

WONDERFUL ETHIOPIANS OF THE ANCIENT CUSHITE EMPIRE

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BY
DRUSILLA DUNJEE HOUSTON

BOOK I.

NATIONS OF THE CUSHITE EMPIRE.

MARVELOUS FACTS FROM AUTHENTIC RECORDS.

1926

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PREFACE

THE ORIGIN OF CIVILIZATION.

The minds of men today are stirred with eager questionings about the origin of civilization and about the part the different races of mankind played in its development from primitive. ages. The remains that archaeologists are uncovering in Egypt, old Babylonia, and South America, reveal that there were significant factors in the first development of the arts and sciences that history has failed to make clear. Scientists are busy today studying the types of those old civilizations and comparing them with those of the present. Our modern systems do not function for the masses to give them development and happiness as did some of the ancient cultures. Books upon the early life of man are very hard to secure. Few have been written that are authentic, because it requires technical skill to assemble and condense such matter. Exhaustive research work is necessary to secure this kind of information, with only a line here and there in modern books to help the reader to reach definite conclusions. Only the trained mind holds the multitude of details and possesses the ability to impartially weigh and classify the facts, that prove the influence of the races upon the civilization of today.

The quest for the innumerable and startling facts of the succeeding volumes arose, much as did the motive of Schliemann to seek the buried ruins of Troy, from the oft repeated expression found by the author in research work, that "what the ancients said about the Ethiopians was fabulous." Curiosity was aroused to go back over the story of the ancients to agree or draw new conclusions. The finds were so astonishing that the vow was made to spend upon this study many years if necessary. Like the "Quest of the Holy Grail" the aim became sacred, for the trail led backward into the heart of all that the world holds most precious and to the primal roots from which all culture sprang. At first the reading of an afternoon in the average public library would hardly reveal a line to the credit of the Ethiopian. Sometimes a ten volume set of modern books might yield only a few paragraphs; but the vow and the richness of the finds, gleaming like diamonds, led the eager searcher on. The trail was followed into the dry dusty books of the ancients, where the path widened and truth was revealed that will answer some of the baffling problems of civilization today.

Here were missing links of the chain of culture vainly sought for elsewhere.

Our story will deal with the ancient Cushite empire of Ethiopians, that covered three continents and held unbroken sway for three thousand years. We will visit old Ethiopia, where as Herodotus said, "the gods delighted to banquet with the pious inhabitants." We will study the land and the ancient race. The "Old Race," will next win our attention, that Petrie found in Egypt of distinct and unique culture, who were the people of the earlier and superior civilization of the first dynasties. Down through this prehistoric vista we see "Happy Araby" with her brilliant primitive culture and her unrivalled literature of later days. On the screen flashes the rich and surpassing culture of old Chaldea, which belonged to the ancient Cushite empire of Ethiopians. Next comes veiled and mysterious India, the scene of charming story and magic fable, with her subtle mysticism and philosophy. Tarrying a while with the conquest and life of the ancient Medes and Persians, the trail runs far afield into the dominions of Western Europe and the striking questions array themselves demanding to be answered. Who were the Celts? Who were the Teutons? and what was the origin of the so-called Aryan race? The author was as much astounded as will be the reader, as to what this study reveals. It leaves us wondering if there is any Aryan race.

We learn in the study of the races of Western Europe, to understand the hatreds of Europe that underlaid the world war. We learn that when the Celt and Teuton call the Ethiopians of the new world "Uncle" and "Auntie," they are using titles that are scientifically true. Our story passes on to another remnant of the ancient Cushite empire, that baffling race, the Iberians, now represented by the Basques; then to the Berbers of North Africa,. another branch of the Cushite race. Some scientists have called them the descendents of the "People of Atlantis." Next succeed the singular facts about the life of the mysterious Etruscans of old Italy who were the teachers of the Romans; then we follow the life and tragedy of the fleeting Pelasgians, who were the fountain out of which later Greek culture welled. They were the people of the legends of Greek mythology. It is almost impossible to find anything but scanty fragments in the world's literature about any of these people of pre-historic days, but our text has compiled these fragments, so many of them, as to form fascinating chapters. Today all of these subjects remain unexplained mysteries in the average book. We dwell for a while on the marvels of the lost civilization of the Ægean and stop to study the Greece of Homer and the meaning of the Greek legends. All having direct relation to the ancient Cushites.

Historic Greece in all her glory, but viewed from new angles, passes before us with the older and superior civilization of Asia Minor, which has been almost entirely overlooked in modern literature. Next we come to the fact that the Phoenicians called themselves Ethiopians and that the Hebrew writers gave them the same name; then we reflect upon the strange relationship of the family of Cushite tongues to the so-called Indo-European group of languages. The trail leads us high up to where we get a breathless view of the astounding Ethiopian religion, which gives us the answer to many strange and incomprehensible traits in the Ethiopian of today. Next follows the chapter on the "Wonderful Ethiopians," who produced fadeless colors that have held their hues for thousands of years, who drilled through solid rock and were masters of many other lost arts and who many scientists believe must have understood electricity, who made metal figures that could move and speak and may have invented flying machines, for the "flying horse Pegasus" and the "ram of the golden fleece" may not have been mere fairy tales. Next out of the forgotten wastes of the dark continent rise before us ancient African empires, representing other civilizations of the time of the Cretan age. Then across the screen comes flashing the "Ancient Cushite Trade Routes," which contrary to our notion were the medium by which rich and varied products were interchanged.

In the chapter on "Ancient Cushite Commerce," we follow the ships of these early, daring and skillful seamen, who before the dawn of history had blazed out the ocean trails that the Phoenicians later followed. We find irrefutable evidence of the presence of these daring conquerors in the primitive legends, religion and institutions of America. Next out of the dim haze of far antiquity, rise the indistinct lines of "Atlantis of Old," the race that gave civilization to the world, the race that tamed the animals and gave us domestication of plants. The gods of the ancient world were the kings and queens of mystic "Atlantis." The chapter the "Gods of Old" makes plain that the deities of Greece and Rome were also the kings and queens of the ancient Cushite empire of the Ethiopians, which was either the successor of the most famous branch of the Atlantic race. It was about these princes and heroes that all the wonderful mythology of the ancients was woven. They were the deities that were worshipped in India, Chaldea, Egypt, and in Greece and Rome, which nations themselves must have been related to the race of Atlantis, that tradition said had been overwhelmed by the sea. Atlantis could not have been mythical, for her rulers were the subjects of the art and literature of all the primitive nations until the fall of Paganism long after the

birth of Christ.

