridged or omitted.

"Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? Shall thy companions make a banquet of him? shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fish spears? Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? None is so fierce that dare stir him up: who then is able to stand before me? Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine. I will not conceal his parts, nor his power, nor his comely proportion. Who can discover the face of his garment? or who can come to him with his double bridle? Who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered. By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck

remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: sling stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. Sharp stones are under him: he spreadeth sharp pointed things upon the mire. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride." (Job, xli.)

The hippopotamus was chased for the sake of its hide, of which they made shields, whips and helmets. It is still used for shields by many of the African nations: the whips formed from this leather are, at least, as formidable as the Russian knout, or the cow-skin of the American slave-drivers. The Fellahs of Egypt are chastised with this fearful instrument of punishment by the officers of Mohammed Ali, and believe that liability to flogging has been transmitted to them as an inheritance from their ancestors in the age of the Pharaohs.

No species of chase appears to have been more dangerous than that of the hippopotamus, or as it is called in Scripture, the behemoth. The hunters, instead of spears, used a species of harpoon, to which a rope was attached for the purpose of playing the wounded animal, as is the custom in the whale fishery. It was not until the hippopotamus had been wounded by several spears, and exhausted by his struggles and by the loss of blood, that the attendants attempted to secure him by flinging a noose over his head; and even under the most favourable circumstances, this was a service of danger, for a single touch of

the unwieldy animal's paw would have upset or broken to pieces the frail canoe used by the Egyptian chasseurs. From the description given of the behemoth or hippopotamus in the book of Job, it would seem that this animal was at one time very generally known in Lower Egypt, but at the present day it is very rarely, if ever, seen below the cataracts.

"Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the navel of the belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together. His bones are as strong pieces of brass; his bones are like bars of iron. He is the chief of the ways of God: he that made him can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes: his nose pierceth through snares." (Job, xl. 15—24.)

Some commentators have hastily inferred from this passage that the hippopotamus was anciently found in the river Jordan, but it is manifest that the patriarch insinuates the direct contrary, for he declares that the animal would exhaust that stream, and consequently must be the inhabitant of a much larger river.

CHAPTER VI.

SPINNING AND WEAVING.

We have briefly noticed flax and cotton in our account of the agricultural produce; we have now to examine their importance to the manufacturing population of Egypt. When the prophet wishes to describe the misery which the foolishness of the Egyptian princes was likely to bring on the labouring classes of their subjects, he mentions the weavers as next in importance to the fishermen: "Moreover they that work in fine flax, and they that weave networks shall be confounded." (Isaiah, xix. 9.) Instead of "networks," the margin of our Bibles has "white works," which is the true translation; the prophet alludes to the cotton manufacture, which has been so often confounded with linen both by ancient and modern writers. The linen and cotton were exported in the shape of yarn. We are told that "Solomon had horses brought out of Egypt and linen yarn; the king's merchants received the linen yarn at a price." (1 Kings, x. 28.) And the linen of Egypt was highly valued in Palestine, for the seducer, in Proverbs, says, "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt." (Prov. vii. 16.) The prophet Ezekiel also declares that the export of the textile fabrics was an important branch of Phœnician commerce; for in his enumeration of the articles of traffic in Tyre, he says: "Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elisha was that which covered thee." (Ezek. xxvii. 7.)

It deserves to be remarked that the prophet here joins Egypt with the isles of Elisha or Elis, that is, the districts of western Greece, and thus confirms the ancient tradition recorded by Herodotus of some Egyptian colonists having settled in that country, which the sceptics of the German

school of history have thought proper to deny. Spinning was wholly a female employment; it is rather singular that we find this work frequently performed by a large number collected together, as if the factory system had been established three thousand years ago.

We have, however, many specimens of spinning as a domestic employment. Indeed, attention to the spindle and distaff forms a leading feature in king Lemuel's description of a virtuous woman. "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchant's ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and deli-

vereth girdles unto the merchant." (Prov. xxxi. 10—24.) Hamilton and Wilkinson have already shewn that many of the descriptions of combats we meet in the Iliad appear to have been derived from the battle pieces on the walls of the Theban palaces, which the poet himself pretty plainly intimates that he had visited. The same observation may be applied to most of Homer's pictures of domestic life. We find the lady of the mansion superintending the labours of her servants, and sometimes using the distaff herself. Her spindle made of some precious material, richly ornamented, her beautiful work-basket, or rather vase, and the wool dyed of some bright hue to render it worthy of being touched by aristocratic fingers, remind us of the appropriate present which the Egyptian queen, Alcandra, made to the Spartan Helen; for the beauty of that frail fair one is scarcely less celebrated than her skill in embroidery and every species of ornamental work. After Polybus had given his presents to Menelaus, who stopped at Egypt on his return from Troy,

> Alcandra, consort of his high command,
> A golden distaff gave to Helen's hand;
> And that rich vase, with living sculpture wrought,
> Which, heap'd with wool, the beauteous Phylo brought;
> The silken fleece empurpled for the loom,
> Rivall'd the hyacinth in vernal bloom.—*Odyssey*, IV.

We find weaving performed both by women and men; in the former case the manufacture appears to be principally domestic, and limited to the productions of such articles as are most requisite for family use. The employment does not appear to have been very exhilarating; in several instances we find a melancholy look on the countenance of the weavers, reminding us of the sorrowing Penelope.

> Full opposite before the folding gate
> The pensive mother sits in humble state;
> Lowly she sat, and with dejected view
> The fleecy threads her wary fingers drew.
> *Odyssey*, XVII.

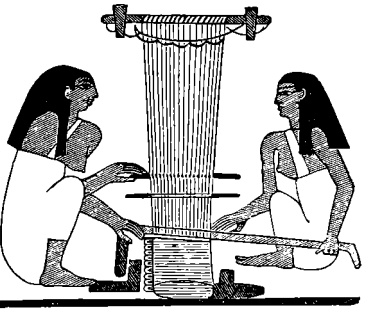
But the sombre aspect of the persons thus engaged is easily explained, when we remember that most of these

work-women were captives taken in war, fallen from their former high estate, and forced to bear the contumely of an imperious mistress. It will be remembered with what bitterness of feeling Hector forebodes such a fate for his beloved Andromache:—

> Thy woes, Andromache, thy grief I dread,
> I see thee trembling, weeping, captive led;
> In Argive looms our battles to design,
> And woes, of which so large a part was thine.—*Iliad*, VI.

If the common tradition be true, that the Bayeux tapestry, which records the principal events of the Norman conquest, was worked by Saxon ladies at the command of the queen of William the Conqueror, it will shew that even in the middle ages, the woes of the vanquished were cruelly aggravated by their being compelled to emblazon the causes of their captivity, in order to gratify the pride of their victors and masters.

The upright loom used by women was simply a strong beam, over which the web was passed; the warp was introduced by a shuttle nearly resembling a long knitting needle, and then pressed and held in its place by a bar of metal, which in the book of Judges is called "the pin." Hence we see that Samson displayed considerable strength when he broke the snare of the wily Delilah, after having deceived her by a false statement of the secret on which his superhuman power depended. "And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And



he awaked out of his sleep, and went away with the pin of the beam, and with the web." (Judges, xvi. 13, 14.)

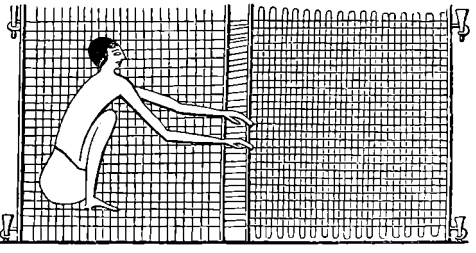
A vest of ornamental work seems to have been a favourite present from a fond wife to her husband. In almost every example of embroidery we find the mistress of the house either superintending the work or actually engaged in it. Our classical readers will remember that Andromache was thus employed when she received intelligence of the death of Hector:

> Far in the close recesses of the dome,
> Pensive she ply'd the melancholy loom.
> A gloomy work employ'd her secret hours,
> Confus'dly gay with intermingled flowers.
> Now from the walls the clamours reach her ear,
> And all her members shake with sudden fear;
> Forth from her wary hand the shuttle falls,
> Alarm'd, astonished to her maids she calls.—*Iliad*, XXII.

Surcoats ornamented with needle-work formed no small part of the ancient warrior's pride. An allusion is made to the custom in the most striking passage of Deborah's triumphal hymn, "The mother of Sisera looked out at a window and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they not divided the prey? to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, meet for the necks of them that take the spoil." (Judges, v. 28—30.) The repetition of the "divers colours" in this passage is a strong proof of the value that was anciently set on this embroidered work. Their value indeed was so great, that the most minute directions are given for the preparation of the sacerdotal robes to be worn by the high-priest—"And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and

fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen." (Exod. xxviii. 4—8.) It is also expressly commanded that these vestments should be made of fine linen; "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework." (Exod. xxviii. 39.)

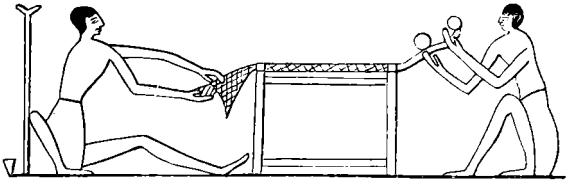
Herodotus assures us that weaving was especially the business of men, but his observation must be understood to apply to the public manufactories rather than to the employments of domestic life. This seems to be very clearly stated by Moses, in his description of the artists who were divinely taught the arts necessary for the decoration of the ark and the tabernacle. "Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." (Exod. xxxv. 35.) The most beautiful specimen of the horizontal loom used by men which we have yet seen is given by Minutoli, from the tombs of Beni Hassan (vol. ii. plate 24); it would be impossible to exhibit its peculiarities fully without the aid of colours, but they may perhaps be understood from the following description. The weaver's loom is held fast by four blocks, securely embedded in



the ground; the workman sits on that part of the web already finished, which is a small delicately chequered pattern of yellow and green; the materials spread around prove to us that the byssus, or cotton employed in the manufacture of the richest cloths, was dyed in the wool before it was placed in the hands of the weaver. It is manifest also from the account Moses gives us of the furnishing of the tabernacle, that the wool was frequently coloured before it was given to the female weavers and spinners. He says "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen." (Exod. xxxv. 25.) The sacred historian also mentions a material for spinning which we have not positively identified on the monuments, though we think that in some instances its presence is probable: "And all the women whose heart stirred them up in wisdom spun goats' hair." (Exod. xxxv. 26.) It deserves to be mentioned, as one of the peculiar customs which the Israelites appear to have borrowed from the Egyptians during their captivity, that the arts of weaving and embroidery appear to have become hereditary in certain families, for we read in the genealogical tables at the beginning of the Chronicles, "The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea." (1 Chron. iv. 21.) But the custom had fallen into disuse when this book was compiled, for the historian immediately afterwards adds "these were ancient things."

Moses is the first who mentions the preparation of gold in threads to be interwoven with the more precious cloths. "And they did beat the gold into thin plates and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen with cunning work." (Exod. xxxix. 3.) Cloth of golden tissue is not uncommon on the monuments, and specimens of it have been found rolled about the mummies, but it is not easy to determine whether the gold thread was originally interwoven or subsequently inserted by the embroiderer.

We find the art of netting generally connected with that of weaving. It will be seen from the engraving, that



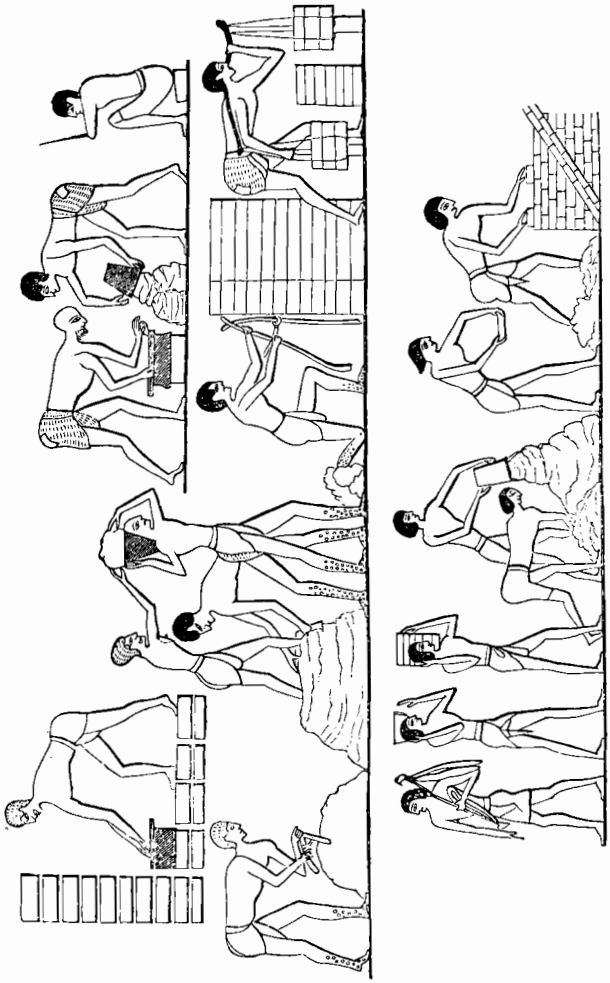
the process did not differ very much from that which is in use at the present day. But the Egyptians not only made nets for useful purposes, but also for ornamental. Netted purses, curtains, and upper dresses are common on the monuments, and several of them are exquisitely beautiful. Indeed, the Egyptian ladies seem to have been anxious to display their charms, and to have been always anxious to obtain fabrics of thin and light texture. We find Solomon in the forty-fifth psalm thus describing Pharaoh's daughter: "The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee." (Psalm xlv. 13, 14.) The first clause refers to the light fine texture of the Egyptian muslins; they were so delicate as to receive the name of "woven air," the limbs appear through them, and the whole form is distinctly displayed. We shall illustrate this in a future chapter.

We have already mentioned the use of "wrought gold" both in the weaving and the embroidery of Egypt. The latter, of course, is alone referred to by the term "needlework," but we do not find, from the monuments, embroidery much practised as a trade distinct from weaving. It is sufficiently evident, from what has been said, that the art of dyeing had made as great progress as that of weaving. The various colours, white, yellow, red, blue, green, and black, are met with in the highest perfection, but without intermixture, for it appears that the Egyptians did not know how to produce a variety of shades by mixing and blending the colours. In one of Rosellini's plates, how-

ever, we think that we have found an example of an attempt to produce the varying shades of shot-silk. But no one can look at the number and richness of the colours without being compelled to inquire whether their dye-stuffs were indigenous or imported from abroad. We have reason to believe that the blue is derived from indigo, which neither the monuments nor the historians notice among the productions of Egypt. It was most probably obtained from India. In a naval combat on the Red Sea, forming a compartment in one of the pictures supposed to represent the wars of Sesostris, we have Hindús, or a nation cognate to them, engaged in fight with the Egyptians; and if there was a warlike, there might also have been a commercial intercourse between the two nations. It is probable that dye-stuffs were obtained from the Tyrians; their scarlet and purple colours have been always celebrated; they had an extensive commerce through Babylon with the interior of central Asia; and their trade with Egypt was so extensive that they established a factory at Memphis, under the protection of their national goddess Astarte, the Ashtaroth of the Scriptures, in whose temple the Philistines placed the armour of Saul. This intercourse must have been anterior to the days of Solomon, for in his hymeneal ode one of the encouragements he holds out to his Egyptian bride is, "The daughter of Tyre shall be there with a gift." (Psalm xlv. 12.) Indeed, it was probably through his ally Hiram, king of Tyre, that Solomon opened a connexion with Egypt, and obtained the hand of the daughter of the reigning Pharaoh.

CHAPTER VII.

BRICKMAKING AND POTTERY.



MANY reasons render it very probable that the Pharaoh who tyrannized over the Israelites in the age of Moses, was not a native Egyptian, but a foreign conqueror, probably belonging to the intrusive dynasty of the Hyksos. He is described as "another, or an alien king, who knew not Joseph;" and it would be hard to believe that any native prince could be ignorant of the advantages which the Egyptian monarch and people derived from the administration of that patriarch. He is represented as saying, "The people of the children of Israel are more and mightier than we;" it is very possible that a warlike race of conquerors such as the Hyksos of old, or the Turks of modern times, might be inferior in number even to the least division of the races subject to their sway, but it is utterly improbable that the Israelites should have multiplied so fast in the land of Goshen, as to exceed in number all the inhabitants of Egypt. One of the labours which he imposed upon the Israelites was, to erect "treasure-cities," that is, fortresses to secure his plunder; Joseph took no such precaution when he received all the money of Egypt in exchange for corn, but of course it became necessary under the iron rule of a foreign conqueror. Finally, we find this Pharaoh actually proposing to Moses to violate the laws and customs of Egypt by sacrificing the sacred animals within their land. The remonstrance of the Jewish legislator is, as we shall see, very appropriate when addressed to a foreigner, but scarcely within the bounds of credibility if we suppose that any such speech could be made to a native prince. "And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us." (Exod. viii. 25—27.)

The condition of the Jews during their bondage, may be well illustrated by a reference to that of the modern Egyptian peasants under their Turkish task-masters.

Few travellers have visited Egypt without commiserating the condition of the unhappy Fellahs; every public work is executed by their unpaid labour; half-naked and half-starved, they toil under a burning sun, to clear out canals or level roads, under the eye of taskmasters, ready to punish with their formidable whip, made from the hide of the hippopotamus, the least neglect or relaxation. Such a sight, as we have already said, necessarily recalls to mind the sufferings endured by the Israelites while they were subjected to the tyranny of Pharaoh. "The Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with rigour." (Exod. i. 13, 14.) The manufacture of bricks from the mud and slime of the Nile appears, indeed, to have been a very laborious and painful occupation. From the monuments, we learn, that the labour was principally performed by slaves or captives taken in war. One representation of this manufacture at Thebes copied at the head of this chapter, displays labourers of three different nations, distinguishable by the different colours of their flesh; among these, the dark red are Egyptians, the light brown and the yellow are foreigners. Some persons have imagined that they can trace a Jewish cast of countenance in the light brown figures, but whenever Jews are found on the monuments, and they unquestionably occur in the painting of a triumphal procession discovered by Belzoni in the tombs of the kings, they are painted deep red, and are distinguished by large beards, bushy hair confined within a band, and fringed garments, none of which characteristics appear in the figures of the brick-makers.

Besides, were Jews found employed as slaves on any of the monuments, it would be on those of Lower Egypt,

for it is exceedingly improbable that the sovereignty of the intrusive Pharaoh could have extended to Thebes.

The process of manufacture does not differ materially from that used in our own day. Indeed, it is as old as the confusion of languages, for we find the builders of Babel proposing to each other: "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar." (Gen. xi. 3.) The clay was brought in baskets from the Nile, thrown into a heap, thoroughly saturated with water, and worked up to a proper temper by the feet of the labourers. We observe that the watering and tempering of the clay is performed entirely by the light-coloured labourers, who, as we have before observed, were captives. This labour, in such a climate, must have been very fatiguing and unwholesome, and it appears to have been therefore shunned by the native Egyptians. The prophet alludes to the toilsome and dangerous nature of this labour, both for cutting canals and manufacturing bricks, in his denunciation of Divine vengeance against Nineveh: "Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts." (Nahum, iii. 14, 15.) In all ages the rulers of Egypt have constructed their public works by a profligate expenditure of human life: one hundred thousand workmen fell victims to the toil of cutting the canal which Pharaoh Necho opened between the Nile and the Red Sea; and Mohammed Ali worked away twenty thousand lives in completing a canal between the Nile and the sea of Alexandria. We find from the narrative in Exodus, that the Pharaohs imposed the severest tasks on their captives and subject nations; it is not an improbable conjecture of Rosellini's, that the wretched victims of tyranny depicted on the monuments are Greeks and Anatolians, supplied by the slave-dealing, kidnapping Phœnicians, whose piracies in the Ægean and Euxine seas were quite as extensive as their commerce.

The clay, when tempered, was cut by an instrument somewhat resembling the hand-plough, and moulded in an oblong trough; the bricks were then dried in the sun; some, from their colour, appear to have been baked or burned, but no trace of this operation has been yet discovered on the monuments.

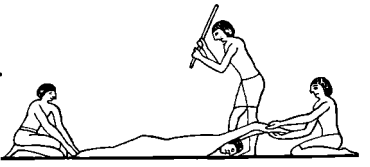
Straw was mixed with the clay, in order to bind it more compactly together, and this is still the custom in all countries where sun-dried bricks are used. Hence, we see what aggravated cruelty was heaped upon the unfortunate Israelites by the despotic Pharaoh, when he feared that such valuable subjects were about to depart to some other land: "And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof; for they be idle: therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words." (Exod. v. 6—9.)

From what we have said in the chapter on Agriculture, it is evident, that Pharaoh did not require a physical impossibility, because the Egyptian reapers only cut away the tops of the corn. We must remember that the tyrannical Pharaoh issued his orders, prohibiting the supply of straw, about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have shewn himself an idiot as well as a tyrant; but the narrative shews us that the Israelites found the stems of the last year's harvest standing in the fields. "So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw." (Exod. v. 12.) By stubble the historian clearly means the stalks that remained from the last year's harvest.

Still the demand that they should complete their tale of bricks, and, at the same time, collect straw, was one which could scarcely be fulfilled, and the conduct of the Pharaoh on the occasion is a perfect specimen of oriental despotism:

"And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?" (Exod. v. 14.)