Another division of Atlantis was trans-Atlantic America. There the mysterious Mound Builders represent the ancient Cushite race. We study the peculiar culture and genius of the fierce Aztec, who acknowledged that he received the germs of civilization from the earlier Cushite inhabitants. We pass southward and examine the higher development of the wonderful Mayas of North America, whose ruins are attracting special study today and we find there transplanted the Cushite arts of the ancient world. Next flash the pictures of the marvelous culture and arts of the Incas, superior to those of Western Europe in 1492. From America the story turns to the "Bronze and Iron Ages," we seek the origin of the mysterious bronze implements of Western Europe found in the hands of seemingly barbarous people. We seek for the place and the race that could have given the world the art of welding iron. The trail reveals that the land of the "Golden Fleece" and the garden of the "Golden Apples of Hesperides" were but centers of the ancient race, that as Cushite Ethiopians had extended themselves over the world. These are subjects that have attracted the study of world scholarship. They represent not mere myths but are all that vast ages have left to us of events of primitive race history. "Cushite Art" and "The Heart of the African" answer many questionings of our hearts about Ethiopians. The series closes with a comparison of ancient culture with modern forms. The intelligence of the Cushite, his original genius is held up beside the decadence of true ideals in the art and literature of the present. The "Revolt of Civilization" and "Dawn of a new World" voice the concern of the thoughtful over the present decay of culture.

We are sending forth this information because so few men today understand the primitive forces that are the root of modern culture. So superficial and prejudiced has been most modern research, that many important and accepted theories of universal history have no actual basis in fact. The average modern historical book contradicts what the ancients said about the nations. that preceeded them. We cannot solve the stupendous problems that the world faces, until we can read aright the riddle of the evolution of the races. Uninformed men make unsafe leaders. that is the primal cause for so many errors of judgment in state and national councils. We look upon them not as statesmen but as promoters of petty politics, for out of their deliberations spring no alleviation of the woes of the world. It is from this lack of understanding in leadership that the world suffers most today. We could discriminate between the true and false in our civilization, if we knew more about primitive culture. The way by which the

first man climbed must ever be the human way. Racial prejudices are the greatest menace to world progress. Classes clash because the wealth of the world concentrates more and more in the hands of a few. The tragedy of human misery increases, the increase of defectives, the growing artificiality of modern living, compels us to seek and blazen forth the knowledge of the true origin of culture and the fundamental principles that through the ages have been the basis of true progress. Only by this wisdom shall we know how to lift human life today.

In most modern books there seems to be preconcerted understanding to calumniate and disgust the world with abominable pictures of the ruined Ethiopian, ruined by the African slave trade. of four hundred years. There seems to be a world wide conspiracy in literature to conceal the facts that this book unfolds. Because of this suppression of truth, world crimes have been easily made possible against the Ethiopian. These people are held in low estimation because truth is hidden which proves that today though more favored races are at the apex of human accomplishment; yet in the earlier ages the wheel of destiny carried upward those, who now seem hopelessly under. To wipe away the black stain of the slave trade, modern literature has represented the slave trader as having trafficked in depraved human beings. Today the lower types of the Aryan race look upon them as creatures only fit for political and economic spoilation, to fill the coffers of the colonial renegade, who could not succeed at home. This type of the world finds it easy to stifle the life of ruined and defenceless races. This spoilation of the weak, returned in a counter stroke from which it was impossible to escape in the world war. Belgium reaped in identical measure and kind, what this type had meted out to the defenceless people of the Congo. Nations must reap what they sow.

This is not the nature or intention of the better men of the civilized nations but we are uninformed about alien peoples. We are narrow and provincial in our views. The hatred of the races springs out of misunderstanding. The men of the world who have traveled, and read, and thought, upon ethnological problems are the men who have the cultivated instincts of human brotherhood. Shall England, France, Germany, America, suffer further because we have not taught the uninformed of the nations that we must pay a still heavier toll for a continued measure of injustice to weaker peoples? Innocent must suffer with the guilty, for it is in our power to inform and curb the power of the selfish. The question looms large in the minds of thinking men today, whether Ethiopians are worthy of equal opportunity. Let us settle forever out of time's irrefutable evidence,

whether if we gave him the chance, the Ethiopian would treat us as we have treated him. There need be no conjecturing; for the archives of the past hold the facts. The history of the Cushite Ethiopians down through the ages is one of the most thrilling as well as tragic of all time's age old stories. It is almost incredible that its rich treasure for developing our understanding has so long remained veiled.

The Ethiopian is a great race, probably the oldest. It is a race that does not die out under adversity. When other races are sullen, or despairing and turn to self destruction, these people cheerfully press on. When they think the way is blocked they turn aside to pick flowers along the pathway of pleasure. We hear their happy voices in the cotton field, they can be the life of the carnival, their zealous fervor in camp meeting and the swing song of the marching black regiments of the world war and the stevedore regiments in peace, show these people as they employ themselves, patiently waiting for bars to progress to rot down, if nothing else will remove them. Then again they take up the steady march onward, that has been the wonderful element of their history on down through the ages. We need our eyes opened, this type that we in ignorance despise, built the eternal pyramids of Egypt and laid the foundation of the civilization of the historic ages, Because the slave trade broke the threads of remembrance, they walk among us with bowed heads, themselves ignorant of the facts that this story unfolds.

Lift up your heads, discouraged and downtrodden Ethiopians. Listen to this marvelous story told of your ancestors, who wrought mightily for mankind and built the foundations of civilization true and square in the days of old. Awake ye sleeping Aryans, become aware of the acute need of the world today of this enchained energy and ability. The absence of this power is the cause of many a breakdown in modern, civilization. Out of our own accepted sciences, the chapters of this book, prove the Cushite race to have been the fountainhead of civilization. If you desire truth, if you desire to be fair minded, to be educated in vital knowledge not possessed by the average college student, if you desire to be an authority upon the life of the ancients, go down with me as archaeology, ethnology, geology and philology disclose; not in a dry and tedious way, but through the unfolding of this the most intensely interesting and startling drama of the ages. The Cushite race, its institutions, customs, laws and ideals were the foundation upon which our modern culture was laid. Let this not stir the pride of the modern Cushite, but rather inspire him to a greater consecration to the high

idealism that made the masteries of olden days.

Knowledge of the primal strength and weaknesses of each world group must be possessed by world leadership or we shall still further go astray. Without this knowledge international councils cannot intelligently assign each race to its rightful place in the consummation of God's plan of the Ages. Without this truth the nations cannot put over their programs. The world war proved that we have no international stability. The world's securities and diplomatic relations are propped. Because the real history of mankind is not a part of our general knowledge, we are discounting factors most needed to secure world balance. There can be no more needed contribution to civilization, than to gather from the archives of the past and present day science all the truth about the origin of culture. Only thus will we know how to develop better men today. If we knew just what contribution each race has made to art, science and religion, we would know what would be its fitness to take part in world government and control. Hag the influence of a race been creative or destructive throughout the ages? That should point plainly to the part they would be likely to play today.

Because we are without this knowledge, we cannot read aright the past or present history of civilization. Modern crimes of injustice toward weaker peoples have been made easy by this suppression of truth. It has been popular and remunerative to write and speak on the side of prejudice. A better spirit is rising in the world. Men are eager for information, for the truth. Through the teaching of sociology, the most popular and crowded classes of our great universities, in a scientific way, man is beginning to see the need of a realization of our common brotherhood and to reach out to solve unmastered problems and unfulfilled duties. Many problems are an international consternation because they are too gigantic for the handling of any one world group. Civilization was appalled at its helplessness in the world war. The leading nations faced annihilation, yet were unable to walk out of the trap until the flower of European manhood had perished. The noblest offered themselves for sacrifice, the more selfish remained at home. The world may never be capable of calculating its artistic and moral loss. We see the difference in the crime and debauchery breaking down the culture of today. Unless we can rouse men to truth and united effort, there is no hope for our civilization which is tottering and must fall.

In justice to that Divine Leading that piloted this search of a decade over trails, that otherwise might not have been found in a lifetime, in tribute to the pluck and

consecration to a purpose--to add to the light of truth, that has gathered such an avalanche of testimony from authoritative sources, we speak of this work which has taken all those spare moments, that are our right to spend in leisure, that a frail unflagging spirit might make possible this marvelous story, as strange as any olden fairy tale; yet by the light of our accepted sciences true. We lift the veil lightly lest the careless skim over these pages carelessly, little recking what they have cost. Often when limbs and weary brain cried out in protest, the searcher pressed on, seeing fully the power in this truth if patiently, carefully gathered, to lift the men of all races to a clearer comprehension of the contribution of each race to all that we prize in civilization, and to stir within us the determination to lift and bear aloft the "torch" lit in primitive ages by a race today despised and misunderstood. The average book has its dozen helpers and advisors, this work has been done in hermitage. The hermitage of a life submerged in service. Humbly, reverently, this truth is offered in love to all races. Ten years more may be devoted to its final setting but the facts imbedded in these pages are too important to be longer withheld.

THE AUTHOR.

Chapter 1. The Ancient Cushite Empire

The excavations of Petrie revealed in Egypt the remains of a distinct race that preceeded the historic Egyptians. The earliest civilization was higher than that of the later dynasties. Its purer art represents an "Old Race" that fills all the background of the pre-historic ages. It colonized the first civilized centers of the primitive world. The ancients called this pioneer ram which lit the torch of art and science, Cushite Ethiopians, the founders of primeval cities and civilized life. The wonders of India, to which Europe sought a passage in the age of Columbus, the costly products and coveted merchandise of Babylon, and the amazing prehistoric civilization of Asia Minor, sprang from this little recognized source. The achievements of this race in early ages were the result of co-operation. Cushites reached the true zenith of democracy. Their skillful hands raised Cyclopean walls dug out mighty lakes and laid imperishable roads that have endured throughout the ages. This was the uniform testimony of ancient records. Modern writers seem of superficial research, either being unaware of these facts, or knowing, purposely ignore them. Archaeologists dig up the proofs, ethnologists announce their origin, but history refuses to change its antiquated and exploded theories.

General history informs us that when the curtain of history was lifted, the civilization of Egypt was hoary with age. It was a culture that must have developed from thousands of years of growth. Why is the scholarship of the world so silent Is to what lay behind historic Egypt? No nation throughout the ages has "as Athene sprung full fledged into knowledge of all the arts and sciences." The story of what lay behind Egypt fascinated the whole ancient world. The culture of Egypt did not originate upon the Lower Nile. Who then was her teacher? It was the ancient Cushite empire of Ethiopians, which weighty authorities tell us ruled over three continents for thousands of years. Should the world wait longer to test the truth of these ancient witnesses? Beside, these gigantic achievements, the petty conquests of Alexander the Great, Julius Caesar, and of Napoleon Bonaparte, fade into insignificance. There seems to be fear to tell about these ancients, who built mighty cities, the ruins of which extend in uninterrupted succession around the shores of the Mediterranean Sea. Traces of this hoary empire, works appearing to have been wrought by giants,

hearing marks of Cushite genius, have been found by scientists all over the primitive world.

We marvel at the wonders recently unearthed in Egypt. Let us look behind her through the glasses of science at the "Old Race" of which she was in her beginning, only a colony. Ethiopia was the source of all that Egypt knew and transmitted to Greece and Rome. We are accustomed to think of Ethiopia as a restricted country in Africa but this was not true. The study of ancient maps and the descriptions of the geographers of old, reveals that the ancient Land of Cush was a very widespread and powerful empire. Rosenmuller shows us that the Hebrew scholars called Cush, all the countries of the torrid zone. It was the race that Huxley saw akin to the Dravidians of India, stretching in an empire from India to Spain. The Greeks described Ethiopia as the country around the Indus and Ganges. (*Rosenmuller's Biblical Geography*, Bk. III, p. 154.)

H. G. Wells says that the Hamitic tongue was a much wider and more varied language than the Semitic or Aryan in ancient days.[1] It was the language of the Neolithic peoples who occupied most of western and southern Asia, who may have been related to the Dravidians of India and the people of George Elliot's Heliolithic culture. Sir H. H. Johnson says that this lost Hamitic language was represented by the scattered branches of Crete, Lydia, the Basques, the Caucasian-Dravidian group, the ancient Sumerian and the Elamite. The peoples of this race were the first to give the world ideas of government. Stephanus of Byzantium, voicing the universal testimony of antiquity wrote, "Ethiopia was the first established country on earth and the Ethiopians were the first to set up the worship of the gods and to establish laws." The later ages gained from this ancient empire, the fundamental principles upon which republican governments are founded. The basic stones of that wonderful dominion were equality, temperence, industry, intelligence and justice.

The average historical book ignores this testimony and disputes in its theories the records and monuments of Egypt and Chaldea. They group the races in utter contradiction to the records of the Greeks and Hebrews. In the light of reason, who would know about the ethnic relations of the ancients, the scholars and historians of Egypt, Chaldea and Greece, who are more and more corroborated by the findings of science, or the theories of the men of today? The modern writer whose research has been superficial does not know that before the days of Grecian and Roman ascendency, the entire circle of the Mediterranean and her

islands was dotted with the magic cities and the world-wide trade of Ethiopians. The gods and goddesses of the Greeks and Romans were but the borrowed kings and queens of this Cushite empire of Ethiopians. So marvelous had been their achievements in primitive ages, that in later days, they were worshipped as immortals by the people of India, Egypt, old Ethiopia, Asia Minor and the Mediterranean world.