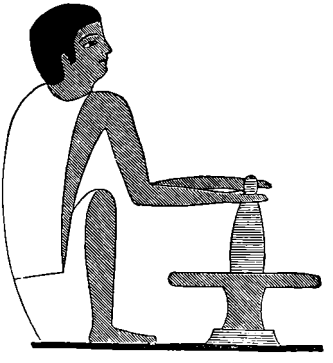
The beating of the officers is just what we should have expected from an eastern tyrant, especially in the valley of the Nile, for though the monuments convey very little information respecting the administration of justice, it would appear that ancient Egypt, like modern China, was principally governed by the stick. The Moslems, who are well acquainted with its efficacy, have a favourite proverb, which says, "The stick came down from heaven, a blessing from God!" The rulers of Egypt, in every age, have taken care that their subjects should have full enjoyment of that blessing. Ammianus Marcellinus informs us, that in his days, endurance of the bastinado was a point of honour. "An Egyptian," says he, "blushes if he cannot shew numerous marks on his body, which evince his endeavours to evade the taxes." But the officers and taskmasters did not feel themselves dishonoured by these blows; on the contrary, they looked upon such an infliction as a mere incident of office, which they were contented to endure, so long as they had the privilege of beating their inferiors in turn.



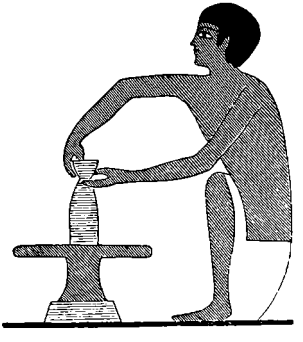
Pottery was an art in which the Egyptians acquired great perfection: from its frequent occurrence on the monuments, it would appear that the Egyptians, like the Hebrew poets, discovered a moral signification in the motion of the rapid wheel; the formation of a beautiful vessel from the plain clay naturally became a symbol of creation. Thus, Isaiah, "O Lord, thou art our father; we are the clay, and thou our potter, and we all are the work of thy hand." (Isaiah, lxiv. 8.) The same image is still more forcibly used by the prophet Jeremiah to symbolize the power of God in arranging the destinies of

nations according to his good pleasure: "The word which came to Jeremiah from the Lord, saying, Arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." (Jer. xviii. 1—6.)

We find the same illustration also used by St. Paul, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. ix. 21.) The clay is first rounded by the hands and the revolving wheel until it is fashioned in the solid; the upper part by a touch is indented, so as to form the neck.



The next figure shews the workman hollowing out the mouth of the vessel. This part of the process requires exceeding delicacy of touch, especially for the manufacture of the finer vases, because the slightest impression of the finger on the plastic material produces an instantaneous and uneffaceable effect, as the wheel rapidly revolves. Some of the Egyptian vases seem as if they had been



polished by means of some instrument similar to a lathe, but we have not found on the monuments any representation of machinery more complicated than the primitive wheel.

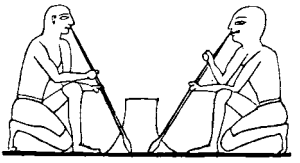
The shape of the furnace for baking the pottery may be seen in the accompanying engraving.

The fire was kindled at the bottom, and the narrow funnel produced a strong draught, which raised the flame above to the top. There are several specimens of pottery in the British Museum, which would not have disgraced Wedgwood's manufactory. Some of the vessels were necessarily broken in their passage to and from the furnace, and such as were unsound would crack when exposed to the fierce heat; hence, heaps of potsherds were accumulated in the neighbourhood of furnaces, which in Eastern countries afforded shelter to snakes, lizards, and other crawling abominations: and "to lie among the pots" is still an oriental proverb, expressing the lowest state of human degradation. Ignorance of this very simple fact has led commentators to perplex themselves and their readers by various conjectural explanations of a verse in the Psalms, which, to any one acquainted with the accidents in the manufacture of pottery, must always appear plain enough: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." (Psalm lxviii. 13.)

CHAPTER VIII.

GLASS-BLOWING, AND THE MANUFACTURE OF JEWELLERY.

Some ancient traditions ascribe the invention of glass to the Phœnicians, but the monuments seem to prove that the Egyptians have a better claim. We find glass-blowing a regular trade, employing numerous hands in a large factory. It is not



mentioned by name in the Old Testament, but most commentators believe that the word rendered crystal, may, in some passages, be rendered glass; for instance, in Job, xxviii. 17, where wisdom is compared to precious crystal. It is manifest, from the imperfection of the Egyptian furnaces, that glass must always have been very dear, at least any very fine and clear specimens would, from their rarity, be highly valued. We have met no representation of casting glass, but the images and idols which have been found in the tombs prove, that the Egyptians were acquainted with the art, and also that they could give their glass a great variety of colours. The most prevailing tints in the ornaments are dark blue, emerald, green, scarlet, purple, yellow, and violet. M. Cailliaud has depicted a curious net or reticule found upon a mummy at Thebes. It is formed of small glass bugles, strung together like the glass beads used for making purses. The pattern is singularly rich; among the figures embroidered we notice the sacred beetle and the antelope. The making of these purses appears to have been an amusement of the Egyptian as it is now of some English ladies. In one of Rosellini's plates we see a lady of high rank engaged in stringing beads for the purpose.

Glazed vessels of pottery are frequently found in the Egyptian tombs, and the vitrified substance with which they are covered, possesses all the properties. Glazed

ornaments and amulets are still more common, for the Egyptians imitated all the decorations of the rich in cheaper materials, so as to bring them within the reach of the humbler classes; a clear proof that the spirit of luxury and refinement belonging to an advanced stage of civilization, had, in the early ages, manifested itself in Egypt. The manufacture of beads was connected with that of false jewels or mock stones, for which the artists of Thebes were particularly celebrated. There are several necklaces of gold and cornelian, in the new gallery of Egyptian antiquities opened at the British Museum, whose exquisite workmanship could scarcely be surpassed by modern artists, though, as we see from the engraving, the apparatus of the jeweller was as simple as could well be imagined. This is still the case in Hindùstan, where the native jeweller, travelling from house to house with his little furnace and blow-pipe, produces ornaments of considerable beauty. The Egyptian ladies were passionately attached to jewellery; hence Solomon says to the daughter of Pharaoh, "Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver." (Cantic. i. 10, 11.)

It is very probable, that the jewels of silver and jewels of gold given by Eleazar as a betrothing present from Isaac to Rebecca were obtained by Abraham during his visit to Egypt, for we do not find that any mention is made of goldsmiths and silversmiths in Syria until a much later period.

The art of engraving on glass, porcelain, and even precious stones, was known to the ancient Egyptians; it was chiefly applied to the manufacture of signets or seal-rings, impressions from which have been always preferred in Eastern countries, to the sign manual, for the authentication of public and private documents. Hence,

giving the ring to a person is the highest mark of confidence; it was thus that the reigning Pharaoh invested Joseph with the viziership of Egypt (Gen. xli. 42), and that Haman was raised to a similar dignity in Persia by Ahasuerus (Esther, iii. 10). The use of the ring is fully shewn in the book of Esther, as an authentication of a royal edict: "Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring." (Esther, iii. 12.)

The modern form of using the signet in the East is probably that which prevailed in ancient times; it is thus described by Mr. Lane: "A little ink is dabbled upon the seal with one of the fingers, and it is pressed upon the paper—the person who used it having first touched his tongue with another finger, and moistened the place in the paper which is to be stamped." But that impressions were also taken upon soft substances, such as moistened clay or heated wax, is sufficiently clear from the book of Job, where the effect produced by light on the earth is compared to the impress of a seal on clay. (Job, xxxviii. 14.) The most common impression on a seal was the name or hieroglyphic cognizance of the owner, and hence putting the seal upon anything was an assertion of property. We find the Egyptian princess in the Song of Solomon, supplicating her beloved to make her his own by this process: "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." (Cantic. viii. 6.)

The name is generally accompanied by some religious expression or sacred symbol, a custom to which we find a very striking allusion in the description of the high priest's head-dress: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like

to the engravings of a signet, HOLINESS TO THE LORD." (Exod. xxviii. 36.)

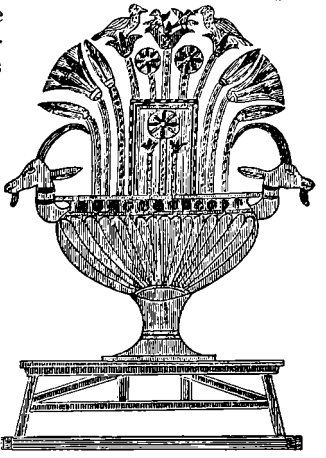
We find, that this custom continued in Palestine even down to the time of Christ's advent, for Jesus declares of himself, "He that hath received his testimony hath set to his seal that God is true." (John, iii. 33.) In consequence of its great importance, the signet was very highly valued, and it is always mentioned as the ornament or symbol, which a king, or a person of eminence, should guard with most jealous care. This helps to explain the peculiar force of the prophet's denunciation against the prince of Judah: "As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence." (Jerem. xxii. 24.)

The seal was also used to discover whether any closed bag, box, or place was opened without the consent of the owner, and to give warning that they were intended to be kept closed; thus, Job says, his "transgression is sealed up in a bag." (xiv. 17.) The angelic monitor declares to Daniel, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." (Dan. xii. 9.) In the apocryphal book of Bel and the Dragon, the doors of the temple are sealed for the purpose of discovering whether the priests entered it by night: and, when Christ was laid in the sepulchre, the covering of the tomb was sealed, in order that his disciples should be detected if they attempted to remove the body.

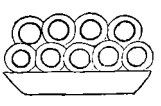
No articles of jewellery were more elaborately worked than the vases, which are frequently represented on the monuments: most of these, made of gold and silver, are elaborately carved and finished with exquisite taste. Many of them are moulded in the form of the vases commonly denominated Greek and Etruscan: and we also find varieties not inferior in beauty to the forms we have long revered as classical, and full as worthy of imitation by modern artists. One example (given in the next page) from the multitude before us, will fully justify our assertion.

We find among these vases some that would serve as models for hunting and racing cups; the handles of one

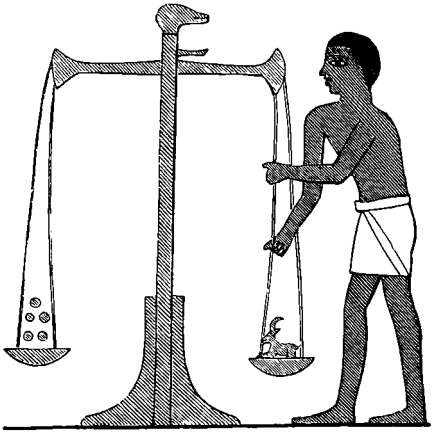
represent the heads of spirited war-steeds, whose arched necks and wide nostrils convey a forcible picture of animal pride to the mind, while their rich trappings and variegated plumes illustrate the honour paid, through immemorial time, to the generous steed. Another is so manifestly copied from the beautiful flower of the lotus, that it suggests to the imagination this natural cup as the archetype from which art first drew its inspiration. A third represents a laver supported by human figures: the thick lips and low forehead, the plumy head-dress and the rude cincture, seem to prove that they were modelled from the negro race, and they thus excite our speculation on ancient commerce with the interior of Africa, and the probable antiquity of the slave-trade. A fourth displays the detested Hyksos, (of which we have already given an engraving, p. 6,) bound as captives, supporting a vessel of capacious size, which seems to have been used as a foot-bath, and which consequently was designed to express contempt for the hereditary enemies of Egypt. The stand on which rests the vase we have copied also deserves attention, for it displays all the elementary principles of construction adopted by the best modern writers on architecture.



It seems probable that the Egyptians were unacquainted with the use of coined money; there are no traces of such an employment as coining on the monuments; bullion was the instrument of exchange, and the amount of payment was ascertained by weight. The bullion was made up in the shape of thick rings, and could be worn as an ornament on the arms or legs like the bangles of



the modern Hindùs. When Abraham purchased the cave of Machpelah, we are told "Abraham *weighed* to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." (Gen. xxiii. 16.) This indeed continued to be the custom so late as the time of the prophet Jeremiah, for he informs us, "I bought the field of Hanameel my uncle's son, that was in Anatoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances." (Jerem. xxxii. 9, 10.) The balance was consequently necessary in effecting every bargain and sale. We find it frequently represented on the monuments, and is generally like the figure in the accompanying engraving. The importance of just weights was consequently very great; and we find injunctions for the using of true weights and a true balance not only frequently declared in the Mosaic law, but successively repeated by almost all the prophets.

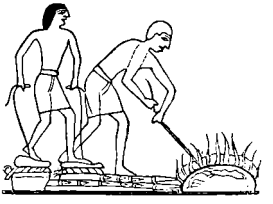


CHAPTER IX.

WORKING IN METALS.

We read in Genesis that metallurgy and other useful arts were invented by the family of Lamech, and consequently that they were known before the flood. The passage containing this information is too singular to be omitted, especially as we shall have occasion to recur to it again. "Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah." (Gen. iv. 19—22.)

The Egyptians, however, carried the working of metal to a very extraordinary degree of perfection, especially after they had invented the bellows and the siphon. "The former (says Mr. Wilkinson,) were used at least as early as the reign of Thothmes III., the contemporary of Moses, being represented in a tomb bearing the name of that Pharaoh. They consisted of a leather bag, secured and fitted into a frame, from which a long pipe extended, for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin with a string he held in his hand. In one instance, we observe from the painting, that when the man left the bellows, they were raised, as if full of air, and this would imply a knowledge of the valve."

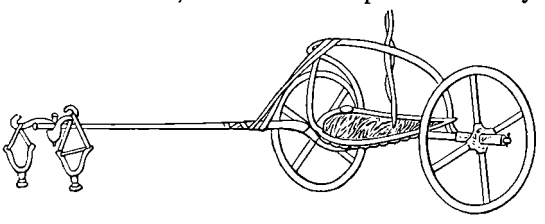


There is an allusion to the use of the bellows in the prophet Jeremiah, which shews that they were used in Palestine as in Egypt: "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away." (Jerem. vi. 29.)

Siphons, on the same authority, are said to have been used so early as the reign of Amunoph II.—that is, about 1450 B.C.

"In a tomb at Thebes bearing the name of Amunoph, their use is unequivocally pointed out, by one man pouring a liquid into some vases, and the other drawing it off, by applying the siphon to his mouth, and thence to a large vase; and it is not improbable that they owed their invention to the necessity of allowing the Nile water to deposit its thick sediment in vases, which could not be moved without again rendering it turbid, whether by inclining the vessel, or dipping a cup into it with the hand."

It would appear that the Egyptians, at least in the earlier ages, were ignorant of the use of iron, for all the implements not formed of gold and silver are painted green, and must manifestly have been made of brass. We need not remind our classical readers that all the weapons mentioned by Homer are said to have been formed of this metal. Casting must have been carried to a high degree of perfection, for most, if not all, of the frames of the war chariots are brazen; a circumstance proved not only by



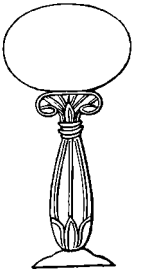
their green colour, but by the lightness and neatness of their wheels, and their beautiful ornaments, too elaborate to have been carved. We find that the wheels under the brazen laver in Solomon's temple were cast; they are thus

described by the sacred historian: "And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten." (1 Kings, vii. 33.) Swords, quivers, knives, axes, and adzes were all formed from the same material, and even some bows appear to have been formed of this metal. As there were no mines in Egypt, it seems probable that the great quantity of metal required in the arts was obtained from the interior of Africa. Copper, in hardness, bears the proportion to iron of about eight to nine, and was therefore not very much inferior to it before the art of forming the latter into steel was discovered. The monuments clearly shew us that iron, although known, was very little used in the flourishing days of the Pharaohs, and this circumstance tends strongly to demonstrate the antiquity of the Pentateuch, and consequently its authenticity as a contemporary document, when we find that invariably the metals described as employed for use or ornament, are those only which appear on the ancient monuments of Egypt. Thus Bezabel is said to have been instructed "to devise cunning works, to work in gold, in silver, and in brass." (Exod. xxxi. 4.) It may be necessary to add, that in Hebrew the same word signifies both brass and copper; our translators invariably use the former, even when the native copper is intended. From the brief mention of the mode in which metals were obtained in the book of Job, it seems probable that the art of smelting iron ore was unknown, and that this metal was only used when found in a nearly pure state, which it occasionally is; the smelting of copper ore is expressly mentioned by the patriarch, and also the refining of gold and silver. "Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone." (Job, xxviii. 1, 2.) The account given of the structure of the tabernacle proves that metallurgy must have been well understood in the days of Moses, and, from the description of the golden calf, we may infer that the casting of idols and statues was no uncommon practice. Gilding was certainly understood by the Egyptians, for we find several

examples of it on the mummies and the mummy cases. In the new Egyptian gallery just opened at the British Museum, there are masks on a mummy and a mummy case exquisitely gilt and burnished, which are among the richest specimens of the gilding art in any age. It would be too long a digression to examine whether the "overlaying the boards of the tabernacle with gold," (Exod. xxxvi. 34,) refers to gilding or a covering of thin plates; but, in support of the former view, we may notice that the weight of the plates would have rendered the tabernacle very difficult of transport, and a positive incumbrance to the Israelites in their journeying through the desert; the amount of gold, too, collected by Moses, would not have supplied sufficient material for plates, however thin, to cover the entire edifice; and, finally, the word here rendered "overlaying" is the same used to describe the decorating of the carved work in Solomon's temple, which must have been gilding, as plates, however thin, would have concealed the tracery and foliage described to have been wrought with so much artistic skill. The quantity of gold, indeed, which would have been required to cover all the parts of the temple which Solomon is said to have "overlaid," would be utterly incredible if we supposed that he covered them with plates, however thin; this is sufficiently clear from the description: "So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the

wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold." (1 Kings, vi. 21—28.) Isaiah distinctly mentions that the goldsmith "spreadeth over" the molten image with gold, (Is. xl. 19.); and he also intimates that wood was also gilt over, for he speaks of the "carpenter encouraging the goldsmith." (Isaiah, xli. 7.)

Metal mirrors were in common use among the ancient Egyptians; they occasionally appear on the monuments, and are mentioned by Moses in the account of the brazen laver. "He made the laver of brass, and the foot of it of brass, of the looking-glasses [metal mirrors] of the women assembling." (Exod. xxxviii. 8.) The Egyptian women of rank appear to have used mirrors of burnished silver. This seems to have been also the custom of the Jewish nobles, for among the articles of luxury enumerated by Jeremiah, we read of "silver spread into plates." (Jer. x. 9.) Silvering as well as gilding was practised in very ancient times, and it is probable that some of the vases depicted on the monuments, which seem to be solid silver, were merely ware covered over with metal. An allusion to this practice occurs in the book of Proverbs. "Burning lips and a wicked heart are like a potsherd covered with silver dross." (Prov. xxvi. 23.) The metal mirrors, however formed, were generally of a dark cerulean hue; and we find them quoted in the book of Job as similar in their appearance to the sky. "Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?" (Job, xxxvii. 18.)



Furnaces for brass-founding appear to have been very extensive; in the book of Proverbs, their size is contrasted with that of the small crucible used for the more precious metals. "The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts." (Prov. xvii. 3.) They were viewed with great horror, so that the word

furnace is frequently used in Scripture to indicate metaphorically, the most cruel state of bondage or of bitter affliction. Some commentators believe that Tophet, after it ceased to be the scene of the impious rites of Moloch, was used as a smelting furnace, and that it was to its latter state the prophet alluded in a denunciation, frequently quoted by the Cromwellian fanatics, and the Scottish covenanters during the great civil war, "Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isaiah, xxx. 33.)

Lead and tin appear to have been chiefly used as alloys. Mr. Wilkinson says: "The skill of the Egyptians in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze, discovered at Thebes, and other parts of Egypt; and the numerous methods they adopted for varying the composition of bronze, by a judicious admixture of alloys, are shewn in the many qualities of the metal. They had even the secret of giving to bronze or brass blades a certain degree of elasticity; as may be seen in the dagger of the Berlin Museum already noticed, which probably depended on the mode of hammering the metal, and the just proportions of peculiar alloys."

Ezekiel alludes to this compounding of metals, and the consequent deterioration of the more precious metal, in his description of the corrupt state of the Jewish nation. "Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you." (Ezek. xxii. 18—20.)

Isaiah also compares the restoration of the Jews to the process by which the impure metal is refined, and the alloy

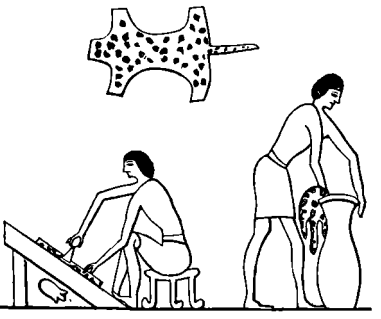
with which it had been mingled removed, when he introduces Jehovah declaring, "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." (Isaiah, i. 25.) Isaiah also describes the trade of the smith as one of great ingenuity and importance: "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." (Isaiah, liv. 16.)

Several beautiful specimens of Egyptian skill in metallurgy have been recently added to the British Museum, which are well worthy the inspection of all who take an interest in the subject; but a description of them here would lead us too far away from the immediate purpose of this work, the illustration of the Holy Scriptures.

CHAPTER X.

TANNING AND WORKING IN LEATHER.

TANNING occupies a very conspicuous place in the Egyptian manufactures, for the breeding and tending of cattle were important branches of husbandry, but less so than might have been expected in a nation so remarkable for animal idolatry. The cow was sacred to Isis, and was never sacrificed; but the bull is not an uncommon offering. The worship of the bull Apis was limited to a single beast, whose characteristic marks separated him from the ordinary herd.



Large herds of black cattle are common on the monuments; the ox was used both for food and agricultural labour; we have already noticed that it was employed both in ploughing and threshing. Swine were unclean beasts: goats were sacred only in some districts; but sheep, which are so important to modern farmers, occur very rarely.