Rawlinson, after his exhaustive research into the life of ancient nations, says, "For the last three thousand years the world has been mainly indebted to the Semitic and Indo-European races for its advancement, but it was otherwise in the first ages. Egypt and Babylon, Mizraim and Nimrod, both descendants of Ham, led the way and acted as the pioneers of mankind in the various untrodden fields of art, science and literature. Alphabetical writings, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture and textile industries seem to have had their origin in one. or the other of these countries." (Rawlinson's *Ancient Monarchies*, Vol. I.) The taming of the animals was the gift to us of these prehistoric men. By skill and perseverence they developed from wild plants the wheat, oats and rye that are the foundation of our agriculture. This work was done so many ages ago, that their wild origin has disappeared. The average man little realizes the gifts of the prehistoric ages, or how helpless we would be without them today.

Rawlinson continues, "The first inventors, of any art are among the greatest benefactors of mankind and the bold steps they take from the known to the unknown, from blank ignorance, to discovery, are equal to many subsequent steps of progress." Bunsen says in his *Philosophy of Ancient History*, "The Hamitic family as Rawlinson proves must be given the credit for being the fountainhead of civilization. This family comprised the ancient Ethiopians, the Egyptians, the original Canaanites and the old Chaldeans. The inscriptions of the Chaldean monuments prove their race affinity. The Bible proves their relationship. It names the sons of Ham as Cush, Mizraim, Phut and the race of Canaan. Mizraim peopled Egypt and Canaan the land later possessed by the Hebrews. Phut located in Africa and Cush extended his colonies over a wide domain." (*Philosophy of Ancient History*, Bunsen, p. 51)

Bunsen concludes by saying, "Cushite colonies were all along the southern shores of Asia and Africa and by the archaeological remains, along the southern and eastern coasts of Arabia. The name Cush was given to four great areas,

Media, Persia, Susiana and Aria, or the whole territory between the Indus and Tigris in prehistoric times. In Africa the Ethiopians, the Egyptians, the Libyans, the Canaanites and Phoenicians were all descendants of Ham. They were a black or dark colored race and the pioneers of our civilization. They were emphatically the monument builders on the plains of Shinar and the valley of the Nile from Meroe to Memphis. In southern Arabia they erected wonderful edifices. They were responsible for the monuments that dot southern Siberia and in America along the valley of the Mississippi down to Mexico and in Peru their images and monuments stand a "voiceless witnesses." This was the ancient Cushite Empire of Ethiopians that covered three worlds. Some of our later books recognizing their indisputable influence in primitive culture, speak of them as a brunet brown race representing a mysterious Heliolithic culture.

Wells testifying from researches of Eliot Smith admits that this culture may have been oozing round the world from 1500 B.C. to 1000 B.C. He calls it the highest early culture of the world. It sustained the largest and most highly developed communities, but as in other modern books there is failure to give us clearer light upon this ancient culture and its origin. Baldwin speaking more frankly affirms that Hebrew writers describe these first inhabitants of cities and civilized life as Cushites. "The foundations of ancient religions, mythology, institutions and customs all had the same source. He considered the Egyptian and Chaldean civilizations as very old but the culture and political organization of Ethiopia was much older. They belonged to what Egyptians and Chaldeans regarded as real antiquity, ages shrouded in doubt because they were so remote. The oldest nations mentioned in history did not originate civilization, the traditions of Asia bring civilization from the south, connecting it with the Erythraean Sea. These traditions are confirmed by the inscriptions found upon the old ruins of Chaldea." (*Prehistoric Nations,* Baldwin.)

Wilford, that eminent student of the literature of India, found that Ethiopia was often mentioned in the Sanskrit writings of the people of India. The world according to the Puranas, ancient historical books, was divided into seven dwipas or divisions. Ethiopia was Cusha-Dwipa which included Arabia, Asia Minor, Syria, Nubia, Armenia, Mesopotamia, and an extended region in Africa. These Sanskrit writings prove that in remote ages these regions were the most powerful richest and most enlightened part of the world. From these authoritative records and the conclusions drawn by historians of deeper research we would decide that many ancient peoples, who have been assigned to other

races in the average historical book of modern times, were in reality Ethiopians. There were nations that called themselves Cushites who never knew themselves under the titles and classifications that superficial students have given them. The Phoenicians in the days of Christ called themselves Ethiopians. The Scriptures and ancient records called the Samaritans Cushites. To create a true story of the ages the entire fabric of the ethnological relationship of the races will have to be torn down to be more honestly laid. This Ethiopia, which existed for long ages before its wonderful power was broken, cannot be limited to the short chronological period of history, that, the facts of geology prove to be in error. The Bible gives no figures for the epochs of time. It speaks of Creation and its after periods in God cycles that we cannot resolve into figures. We read in *Prehistoric Nations*, "In the oldest recorded traditions, Cushite colonies were established in the valley of the Nile, Barabra and Chaldea. This beginning must have been not later than 7000 or 8000 B. C. or perhaps earlier. They brought to development astronomy and the other sciences, which have come down to us. The vast commercial system by which they joined together the "ends of the earth" was created and manufacturing skill established. The great period of Cushite control had closed many ages prior to Homer, although separate communities remained not only in Egypt but in southern Arabia, Phoenicia and elsewhere." (*Prehistoric Nations*, pp. 95, 96.)

Baldwin continues, "5000 B. C. Egypt and Chaldea became separate. The Cushites were still unrivaled. 3500 to 3000 B. C. the kingdom divided again. We do not know what caused the breaking up of the old empire, which for thousands of years had held imperial sway." It may have been that the first cities and civilization extended beyond the "Deluge." The Sabaeans, Himyarites, and Ethiopians maintained supremacy almost to modern times; but the ancient glory had departed previous to the rise of Assyria 1300 B. C. Not long before the Arabian peninsula had been overrun by Semites, chiefly nomads, who became the permanent inhabitants. The previous conquests of the ancient world denominated by modern books as Semitic were Cushite Arabian and not of the later Semitic Arabian race. Through this error many ancient branches of the Hamitic race are lined up its Semitic. After the rise of Assyria, tire Ethiopians above Egypt became the central representatives of that power that had exercised world empire for thousands of years. What kind of race could this have been that could throw such giant shadows upon time's dawn?

The stories of the "*Arabian Nights*," which so enthralled us in childhood and to

which the childhood of the world clings as though they were true has this historic basis. They picture the activities and world wide scope, of Cushite civilization in the declining days of Ethiopian glory. Its scenes represent India, Persia, Arabia and Chaldea, which were primitively Cushite, in the decline of the Gold and Silver Ages of ancient tradition. Archaeological research and findings are proving that there wore such ages. The tales of the Arabian Nights, so marvelous and gripping in interest, did not spring from mere fancy alone, and because of this have for mankind an alluring and undying fascination. These tales minus their genii and fairies form an imperishable book picturing a far distant but powerful civilization. In the land of the ancient Chaldean, in Egypt, in happy "Araby the Blest," and along the shores of the Mediterranean, the evidences of this prehistoric civilization are being dug up in wonder by the archaeologists of the civilized nations to-day. Relics in their way as wonderful as the gems called up by Alladin's Lamp, hidden just as were his finds in chambers of the earth.

Heeren, whose researches furnish invaluable information to the later historians says, "From the remotest times to the present, the Ethiopians have been the most celebrated and yet the most mysterious of nations. In the earliest traditions of the more civilized nations of antiquity, the name of this most distant people is found. The annals of the Egyptian priests were full of them, and the nations of inner Asia on the Euphrates and the Tigris have woven the fictions of the Ethiopians with their own traditions of the wars and conquests of their heroes; and at a period equally remote they glimmer in Greek mythology." Dionysus, Hercules, Saturn, Osiris, Zeus and Apollo were Cushite kings of the prehistoric ages. Around these and other Ethiopian deities the people of the Mediterranean and the Orient wove their mythologies. Prejudice and ignorance may have marked their deeds as fabulous but the imperishable monuments that they left are not imaginary. They are the realistic reminders of a people who deeply impressed and colored the life, art and literature of the ancient world.

The prehistoric achievements of Cushite heroes were the theme of ancient sculpture, painting and drama. They were the object of worship of all the nations that appear civilized at the dawn of history. The literature and music of Greece and Rome was permeated by this deep Ethiopian strain. These classic forms and ideals maintain supremacy in the art of modern times. Heeren continues, "When the Greeks scarcely knew Italy and Sicily by name, the Ethiopians were celebrated in the poems of their bards. They were the remotest nation, the most

just of men, the favorites of the gods. The lofty inhabitants of Olympus journey to them and take part in their feasts. Their sacrifices are the most agreeable that mortals can offer and when the faint beams of tradition give way to the clear light of history, the lusture of the Ethiopians is not diminished. They still continue to be objects of curiosity and admiration; and the pens of cautious and clear sighted historians often place them in the highest rank of knowledge and civilization."

Chapter 2. Old Ethiopia - Its People

Because of the great lapse. of time, it seems almost impossible to locate the original seat of the old Ethiopian empire. Bochart thought it was "Happy Araby," that from this central point the Cushite race spread eastward and westward. Some authorities like Gesenius thought it was Africa. The Greeks looked to old Ethiopia and called the Upper Nile the common cradle of mankind. Toward the rich luxurience of this region they looked for the "Garden of Eden." From these people of the Upper Nile arose the oldest traditions and rites and from them sprang the first colonies and arts of antiquity. The Greeks also said that Egyptians derived their civilization and religion from Ethiopia. "Egyptian religion was not an original conception, for three thousand years ago she had lost all true sense of its real meaning among even the priesthood." (Budge, *Osiris and the Egyptian Resurrection*--Preface.) Yet Egyptian forms of worship are understood and practiced among the Ethiopians of Nubia today. The common people of Egypt never truly understood their religion, this was why it so easily became debased.

Ptolemaic writers said that Egypt was formed of the mud carried down, from Ethiopia, that Ethiopians were the first men that ever lived, the only truly autochthonous race and the first to institute the worship of the gods and the rites of sacrifice. Egypt itself was a colony of Ethiopia and the laws and script of both lands were naturally the same; but the hieroglyphic script was more widely known to the vulgar in Ethiopia than in Egypt. (Diodorus Siculus, bk. iii, ch. 3.) This knowledge of writing was universal in Ethiopia but was confined to the priestly classes alone in Egypt. This was because the Egyptian priesthood was Ethiopian. The highly developed Merodic inscriptions are not found in Egypt north of the first cataract or in Nubia south of Soba. These are differences we would expect to find between a colony and a parent body. Herodotus (bk. ii, p. 29) says that Meroe was a great city and metropolis, most of its buildings were of red brick. 800 B. C. at Napata, the buildings were of hard stone. (*Meroe*--Crowfoot, pp. 6, 30.) The *Cyclopedia of Biblical Literature* says, "There is every reason to conclude that the separate colonies of priestcraft spread from Meroe into Egypt; and the primeval monuments in Ethiopia strongly confirm the native traditions, reported by Diodorus Siculus, that the worship of Zeus-Ammon

originated in Meroe, also the worship of Osiris. This would render highly probable the opinion that commerce, science and art descended into Egypt from the Upper Nile. Herodotus called the Ethiopians "Wisemen occupying the Upper Nile, men of long life, whose manners and customs pertain to the Golden Age, those virtuous mortals, whose feasts and banquets are honored by Jupiter himself." In Greek times, the Egyptians depicted Ethiopia as an ideal state. The Puranas, the ancient historical books of India, speak of the civilization of Ethiopia as being older than that of Egypt. These Sanskrit books mention the names of old Cushite kings that were worshipped in India and who were adopted and changed to suit the fancy of the later people of Greece and Rome.

The Hindu Puranas speak of the Cushites going to India before they went to Egypt, proving Hindu civilization coeval with that of Chaldea and the country of the Nile. These ancients record that the Egyptians were a colony drawn out from Cusha-Dwipa and that the Palli, another colony that made the Phoenicians followed them from the land of Cush. In those primitive days, the central seat of Ethiopia was not the Meroe of our day, which is very ancient, but a kingdom that preceeded it by many ages; that was called Meru. Lenormant spoke of the first men of the ancient world as "Men of Meru." Sanskrit writers called Indra, chief god of the Hindu, king of Meru. He was deified and became the chief representative of the supreme being. Thus was primitive India settled by colonists from Ethiopia. Early writers said there was very little difference in the color or features of the people of the two countries.