All these animals appear to have been as much valued for their skins as for their flesh; and hence we find that in the Levitical law, they were reserved as a perquisite for the priest. "And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered." (Lev. vii. 8.) The skins of the wild beasts taken by the hunters appear to have been highly valued as ornaments; we have

seen that the priest offering incense wears a leopard skin, and we have met examples of the lion and tiger skin worn as surcoats. But in general, dresses of leather were only worn by the lowest of the lower order, and were therefore considered a mark of degradation. St. Paul has not omitted this circumstance in his enumeration of the afflictions to which the prophets of old were subjected by their tyrannical persecutors. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." (Hebr. xi. 37, 38.)

From the engraving at the beginning of this chapter, it appears that the Egyptian tan was prepared in earthen vessels, and that the workmen could preserve the skins either with or without the hair. Sacks of leather were and still are used in the East, for carrying water, wine, and other fluids. Hence, when the Gibeonites wished to deceive Joshua into the belief that they had come from a great distance, we find them dwelling emphatically on the condition of their wine-skins: "This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey." (Jos. ix. 12, 13.) Our translators have needlessly obscured this and a similar passage in the New Testament by translating the words which signify "wine-skins," by the inappropriate term "bottles." Thus when Christ says, "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved," (St. Matt. ix. 17,) many persons do not perceive the force of the illustration, because they do not know that the bottles were made of leather.

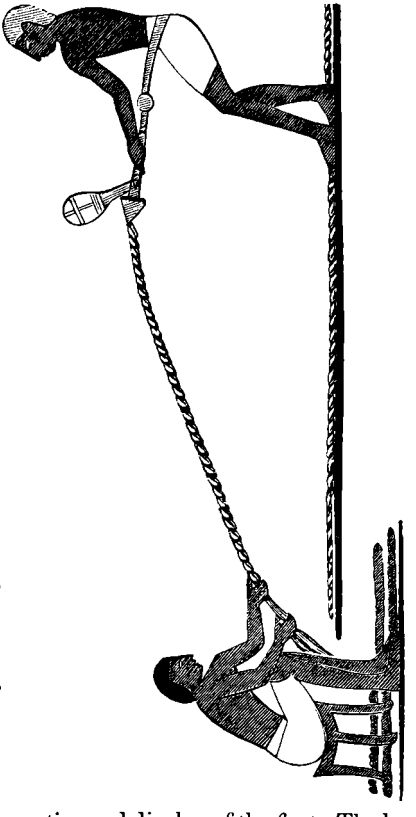
Leather was also employed for the manufacture of ropes; indeed, the cordage used on board the ships was

generally formed of leather; the cutting of the leather into thongs seems to have been an important business, for it occurs very frequently on the monuments; it will be seen that the knife used for this purpose is very similar to that employed by the fishmonger for splitting his fish; it is however larger and more weighty.

It is manifest that thongs cut straight, as in the example before us, would be of a very limited length; but we see by the monuments that the Egyptians had the art of cutting their leather by a circular motion, which gave them a thong of considerable length, and we also find that it was these long strings which were twisted into ropes or cables, as is exemplified in the next page.

These leathern ropes were more elastic than any formed of hemp. In the apparatus now used for communicating with shipwrecked vessels by sending a line attached to a shot or shell, it is found necessary to have the first coils of the rope made of leather; chains and common cables would break off within a few inches of the mouth of the gun. Most persons remember their surprise when children at the great length of thong supplied from a small piece of leather by the spiral, or, as it is technically called, the "circular cut." The wonder was worked up into a fable, for Dido was said to have obtained the ground on which Carthage stood by bargaining for as

much as a bull's hide would enclose, and then cutting the hide into thongs, so as to take in a space far larger than the seller expected. This story has gone the round of the world; a friend of ours was informed in Persia that the English obtained possession of Calcutta by the very same stratagem; the Chinese tell the story of one of their emperors, and the North American Indians believe that this was one of the countless artifices by which the white men imposed on their red brethren.



Leather was also used for the manufacture of shoes and sandals; this appears to have been a favourite branch of industry, and the varieties in the shape prove that some taste was exhibited in the decoration and display of the foot. The ladies generally wore a sandal consisting of nothing more than the flat sole with a narrow strap from the point of the toe meeting two straps which rise about the centre of the foot. Fancy or taste was displayed in the various ways of lacing the coloured bands with which these were fastened on the foot.

The shoe or slipper is far more clumsy in its construction; indeed, it would appear that the task of rendering the shoe an ornament was left to the wearer rather than the maker; for the implements of manufacture are ruder and fewer than in most of the other trades.

Laces formed by twisting party-coloured leather seem to have been fashionable, and we meet some approaches to the high-pointed toes, for which our English ancestors were remarkable in the Middle Ages. The Egyptian ladies were proud of their ornamented sandals, and hence Solomon says to the daughter of Pharaoh, "How beautiful are thy feet with shoes, O prince's daughter!" (Cantic. vii. 1.) A very singular ceremony connected with the shoe is prescribed in the Mosaic law, in the case of a man refusing to marry his brother's widow when judicially called upon. "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." (Deut. xxv. 9, 10.)

An equally singular custom respecting the shoe is recorded in the book of Ruth: "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel." (Ruth, iv. 7.)

The shoes were taken off on entering any holy place, hence when God appeared to Moses in the burning bush, he said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Exod. iii. 5.) The shoes or sandals were loosed

when in the house, and fastened with latchets when a person was about to undertake a journey. Hence, when the angel delivered St. Peter from the dungeon, he directed him "to gird himself and bind on his sandals." (Acts, xii. 8.) Fastening the shoe was deemed the lowest act of menial service; this shews the force of John the Baptist's testimony respecting Christ. "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (St. John, i. 26, 27.)

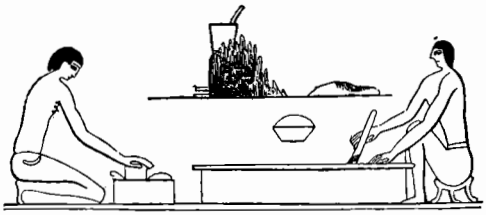
To throw the shoe at any person was a mark of the utmost contempt, and hence the Psalmist declares of the enemies of Israel, "Moab is my washpot; over Edom will I cast out my shoe." (Psalm lx. 8.)

Embroidered girdles were highly valued, especially such as were used by warriors, for the reward which Joab offered for the life of Absalom was ten shekels of silver and a girdle." (2 Sam. xviii. 10.) But plain girdles or belts of leather were only worn by those who wished to practise voluntary austerities. We find that Elijah was recognized by this circumstance, when the servants of Ahaziah informed him that they had been reproved by a strange prophet for going to consult the idolatrous oracle of Baalzebub in Ekron. "And he said unto them, What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite." (2 Kings, i. 7, 8.) Thus also we find that John the Baptist, of whom Christ himself declared Elijah to be the prototype, was remarkable for wearing "a leathern girdle round his loins."

Leather was also used for the harness and traces of the Egyptian chariots, which we shall describe in the chapter on military affairs.

CHAPTER XI.

CARPENTRY AND CABINET-MAKING.



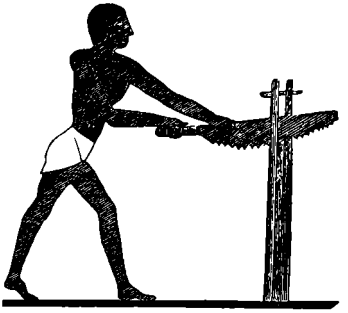
CARPENTRY, cabinet-making, and upholstery, in all their branches, are represented on the Egyptian monuments with great minuteness. The axe, the hammer, the adze, the chisel, and the saw, do not differ very materially from the instruments used at the present time.

The axe is probably the most ancient implement used for cutting and felling timber; it was therefore an article of prime necessity, and we find it recorded among the calamities inflicted by the Philistines, that "there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock." (1 Sam. xiii. 19, 20.)

It is manifest that the hammer must be one of the most ancient and common of implements; it was even required by the nomade races to fasten the pins of their tents, and we find that it was with such a hammer that Jael murdered Sisera. The blade of the Egyptian chisel, as we shall see in the chapter on shipbuilding, was inserted obliquely, so as to make a very obtuse angle with the handle; such a form

obviously rendered it more effective for hollowing out, the purpose to which it was principally applied by the Egyptian workmen.

The use of the saw was generally considered to be a very laborious employment; and we find it enumerated among the slavish tasks which David imposed on the captive nations, after the taking of the Ammonite city Rabbah:—"And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon." (2 Sam. xii. 31.)

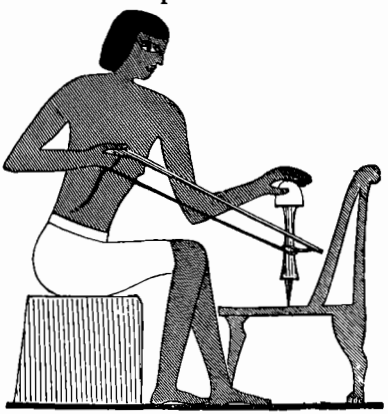


The saw was also used as an instrument of punishment by barbarous tyrants, for among the sufferings of the prophets enumerated by St. Paul in the passage quoted at the commencement of the last chapter, we find him declaring that "some were sawn in sunder." Isaiah alludes to the sawyer and saw as an illustration of the power of mind over matter: "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" (Isaiah, x. 15.)

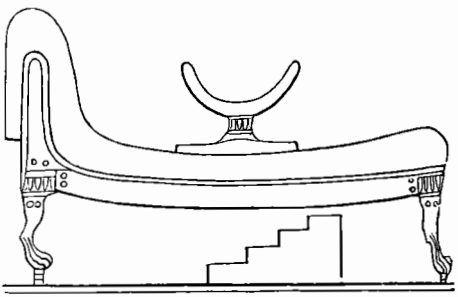
The smaller tools of the Egyptians were capable of executing the tasks usually regarded as most difficult: from the cut at the head of this chapter it appears that they were acquainted with the art of veneering, or overlaying inferior timber with thin planes of more precious wood. This necessarily shews that they were familiar with glue, and we see in the engraving the glue-pot actually on the fire, ready to be applied to the veneer.

Among the Egyptian tools, we even find the centre-bit, or drill, an implement which could not have been invented until the arts had made a considerable progress.

The workman using the drill is represented in the act of finishing a chair: the Egyptians, for the most part, squatted on the ground, in the modern Oriental fashion, but chairs were used by persons of high rank. There is an Egyptian painting in the British Museum, representing a party of ladies seated on chairs, the graceful form and richness of which could not be surpassed in a London drawing-room. In the days of Joseph, the Egyptians certainly sat erect at their meals: when he invited his brethren to an entertainment, we are told, "They sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another." (Gen. xliii. 33.)



But the Egyptians also had couches like our modern sofas, and loungers; and with these they used a curious kind of wooden pillow, whose shape will be understood by a reference to the accompanying engraving. We find several representations of rich chairs or thrones, with cushioned sides and seat, so high that they could not be used without a footstool. The decorations of these chairs are exceedingly rich and splendid, but it would be



impossible to give an adequate notion of their beauty without the aid of colour. Some of these chairs or thrones were elevated on pillars to a considerable height from the ground, and it was probably a fall from one of such lofty seats which caused the death of Eli: "It came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy." (1 Sam. iv. 18.)

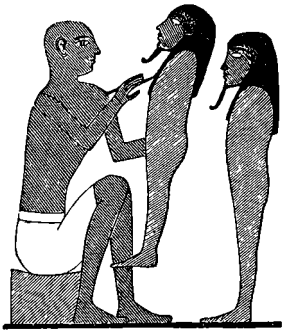
The Egyptian tables were of very small size and simple construction, being merely a plain plank or slab supported by a pillar. It would seem that, at some entertainments, a separate table was provided for each individual guest, but at others the viands were placed together on a side table, and handed round on trays by the attendants.

The handles of spears, and the shafts of the chariots, were formed by similar implements, which are frequently depicted on the monuments, but the two manufactures were distinct trades, for they never occur in the same compartment. This fact confirms the account which Herodotus gives us of the division of labour among this civilized people, when we find processes so very similar belonging to different classes of artisans. The handles of the spears are generally from six to eight feet in length, and thicker than the pike-handles that have been sometimes used in modern warfare: great care was taken in smoothing and polishing them.

The shafts of the chariots, and in many cases the chariots themselves, were formed of wood: and it is evident from the monuments, that the artists displayed considerable skill both in their form and decorations. To this passion of her country for beautiful chariots, the Egyptian princess alludes in her praise of Solomon: "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem." (Cantic. iii. 9, 10.) We shall subsequently have occasion to remark, that chariots constituted the principal military strength of Egypt; but we may mention here as a strange

illustration of the aphorism, "there is nothing new under the sun," that the curved shafts which were introduced into this country as a novelty within the present century, were known to the Egyptians from the earliest ages; and we may say the same of the flat dolls recently imported from Holland, of which there are two specimens in the new Egyptian Gallery at the British Museum. Bureaus, wardrobes, and coffers are found among the works of the Egyptian artists; and several of the last, probably designed for jewel-cases, rival the caskets of gold and silver. We learn that the Philistines prepared a coffer for the jewels of gold, which they sent as a trespass offering, when they restored the ark of the covenant, to escape the plagues by which they had been visited: "And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods." (1 Sam. vi. 11.)

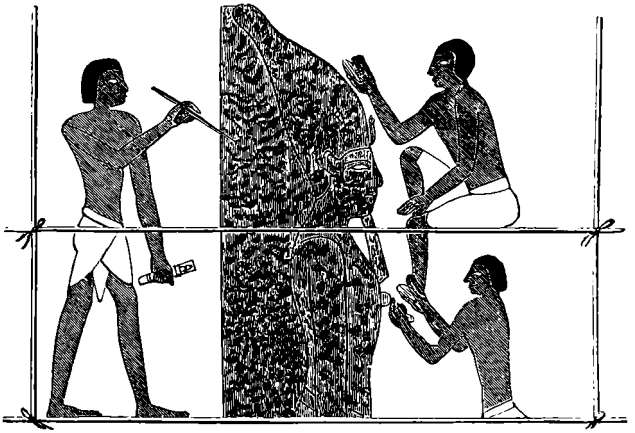
The fabrication of mummy-cases, or coffins, was a very important branch of the labours in wood; a glance at any of those in the British Museum will shew the care which the Egyptians lavished on their coffins. They are made of a very light timber, soft and easily carved, which, however, is more durable than many of the harder woods. It will be seen that the artist, in the accompanying sketch, is able to support a small mummy-case in one hand. The Jews did not use coffins in their funerals, but merely wrapped the dead bodies in grave-clothes; and, therefore, the sacred historian is careful to specify that Joseph's body was treated after the Egyptian fashion: "Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." (Gen. l. 26.) It seems from the subsequent history, that this deviation from his paternal customs, arose from the patriarch's anxiety to rest



finally in the tomb of his fathers; his body was borne away in its coffin by the Israelites when they departed from Egypt. They carried it about with them during their wanderings in the Desert, and finally deposited it in the tomb of Abraham after their entrance into Canaan.

CHAPTER XI.

ARCHITECTURE AND COLOSSAL STATUARY.



THE pyramids, the temples, and palaces of Luxor and Karnac, the tombs of the kings, and the royal treasuries, sufficiently prove the great skill which the Egyptians had in architecture. It would be foreign to the proper purpose of this little volume to enter into any examination of these celebrated structures here. The commentators who have attempted to elucidate the details of the Tabernacle and of Solomon's Temple by a reference to the plans of the Egyptian temples, have egregiously failed, for these structures had scarcely anything in common: we shall,

therefore, confine ourselves to a few particulars of Egyptian architecture, selected from the vast abundance before us. The monumental portraitures of the building art are very numerous, and they explain to us a curious circumstance mentioned by the sacred historian in the account of the erection of Solomon's Temple. "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." (1 Kings, vi. 7.) This previous squaring and preparation of the stones is delineated frequently; they are accurately measured under the superintendence of a principal architect, the shape marked on the rough block with a dark line, so as to determine the course of the stone-cutter accurately, and a mark or number is fixed to the finished stone, so as to point out its place in the building. To this circumstance Bishop Heber alludes in the following beautiful lines:—

In awful state
The Temple rear'd its everlasting gate;
No workman steel, no pond'rous axes rung,
Like some tall palm the noiseless fabric sprung.

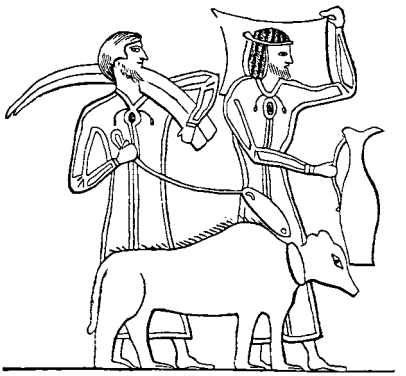
The walls of the palaces were inlaid with precious metals, ebony and ivory. This custom was imitated by the Jews; for, in Solomon's hymeneal ode, on his marriage with Pharaoh's daughter, we find a reference to the "ivory palaces." (Psalm xlv. 8.) Menelaus, who visited Egypt on his return from Troy, is said by Homer to have decorated his palace at Sparta after the Egyptian fashion; hence, Telemachus, who was only accustomed to the less luxurious edifices of Ithaca, could not restrain his admiration, when he beheld the splendid walls and ceilings of his host. He thus addresses Pisistratus:

View'st thou unmoved, O ever honour'd most!
These prodigies of art and wondrous cost!
Above, beneath, around the palace shines
The sumless treasures of exhausted mines;
The spoils of elephants the roofs inlay,
And studded amber darts a golden ray:
Such and not nobler in the realms above,
My wonder dictates, is the dome of Jove.—*Odyssey*, IV.

According to Lucan, the Ptolemies revived all the ancient splendour of the Pharaohs in their palatial edifices. His description of the banqueting hall of Cleopatra, gives us some very interesting information respecting the extent to which these expensive decorations were carried.

> Rich as some fane by lavish zealots rear'd,
> For the proud banquet stood the hall prepar'd:
> Thick golden plates the latent beams infold,
> And the high roof was fretted o'er with gold:
> Of solid marble all the walls were made,
> And onyx ev'n the meaner floor inlay'd;
> While porphyry and agate round the court
> In massy columns rose, a proud support;
> Of solid ebony each post was wrought,
> From swarthy Meroë profusely brought:
> With ivory was the entrance crusted o'er,
> And polish'd tortoise hid each shining door;
> While on the cloudy spots enchas'd was seen
> The lively emerald's never-failing green.
>
> *Pharsalia*, x.

The ebony and ivory required for these costly works were obtained either as a tribute or by traffic from the Ethiopian nations. We frequently find both elephants' teeth and logs of ebony represented as brought to the Egyptian monarchs, on the monuments, and we learn that Solomon did not erect his celebrated ivory throne until he had opened a communication with the nations bordering on the Red Sea, through his alliance with the king of Tyre. Ebony was brought into Egypt from the regions of the Upper Nile, or perhaps from some more southern



country, for, generally, the representations of those who bear the logs, have the characteristics of the negro race; this, however, is not invariably the case; indeed, we find products of Central Africa not unfrequently borne in procession by persons whose countenance and dress differ in no respect from those of the native Egyptians. It is probable that the barbarous nations beyond the southern frontiers of Egypt, sent their tribute through the hands of the merchants who frequented their country, as is still the case with many tributary states in the East.

Ivory and ebony were used, not only for ornamenting articles of furniture, but also for the decoration of the walls and ceilings; indeed, there was scarcely a corner in an Egyptian palace destitute of some ornament; and the principal objection which might be urged against the taste of the Pharaohs is, that they allowed the effect of the entire building to be weakened by giving prominence to minute details. The ceilings of the Egyptian palaces were usually adorned with paintings, and some specimens of these decorations are among the most beautiful examples of the ornaments usually called arabesques.

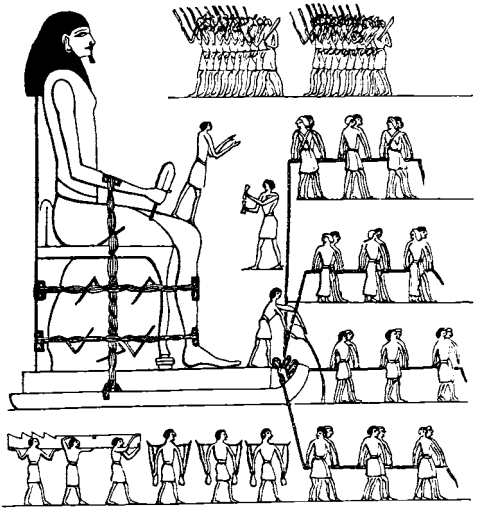
The art of sculpture was governed by very strict rules; there were fixed proportions established for every figure, which the statuary was not permitted to violate; and hence arises the great sameness in the Egyptian statues, and the stiffness for which they are all remarkable. Isaiah describes the process of idol-making very minutely. "The carpenter stretcheth out his rule: he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house." (Isaiah, xliv. 13.)