Ancient traditions told of the deeds of Deva Nahusha, another sovereign of Meru, who extended his empire over three worlds. The lost literature of Asia Minor dealt with this extension of the Ethiopian domain. An old poem "Phrygia," was a history of Dionysus, one of the most celebrated of the old Ethiopians. It was written in a very old language and character. He preceeded Menes by many ages. Baldwin says that the authentic books that would have given us the true history concerning him, perished long before the Hellenes. The Greeks of historical times distorted the story of Dionysus and converted him into their drunken god of wine. "They misconstrued and misused the old Cushite mythology, wherever they failed to understand it, and sought to appropriate it entirely to themselves." One of the poetical versions of the taking of Troy, on the coast of Asia Minor, was entitled "The Æthiops," because the inhabitants of Troy, as we shall prove later, who fought so valiantly in the Trojan war, were Cushite Ethiopians. This version presented the conflict as an Egyptian war. In

those early ages Egypt was under Ethiopian domination. In proof of this fact, the Cyclopedia of Biblical Literature says, "Isaiah often mentions Ethiopia and Egypt in close political relations. In fine the name of Ethiopia chiefly stood as the name of the national and royal family of Egypt. In the beginning Egypt was ruled from Ethiopia. Ethiopia was ruined by her wars with Egypt, which she sometimes subdued and sometimes served." Modern books contain but little information about the country of the Upper Nile, but archaic books were full of the story of the wonderful Ethiopians. The ancients said that they settled Egypt. Is it possible that we could know more about the origin of this nation than they? Reclus says, "The people occupying the plateau of the Blue Nile, are conscious of a glorious past and proudly call themselves Ethiopians." He calls the whole triangular space between the Nile and the Red Sea, Ethiopia proper. This vast highland constituted a world apart. From it went forth the inspiration and light now bearing its fruit in the life of younger nations.

Heeren thought, that excepting the Egyptians, no aboriginal people of Africa so claim our attention as the Ethiopians. He asks, "To what shall we attribute the renown of this one of the most distant nations of the earth? How did the fame of her name permeate the terrible deserts that surrounded her: and even yet form an insuperable bar to all who approach. A great many nations distant and different from one another are called Ethiopians. Africa contains the greater number of them and a considerable tract in Asia was occupied by this race. The Ethiopians were distinguished from the other races by a very dark or completely black skin. " (Heeren's Historical Researches--*Ethiopian Nations*. Ch. 1, p. 46) Existing monuments confirm the high antiquity of Meroe. In the Persian period Ethiopia was an important and independent state, which Cambyses vainly attempted to subdue. Rosellini thinks that the right of Sabaco and Tirhakah, Ethiopian kings, who sat upon the throne of Egypt in the latter days, must have been more by right of descent than by usurpation or force of arms. "This may be judged," he says, "by the respect paid to their monuments by their successors."

The pictures on the Egyptian monuments reveal that Ethiopians were the builders. They, not the Egyptians, were the master-craftsmen of the earlier ages. The first courses of the pyramids were built of Ethiopian stone. The Cushites were a sacerdotal or priestly race. There was a religious and astronomical significance in the position and shape of the pyramids. Dubois points to the fact that in Upper Egypt there were pictured black priests who were conferring upon red Egyptians, the instruments and symbols of priesthood. Ethiopians in very

early ages had an original and astounding religion, which included the rite of human sacrifice. It lingered on in the early life of Greece and Home. Dowd explains this rite in this way: "The African offered his nearest and dearest, not from depravity but from a greater love for the supreme being." The priestly caste was more influencial upon the Upper Nile than in Egypt. With the withdrawal of the Ethiopian priesthood from Egypt to Napata, the people of the Lower Nile lost the sense of the real meaning of their religion, which steadily deteriorated with their language after their separation from Ethiopia.



RACE TYPE OF THE EARLY DYNASTIES.
(From Ridpath's History.)

If we visit Nubia, modern Ethiopia today, we can plainly see in the inhabitants their superiority to the common Egyptian type. The Barabra or Nile Nubians are on a footing of perfect equality in Egypt because that was their plane in ancient days. Baedecker describes them as strong, muscular, agricultural and more warlike and energetic than Egyptians. Keane says the Nubians excel in moral qualities. They are by his description obviously Negroid, very dark with full lips and dreamy eyes. They have the narrow heads which are the cranial formation of Ethiopia. Race may be told by shape of the skull far better than by color or feature, which are modified by climate. The members of the Tartar race have perfectly rounded skulls. The head of the Ethiopian races is very elongated.

Europeans have an intermediate skull. The cranial formation of unmixed races never changes. Keane concludes by saying, "All Barbara have wooly hair with scant beards like the figures of Negroes on the walls of the Egyptian temples." The race of the Old Empire approached closely to this type.

Strabo mentions the Nubians as a great race west of the Nile. They came originally from Kordofan, whence they emigrated two thousand years ago. They have rejected the name Nubas as it has become synonymous with slave. They call themselves Barabra, their ancient race name. Sanskrit historians call the Old Race of the Upper Nile Barabra. These Nubians have become slightly modified but are still plainly Negroid. They look like the Wawa on the Egyptian monuments. The Retu type number one was the ancient Egyptian, the Retu type number two was in feature an intermingling of the Ethiopian and Egyptian types. The Wawa were Cushites and the name occurs in the mural inscriptions five thousands years ago. Both people were much intermingled six thousand years ago. The faces of the Egyptians of the Old Monarchy are Ethiopian but as the ages went on they altered from the constant intermingling with Asiatic types. Also the intense furnace-like heat of Upper Egypt tended to change the features and darken the skin.

In the inscriptions relative to the campaigns of Pepi I, Negroes are represented as immediately adjoining the Egyptian frontier. This seems to perplex some authors. They had always been there. This was the Old Race of predynastic Egypt--the primitive Cushite type. This was the aboriginal race of Abyssinia. It was symbolized by the Great Sphinx and the marvelous face of Cheops. Take any book of Egyptian history containing authentic cuts and examine the faces of the first pharaohs, they are distinctively Ethiopian. The "Agu" of the monuments represented this aboriginal race. They were the ancestors of the Nubians. and were the ruling race of Egypt. Petrie in 1892 exhibited before the British Association, some skulls of the Third and Fourth Dynasties, showing distinct Negroid characteristics. They were dolichocephalic or long skulled. The findings of archaeology more and more reveal that Egypt was Cushite in her beginning and that Ethiopians were not a branch of the Japheth race in the sense that they are so represented in the average ethnological classifications of today.

Egyptians said that they and their religion had come from the land of Punt. Punt is generally accepted today to have been Somaliland south of Nubia. On the pictured plates at Deir-el-Baheri, the huts of the people of Punt were like the

Toquls of the modern Sudanese, being built on piles approached by ladders. The birds were like a species common among the Somali. The fishes were not like those of Egypt. The wife of the king of Punt appears with a form like the Bongo women with exaggerated organs of maternity. This was a distinctive Ethiopian form. The king had the Cushite profile. The products carried by the wooly haired porters were ebony, piles of elephant tusks, all African products and trays of massive gold rings. Punt is mentioned in the inscriptions as a land of wonders. We find marvelous ruins in southeastern Africa that substantiate these reports. The inscription in the rocky valley of Hammat tells how 2000 B. C. a force gathered in the Thebaid to go on an expedition to Punt to bring back the products that made the costly incense of the ancients. The Stage Temple at Thebes showed in gorgeous pictures another expedition in 1600 B. C. We now know that Somaliland yielded the frankincense of ancient commerce, which was used in the ceremonials of all ancient kingdoms. Punt was called the "Holy Land" by the Egyptians.