The mode of proceeding will be easily understood by a reference to the engraving heading this chapter. When a proper block of marble, or, as in this instance, of granite, had been procured by the sculptor, the surface was first smoothed, and parallel lines drawn at equal distances, from top to bottom; other lines were then drawn, at equal distances, from side to side, so as to divide the whole into a series of squares. The size of these squares was proportioned to the size of the figure; nineteen of them, according to some, and twenty-one and one-fourth, according to other authorities, were allowed for the height of the human body; when smaller figures or ornaments were to be introduced, the squares were subdivided into smaller squares, in proportion to the reduced size required. The outline was then traced, and as its proportions were invariable, this, which to moderns would seem the most important part of the process, required no great exertion of skill in the Egyptian artist. It was then inspected by the master sculptor, who wrote on various parts of it, in hieratic characters, such directions as he thought it necessary to give to the inferior artists, who actually cut out the figure. The colossal statue on which the workmen in the before-mentioned engraving are engaged, has advanced so far towards completion, that the instructions of the master sculptor have been chiselled away. We are informed by Diodorus Siculus, that the most eminent statuaries always went to reside for a time in Egypt, as modern artists do in Italy, to study the principles of their art. He particularly mentions Telecles and Theodorus, the sons of Rhœcus, who made the celebrated statue of the Pythian Apollo at Samos, after what he calls "the Egyptian fashion." He explains this fashion to be the separate execution of the parts, for the statue was divided into two parts from the head to the groin; Telecles cutting one half at Samos, and his brother the other at Ephesus; which, when joined together, fitted so exactly, that the whole was as the work of one hand. And this seemed the more admirable, when the attitude of the statue was considered, for it had its hands extended, and its legs at a distance from each other, in a moving posture.

Thus we see that Egyptian sculpture was almost wholly a mechanical process; the laws of the country prohibited the intervention of novelty in subjects considered sacred; and the more effectually to prevent the violation of prescribed rules, it was ordained that the profession of an artist should not be exercised by any common or illiterate person. Mr. Wilkinson has shewn, indeed, that it is extremely probable that the higher order of artists formed a branch of the priesthood. In some instances, however, the Egyptian sculptors, we imagine, broke through these trammels. In the two granite statues of lions presented by Lord Prudhoe to the British Museum, we perceive a boldness and freedom scarcely compatible with an adherence to mechanical rule. This rejection of the rigid Egyptian standard may perhaps be ascribed to the fact of these statues having been sculptured in Upper Egypt, where the conventional rules of caste appear to have been less strictly observed than in the vicinity of Thebes or Memphis. The earlier statues of the Egyptian artists, so far as their age has been ascertained, seem to possess more freedom, though less minute finish, than those of a later date; but the history of Egyptian art is a subject still unexplored. One great impediment to the progress of Egyptian sculpture was the preference shewn for colossal stutues, some of which were of so stupendous a size, that even in the present day, with all the mechanical contrivances of modern ingenuity, we should view the transport of such huge masses as a difficulty that could scarce be surmounted. But, from the representation we have copied in the accompanying engraving of a colossal statue removed from the place where it was formed to that which it was destined to occupy, it appears, that the Egyptians used human force only, and supplied their want of mechanical facilities in transport, by employing vast numbers of labourers.

We see that the Colossus was mounted on a sledge, and drawn over a road previously levelled, by mere human force. In the front of the sledge we see a man pouring water or oil on the road to facilitate the motion, while another, standing on the knees of the statue, beats time

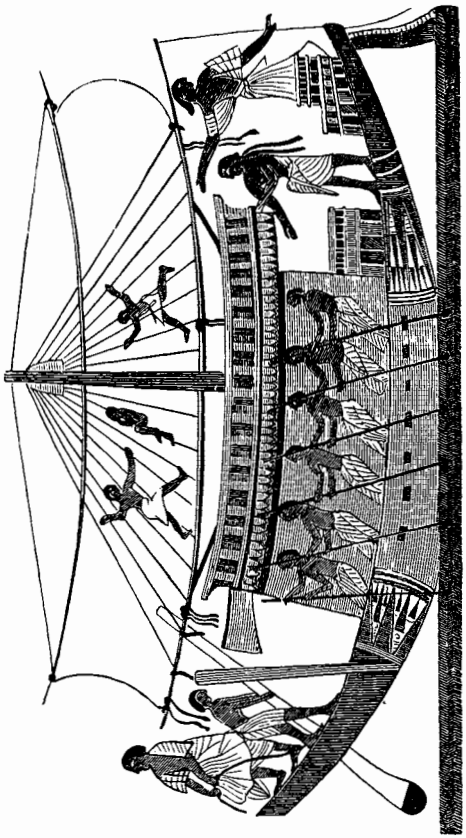
with his hands, in order that all the workmen should pull together. Crowds of priests and warriors form a proces-



sion in front, shouting and waving branches of palm; and relays of labourers follow behind to take the places of those who may become weary. The whole representation gives a very vivid impression of the perverse idolatry of the Egyptians, and adds fresh force to the prophet's denunciation: "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph (Memphis); and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt." (Ezek. xxx. 13.)

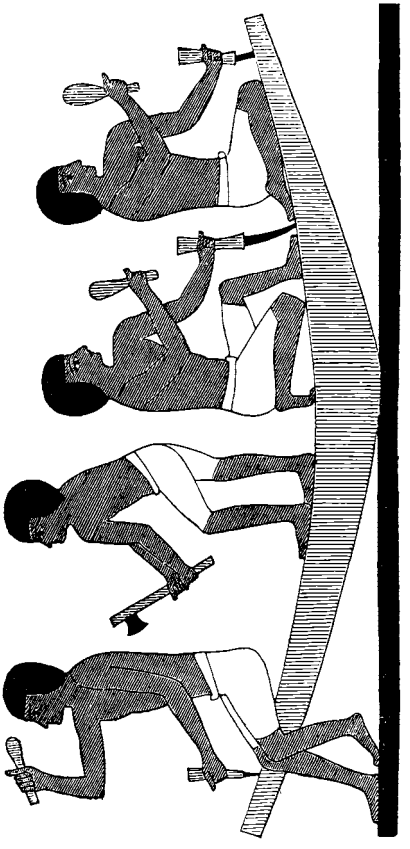
CHAPTER XII.

SHIP-BUILDING AND NAVIGATION.



THE Egyptians, like the ancient Persians, Assyrians, and Babylonians, and the modern Siamese, were able na-

vigators of rivers, but dreaded generally to encounter the perils of the open sea. The boat most commonly used on the Nile in the age of the Pharaohs, was called *baris*, a name which, in a later age, was appropriated to the boats used for the conveyance of the dead. These were built wholly of native materials. In their form they indicate that the first idea of their construction was derived from an excavated tree; an idea as forcibly recalled to our minds by the wherries of the Thames as the canoes of the South Seas. Herodotus tells us that they were formed from small planks, about two cubits square, cut either from the roots of the papyrus or the Egyptian acantha. Neither is of sufficient size to admit of even a coracle being formed from the trunk; we therefore incline to think that the persons in the accompanying sketch are not employed in excavating the trunk of a tree, but in some process which very nearly approaches our modern boat-



building. The instrument in the hands of the three workmen may either be used to bore holes for the pins which fastened the planks together, or, what is more probable, to stop up the interstices, or, as we commonly say, to calk the vessel, with loose hemp and byblus. The chisel, which is employed by the two figures to the right, is the same as that which, in other paintings, we see used in cabinet and upholstery work, and in one specimen in chariot-making: it is always distinguishable by the curve which the blade makes with the handle.

The rigging of most of the vessels on the monuments proves that they were river or canal boats. The rudder passes right through the stern, and is used as an oar is sometimes employed as a substitute for a rudder in the present day, and in the mode of propelling a boat, called sculling. In many instances we find an awning below the main sail, to protect the rowers from the excessive heat of the sun. These vessels were very unfit to ascend the river against the stream, and they were always towed up, except when the wind was fresh and favourable. They made use of a singular contrivance to accelerate their motion when descending the stream. They fastened a hurdle of tamarisk with a rope to the prow of the vessel; this hurdle they strengthened with reeds and bands of byblus, and let it down into the water. The stream bearing upon the hurdle urged the vessel forward with such rapidity, that her head would have been run under water if they had not steadied her by a heavy weight in the stern.

Coracles were used by the hunters and fowlers, who sought for game in the swamps and marshes; the fishermen used boats of a larger size; but for ferrying over the river, and the transport of goods down the stream, the Egyptians generally used such boats as Ulysses is represented to have constructed for the purpose of escaping from the island of Calypso. Homer describes so graphically the ancient process of boat-building, as we find it depicted on the monuments, that the passage deserves to be quoted:

> When rosy morning call'd them from their rest,
> Ulysses rob'd him in the cloak and vest.

The nymph's fair head a veil transparent grac'd,
Her swelling loins a radiant zone embrac'd,
With flowers of gold: an under robe, unbound,
In snowy waves flow'd glittering on the ground.
Forth issuing thus, she gave him first to wield
A weighty axe, with truest temper steel'd,
And double edg'd; the handle smooth and plain,
Wrought of the clouded olive's easy grain;
And next a wedge, to drive with sweepy sway:
Then to the neighbouring forest led the way.
On the lone island's utmost verge they stood,
Of poplars, pines, and firs, a leafy wood,
Whose leafless summits to the skies aspire,
Scorch'd by the sun, or sear'd by heavenly fire,
(Already dry'd). These, pointing out to view,
The nymph just shew'd him, and with tears withdrew.
Now toils the hero; trees on trees o'erthrown
Fall crackling round him, and the forests groan:
Sudden, full twenty on the plain are strow'd,
And lopp'd and lighten'd of their branchy load.
At equal angles these dispos'd to join,
He smooth'd and squar'd them by the rule and line.
(The wimbles for the work Calypso found,)
With these he pierc'd them, and with clinchers bound.
Long and capacious as a shipwright forms
Some bark's broad bottom to outride the storms,
So large he built the raft: then ribb'd it strong
From space to space, and nail'd the planks along;
These form'd the sides: the deck he fashion'd last;
Then o'er the vessel rais'd the taper mast,
With crossing sail-yards dancing in the wind;
And to the helm the guiding rudder join'd,
(With yielding osiers fenc'd, to break the force
Of surging waves, and steer the steady course).
Thy loom, Calypso! for the future sails
Supply'd the cloth, capacious of the gales.
With stays and cordage last he rigg'd the ship,
And, roll'd on levers, launch'd into the deep.

Odyssey, v.

There is no direct description of ship-building in the Old Testament; but Ezekiel incidentally informs us, that the Tyrians were very solicitous to procure good timber for their ships, and that they decorated the benches with ivory: "They have made all thy ship boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars: the company of the Ashurites have made thy

benches of ivory, brought out of the isles of Chittim." (Ezek. xxvii. 5, 6.)

From this passage, it is evident, that the Tyrians brought their planks of fir and pine from the mountains of the interior, for Senir is part of the mountainous range in the country of the Amorites, called generally Hermon, and Bashan is the region beyond Jordan between the rivers Jabbok and Arnon, now called El Bottin, which has ever been celebrated for the richness of its pastures and the large growth of its trees. The Ashurites are simply the inhabitants of the coast of Palestine, and 'the isles of Chittim' is a loose expression for all the regions of the west. In this place, Chittim means Northern Africa, with which the Tyrians had a considerable trade for ivory: but, in the very remarkable prophecy of Daniel, it is used to signify the sea-coast of Macedonia: "The ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." (Dan. xi. 30.)

Some commentators have referred this prophecy to the Romans, but it is manifestly much more applicable to the condition of the Jews under the successors of Alexander. Tarshish, like Chittim, is also used in a very indefinite sense, but it generally signifies the remoter regions of the west, and especially Spain, where the name was long preserved by the Phœnician colony established at Tartessus.

There is one more circumstance of ancient ship-building recorded by Ezekiel—namely, that calking was deemed so important an operation, that it formed a separate trade, for the calkers are enumerated as a distinct class in the prediction announcing the approaching overthrow of Tyre: "Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin." (Ezek. xxvii. 27.)

In Upper Egypt, it would appear, that coracles were

sometimes formed of wicker-work, covered with hides, such as were used by the ancient Britons. Lucan intimates, that in his day such boats were used on the Nile:

> The bending willows into barks they twine,
> Then line the work with skins of slaughtered kine;
> Such are the floats Venetian fishers know,
> Where in dull marshes stands the settling Po;
> On such to neighbouring Gaul, allured by gain,
> The bolder Britons cross the swelling main.
> Like these, when fruitful Egypt lies afloat,
> The Memphian artist builds his reedy boat.—*Pharsal.* VII.

It was probably in one of those wicker boats that Moses was exposed by his mother: "When she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." (Exod. ii. 3.) The word which our translators have rendered "bulrushes," properly signifies a species of papyrus, which, as we have already said, was used by the Egyptians for their rafts and coracles. In some reigns the Egyptians unquestionably paid attention to naval affairs, and kept ships for war and commerce on the Red Sea: the navigation of the Mediterranean was always unpopular, and for the most part prohibited. The cause of this appears to have been the dangerous nature of the coast, which, even in the time of the Romans, was greatly dreaded by mariners. Lucan avers, that it was on this account chiefly that Pompey chose Egypt for the place of his retreat after the unfortunate battle of Pharsalia: he introduces Lentulus, declaring—

> Abounding Egypt shall receive thee yet,
> And yield, unquestion'd, a secure retreat.
> By nature strengthen'd with a dangerous strand,
> Her syrts and untry'd channels guard the land.
> Rich in the fatness of her plenteous soil,
> She plants her only confidence in Nile.—*Pharsal.* VIII.

Ezekiel alludes to the banks formed at the mouth of the Nile in his terrible denunciation against Pharaoh, metaphorically comparing him to the river itself, which fouled "the rolling waters," as the word which, in our version,

rendered rivers, should be translated—"Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers." (Ezek. xxxii. 2.)

The last line of the quotation from Lucan, referring to the confidence which the Egyptians reposed in the river Nile, even in the Roman age, illustrates the motives which induced the Jews to seek shelter there when threatened with invasion by the Assyrians. Their confidence in the strength of that country is thus denounced by the prophet Isaiah: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt: therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." (Is. xxx. 1—3.)

Ezekiel still more specifically refers to the source of their confidence, the river, and declares, that when the invaders, the commissioned executors of the divine vengeance, should come, they should find the Nile no impediment to their enterprise: "I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it." (Ezek. xxx. 12.)

Such, however, was the confidence of the Jews in the strength of Egypt and the Nile, that they went down to Egypt, and met the fate so forcibly predicted by the prophet Jeremiah, in a passage, which clearly states the expectations of the fugitives: "If ye say, we will not dwell in this land, neither obey the voice of the Lord your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: And now therefore hear the word of the Lord, ye remnant of Judah, Thus saith the Lord of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn

there; then it shall come to pass, that the sword which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt, and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. For thus saith the Lord of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach: and ye shall see this place no more." (Jerem. xlii. 13—18.)

The commerce of the Levant indeed appears to have been engrossed by the Phœnicians and the Greeks. The Phœnicians were the bolder mariners; the Greeks in the heroic ages were frightened by a strong gale, and sought shelter in the nearest harbour. Thus, Ulysses declares,

> Wide o'er the waste, the rage of Boreas sweeps,
> And night rush'd headlong on the shaded deeps.
> Now here, now there, the giddy ships are borne,
> And all the rattling shrouds in fragments torn;
> We furl'd the sail, we ply'd the labouring oar,
> Took down our masts, and row'd our ships to shore.—*Odyssey*, IX.

The Jews did not begin to pay any attention to naval affairs until the age of Solomon, when that monarch in connexion with the Phœnicians, his allies, established a port and trading mart at Ezion-geber: "King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." (1 Kings, ix. 26—28.)

The word Ezion-geber signifies "the spine of a man," and alludes to the situation of the town, which was built on a detached ridge of the mountain chain called Jebal

Shera, nearly where the city of Berenice was erected in the age of the Ptolemies. Eloth is identified with the modern Akaba, which gives its name to the gulf. By Ophir it is probable that we should understand either India, or the countries at the eastern side of the Persian Gulf, for on the monuments supposed to depict the exploits of the great Sesostris, we find a spirited representation of a naval engagement between the Egyptians, and some more Eastern people, wearing head-dresses of feathers, such as we find described in ancient Hindú records.

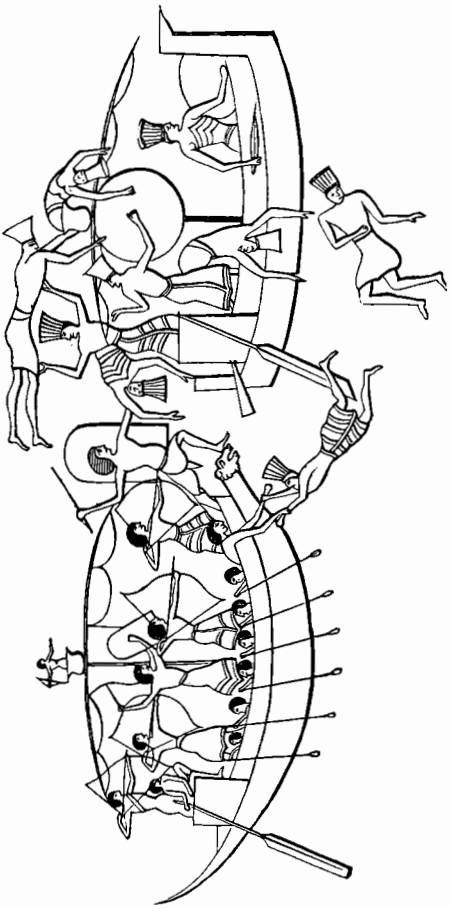
The tactics of this battle are very similar to those so graphically depicted by Lucan, in his description of the sea-fight between the fleets of Pompey and Cæsar off Marseilles:

> Now prow to prow advance each hostile fleet,
> And want but one concurring stroke to meet,
> When peals of shouts and mingling clamours roar,
> And drown the brazen trump and plunging oar.
> The brushing pine the frothy surface plies,
> While on their banks the lusty rowers rise:
> Each brings the stroke back on his ample chest,
> Then firm upon his seat he lights represt.
> With clashing beaks the lanching vessels meet,
> And from the mutual shock alike retreat;
> Thick clouds of flying shafts the welkin hide,
> Then fall, and floating, strow the ocean wide.
> At length the stretching wings their order leave,
> And in the line the mingling foe receive:
> Then might be seen how, dash'd from side to side,
> Before the stemming vessel drove the tide;
> Still as each keel her foamy furrow plows,
> Now back, now forth the surge obedient flows:
> Thus warning winds alternate rule maintain,
> And this, and that way, roll the yielding main.—*Phars.* III.

In another compartment we find ships grappled, and the picture realizes the powerful description of the poet:

> The seas are hid beneath the closing war,
> Nor need they cast the javelin now from far;
> With hardy strokes the combatants engage,
> And with keen falchions deal their deadly rage:
> Man against man, and board by board they lie,
> And on those decks, their arms defended, die.
> The rolling surge is stain'd around with blood,
> And foamy purple swells the rising flood;

The floating carcases the ships delay,
Hang on each keel and intercept her way;
Helpless beneath the deep the dying sink,
And gore, with briny ocean mingled, drink.



Some while amidst the trembling waves they strive,
And struggling with destruction float alive;
Or by some ponderous beam are beaten down,
Or sink transfix'd by darts at random thrown:
That fatal day no javelin flies in vain,
Missing their mark they wound upon the main.—*Phars.* III.

Before the establishment of the Persian kingdom the Assyrians and Babylonians had fleets in the Persian Gulf, which probably sailed down the Euphrates from Babylon, and the Tigris from Nineveh, for Isaiah clearly intimates that the Chaldeans were in possession of a naval force. "Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." (Isaiah, xliii. 14.)

But after the establishment of the Persian empire, the descendants of Cyrus, who were averse to the sea, blocked up the rivers with artificial mounds and dams, which is one cause of the difficulty of navigating the Euphrates at the present day. Alexander the Great intended to have removed these impediments, but his premature death baffled this as well as his other projects for extending commercial intercourse, and making trade the bond of union between the remote extremities of the mighty empire he hoped to found.

Diodorus Siculus, whose passion for the marvellous, however, renders his testimony suspicious, declares that Sesostris built a ship of larger dimensions than one of our first-rate men of war. But from the engraving we have given, it is manifest that the war vessels of the Egyptians were half-decked galleys, such as were used by the Greeks in the Trojan war. After the death of Solomon, the Jews ceased to be a commercial people; indeed they always seem to have viewed the sea with aversion, and we find the psalmist describing a ship in a storm, as a wondrous matter with which his countrymen were unacquainted: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their

soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm cvii. 23—31.)

Indeed, the prophet Isaiah, describing the future greatness of Jerusalem, enumerates among its peculiar privileges, that it should enjoy the security of an inland position, and not be exposed to the ravages of rovers and pirates. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." (Isaiah, xxxiii. 20, 21.)

We learn incidentally from the prophet Nahum that the sea was usually regarded rather as a defence to Egypt, than as a means of communication with foreign nations. In his denunciation against Nineveh, he asks, "Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains." (Nahum, iii. 8—10.)

The city of No, or as it is elsewhere more correctly termed, No-Ammon, that is to say, "the peculiar city of Ammon," is identified with Thebes, which was sacred to the god Ammon. Its ancient magnificence is attested by its mighty ruins, and the testimony of Homer shews how appropriate is the epithet "populous," applied to this

"mammoth of human works." When Achilles refuses to be reconciled to Agamemnon, he declares,

> Not all proud Thebes' unrivall'd walls contain,
> The world's great empress on the Egyptian plain,
> (That spreads her conquests o'er a thousand states,
> And pours her heroes through a hundred gates;
> Two hundred horsemen and two hundred cars
> From each wide portal issuing to the wars,)
> Tho' bribes were heap'd on bribes, in number more
> Than dust in fields, or sands along the shore;
> Should all these offers for my friendship call,
> 'Tis he that offers, and I scorn them all.—*Iliad*, IX.