In Egypt today, the most effective battalions are those commanded by black Nubians. In ancient ages the Egyptians followed the lead of the Ethiopian to battle and it is instinctive in them to do so today. Cushites were the backbone of the armies in the earliest ages. The Egyptian has no warlike qualities. It was the Cushite who was the head and brains of the foreign conquests. It was the Cushite element of the Old Empire that extended itself in foreign colonization eastward and westward around the world. Across Arabia and southwestern Asia, even to the central highlands, inscriptions and massive images in stone stand as voiceless witnesses that they were the commanders of the Egyptian armies and that the Ethiopian masses accompanied the soldiers as trusted allies and not as driven slaves. We must remember that in the early ages they were not a subject race but that their power as a great empire was at its zenith.

The Egyptian of today much changed from the ancient whom Herodotus called black, is content to live in a mud hut beside his beloved Nile. He is despised by the prouder Nubian, who saves his earnings to buy a home and piece of ground in his native Ethiopia. Reclus tells us that the dislike between Egyptians and Nubians is carried to such a great extent that the Nubians even in Egypt will not marry an Egyptian woman and that he refuses his daughter in marriage to the Egyptian and Arab. This could have come down alone front an age-old consciousness of superiority. He knows the proud traditions of his race. In books careless of ethnography, we find the Nubian classed with Semitic stock. They

have no affinities at all with this race. Nubians are never able to speak the Arabic tongues gramatically. Nubian women are seldom seen in Egypt. They are the most faithful to the manners and customs of the Old Race. The Egyptian of today makes little showings of ambition or the spirit for great deeds. He squanders his earnings upon trinkets and seems content in the same mud hovel in which the masses of Egyptians primitively lived.

Prichard recognizes two branches of the Nubians, the Nubians of the Nile and those of the Red Sea. In the age of Herodotus, the countries known as Nubia and Senaar were occupied by two different races, one of which he includes under the name Ethiopian; the other was a pastorial race of Semitic decent which led a migratory life. This distinction continues to the present day. The Red Sea nomadic tribes are extremely savage and inhospitable. The Nile Nubas or Barabra are the original Ethiopians. They are agricultural and have the old Hamitic traits. They plant date trees and set up wheels for irrigation. These are the Ethiopians mentioned in chronicles as possessing war chariots. Their allies were the Libyans. Semites at that age of the world had no possession of iron vehicles. Heeren says "that the ancestors of these Ethiopians had long lived in cities and had erected magnificent temples and edifices, that they possessed law and government, and that the fame of their progress in knowledge and the social arts had spread in the earliest ages to a considerable part of the world."

Maurice, that reliable authority on ancient remains, declares, "The ancient Ethiopians were the architectural giants of the past. When the daring Cushite genius was in the full career of its glory, it was the peculiar delight of this enterprising race to erect stupendous edifices, excavate long subterranean passages in the living rock, form vast lakes and extend over the hollows of adjoining mountains magnificent arches for aqueducts and bridges. It was they who built the tower of Babel or Belus and raised the pyramids or Egypt; it was they who formed the grottoes near the Nile and scooped the caverns of Salsette end Elephante. (These latter are wonders of Hindu architecture.) Their skill in mechanical powers astonishes posterity, who are unable to conceive by what means stones thirty, forty and even sixty feet in length from twelve to twenty in depth could ever be raised to the point of elevation at which they are seen in the ruined temples of Belbec and Thebais. Those comprising the pagodas of India are scarcely less wonderful in point of elevation and magnitude." (*Maurice's Ancient History of Hindustan*.)

Chapter 3. Ancient Ethiopia, The Land

The Nubo-Egyptian desert was once abundantly watered and a well timbered region. With the exclusion of the narrow Nile valley, all of this is generally a barren waste today. Geology reveals that in the primitive ages, this country had a moist climate like the Congo basin; but these conditions prevailed in remote geological times, probably before the creation of the delta. The changes that turned the Sahara into a burning waste in time made Upper Egypt dry and torrid. Keane describes its climate as often fatal to all but full blooded natives. Under those brazen skies the children of even Euro-African half castes seldom survive after the tenth or twelfth year. Passing southward, we find that ancient edifices occur throughout the whole extent of Ethiopia. In the olden days, the climate there was favorable to the nurturing and development of a high type of civilization and produced an Ethiopian so superior to the later types, that they were called by the ancients, "the handsomest men of the primeval world."

The whole of the space between the Nile and Abyssinia, and northward to Lower Egypt once constituted Ethiopia. It was called Beled-es-Soudan (land of the blacks). Once Egypt extended to Lower Nubia. The ancient kingdom of Meroe was Upper Nubia and was divided into agricultural and grazing lands. Crowfoot tells us in his *Ancient Meroe*, p. 29, that Meroe at the height of its prosperity was established upon as broad an economic basis as Egypt or Mesopotamia. Ancient authorities tell us that they grew grains upon lands richer and wider than the whole of Egypt, with pastures of limitless plains. Theirs were lands of heavy rains. Precious stones were there in abundance. They produced beautiful painted pottery and their princes were robed in magnificence. The yearning of the Ethiopian for all things beautiful, his love for ceremony and costly attire may not be mere imitation but springs from inheritance, from the possession of these things by his ancestors thousands of years ago.

Herodotus II, 29, says, "Meroe was a great city and metropolis." Here Zeus Ammon was worshipped in temples of the utmost splendor. The *Cyclopedia of Biblical Literature* explains, "The early prosperity and grandeur of Ethiopia sprang from the carrying trade of which it was the center, between India and Arabia on the one hand and the interior of Africa and especially Egypt on the other. There was intimate connection between Egypt and Ethiopia commercially.

Thebes and Meroe founded a common colony in Libya." This would prove the close relationship of Thebes, which was Nubian and Meroe. Meroe was the seat of a great caravan route from the north of Africa. Another route went westward across the Soudan. Strabo spoke of this open way in the day of Tartesus, long before the ancient Gades was built. From Meroe eastward extended the great caravan route by which the wares of southern Arabia and Africa were interchanged. The great wealth of the Cushites arose from this net work of commerce which covered the prehistoric world.