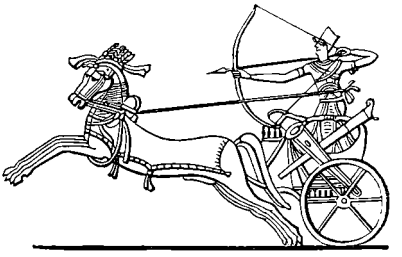
The commerce of the Egyptians seems to have been chiefly conducted by foreigners; the trade with Central Asia, and perhaps with India, was carried on by the Ishmaelites, and other wandering tribes of the Arabian peninsula; the navigation of the Red Sea seems to have attracted little attention before the age of Ptolemy. Mr. Wilkinson notices the Chinese vases recently discovered in Egypt; but we agree with the majority of those who have investigated the subject, that they were probably imported by Arab merchants in the age of the Kaliphs.

CHAPTER XIII.

THE MILITARY AFFAIRS OF THE EGYPTIANS.

WAR CHARIOTS AND CAVALRY.

We have already mentioned the pride of the Egyptians in their chariots, which were not merely used as a luxury, for the purposes of conveyance, but also for those of war; and indeed, the chariots were in the early ages the chief strength of an Egyptian army. Hence, the prophet Isaiah shewing the folly of those who trusted to the Egyptians for defence against the Babylonians, instead of reposing confidence in God, says, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" (Isaiah, xxxi. 1.) These chariots were of a very light construction, although, as we have already stated, portions of the framework were generally made of metal; when built of wood they were adorned with thin plates of metal, like the car of Rhesus, described by Dolon:



> I saw his coursers in proud triumph go,
> Swift as the wind and white as winter snow:
> Rich silver plates his shining car unfold,
> His solid arms refulgent gleam with gold.—*Iliad*, x.

The chariot was quite open at the back, and partially at the sides; it was hung so low that the warrior could easily step into it from the ground; the body was thrown more forward on the pole than is usual in modern carriages, and though this threw the weight on the horses, it rendered the motion less fatiguing to the rider. There was no seat; the charioteer stood erect in hunting and in war; but it is probable that he squatted on the platform of the car when on a journey either of pleasure or business. The harness and housings of the horses were richly decorated, being stained with a great variety of colours, and studded with gold and silver. Hence Solomon says to the daughter of Pharaoh, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots." (Cantic. i. 9.) And this also explains a difficult passage which appears to have puzzled our translators: Solomon in the same song, describing excessive joy, says, according to our version, "or ever I was aware, my soul made me like the chariots of Amminadib;" but the true rendering is, "my soul set me on the chariots of a noble people," that is, of the Egyptians; and the passage is thus a beautiful compliment to the country of the princess.

Homer, whose descriptions of the combats round Troy appear to have been in some degree derived from the battle-pieces on the walls of Thebes, gives an account of the mode of harnessing a chariot for Juno, all the circumstances of which are applicable to the cars of the Egyptian kings:

—— Minerva burns to meet the war,
And now Heaven's empress calls her blazing car.
At her command rush forth the steeds divine,
Rich with immortal gold their trappings shine.
Bright Hebe waits; by Hebe ever young,
The whirling wheels are to the axle hung.
On the bright axle turns the bidden wheel
Of sounding brass: the polish'd axle steel;
Eight brazen spokes in radiant order flame,
The circles gold of uncorrupted frame,
Such as the Heavens produce; and round the gold
Two brazen rings of work divine were roll'd.
The bossy naves of solid silver shone;
Braces of gold suspend the moving throne:

The car behind an arching figure bore,
The bending concave form'd an arch before.
Silver the beam, the extended yoke was gold,
And golden reins the immortal coursers hold.—*Iliad*, v.

The Egyptian chariot was drawn by two horses, and in time of war contained two warriors, one of whom managed the steeds while the other fought. That this was also the custom with the Israelites is manifest from the account of the death of Ahab in the battle of Ramoth Gilead. "And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded." (1 Kings, xxii. 34.)

The office of charioteer was considered one of great dignity; we find that Nestor acted as charioteer for Diomede when that hero was about to attack Hector:

Nestor, skill'd in war,
Approves his counsel and ascends the car;
The steeds he left their trusty servants hold,
Eurymedon and Sthenelus the bold:
The reverend charioteer directs his course,
And strains his aged arm to lash the horse.
Hector they face, unknowing how to fear
Fierce he drove on, Tydides whirl'd his spear.—*Iliad*, VIII.

We find also two sons of Priam in the same chariot, one acting as combatant and the other as driver:

Two sons of Priam next to battle move,
The produce one of marriage, one of love.
In the same car the brother warriors ride,
This took the charge to combat, that to guide.—*Iliad*, XI.

Extra chariots and horses were in readiness to supply the places of those which were injured; a similar custom prevailed among the Jews, as we find in the account of king Josiah's death at the battle of Megiddo, when he unwisely attacked Pharaoh Necho. "And the archers shot at king Josiah, and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second

chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah." (2 Chron. xxxv. 23, 24.)

The archer in the cut at the head of this chapter is represented drawing the bow with his left hand; the artist thus intimates that he was so skilful as to be able to use either hand, a qualification highly valued in Eastern nations. The Parthians trained their soldiers, almost from childhood, to use either hand indifferently; and this was one of the principal reasons of their pre-eminence in archery. Among the Jews, warriors thus trained were so highly esteemed, that we find their names mentioned in the Chronicles. Thus it is recorded of the warriors who joined David in Ziklag, when he hid himself from the wrath of Saul, that "they were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin." (1 Chron. xii. 2.) When archers were taken prisoners, it was sometimes commanded that they should be deprived of the right thumb, so as to render them unfit for future service; but the Canaanites generally cut off both thumbs, probably because the practice of using either hand was prevalent among the early inhabitants of Palestine. This appears to be intimated in the history of the punishment inflicted on the king of the Perizzites: "Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died." (Judges, i. 6, 7.)

We frequently find the Egyptian king alone in his chariot even during a battle, and in such examples we find the reins fastened round his body while he bends his bow against the enemy; but Mr. Wilkinson very plausibly argues that in these cases the charioteer is omitted, "in order not to interfere with the principal figure and feature of the picture, which, with a similar notion of exclusive-

ness, they were accustomed to draw of colossal dimensions."

The Egyptian warriors used a whip consisting of a smooth round wooden handle with either one or two thongs. This whip was also generally used in preference to the goad for driving cattle. The ox-goad was however more commonly used in Palestine, for we read of "Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel." (Judges, iii. 31.)

The whip appears to have been heavier than that used in modern times, from the manner in which it is mentioned in the book of Proverbs: "A whip for the horse, a bridle for the ass, and a rod for the fool's back." (Prov. xxvi. 3.)

When the chariot contained but one person, the whip was usually fastened to the hand with a thong. We find an example of the great importance of the whip in the chariot race, which formed part of the games at the funeral of Patroclus.

> First flew Eumelus on Pheretian steeds;
> With those of Tros bold Diomede succeeds,
> Close on Eumelus' back they puff the wind,
> And seem just mounting on his car behind;
> Full on his neck he feels the sultry breeze,
> And hovering o'er their stretching shadow sees.
> Then had he lost, or left a doubtful prize;
> But angry Phœbus to Tydides flies,
> Strikes from his hand the whip, and renders vain
> His matchless horses' labour on the plain.
> Rage fills his eye, with anguish to survey,
> Snatch'd from his hope the glories of the day.
> The fraud, celestial Pallas sees with pain,
> Springs to her knight, and gives the scourge again.
>
> *Iliad*, XXIII.

The conclusion of the race is very descriptive of some spirited representations of the great Sesostris on the monuments, urging forward his noble steeds at the very top of their speed:

> Thundering near,
> Drives through a stream of dust the charioteer.
> High o'er his head the circling lash he wields;
> His bounding horses scarcely touch the fields:

His car amidst the dusty whirlwind roll'd,
Bright with the mingled blaze of tin and gold,
Refulgent through the cloud; no eye could find
The track his flying wheels had left behind:
And the fierce coursers urg'd their rapid pace
So swift, it seemed a flight and not a race.—*Iliad*, XXIII.

When the war-cars charged, it was the custom of the charioteers to crack their whips in order to increase the terror of the enemy: we find an allusion to this practice in the prophet Nahum's description of the destruction of Nineveh. "The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses." (Nahum, iii. 2, 3.)

In this and many similar passages where chariots are mentioned, the word rendered horseman would be better translated charioteer, for the use of war-cars is more ancient than that of cavalry, and they were long deemed the more formidable force. It deserves also to be remarked that the circumstance mentioned by the prophet, of the steeds stumbling over the corpses, is represented in almost every battle piece delineated on the Egyptian monuments.

Great attention was paid to the breeding and training of horses; so superior were the Egyptians in this art that they supplied war-steeds to all the neighbouring nations. The race of horses seems to belong to that noble breed of which specimens are still found in the valley of the Upper Nile and in Dongola, which, though not so graceful as the Arabian, are much superior in strength of bone and sinew. Hence, we find that Solomon imported horses from Egypt to mount his numerous cavalry, (Chron. ix. 28,) and Isaiah declares that it was the confidence that the Jews reposed in the chariots and cavalry of Egypt which induced them to defy the might of the Assyrian empire; for he introduces the insolent Rabshakeh, Sennacherib's ambassador, inquiring of Hezekiah—"How then wilt thou turn away the face of one captain of the

least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?" (Isaiah, xxxvi. 9.)

We find but one representation of a warrior on horseback in Rosellini's collection, but there can be no doubt that the Egyptians had some troops of cavalry so early as the days of Moses; they are clearly distinguished from the corps of chariots, in the triumphal anthem sung by Moses after the overthrow of Pharaoh's host in the Red Sea.

"The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea." (Exod. xv. 18, 19.)

And in many other passages we find horsemen mentioned in such a way as to render it impossible that charioteers could be intended. But the cavalry appear to have consisted chiefly of light troops, and to have been employed as skirmishers, videttes, and expresses, rather than as warriors.

The kings and generals seem to have always proceeded to the field in war-chariots; their armour on such occasions seems to have been nearly similar to that which Homer ascribes to Agamemnon.

> The king of men his hardy host inspires
> With loud command, with great example fires;
> Himself first rose, himself before the rest
> His mighty limbs in radiant armour dress'd.
> And first he cas'd his manly legs around
> In shining greaves, with silver buckles bound.
> The beaming cuirass next adorn'd his breast,
> The same which once king Cinyras possess'd;
> (The fame of Greece and her assembled host
> Had reach'd that monarch on the Cyprian coast;
> 'Twas then, the friendship of the chief to gain,
> This glorious gift he sent, nor sent in vain).
> Ten rows of azure steel the work infold,
> Twice ten of tin and twelve of ductile gold;

Three glittering dragons to the gorget rise,
Whose imitated scales, against the skies
Reflected various light, and arching bow'd
Like colour'd rainbows o'er a showery cloud,
(Jove's wondrous bow of three celestial dyes,
Plac'd as a sign to man amid the skies).
A radiant baldric o'er his shoulder tied,
Sustain'd the sword that glitter'd at his side:
Gold was the hilt, a silver sheath encas'd
The shining blade and golden hangers grac'd.
His buckler's mighty orb was next display'd,
That round the warrior cast a dreadful shade;
Ten zones of brass its ample brim surround,
And twice ten bosses the bright convex crown'd:
Tremendous Gorgon frown'd upon its field,
And circling terrors fill'd th' expressive shield;
Within its concave hung a silver thong,
On which a mimic serpent creeps along;
His azure length in easy waves extends,
Till in three heads th' embroidered monster ends.
Last o'er his brow his fourfold helm he plac'd,
With nodding horsehair formidably grac'd.
And in his hands two steely javelins wields,
Which blaze to heav'n, and lighten all the fields.—*Iliad*, XII.

In one important particular, however, this description is inapplicable to the Egyptian warrior; his favourite missile weapon was the arrow, not the javelin; we find a bow-case and quiver almost invariably attached to the side of the war-chariot, and they are generally decorated with great artistic skill. It does not appear that the Egyptians, like some other nations, ever attached scythes to the axle-trees of their chariots, but we find the warriors in them frequently contending with footmen, and using both the curved sword and the battle-axe.

In one representation of an encounter between chariots, we see an Egyptian striking his enemy from the car with his battle-axe, under circumstances so similar to the slaughter of Sir Henry Boune by Robert Bruce, that, with the single change of steed to chariot, Sir Walter Scott's description, which we shall extract, would seem to be derived from the Egyptian painting, rather than Scottish tradition.

Of Hereford's high blood he came,
A race renown'd for knightly fame;

He burn'd before his monarch's eye
To do some deed of chivalry.
He spurr'd his steed, he couch'd his lance,
And darted on the Bruce at once.
—As motionless as rocks that bide
The wrath of the advancing tide,
The Bruce stood fast.—Each heart beat high,
And dazzled was each gazing eye—
The heart had hardly time to think,
The eyelid scarce had time to wink,
While on the king, like flash of flame,
Spurr'd to full speed the war-horse came!
But swerving from the knight's career
Just as they met, Bruce shunn'd the spear.
Onward the baffled warrior bore
His course, but soon his course was o'er!—
High in his stirrups stood the king,
And gave his battle-axe the swing;
Right on De Boune the whiles he pass'd,
Fell that stern dint,—the first—the last!—
Such strength upon the blow was put,
The helmet crush'd like hazel-nut;
The axe-shaft with its brazen clasp,
Was shiver'd to the gauntlet's grasp.
Springs from the blow the startled horse,
Drops to the plain the lifeless corse:
—First of that fatal field, how soon,
How sudden fell the fierce De Boune.

Lord of the Isles, VI.

Such confidence did the Egyptians, and after them the Persians, place in their corps of chariots, that they used them on occasions when such a force would seem to be about the worst that could be employed—namely, in the siege of fortified places. The prophet alludes to this singular practice in his prediction of the conquest of Babylon by Cyrus: "Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: And he cried, A lion: My lord, I stand continually upon the watch-tower in the daytime, and I am set in my ward whole nights: and, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." (Isaiah, xxi. 6—9.)

In one of the representations of a siege, we find the capture of a mountain fortress attributed to the prowess of the king alone, who assails the besieged with arrows from his chariot; a singular proof that history had learned the art of flattery before the invention of writing.

CHAPTER XIV.

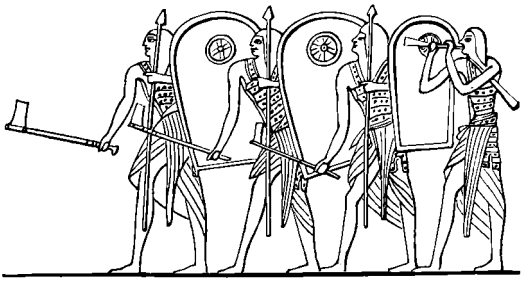
MILITARY AFFAIRS OF THE EGYPTIANS CONTINUED.

WEAPONS, ARMOUR, ETC.

It seems probable that the Egyptian armies were levied by conscription, for we find that an accurate census was taken of the inhabitants of every nome, and that the persons brought up to be registered by the scribe, as is shewn in the accompanying engraving, marched to the enrolment in military order. The census taken by David appears to have been designed for some military purpose, for Joab's return of the numbers is confined to those capable of bearing arms: "Joab gave up the sum of the number of the people unto the king; and there were in Israel eight hundred thousand valiant men, that drew the sword; and the men of Judah were five hundred thousand men." (1 Sam. xxiv. 9.) The sin of this proceeding may therefore have been some plan of extensive conquest, which God punished by blighting the source of the monarch's ambition.

After the levies were made, the soldiers were regularly drilled and taught to march with steps measured by sound

of trumpet. Only one trumpeter was allowed to each divi-



sion; hence we find, that when Gideon attacked the camp of the Midianites, in order to mislead the enemy as to the number of his forces, he gave a trumpet to each of the soldiers, and commanded them—"When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon." (Judges, vii. 18.)

On this account the trumpet is figuratively used in a great number of passages in Holy Writ to signify invasion and war. The sentinels on the cities and watch-towers were also furnished with trumpets to give warning of the approach of an enemy. To this custom Ezekiel finely alludes in vindication of a prophet's duty to announce the threatenings of divine wrath to a guilty people. The passage has always been admired for its forcible declaration of the duty which devolves upon the ambassadors of the Deity: "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people: then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come,

and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. xxxiii. 2—9.)

The arms of the heavy-armed infantry, or of the phalanx, were a spear, a dagger or short sword, a helmet, and a shield. We see, from the accompanying engraving, the

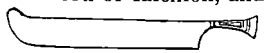
care which was taken to polish the handle of the spear or lance; the head was of metal and double-edged, as was usual among the Greeks. Warriors of gigantic strength prided themselves on the length and weight of their spears. We read, that "the staff of Goliath's spear was like a weaver's beam." (1 Sam. xvii. 7.) Among the Jews and Greeks, the butt of the spear was shod with iron, for the convenience of sticking it in the earth, when the soldiers piled arms; and this explains the circumstance of Asahel's slaughter by Abner: "And Abner said again to Asahel,

Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died, stood still." (2 Sam. ii. 22, 23.)

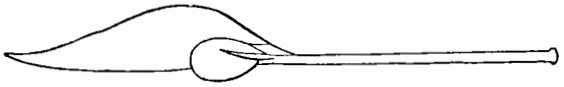
The usual length of an Egyptian spear was under six feet, head and shaft included. The pikes of the Greek phalangites were longer, but it is doubtful whether they were on that account more effective weapons. In the time of the Trojan war, they must have been shorter than the Egyptian spears, for we are told that the same weapon was used indifferently as a javelin and a pike.

In the representations of Egyptian battles, we find that the spearmen ranked next to the archers in importance; and, from the accompanying engraving, it appears that the weapon was made so light, that it could be wielded with one hand. In later ages, they used the heavy lance, which required to be held by both hands, and was almost useless except when the troops were in close column. The painting from which we have copied, represents a skirmish rather than a general action, and the light troops only are engaged. It is not easy to determine whether the Egyptians made a distinction between the light and heavy spearmen, as the Greeks did in the Peloponnesian wars.

The sword of the Egyptian pikemen or phalangites was usually short and straight, not unlike in form to a modern dagger. But some, especially officers, wore the curved sword or falchion, and others the sabre. Sabres were made in the form of large knives, and were very heavy and formidable weapons; but they



required to be wielded by a very powerful hand, and were therefore not so much used as the falchion and the thrust-sword. In several instances we find the phalangites armed with the battle-axe and pole-axe, and also with the



mace, which was probably loaded with metal. These weapons were not unknown to the Jews, for we find Jeremiah thus addressing the king of the Medes: "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jerem. li. 20.)

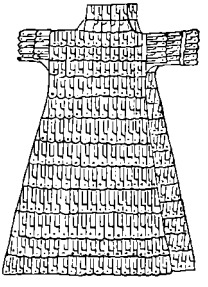
The Egyptian shield was of an oblong form, rounded at the top, and square at the base; its length was about three feet, and its breadth about two; there was an indentation near the summit, instead of a boss, and it was suspended from the shoulder by a belt, when it was not held by the hand. Heavy shields were sometimes borne to the field by an attendant; thus, we read of Goliath, "He had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him." (1 Sam. xvii. 5—7.) We have quoted the passage entire, because we shall have occasion to refer to it again in describing the other pieces of defensive armour. Shields were sometimes made of very costly materials, for we read that "David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem." (2 Sam. viii. 7.)

The loss of the shield was considered very dishonourable among all the nations of antiquity; hence David dwells

particularly on this circumstance in his lamentation for the fall of Saul and Jonathan in the battle of Mount Gilboa. "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil." (2 Sam. i. 21.) Some of the auxiliaries of the Egyptian army used very large round shields, a circumstance to which Jeremiah alludes in a passage which will subsequently be quoted, when he speaks of "the Libyans that handle the shield."

The helmets of the Egyptians were frequently made of brass, like that of Goliath, but head-pieces of quilted cotton or linen well padded were generally preferred; and what is rather remarkable, they were generally destitute of crests.

Coats of mail were worn only by the principal officers, and such remarkable warriors as Goliath, the hero of the Philistines; underneath it was a padded vestment, like a Scottish kilt, which descended to the knees. Some wore an entire suit of quilted armour, a custom introduced among the Greeks in the time of Iphicrates.



Jeremiah's description of an Egyptian army in his prophecy of the overthrow of Pharaoh Necho at the battle of Carchemish or Circesium, will illustrate what we have said of the chariots, cavalry, and heavy-armed infantry, and also appropriately introduce the description of the light troops: "The word of the Lord which came to Jeremiah the prophet against the Gentiles: against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. Order ye the buckler and shield, and draw near to battle. Harness

the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord. Let not the swift flee away, nor the mighty man escape: they shall stumble, and fall toward the north by the river Euphrates. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." (Jerem. xlvi. 1—10.) This prediction describes very forcibly the decisive battle of Circesium, which deprived the Egyptians of the Syrian provinces, and transferred the empire of Asia to the Babylonians.

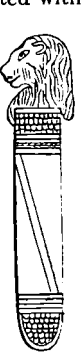
The archers appear to have been, next to the chariots, the most efficient corps in an Egyptian army; they used a bow somewhat like that of the English yeomen in the age of chivalry, about six feet in length, tipped at the extremities with horn. The bows of their allies were of a similar make, as the prophet expressly mentions; but we must remark, that the Lydians, or rather the Luddim, of whom Jeremiah speaks, were not the inhabitants of Asia Minor, but a people of Northern Africa. Stringing so large a bow as we see from the engraving demanded a considerable effort. According to Homer, the suitors of Penelope were unable to bend the bow of Ulysses, but the hero himself, though ridiculed by the traitors, performed the task with ease.

Heedless he heard them, but disdain'd reply;
The bow perusing with exactest eye,
Then, as some heavenly minstrel, taught to sing
High notes responsive to the trembling string,
To some new strain when he adapts the lyre,
Or the dumb lute refits with vocal wire,
Relaxes, strains, and draws them to and fro,
So the great master drew the mighty bow;
And drew with ease. One hand aloft display'd
The bending horns, and one the string essay'd.
From his essaying hand, the string let fly
Twang'd short and sharp, like the shrill swallow's cry.
Odyssey, XXI.

The arrows were about three feet in length, they were made of light wood or reed, tipped with bronze heads, and feathered. These formidable shafts were viewed with wonder by hostile nations:

And envy with their wonder rose,
To see such well appointed foes;
Such length of shaft, such mighty bows,
So huge that many simply thought,
But for a vaunt such weapons wrought;
And little deem'd their force to feel
Through links of mail, and plates of steel.—*Marmion*, v.

The quiver and its lid were generally decorated with extraordinary care; the quiver was very capacious and well supplied with arrows; hence the Psalmist, describing the advantages of a numerous family, says, "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." (Psalm cxxvii. 4, 5.)



The bow was usually kept in a case until the moment that it was about to be used: the bow of Ulysses was similarly preserved, for when Penelope went to bring it down to the suitors,

She mov'd majestic through the wealthy room,
Where treasur'd garments cast a rich perfume;
There from the column where aloft it hung
Reach'd in its splendid case the bow unstrung.—*Odys.* XXI.

The Israelites on their departure from Egypt carried with them the practice of the bow, for Joshua mentions that weapon, when he shews that it was by divine aid they triumphed over their enemies: "And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow." (Josh. xxiv. 12.) But the practice seems to have fallen into desuetude during the troublous period of the Judges, when regular government was so often interrupted by anarchy; for among the improvements effected by David, we read, "Also he bade them teach the children of Judah the use of the bow; behold, it is written in the book of Jasher." (2 Sam. i. 18.)

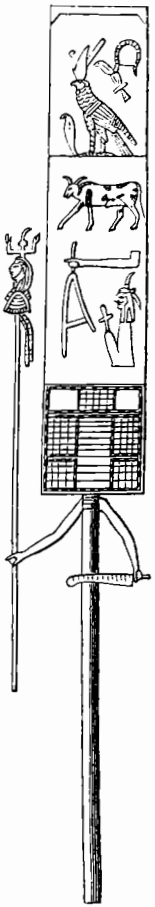
From the manner in which this passage is introduced, it seems that this military change was made in consequence of the overthrow of the Israelites on Mount Gilboa; indeed, the sacred historian intimates that the defeat and death of Saul were mainly attributable to the superiority of the Philistine archers: "And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers." (1 Sam. xxxi. 3.)

The sling, though occasionally used by the Egyptian light troops, was considered as rather a despicable weapon: among the Israelites, it was more highly valued, and, what is rather singular, appears to have been chiefly used by left-handed men; for, in the enumeration of the forces of the tribe of Benjamin, we read, "Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair breadth, and not miss." (Judg. xx. 16.)

Darts, or javelins, the favourite weapons of the Grecian heroes in the Trojan war, were not much esteemed among the Egyptians, though we find examples of their use. They are rarely mentioned in the Old Testament; when they were prepared by Hezekiah, they appear to have been designed for the defence of Jerusalem, rather than for service in the open field. "Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and

shields in abundance." (2 Chron. xxxii. 5.) In addition to their missile weapons, the light troops of the Egyptians were armed with straight and curved swords, battle-axes, maces, and clubs. Their armour was usually very light, in order that their movements should be unimpeded; and from the representations on the monuments, it would seem that they often won the victory before the phalanx had time to engage.

Every battalion of the Egyptian army had a particular standard or banner, on which some sacred object or symbol was represented: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Cant. vi. 10.) The same custom was in use among the Jews, for David declares, that "in the name of God he will set up his banners"—an expression which seems to intimate that the banners were consecrated by some religious ceremony.



CHAPTER XV.

MILITARY AFFAIRS OF THE EGYPTIANS CONCLUDED.

ATTACK AND DEFENCE OF FORTIFIED PLACES.

In a former chapter, we noticed the peculiar situation of the frontiers of Egypt, which were on three sides occupied by nomade tribes, whose whole delight was in marauding expeditions. Other enemies, whether conquered or defeated, were quiet when the campaign was ended.

> Not so the Borderer:—bred to war
> He knew the battle's din afar,
> And joy'd to hear it swell.
> His peaceful day was slothful ease;
> Nor harp nor pipe his soul could please
> Like the loud slogan yell.
> On active steed with lance and blade,
> The light-armed pricker plied his trade,—
> Let nobles fight for fame;
> Let vassals follow where they lead,
> Burghers, to guard their townships bleed,
> But war 's the Borderers' game.
> Their gain, their glory, their delight,
> To sleep the day, maraud the night
> O'er mountain, moss and moor;
> Joyful to fight they took their way,
> Scarce caring who might win the day,
> Their booty was secure.—*Marmion*, v.

This description was just as applicable to the Egyptian borders, in the early ages, as to those of England during the Scottish wars. In consequence of the dangers to be dreaded from these marauders, the frontiers were studded with watch-towers and forts, on which sentinels were posted,—

> Whose thrilling trump might rouse the land,
> When fraud or danger were at hand;

or who might fire a beacon, to give warning of the advancing foe. Palestine was similarly circumstanced, at least after the Israelites had become a settled and agricultural people; hence we find Solomon declaring, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Psalm cxxvii. 1.)

Isaiah also compares the negligent Jewish priests in his day to blind watchmen. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." (Isaiah,

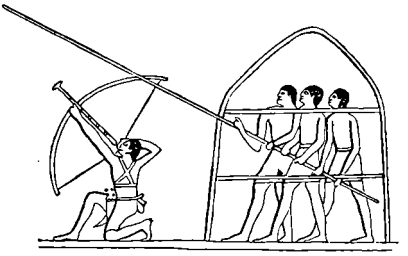
lvi. 10.) The importance of the watchman's duty is very forcibly delineated in the passage we have quoted from Ezekiel, p. 141; and we also learn, that it was particularly onerous, for the sentinel described by Isaiah declares, "I stand continually upon the watch-tower in the daytime, and I am set in my ward whole nights." (Isaiah, xxi. 8.) This complaint is precisely similar to that of the sentinel described by Æschylus, who kept watch for the signal which was to announce the fall of Troy:

> For ever thus! O keep me not, ye gods,
> For ever thus, fixed in the lonely tower
> Of Atreus' palace, from whose height I gaze
> O'erwatch'd and weary, like a night-dog, still
> Fix'd to my post: meanwhile the rolling year
> Moves on, and I my wakeful vigils keep
> By the cold star-light sheen of spangled skies.
>
> *Agamemnon*, 1—7.

On the other hand, the nomade tribes erected fortresses for the protection of their booty on the tops of hills and in the mountain fastnesses. Jeremiah appears to allude to the crimes and cruelties of such marauders, when he says, "Gather up thy wares out of the land, O inhabitant of the fortress." (Jer. x. 17.) Jerusalem, when it was possessed by the Jebusites, was simply a strong fortress of marauders erected on Mount Zion. So great was the strength of the place, that the Jebusites tauntingly declared, that they would leave the defence of the city to the lame and the blind, believing that the walls were impregnable. "And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion: the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house." (2 Sam. v. 6—8.) This passage, which has exceedingly perplexed commentators, is sufficiently explained by a refer-

ence to the monuments; for we find the defence of mountain castles intrusted to the weaker soldiers of the tribe—the sick, the wounded, the aged, &c.—while the more active removed the cattle into the desert.

The attacks on a fortified place were usually commenced by the archers: under cover of their fire the scaling party advanced with ladders, &c., which they mounted, covering their heads with their shields, to protect themselves against the missiles hurled by the besieged. They also used, for the same purpose, a large shield, like the testudo of the Romans, or the pavis of the middle ages, under the cover of which several men could advance either to mine the walls, or to loosen the stones of the parapet, with an enormous lance, which served instead of the battering-ram of a later age. The engraving of the storming of a castle, at the commencement of this chapter, realizes Virgil's description of the attack on Priam's palace:



> Their targets in a tortoise cast, the foes
> Secure advancing to the turrets rose;
> Some mount the scaling ladders, some more bold
> Swerve upwards and by posts and pillars hold:
> Their left hand gripes their buckler in the ascent,
> While with the right they seize the battlement;
> From the demolish'd towers the Trojans throw
> Huge heaps of stones, that falling crush the foe,
> And heavy beams and rafters from their sides—
> Such arms their last necessity provides.—*Æneid*, II.

So important was the shield, or pavis, deemed in the operations of a siege, that a single figure, advancing with a shield, against a fortress, is frequently represented on the monuments, to indicate that the place was taken by assault. Isaiah particularly dwells upon this implement in his prophecy of the defeat of Sennacherib's efforts to take

Jerusalem: "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it." (Isaiah, xxxviii. 33.)

Trenches and bulwarks were of course sometimes erected by the besiegers, when the defence of a place was protracted; and moving towers, wicker coverings, &c., brought to aid the testudo. Although no representations of these occur on the monuments, we find them mentioned in a remarkable passage of Deuteronomy: "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them; for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued." (Deut. xx. 19, 20.)

It may be incidentally remarked, that this prohibition against injuring fruit trees is repeated in the ninth chapter of the Revelations, which commentators generally believe to be a prediction of the Saracenic conquests: "There came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." (Rev. ix. 3, 4.) The words of the apostle are almost precisely identical with the Kaliph Abú Bekr's injunctions to his general Abú Sofián, when he sent him to invade Syria: "Neither cut down palm trees, nor burn any fields of corn. Spare all fruit trees: slay no cattle, but such as are required for your own use.... Cleave the skulls of those members of the synagogue of Satan who shave their crowns."*

In the view of the naval engagement, part of which has been engraved for a preceding page, there is a gratifying

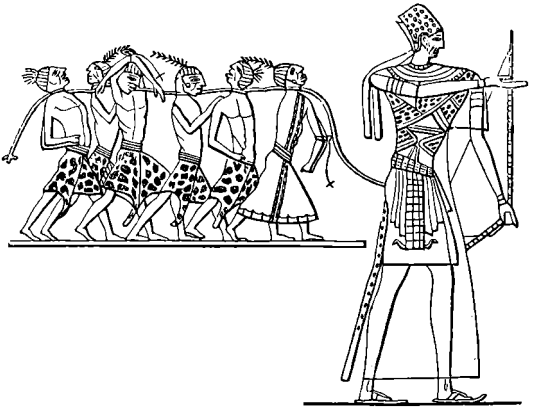
* History of Mohammedanism, 167.

proof that the Egyptians were not wholly inattentive to the humanities of war, for they appear rescuing from drowning the crews of the hostile vessels which had been run down in the battle. But they were guilty of many of the barbarities which have ever disgraced Oriental wars. They mutilated the bodies of the slain, and cut off their hands, heads, and other members, as ghastly memorials of their triumph. We see baskets of human hands brought to be counted, which were probably afterwards piled in some public place, like the pyramids of human heads which Jonas Hanway saw in Persia, erected by Nadir Shah.

This was also a Jewish custom, for when the murderers of Ishbosheth presented themselves to David in the hope of receiving a large reward, "David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pond in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron." (2 Sam. vi. 12.)

The captives taken in war were usually sold as slaves: they were dragged to the market bound and fettered. In the example given in the next page, we see that the victors, with a refinement of cruelty, tied them in the most painful postures. Women and children shared the fate of their husbands and fathers; melancholy processions of these unhappy beings frequently occur on the monuments; and the artists have sometimes depicted the joyous and thoughtless ignorance of infancy with the anguish of an unhappy mother, too well acquainted with the miseries of her future lot. In other pictures, the children appear faint, and pining for lack of food, realizing the fearful description of the prophet Jeremiah: "The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. They that did feed delicately are desolate in the

streets: they that were brought up in scarlet embrace dunghills." (Lament. iv. 4, 5.)



This cruelty to captives illustrates one of the most beautiful incidents in the history of the kingdom of Israel —namely, the liberation of the captives taken from the kingdom of Judah, the account of which will appropriately conclude this chapter.

"The children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives again, which ye have taken captives of your brethren: for the fierce wrath of the Lord is upon you. Then certain of the heads of the children of Ephraim,

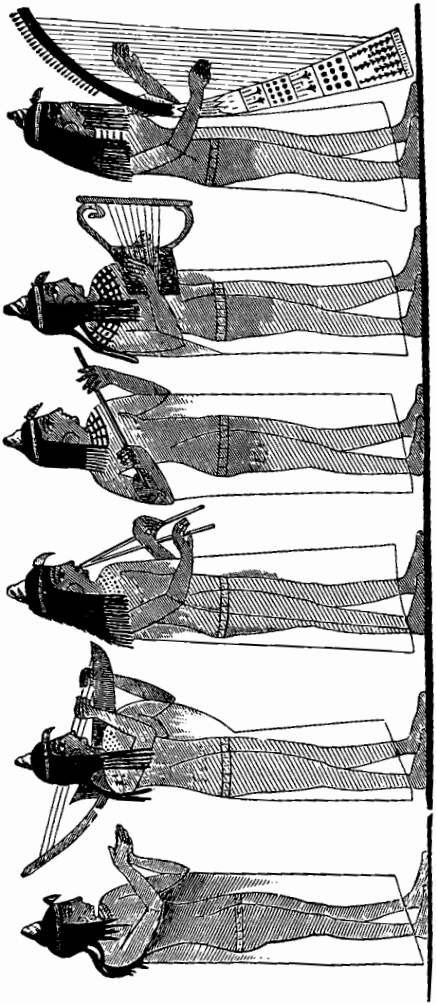
Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palmtrees, to their brethren: then they returned to Samaria." (2 Chron. xxviii. 8—15.)

CHAPTER XVI.

MUSICAL INSTRUMENTS, PAINTING, ETC.

THE Egyptians appear to have been the earliest people by whom music was cultivated as a science. Females appear to have been the chief musicians; we see that in the concert pourtrayed in the engraving in the next page, all the performers are ladies, and probably of rank, for they wear dresses of that delicate texture, which, as we have already noticed, received the name of "woven air."

The harp in the hand of the figure to the right is an instrument of frequent occurrence; its shape gives some probability to an ancient theory, that the first notion of stringed instruments was derived from the twanging of a bow. The principles of its construction have been



highly eulogized by practical musicians; it has been observed, that the absence of a fore-piece opposite to the principal string, must have improved its tone, but, at the same time, must have weakened the instrument, and rendered it more liable to accidents. In the harps of some male performers, we find this deficiency supplied; the fore-piece is usually a carved head, with the high conical cap peculiar to the Egyptians, and standing up in consequence rather more than half the height above the harp. The harp was a favourite instrument among the Jews; its melodious sounds under the hands of a skilful performer, were supposed to dispel melancholy, even when it almost amounted to insanity. When Saul was thus afflicted, his servants said unto him, "Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." (1 Sam. xvi. 15—18.) This was the first introduction of David into public life, and we find him through the whole of his career clinging to his harp with such unabated affection, that the name of the minstrel monarch is in some degree identified with that instrument. One of the severe judgments which Isaiah denounces against the land of Judah, is, that "the joy of the harp ceaseth," (Isaiah, xxiv. 8.) and in the exquisite lament of the Jews at Babylon, the silence of the harp is one of the most expressive symbols of their despair. "By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we

sing the Lord's song in a strange land?" (Psalm cxxxvii. 1—4.) And this national instrument continued to be revered after the Christian era, for St. John in the Revelations frequently mentions the music of harps as part of the joys of heaven.

The second performer holds a lyre, the favourite instrument of most ancient nations. Apollodorus declares, that it was an Egyptian invention, or rather discovery, of which he gives us the following account. A dead tortoise was left on the banks of the Nile by the retiring waters; the flesh soon wasted away, and nothing remained within the shell but nerves and cartilages; these were braced as they dried in the solar heat and became sonorous. Mercury happening to strike his foot against it as he passed along, he was attracted by the sound it produced, and a closer examination suggested to him the notion of the lyre, which he afterwards constructed of the same shape as the dead tortoise, using the dried sinews of animals for strings. The shape of the lyre probably gave rise to this fanciful story, and the instrument was called *Chelys* (χέλυς) by the Greeks, and *testudo* by the Romans, both of which words signify a tortoise. It deserves to be remarked, that the number of strings to the harp varies, but the true tortoise lyre has always seven, as was supposed, in a mystic allusion to the number of the planets, and the imaginary harmony of their spheres. The lyre is not expressly mentioned in our version of the Scriptures, but it is probably intended to be included among the harps, or perhaps it may be the instrument denominated "the psaltery" in that verse of the Psalms, "Awake up my glory, awake psaltery and harp." (Psalm lvii. 8.)

The third instrument is a viol, probably a monochord; like the others, it is struck by the fingers: indeed, we have met no instance of an Egyptian using a plectrum or bow. The fourth is a double reed-pipe, one of the simplest forms of wind instruments, to which we shall return in another page. The fifth is a harp of three strings. There were other varieties of the harp; of which the *trigonum*, or triangular harp, was the most popular. Rosellini informs us, that there is an Egyptian harp at Flo-

rence, the strings of which were strung to an upright piece, inserted in a large harmonical body of wood. He adds, that the wood is what is commonly called East Indian mahogany, which the Egyptians could only have obtained through commercial channels.

It will be seen that considerable taste and skill have been bestowed on the decoration of the frame of the first harp we noticed. Many of still superior magnificence are represented on the monuments, and some of them are beautifully carved, and richly inlaid with tortoiseshell and mother-of-pearl.

Cymbals, timbrels, and tambourines, of various shapes, appear in the choral dances and festal processions; the

performers, who are still females, appear to belong to the lower classes; for their dress is coarser than that of the musicians in the former engraving. They are always introduced on joyous occasions, especially in a triumph. This circumstance explains the conduct of Miriam when the Israelites celebrated the destruction of Pharaoh's army in the Red Sea. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women after her went out with timbrels and with dances. And Miriam answered them and said, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Exod. xv. 20, 21.)

When Jephthah returned from his victory over the Ammonites, we read, "that his daughter came out to meet him with timbrels and with dances." (Judges, xi. 34.)

But this joy was soon changed into mourning in consequence of his rash vow. Both among the Jews and the Egyptians these instruments were chiefly played on by women, for the Psalmist, describing a musical procession, says, "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." (Psalm lxviii. 25.)

The players on the timbrels and cymbals always danced to the sound of their own music, and these dances formed part of the ceremonials used in religious worship, as well as in triumphal processions. Thus, David exhorting to the worship of Jehovah, says, "Praise him with the timbrel and dance." (Psalm cl. 4.) Though men did not often join in these religious dances, boys were indulged in this pastime. It was probably because dancing in public was regarded as unmanly, that David's doing so exposed him to the contempt of his wife; we are told, "David danced before the Lord with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart." (2 Sam. vi. 14—16.)

The Jews appear to have brought this custom of religious dances from Egypt, for we find, that dancing was a part of the idolatrous worship offered to the golden calf. (Exod. xxxii. 19.) But festive dances were not confined to religious occasions; they were celebrated at stated times by the villagers, especially at the season of the vintage, and it was at such a time that the Benjamites seized the virgins of Shiloh. (Judges, xxi. 21.) There were also dances and hymns to commemorate a victory, or to honour a conqueror; for when David fled from Saul, and sought shelter among the Philistines, "The servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?" (1 Sam. xxi. 11.)

The sistrum was the peculiarly national instrument of the Egyptians. Its form is shewn in the accompanying engraving.

The frame is composed of sonorous metal, crossed by bars of the same. The bars move freely in the holes through which they pass, and the sound is produced by the clash of the knobs at the end of the bars against the frame. It is not easy to discover the nature of a sound from written descriptions; but, as far as we can judge, it was not very unlike that of the gong, for the Greeks complain of its harsh and jarring effect. It is still used by the Abyssinians in their religious ceremonies. The sistrum never appears in the pictures of musical concerts; it seems sometimes to have been used as a bell in private houses to summon the attendants, for it is a very common article of furniture, and it is frequently found in the hand of the mistress of the mansion. This, however, may be accounted for on religious grounds, as the sistrum was sacred to Isis. It is probable that St. Paul alludes to the sistrum or some similar instrument in his description of charity: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (1 Cor. xiii. 1.)

The drum sometimes occurs on the monuments, but it would seem that its music was not highly valued; and the same may be said of jingling cylindrical maces, which were chiefly used by slaves.

Wind instruments appear to have been early invented, though probably not so early as those composed of strings. We have already mentioned the trumpet and the double pipe, to which we may now add the single pipe and the flute. But the single pipe seems to have been a very rude and imperfect instrument, for it rarely appears in

representations of concerts. The pipe and tabret were the chief instruments used at rustic dances and festivals, both among the Jews and the Egyptians. It was also used in all merry meetings, as we are informed by Isaiah, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." (Isaiah, v. 11, 12.)

In all concerts there was one performer employed to beat time with the hands; on joyous occasions the spectators joined in clapping their hands, a custom to which frequent allusions are made in Scripture: thus, the Psalmist, "O clap your hands, all ye people; shout unto God with the voice of triumph." (Psalm xlvii. 1.)

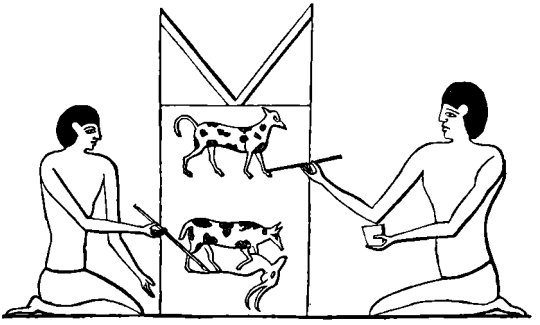
Among all ancient nations, the harper, whose profession was usually united with that of the bard, received extraordinary reverence; Homer's description of the honours paid to Demodocus at the court of Alcinous, proves how highly the musical poet was valued.

> The herald now arrives, and guides along
> The sacred master of celestial song:
> Dear to the Muse, who gave his days to flow
> With mighty blessings, mixed with mighty woe:
> With clouds of darkness quench'd his visual ray,
> But gave him skill to raise the lofty lay.
> High on a radiant throne sublime in state,
> Encircled by huge multitudes he sate:
> With silver shone the throne: his lyre well strung
> To rapturous sounds, at hand Pontonous hung:
> Before his seat, a polish'd table shines,
> And a full goblet foams with generous wines.—*Odys.* VIII.

From the use of hieroglyphics, it follows, that the office of painter must have been generally combined with that of the scribe.

The writing or painting materials were usually carried in a box suspended from the side by a thong, and it is not unusual to see an artist or scribe with his brush stuck behind his ear like the pen of a clerk in a merchant's counting-house. We have copied the representation of

two artists engaged on a painting;—it will be seen that,



though the easel stands upright, the artists had no contrivance to support or steady the hand; hence, the Egyptian painters appear to have been very careful in tracing the outlines with chalk, which they effaced if any imperfection were discovered. To this circumstance Æschylus beautifully alludes in Cassandra's dying speech:—

> O mortal, mortal state! and what art thou?
> E'en in thy glory comes the changing shade,
> And makes thee like a vision glide away!
> And then misfortune takes the moisten'd spunge
> And clean effaces all the picture out!—*Agamemnon.*

The manufacture of images and painted toys requires no observation, except that it was carried to a very remarkable extent in Egypt.

CHAPTER XVII.

PRIVATE LIFE. DOMESTIC ACCOMMODATIONS.

THE Egyptians were a very domestic people, and consequently paid considerable attention both to the comforts and ornaments of their houses. Their mansions rarely exceeded three stories in height, those of the wealthy were usually erected in a small inclosure, laid out as a pleasure-ground, but some of them, even in the cities, were surrounded by a park and garden. In very remote times the cities of the East were nothing more than a collection of villages and country seats, surrounded by a common wall, as is evident from Jonah's description of Nineveh: "That great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle." (Jonah, iv. 11.)

The ground-floors were generally appropriated to store-rooms, kitchens, and servants' apartments; the first floor contained the suites of chambers for receiving guests, and also the dormitories. This arrangement was also observed in Palestine, for when Christ sent his disciples to make preparations for celebrating the Passover, he directed them, "Say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us." (Mark, xiv. 14, 15.)

The culinary preparations on the ground-floor included not only cooking, but baking; the slaughtering of poultry and game, and sometimes of larger animals; the preparation of confectionery; and the grinding of corn for bread. Corn was grown in hand-mills, worked by female slaves. An allusion is made to this custom in the announcement of the tenth plague: "Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from

the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts." (Exod. xi. 4, 5.)

Homer also mentions the female slaves employed at the mill in his description of the palace of Alcinous:

> Full fifty handmaids from the household train;
> Some turn the mill, or sift the golden grain;
> Some ply the loom: their busy fingers move
> Like poplar leaves when zephyr fans the grove.—*Odys.* VII.

This custom continued so late as the period of Christ's coming, for in our Lord's prophetic description of the Roman invasion, he says, "Two women shall be grinding at the mill; the one shall be taken, and the other left." (Matt. xxiv. 41.)

Among the confectionery prepared by the Egyptians, we find the piped sweetmeats, which are so highly valued by the Hindús.

A great part of Egyptian cookery consisted in the process of baking, and the viands were generally brought to table in a canister or basket, which a slave carried on his head. Hence we see how natural was the dream of the Chief Baker, when in prison—"I also was in my dream, and, behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head." (Gen. xl. 16, 17.)

The roofs of the palaces were flat, and laid out in terraces, on which the inhabitants were accustomed to walk in the cool of the evening. David was thus engaged when he unfortunately saw the beautiful Bathsheba. "It came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon." (2 Sam. xi. 2.)

In some of the poorer houses, such as that of which a model, taken from Mr. Salt's collection, is in the British Museum, we find a small and inconvenient apartment at the top of the house, which seems to have been merely intended as a shed to ward off the heat of the sun. An allusion is made to this in the well known proverb—"It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." (Prov. xxi. 9.)

The entrance of a palace was adorned with a lofty porch, in which the monarchs and magistrates frequently sat to administer justice. Admission to this porch was considered a high privilege, especially in Persia; for we find, that Haman's envy of Mordecai was principally excited by the presence of the Jewish nobleman at the king's gate. (Esther, v. 13.)

The owner's name was generally inscribed on the door-post, and to this was usually added some pious sentence or words of favourable omen. The Jews were directed to take sentences from the law for this purpose—"Thou shalt write them [the words of the law] upon the door posts of thine house, and upon thy gates." (Deut. xi. 20.) These sentences were probably affixed when the house was dedicated, a custom which prevailed in most eastern nations, and is not wholly disused at the present day. "The officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it." (Deut. xx. 5.)

The windows were small, and secured by shutters, for the exclusion of heat was of more importance than the admittance of light. They were also provided with a lattice, of which mention is made in the account of Sisera's mother, already quoted, p. 74. It was by falling through the lattice that Ahaziah received the hurt which caused his death. (2 Kings, i. 2.)

The floors seem to have been composed of plain cement; but the walls and ceilings were richly painted, and frequently with exquisite taste. To these decorations the prophet alludes in describing the pomp of the wicked —"Woe unto him that buildeth his house by unrighteous-

ness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion." (Jer. xxii. 13, 14.)

The Egyptian shops seem to have been generally stalls, in which goods were exposed for sale suspended from the back wall, as is still the custom in oriental bazaars.

The villas, or country-houses of the Egyptians, were erected in the midst of spacious gardens, and watered by canals from the Nile. We have already described the gardens and pleasure-grounds, and need only say here, that the villas were of such great extent, that many of them have been mistaken for palaces.

From the frequent representations of entertainments on

the monuments, it is manifest that the Egyptians were a very social people; they appear to have neglected nothing which could tend to promote festivity: music, songs, dancing, feats of agility, and games of chance, filled up the interval between the coming of the guests and the serving of the feast. Visitors of high rank arrived in palanquins or chariots, escorted by numerous attendants, some of whom acted the part of running footmen, as was once the fashion in England. Be-

fore entering the festive chamber, water was provided for washing the hands and feet of those who arrived from a distance; the want of gloves, and the open sandals used for the feet, rendered this practice general among most ancient nations: thus we find when Telemachus visited Menelaus,—

> —— when through the royal dome they pass'd,
> High on a throne the king each stranger placed,
> A golden ewer the attendant damsel brings,
> Replete with water from the crystal springs;
> With copious streams the shining vase supplies
> A silver laver of capacious size;
> They wash.——

On some ocasions, clothes were provided for the guest, and neglecting to use them was considered an act of disrespect to the host. Hence we find in one of Christ's parables (Matt. xxii.), that a guest was ignominiously expelled because he had not put on a wedding garment; a circumstance which might have excited our surprise, did we not know that such garments were provided by the master of the feast. The guests were then anointed with some perfumed unguent; and this custom, which appears to have been borrowed from the Egyptians by the Jews, was practised in Palestine so late as the period of our Saviour's ministry,—for we read, "when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an alabaster box of very precious ointment, and poured it upon his head as he sat at meat." (Matt. xxvi. 6, 7.) So perfect were the Egyptians in the manufacture of perfumes, that some of their ancient ointment, preserved in an alabaster vase in the museum at Alnwick Castle, still retains a very powerful odour, though it must be between two and three thousand years old. Necklaces of the lotus-flower were also hung round the necks of the guests, and bouquets of this favourite flower were constantly renewed by the servants, as those in the room faded from heat or handling. Splendid vases of flowers were ranged round the apartments, but we never find the plant itself introduced in a flower-pot.

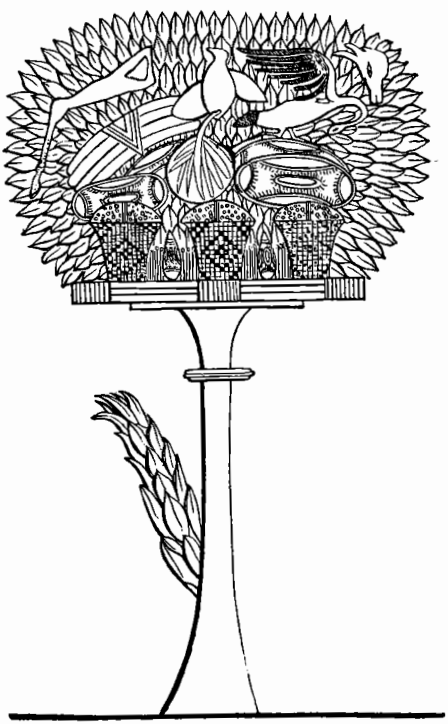
The ladies painted their eyes with a black powder, which is still used for the same purpose in the East. Ezekiel insinuates, that this custom was adopted in Judea only, by women of improper character. Of such a one, who had invited visitors, he says, "Lo, they came; for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil." (Ezek. xxiii. 40, 41.)

Wine was served at the beginning of an entertainment, as is still the custom in China. In general, the guests sat erect, but couches were provided for those who preferred a reclining posture. The couches were of wood, very gracefully formed; the legs were made in the shape of those of some animal, and a curious pillow of wood was provided for the head, as we have seen in a preceding page. Both the sitting and reclining posture were used in Palestine: indeed, the denunciation of Jewish luxury by the prophet Amos may be regarded as an accurate description of an Egyptian banquet. "They that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall: that chant to the sound of the viol, and invent to themselves instruments of music; that drink wine in bowls, and anoint themselves with the chief ointments." (Amos, vi. 4—6.)

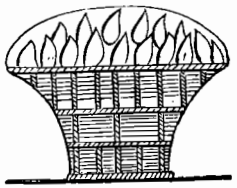
In some entertainments, we find the ladies and gentlemen of a party in different rooms; but in others, we find them in the same apartment, mingling together with all the social freedom of modern Europeans. The children were allowed the same liberty as the women; instead of being shut up in the harem, as is now usual in the East, they were introduced into company, and permitted to sit by the side of the mother, or on the father's knee. Indeed, few ancient nations paid such attention to the comforts and pleasures of childhood as the Egyptians; they made their sons their companions from the first dawn of reason, and provided toys in abundance for their daughters.

Wine and some light confections were served up before dinner, and the guests were entertained with music and

dancing until the tables were set. In general, there was a separate table, or tray, laid before every guest, and the number and variety of dishes were proportioned to the rank of each. This helps to explain a curious circumstance in the account of the entertainment given by Joseph to his brethren on their second visit to the Egyptian court: "And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him." (Gen. xliii. 34.)



It is not meant by this, that Joseph gave Benjamin five times more in quantity, as some have ignorantly supposed, but that he gave him a greater variety of dishes. This might easily be done, because the meats were brought in baskets from the oven, and distributed by the master of the feast.



The circumstances of a royal feast in Egypt are very accurately described by Lucan, in his account of the entertainment given by Cleopatra to Julius Cæsar.

> Now, by a train of slaves, the various feast
> In massy gold magnificent was plac'd;
> Whatever earth, or air, or seas afford,
> In vast profusion crowns the labouring board.
> For dainties, Egypt every land explores,
> Nor spares those very gods her zeal adores.
> The Nile's sweet wave capacious crystals pour,
> And gems of price the grape delicious store;
> No growth of Mareotis' marshy fields,
> But such as Meroë maturer yields;
> Where the warm sun the racy juice refines,
> And mellows into age the infant wines.
> With wreaths of nard the guests their temples bind,
> And blooming roses of immortal kind;
> Their dropping locks with oily odours flow,
> Recent from near Arabia, where they grow;
> The vigorous spices breathe their strong perfume,
> And the rich vapour fills the spacious room.—*Pharsal.* x.

The Egyptians allowed greater privileges and luxuries to their wives than any other ancient nation. Nothing can exceed the splendour of their queens; thrones were constructed for their peculiar use, even vessels seem to have been built especially for their service. When we see the magnificence surrounding the Egyptian queens, we can scarcely accuse Shakespeare of exaggeration in his description of Cleopatra's voyage down the Cydnus:

> The barge she sat in, like a burnished throne
> Burn'd on the water; the poop was beaten gold;
> Purple the sails, and so perfumed, that
> The winds were love-sick with them; the oars were silver,
> Which to the tune of flutes kept stroke, and made
> The water which they beat to follow faster,
> As amorous of their strokes. For her own person,
> It beggared all description; she did lie
> In her pavilion (cloth of gold of tissue)
> O'erpicturing that Venus, where we see
> The fancy out-work nature: on each side her
> Stood pretty dimpled boys like smiling Cupids,
> With divers colour'd fans, whose wind did seem
> To glow the delicate cheeks which they did cool,
> And what they undid did.

Her gentlewomen like the Nereides,
So many mermaids, tended her i' the eyes,
And made their bends adornings: at the helm
A seeming mermaid steers; the silken tackle
Swell with the touches of those flower-soft hands
That yarely frame the office. From the barge
A strange invisible perfume hits the sense
Of the adjacent wharfs.

Many of the Egyptian painters display considerable talents for caricature in their representations of entertainments. There is one in the British Museum, in which the ladies at a party are depicted discussing the merits of their ear-rings, and the arrangement of their plaited hair, with an eagerness and rivalry which are highly characteristic. In one or two instances, the ungallant artists have exhibited ladies overcome with wine, and manifestly unable "to carry their liquor discreetly." The passage we have already quoted from the prophet Amos, shews that the ladies of Palestine were not disinclined to indulging in wine; and Daniel, in his denunciation of Belshazzar, urges the same charge against the inmates of a Babylonian harem. "Thou hast lifted up thyself against the Lord of heaven; and they have brought the vessels of this house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." (Daniel, v. 23.)

The dresses of the ladies were very splendid; but, unfortunately, we are not adepts in the mysteries of a lady's toilette, and the articles depicted on the monuments are so various and numerous, that it would puzzle even a professional milliner to affix their appropriate designation. It will, perhaps, be sufficient to say, that all the articles enumerated by the prophet Isaiah may be identified. We see "the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon: the chains, and the bracelets, and the mufflers; the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings; the rings and nose-

jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins; the glasses (mirrors), and the fine linen, and the hoods, and the vails." (Isaiah, iii. 18—23.)

Gymnastic exercises were a favourite amusement of the Egyptian ladies, we dare not call them Callisthenic, for many of them are far from being "according to Walker." For instance, in the game of ball, the loser was compelled to take the winner on her back, and give her a ride round the room; the mounted lady sat sidewise, and contrived, in various ways, to gall and annoy her bearer. One form of the game deserves to be noticed; it is keeping up four balls together; the Indian Jugglers, some years ago, made it, for a short time, popular in England.

Isaiah alludes to this game as played in Palestine (Isaiah, xxii. 18); but Homer, in his account of the Phæacian court, describes the sport just as we find it depicted on the monuments:

> Then to the sports his sons the king commands,
> Each blooming youth before the monarch stands,
> In dance unmatch'd. A wondrous ball is brought
> (The work of Polybus, divinely wrought);
> This youth, with strength enormous, bids it fly,
> And bending backward, whirls it to the sky;
> His brother, springing with an active bound,
> At distance intercepts it from the ground:
> The ball dismiss'd, in dance they skim the strand,
> Turn, and return, and scarce imprint the sand.
> The assembly gazes with astonish'd eyes,
> And sends in shouts applauses to the skies.—*Odyssey*, VIII.

Professional buffoons, jesters, morris-dancers, and jugglers, were employed to amuse the guests when the feast was concluded; and some of the feats of dexterity they exhibited were not very consistent with modern notions of delicacy. One of them is thus described by Mr. Wilkinson:—"Sometimes, in their performances of strength and dexterity, two men stood together side by side, and, placing one arm forward and the other behind them, held the hands of two women, who reclined backwards, in opposite directions, with their whole weight pressed against each other's feet, and in this position were whirled round:

the hands of the men who held them being sometimes crossed, in order more effectually to guarantee the steadiness of the centre, on which they turned."

The most singular custom among the Egyptians was to introduce, during or after their feasts, a wooden image of Osiris, in the form of a human mummy, sometimes erect, and sometimes extended on the bier, as a solemn warning of the brevity of life, and the vanity of all sublunary enjoyments. But a perverted use was frequently made of this solemn warning, and the Epicurean's moral was deduced from it, "Eat, drink, and be merry, for to-morrow we die."

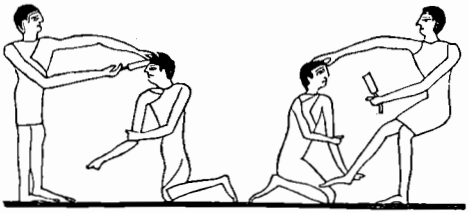
The discovery of this skeleton-figure in the banquet-room after the close of a brilliant entertainment, forms one of the most striking incidents in Moore's 'Epicurean.' Independent of its beauty, the passage deserves our notice, because it illustrates the gradual change wrought in Egyptian customs by the influence of Grecian literature and philosophy. "There was one female (says the hero of the tale) who particularly attracted my attention, on whose head was a chaplet of dark-coloured flowers, and who sat veiled and silent during the whole of the banquet. She took no share, I observed, in what was passing around—the viands and the wine went by her untouched, nor did a word that was spoken seem addressed to her ear. This abstraction from a scene so sparkling with gaiety, though apparently unnoticed by any one but myself, struck me as mysterious and strange. I inquired of my fair neighbour the cause of it, but she looked grave and was silent....I returned to the banquet-room, which was now dim and solitary, except that—there, to my astonishment, still sat that silent figure, which had awakened my curiosity so strongly during the night. A vague feeling of awe came over me as I now slowly approached it. There was no motion, no sound of breathing in that form—not a leaf of the dark chaplet on its brow stirred. By the light of a dying lamp which stood before the figure, I raised, with a hesitating hand, the veil, and saw —what my fancy had already anticipated—that the shape beneath was lifeless,—was a skeleton!....This custom

among the Egyptians, of placing a mummy, or skeleton, at the banquet-table, had been for some time disused, except at particular ceremonies; and even on such occasions, it had been the practice of the luxurious Alexandrians to disguise this memorial of mortality in the manner just described. But to me, who was wholly unprepared for such a spectacle, it gave a shock from which my imagination did not speedily recover. This silent and ghastly witness of mirth seemed to embody, as it were, the shadow in my own heart. The features of the grave were now stamped on the idea that haunted me, and this picture of what *I was to be* mingled itself with the sunniest aspect of what *I was*.

> Oh, were it not for this sad voice,
> Stealing amid our mirth to say,
> That all, in which we most rejoice,
> Ere night may be the earth-worm's prey;—
> *But* for this bitter, only this—
> Full as the world is brimm'd with bliss,
> And capable as feels my soul
> Of draining to its depths the whole,
> I should turn earth to heaven, and be,
> If bliss made gods, a deity."
>
> *Epicurean*, Chap. II.

CHAPTER XX.

SICKNESS AND DEATH.



THE ancient Egyptians were highly celebrated for their skill in surgery and medicine. As was customary in Europe until a late period, the profession of a surgeon appears to have been united with that of a barber. The Egyptians were almost the only oriental nation that shaved the beard; and this minute circumstance has not escaped the notice of the author of the book of Genesis,—for it is recorded, that Joseph, when summoned from his dungeon by Pharaoh, "shaved himself." (Gen. xli. 14.) Great importance was attached to a beautiful head of hair; and therefore Solomon says to the daughter of Pharaoh, "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead." (Cant. iv. 1.) And Isaiah threatens the ladies of Palestine, "It shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackloth; and burning instead of beauty." (Isaiah, iii. 24.)

This was, however, not exclusively confined to women; we find that men took pride in the length and thickness of the hair; it forms the most conspicuous part in the description given us of the beauty of Absalom: "But in all Israel there was none to be so much praised as Absalom

for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight." (2 Sam. xiv. 25, 26.) The hair was regarded not only as an ornament, but as a symbol of strength; and, from the history of Sampson, we may infer that its preservation was considered necessary to the health; for it came to pass, when he was pressed by Delilah, "that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." (Judges, xvi. 17.) When deprived of his hair, the hero of Israel became shorn of his strength; but his prowess returned when his hair grew again, and he was enabled to take signal vengeance on his enemies.

Ointments and unguents were prepared by medical men, not only for healing wounds, but for preserving and beautifying the skin. We find, that when Moses was directed to prepare spices for perfuming the tabernacle, he was further commanded, "Thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil." (Exod. xxx. 25.) Solomon, in his Song, frequently alludes to the unguents with which the Egyptian princess perfumed herself. Isaiah also takes notice of the use of ointment for mollifying sores: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isaiah, i. 6.)

Baths were used both for luxury and health; and it seems pretty certain, that the Egyptians and Israelites were acquainted with the use of medicinal springs in cutaneous diseases. The healing of Naaman, the Syrian, by simply washing in the river Jordan, was probably a miraculous cure; but the prophet's prescription nevertheless

might have been derived from observations on the saline mixtures which render part of that stream very brackish. "Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (2 Kings, v. 10—14.)

It is not easy to determine from the monuments whether the Egyptians, like the Israelites, connected the medical art with conjurations and magic; but it is not an improbable conjecture, that they, like most oriental nations, regarded sickness as a supernatural visitation, somewhat like possession by devils, for the priests were the chief practitioners in medicine.

The death of a noble Egyptian was followed by a general mourning of all his family, connexions, and dependents. The body was embalmed by the sacerdotal physicians, after which the ceremonies of lamentation commenced, which seem to have been of two kinds — one set lasting forty days, and the other seventy days. "Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the

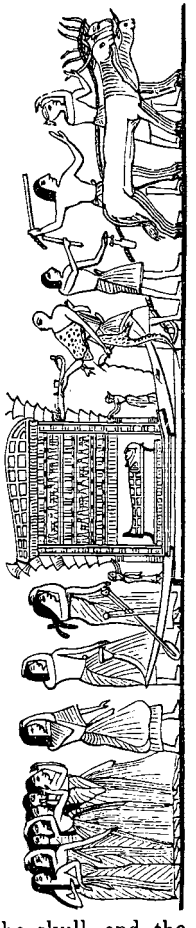
days of those which are embalmed: and the Egyptians mourned for him threescore and ten days." (Gen. l. 2, 3.)

The funeral procession was generally very magnificent; it was attended by all the friends and relatives of the deceased; and at the burial of a king, or a man of rank, all the nobles of the land accompanied the corpse. Thus we read in the account of Jacob's funeral, "And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company." (Gen. l. 7—9.)

Hired mourners attended at these funerals, as is still the custom in many Eastern countries, and also in the remote rural districts of Ireland. They not only were loud in their wailings, but they rent their garments, and cast dust upon their heads. The melancholy cries of the professional mourners are noticed by Solomon: "Man goeth to his long home, and the mourners go about the street." (Eccles. xii. 5.) Wearing sackcloth, rending the clothes, and casting dust upon the head, have ever been the outward signs of sorrow in the East: they are mentioned in Jeremiah's description of the misery of Jerusalem, at the time of the captivity. "The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackloth: the virgins of Jerusalem hang down their heads to the ground." (Lamen. ii. 10.)

Although the Jews do not appear to have practised the art of embalming to the same extent as the Egyptians, there is no doubt that they endeavoured to protract the time when the body should yield to the process of natural decay, by spices and fumigation. Thus we read, that "Asa slept with his fathers, and died in the one and for-

tieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him." (2 Chron. xvi. 13, 14.)



From the accounts given of the funerals of Jacob and Joseph, it is manifest that great importance was attached to the circumstance of being buried in the family sepulchre. Indeed, kings were more anxious about their tombs than their palaces; and hence we see the great force of Isaiah's denunciation against the haughty rulers of Babylon: "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned." (Isaiah, xiv. 18—20.)

This deprivation of sepulture was also denounced as a punishment against Jezebel, the wicked wife of the wicked Ahab; and we find that the prediction was fulfilled, although Jehu, by whose command she was slain, directed his servants to give her interment: "He said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the

feet, and the palms of her hands. Wherefore they came again, and told him. And he said, this is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." (2 Kings, ix. 34—37.)

Ordinary persons were, for the most part, interred in the earth; but sepulchral chambers were erected for kings and nobles, which were kept carefully closed. The portals of these tombs were viewed with reverential awe, and they were frequently quoted as the symbols of the power of death. They were called by the Jews "the gates of hell," meaning by the word "hell" not the place of torment, but the invisible world, or residence of disembodied spirits. This enables us to explain a passage in St. Matthew, which has been strangely misrepresented. Christ promised St. Peter that the gates of hell—that is, the portals of the tomb—should not be able to prevail against his church (Matt. xvi. 18.); but this expression, on account of the change in the signification of the old Saxon word Hell, is commonly and erroneously supposed to have a reference to the powers of darkness and the evil spirits.

There can be little doubt that the Egyptians believed in the immortality of the soul; but this important doctrine does not meet us as a prominent article in the Jewish faith, until after the return of the Jews from the Babylonish captivity. The ancient patriarchs did not, however, look for temporal blessings only; they knew that "their Redeemer liveth, and that in the latter days he shall stand upon the earth;" they trusted in the promise so finely enunciated by Hosea, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea, xiii. 14.)

It deserves also to be noticed, that the Sadducean heresy made no progress among the Jews who settled in Egypt under the Ptolemies; they rather fell into the con-

trary, of speculating wildly on the world of spirits, and the nature of the future state of existence. But men of so many various nations, sects, and creeds were blended together in the schools of Alexandria, that it is impossible to determine which originated or developed any of the visionary theories that were so rife in Egypt from the days of the Ptolemies to its conquest by the Saracens.

CHAPTER XXI.

HISTORY OF EGYPT.

THE claims of the Egyptians to an extravagantly remote antiquity have been made the subject of historical controversy ever since the days of Herodotus; and their chronology has excited more angry discussion, than almost any other subject which ever divided the literary world. In a work like the present, it would not be expedient, even if it were possible, to examine the many theories which have been proposed for reconciling the conflicting statements of ancient writers; we shall therefore limit ourselves to the notice of established facts, and especially such as connect the history of the Egyptians with that of God's chosen people.

In the early history of Egypt, as recorded in the Greek writers, the reign of Sesostris appears to be far the most important epoch. His exploits in early youth are represented as surpassing those of the fabulous Hercules and Bacchus. He is said to have subdued Arabia, Ethiopia, and Western Africa, even to the shores of the Atlantic Ocean. He then directed his attention to the internal improvement of his kingdom; and, having arranged the government, he levied a vast army, and marched eastwards, resolved to conquer the world. Asia, and a considerable portion of Europe, yielded to his sway; he even crossed the Ganges, and erected monumental pillars in Farther India. Herodotus declares, that two

statues of the conqueror, erected to commemorate his conquests, were to be seen, in the historian's day, in Asia Minor. They were armed as Egyptian or Ethiopian warriors, were about five spans high, and held a light spear in one hand, and a bow in the other. Across the breast a band was extended, from one shoulder to the other, bearing this inscription—"This region I obtained by these my shoulders." A Pharaonic monument, probably belonging to the same king, still exists on the banks of the Lycus near Beirút.

It is singular that no record of such a conqueror should be found in the Scriptures, for he must have subdued the land of Canaan and Syria, countries which were always coveted by the rulers of Egypt. Mr. Milman very plausibly argues, that the conquests of Sesostris took place while the Israelites were wandering in the Desert, and that this providential arrangement was intended to facilitate the conquest of the Promised Land. There can, however, be no doubt that some king of Egypt performed many of the achievements attributed to Sesostris, though it is very difficult to ascertain the exact period in which he flourished.

The age of another Egyptian conqueror is determined from Scripture: "And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem." (2 Chron. xii. 2—4.)

The Septuagint renders Sukkiim *Troglodytæ*, a nation said to have lived in caves along the coast of the Red Sea. The mention of the Libyans and Ethiopians proves that the empire of Shishak,—or, as he is called by profane writers, Sesonchis,—extended over the countries bordering on Egypt; and this appears to be verified by the monuments, for the sculptures ascribed to him on the walls of Karnak exhibit him offering to the deity a great

variety of captives, belonging to different nations. M. Champollion identifies one of these captives with the king of Judah; but this is not consistent with the Scripture narrative, which states, that Rehoboam purchased the forbearance of Shishak by paying a large ransom. "Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all; he carried away also the shields of gold which Solomon had made. Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house." (2 Chron. xii. 9, 10.) Mr. Wilkinson also observes, that the place in which the supposed figure of Rehoboam is depicted renders the identity very suspicious.

The Egyptians do not appear to have maintained their conquests in Palestine; but it would appear that it was feared they might renew their incursions, for Asa took an early opportunity of repairing and erecting fortified towns for the protection of his country. "He built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest. Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered." (2 Chron. xiv. 6, 7.)

The enemies who attacked Asa are called Cushim, a word usually rendered Ethiopians. But Cush was used by the Hebrews in a very wide sense, as Ethiopia was by the Greeks, and it is frequently applied to the southern part of Arabia, as well as to the countries above Egypt. The Ethiopian host is thus described: "And there came out against Judah Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah." (2 Chron. xiv. 9, 10.) Had Zerah come from the African Ethiopia, he must have previously sub-

dued Egypt, or entered into a close alliance with the Egyptians. In either case, his corps of chariots would have been more numerous, for Zerah's chariots bear a very small proportion to the vast amount of his host, while among the Egyptians the war-chariots formed the chief strength of the army. The direction in which the Ethiopians fled, appears also to prove that they were Arabians; and the prey taken after their defeat seems to prove that they were a pastoral people. "The Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem." (2 Chron. xiv. 12—15.)

So, or Sabaco, an Ethiopian prince, subdued Egypt, and acquired so much power, that Hoshea, king of Israel, withdrew his allegiance from the Assyrian monarchs, and tendered it to the conqueror of Egypt. "And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison." (2 Kings, xvii. 4.) This, indeed, was the immediate cause of the captivity of the Ten Tribes, for "in the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." (2 Kings, xvii. 6.)

Tirhakah, who belonged to the Ethiopian dynasty, is noticed in Scripture as an opponent of the powerful Assyrian monarch, Sennacherib, whose army he defeated on the frontiers of Egypt. Herodotus says, that the Egyptian deity, Phthah, sent a multitude of rats into the Assyrian

camp, which gnawed their bows, quivers, spears, and shields, so as to render them quite useless; and that the Assyrians, thus left without weapons, fled in confusion, and were pursued with great slaughter. This is manifestly a distorted tradition of the miracle which compelled Sennacherib to raise the siege of Jerusalem. "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses." (2 Kings, xix. 35.)

After the death of Tirhakah, the affairs of Egypt fell into confusion, each of the twelve provinces choosing its own monarch. Allusion is made to this state of anarchy in the prophecies of Isaiah, and it is given as a reason why the Jews should not place any confidence in the promised aid of the Egyptians against the Assyrians.

The unity of the Egyptian monarchy was restored by Psamaticus, whose son, Pharaoh Necho, attempted, like Sesostris, to establish his dominion over Central Asia. Josephus informs us, that he was induced to make this attempt by receiving intelligence of the overthrow of the Assyrian empire, Nineveh having been taken and destroyed by the Medes and Babylonians. Josiah, king of Judah, resolved to resist the progress of the Egyptians; and the event of the struggle is thus recorded in the second book of Chronicles. "After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore

wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance to Israel: and, behold, they are written in the lamentations." (xxxv. 20—25.)

On his return from Babylonia, Necho deposed Jehoahaz, the son and successor of king Josiah. "Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt." (2 Chron. xxxvi. 2—4.)

The accession of Nebuchadnezzar to the throne of Babylon was followed by a complete revolution in the affairs of Asia. He assembled an immense army, and marched to besiege Carchemish; Pharaoh Necho hastened to defend his dominions, and a battle was fought which, for a time, decided the empire of the East; the Egyptians were routed with such slaughter, that they were unable to rally until they had passed the frontiers of their own land, and found shelter under the ramparts of Pelusium. "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." (2 Kings, xxiv. 7.)

Jehoiakim submitted to Nebuchadnezzar, and agreed to pay tribute for the kingdom of Judah; but in spite of the remonstrances and prophecies of Jeremiah, he planned a revolt in concert with the Egyptians, and was deposed. The same false policy was pursued by Zedekiah, the last monarch of Judah, who entered into alliance with Apnes or Pharaoh Hophra, king of Egypt. Ezekiel predicted the misfortunes that ensued from this league. "Moreover the

word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon: and hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it." (Ezek. xviii. 11—21.)

Nebuchadnezzar immediately laid siege to Jerusalem, and Hophra, as he had promised, marched to its relief. The Babylonians advanced to intercept the Egyptians; Hophra was afraid to risk an engagement, and returned home, leaving the Jews to the merciless rage of their enemies. The city was taken; Zedekiah was brought bound before Nebuchadnezzar, who reproached the un-

fortunate captive for his treason, ordered his children and friends to be slain before his face, deprived him of sight, and sent him fettered to Babylon. The perseverance of Zedekiah in his unwise policy is attributed by Josephus to an apparent contradiction between the denunciations of the prophets who were inspired to dissuade him from his ruinous course. Jeremiah predicted—"The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword: But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah Lord! for I have pronounced the word, saith the Lord." (Jer. xxxiv. 1—5.)

And Ezekiel foretold an apparently different fate—"Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign; like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though

he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord." (Ezek. xii. 9—16.)

The courtiers and false prophets took advantage of this seeming contradiction to dissuade Zedekiah from listening to the advice of his inspired counsellors. Both prophecies were reconciled by the event, for Zedekiah saw the king of Babylon face to face in Jerusalem, but he did not see the city of Babylon, having been blinded before he was sent out of Judea. The unfortunate monarch died in captivity, but his former subjects, disregarding their own sufferings, collected among themselves a sufficient sum to procure, for the last monarch of the house of David, a royal funeral and kingly sepulchre.

The overthrow of Judah was generally attributed to the perfidious conduct of Pharaoh Hophra, and hence Divine wrath was denounced against him by the prophets. Jeremiah's prediction of the monarch's fate was remarkably fulfilled; the prophet declared—"Thus saith the Lord; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life." (Jer. xliv. 30.) Pharaoh Hophra was dethroned by a usurper named Amasis, and, after enduring many indignities, was strangled in prison.

The Jews who remained in Palestine were involved in war with the Ammonites: during the struggle, Gedaliah, who had been appointed governor by the Babylonians, was slain. Johanan, and other leaders of the Jews, dreading the resentment of Nebuchadnezzar, resolved to seek refuge in Egypt, but they previously consulted the prophet Jeremiah, saying—"Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy

God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us;) that the Lord thy God may shew us the way wherein we may walk, and the thing that we may do." (Jer. xlii. 2, 3.)

The answer of the prophet did not accord with the expectations of the chiefs; he strenuously exhorted them to remain in their own land, and menaced them with Divine wrath if they persevered in their design of seeking refuge in Egypt. "It came to pass after ten days, that the word of the Lord came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, and said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. * * * The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor anything for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn." (Jer. xlii. 7—22.)

Notwithstanding these denunciations, Johanan and his friends removed into Egypt, where it appears, from subsequent threatenings of the prophet, that they speedily lapsed into idolatry—"Thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye this great

evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; in that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape." (Jer. xliv. 7—14.)

The fulfilment of the prophecy was not long delayed. In the fifth year after the destruction of Jerusalem, Nebuchadnezzar invaded Egypt, at a time when the country was thrown into confusion by the civil wars between Amasis and Pharaoh Hophra. The Jewish refugees who had settled along the frontiers were the first victims of the Babylonians; they suffered all the calamities with which they had been menaced by the prophet, and the

miserable few who survived were dragged away to share the captivity of their brethren beyond the Euphrates.

The prophecies against Egypt were also fearfully accomplished. Cambyses, the son of Cyrus, subdued the land, put its unhappy monarch and principal nobles to death, massacred the sacred animals, and among them the bull Apis, destroyed the temples, scourged the priests as slaves, and grievously oppressed the people. The Egyptians frequently rebelled against the Persians, but were never able to establish their independence; and thus the terrible prophecy of Ezekiel was fulfilled to the letter: "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt: and they shall know that I am the Lord." (Ezek. xxx. 13—19.)

The connexion between the Jews and the Egyptians was renewed under the successors of Alexander. Ptolemy, the son of Lagus, obtained possession of Jerusalem by deceit and treachery; he entered it on the Sabbath day, under the pretence of offering sacrifice, and seized the fortresses which commanded the city, without meeting any resistance. He proved to be a harsh and tyrannical ruler, for he took away as captives several families both of Jews and Samaritans, and sold them as slaves in Egypt. Ptolemy Philadelphus proved a more beneficent sovereign; he liberated one hundred and twenty thousand Jews who were held in bondage, and caused the Hebrew Scriptures

to be translated into the Greek language. He subsequently sent many rich presents to the Temple of Jerusalem, and caused the authority of the high priest to be respected in Judea.

When the kingdom of Syria was seized by the Seleucidæ, the public connexion between the Jews and the Egyptians ceased, but feelings of mutual attachment were cherished by both nations, and during the wars of the Maccabees several Jews, who fled from the persecutions of the Syro-Grecian kings, obtained shelter in Alexandria. Onias, the son of a high priest, was one of these exiles; seeing the misery of Judea, and perhaps fearing that the Macedonian power would ultimately prevail, he sought permission from Ptolemy Philopator to erect a temple in the nome of Heliopolis, similar to that of Jerusalem, adding, that the prophet Isaiah had foretold that the God of Israel should be worshipped in that very part of Egypt. The prophecy on which Onias relied is very remarkable: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." (Is. xix. 18, 19.)

The word translated City of Destruction, is manifestly a corruption of the text; the old reading, as it appears from Onkelos, Symmachus, and the Arabic version, was "City of the Sun," or as the Septuagint renders it, "City of Righteousness." The temple erected by Onias is said to have been similar in structure to that of Jerusalem, and scarcely less splendid. Its celebrity induced many Jews, wearied of the civil wars in Palestine, to settle in Egypt, where they became great students of Greek literature, and began to render their nation known to the historians of western Europe.

When the tranquillity of Judea was partially restored under the Asmonean princes, the temple of Onias began to be viewed with great jealousy and suspicion by the Jews of Palestine, and Onias was frequently stigmatized as a heretic and renegade. But the Roman wars diverted attention from the growing schism, and the Jews continued to

regard Egypt as a country where they were certain of finding a home.

When Julius Cæsar came to Egypt after the death of Pompey, Antipas, or Antipater, the father of Herod, who virtually ruled Judea in the name of the feeble Hyrcanus, joined the Roman general with all his forces, and aided him in bringing the Egyptian war to a successful termination. Herod subsequently joined Antony and Cleopatra in the civil war against Octavius Cæsar, but immediately after the battle of Actium he deserted his allies, and thenceforward was equally unpopular in Egypt and Palestine. Those Jews who fled from Herod's tyranny generally sought shelter in Egypt, and hence, after the wise men of the East had roused the despot's suspicions by inquiring, "where is he that is born king of the Jews?" we find, that God directed Joseph to fly to Egypt with the infant Jesus: "When they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." (Matt. ii. 13—15.)

The rebellion of the Jews of Palestine against the Romans, involved their Egyptian brethren in the common ruin which overwhelmed their hapless nation. The few who escaped from the destruction of Jerusalem, sought shelter in Alexandria, where they attempted to raise a fresh revolt. Lupus, the Roman governor, immediately seized on the treasures in the temple which Onias had erected, and shut up the edifice itself, after it had been used as a place of public worship for three hundred and forty-three years. Thus ended the connexion between the history of the Jews and that of the Egyptians—a connexion which we have seen furnishes proofs of the veracity of the Holy Scriptures, scarcely inferior to those derived from the monuments.

CHAPTER XXII.

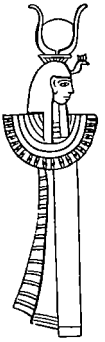
CONCLUSION.

THE illustrations of Biblical History, which have been adduced in the preceding pages, shew us that the two most ancient records in the world, one pictorial and the other written, mutually illustrate and confirm each other, under circumstances which render designed coincidence utterly impossible. We have found the most minute circumstances recorded in the biographies of Abraham, Jacob, Joseph, and Moses, respecting their residence in Egypt, perfectly correspondent with the sculptured and pictorial representations of Egyptian manners on the monuments. Thence it follows, that the narrative of the Pentateuch could have been written only by a person who had resided in Egypt during the reign of the Pharaohs, and was thoroughly conversant with its usages. Now, after the Exodus, there was no period when such knowledge could be acquired by any of the Israelites. After the imperfect conquest of Canaan, the Israelites had to maintain a protracted struggle for existence against the idolatrous nations by which they were surrounded; they were often reduced to servitude, and were never able to establish more than a precarious independence. Under such circumstances, they could not have found leisure or opportunity for investigating the customs of a distant nation; indeed, we have some proof that their traditions respecting Egypt were almost obliterated, for, as we have already seen, Samuel's description of royalty is quite inconsistent with the constitutional monarchy of the Pharaohs. Under the early kings, the acquisition of such knowledge as would enable Jewish writers to forge a work like the Pentateuch, was equally impossible, for the Hebrews were never a commercial people; Solomon's efforts to make them a trading community, were only successful during his reign; and the Egyptians, especially the priests, who exclusively

possessed historical knowledge, were equally averse to intercourse with foreigners. Both nations were also remarkable for their jealousy of aliens: each regarded itself as a peculiar people, and despised all others. The ambition of Pharaoh Necho brought the Egyptians into Syria, but the continuance of their power was very brief; the battle of Carchemish drove them back within their own frontiers. During this period, also, the communications between the two nations were neither frequent nor cordial; for, while the contest for the sovereignty of Central Asia lasted, the Jews found the Egyptians either open enemies or faithless allies. No one can suppose that a Jew, during the Babylonian captivity, could have found an opportunity to acquire the minute and accurate knowledge of Egyptian antiquities, possessed by the author of the Pentateuch, especially since Egypt, as we have shewn in the preceding chapter, was, during the greater part of this period, in a complete state of anarchy. When the Jews were restored under Ezra, the glory of Egypt had departed for ever: the Persians had driven away the priests, injured the monuments, and proscribed the literature of the country. When it was almost treason for a native to pronounce the name of a Pharaoh, or to indulge the reminiscence of Theban greatness, it would be absurd to suppose that a foreigner would come to study Egyptian antiquities.

These considerations fully establish the genuineness of the Pentateuch, and at the same time supply strong proofs of its authenticity. After the Exodus, there were only occasional instances of political connexion between the Egyptians and the Jews; but we have shewn that all the accounts of these in the age of the Pharaohs are distinctly confirmed by the monuments, and that those of a subsequent date are at once elucidated and established by records belonging to the age of certain history. This line of argument affords unexceptionable evidence in support of Scripture truth, and the writer hopes that it may serve to confirm the wavering, and to strengthen those who already believe; he concludes his little volume in the words of the author of the book of Maccabees: "If I have done well and appropriately to the arrangement of the story, it is that which

I desired; but if slenderly and meanly, it is that which I could attain unto. For, as to drink wine alone, or, in like manner, again water, is hurtful, and as wine mingled with water is pleasant, and affords an agreeable delight; even so the fit framing of a discourse delighteth the ears of them which read the story. And here shall be an end."



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