Biblical Literature asks these pertinent questions, "Whence did Egypt obtain spices and drugs with which she embalmed her dead? Whence the incense that burned on her altars? Whence came into the empire the immense amount of cotton in which her inhabitants were clad, and which her own soil so sparingly produced? And whence came into Egypt the rumors of the Ethiopian gold countries which Cambyses set out to seek? Whence that profusion of ivory and ebony that Greek and Phoenician artists embellished? Whence the early spread of the name of Ethiopia celebrated by Jewish poets as well as by the earliest Grecian bards? Whence but from the international commerce of which Ethiopia was the center and seat?" These principal trade routes may still be pointed out by a chain of ruins, extending from the shores of the Indian Ocean to the Mediterranean. The cities Adule, Axum, Meroe, Thebes and Carthage were the links in the chain. The "merchandise of Ethiopia" of which the Bible so often speaks passed along this line of cities to less civilized portions of the earth.

Heeren in his *Ancient Nations of Africa*, tells us that commercial intercourse existed between the countries of southern Asia, between India and Arabia, Ethiopia, Libya and Egypt, which was founded upon their mutual necessities; and became the parent of the civilizations of these peoples. The fame of the Ethiopians, as a civilized people had forced its way into Greece in the time of Homer. Meroe, the hundred gated Thebes, Jupiter-Ammon, and the oracles in Lybia and Greece were woven with the most ancient Greek myths. The Argonautic Expedition, the Triton Sea, and the Garden of the Hesperides, were flashes from this ancient Ethiopian commerce. Its introduction into Hellas must have been made at a very early period as shown by the oracle and sanctuary of Dodona. Ethiopian commerce was carried on under the protection of sanctuaries. The priests of Ammon said, that the oracles were founded in Greece from Thebes and Meroe. The Pelasgians adopted the Egyptian names of these deities and passed them on to the later Greeks.

Heeren continues, "Meroe from time immemorial had been an oracle of Jupiter. Its soil was extremely fertile. As late as 1000 B. C. it was one of the most powerful states of the ancient world. Accounts left us by the ancients have been considered fabulous but not so to those who have viewed the ruins now covering the site of this once powerful and highly civilized state. Remnants of mighty buildings covered with sculptures, representations of priestly ceremonies and battles, rows of sphinxes and colossi, give rise to the question, as to which nation Ethiopia or Egypt imparted its knowledge to the other." Until historical times Ethiopia furnished Egypt with gold. Her ravines were worked until the middle of the 12th century. Gold was extracted by crushing, a very costly method, proving that these mines had been very rich and must have been a source of the great profusion of golden articles found in many African ruins and graves.

Keane describes the Fayum district, which grew in great profusion, roses, vine olives, sugar cane and cotton. Here the orange and lemon trees attained the size of our apple trees. The district was in more primeval times an and depression. An early pharaoh cut a deep channel through the rocky barrier toward the Nile and let in the western river. Since the Twelfth Dynasty this lake had been one of blessing and abundance. This tract thus reclaimed from the desert was justly a wonder of Egypt. Here the marvelous Lake Moeris received the discharge of the Bahr Yusef, which was one half the volume of the Nile. It was one of the astounding engineering feats of the old world and still ranks as one of the most marvelous achievements of mankind. Notwithstanding the drying up of Lake Moeris the Fayum is still an important and fertile province.

Gold appears in the Elba Hills. Topaz mines are worked, while perhaps its emerald mines were then the oldest and most extensive in the world, and the only ones known until the conquest of Peru. Ethiopia seems to have had an inexhaustible supply of building material of the first quality, sandstone, limestone and granite were worked there for ages. In ancient days the buildings seem to have been of red brick, now the people live in mud huts. Barth speaks of the numerous ruins of Upper Nubia, which attest the splendor of the ancient cities. The average student does not know that in Nubia are infinitely more monuments and temples than in Egypt; besides this Arabs say that Europeans are acquainted with few of the monuments concealed by the encroaching sands in the desert. Twelve miles north of Naga is a labyrinth of ruined buildings. The Arabs call it Massaurrat. The central building is one of the largest known edifices, being 2700 feet in circumference. Its columns are fluted but without

hieroglyphics. (*The Earth and Its Inhabitants*--Reclus. Vol. I, p. 246.)

The two temples of Jebel Arden are covered with sculpture, representing the victories of a king who bears the titles of one of the Egyptian pharaohs. One of the buildings is approached by an avenue of sphinxs. The pyramids, temples, colonades, avenues of animals and statutes are still standing at Meroe. Their sandstone was not so durable as that of Egypt. Eighty pyramids have been damaged by sightseers. Lepius with difficulty prevented the systematic destruction of the monuments of Meroe. Cairo was built by removing the marble facing of the Great Pyramid. Thus have many ancient ruins disappeared. The pyramids of Meroe do not compare with those of Egypt in magnitude, though they are more artistic. Reclus describes the two temples at Abu Simbel, that take their place as marvels of ancient art. They are the monuments of Ibsambul. The southern temple is hewn out of the living rock. Before the gate sit four colossi over sixty feet high, of noble and placid countenance. All these colossi. are covered with inscriptions. In the interior of the rock, follow three large halls in succession and twelve smaller ones whose walls contain brilliant paintings. If you will examine the faces of these colossi in any book of authentic cuts you will find that they are the faces of full featured Ethiopians.

"Many temples succeed these as far as the first cataract, containing burial grottoes, gateways and towers. Almost buried in the sand, travelers find the ancient town of Mabendi, whose tunnel shaped galleries like those of Crete are still to be seen passing under the houses. We see Dakka with its gigantic gateways only possible of erection by the hand of the ancient Cushite. In the sepulchral cave Beit-el-Walli are sculptures representing triumphal processions, assaults, court and battle scenes. These have been rendered more popular by engravings than any other. The colors of these paintings are still remarkably brilliant." (*The Earth and Its Inhabitants*, Vol. 1, p. 306.) The temples of Dabod and Dakka were built by the Ethiopian king Ergamenes. Many of these ruins and this art appear to us as Egyptian but as Sayce points out the little temple of Amada in Nubia built by Thotmes III in honor of his young wife, in delicately finished and brilliantly painted sculpture on stone, is worth far more than the colossal monuments of Ramses II. Ramses cared more for size and number of buildings than for their careful construction and artistic finish. Sayce describes the building of his era as mostly scamped, the walls ill built and the sculpture coarse and tasteless. Even here in Nubia the monument of Abu Simbel forms a striking contrast. Wrought by the hands of Nubians it forms one of the world's

wonders carved in rock. It is as Sayce says the noblest monument left us by the barren wars and vain glorious monuments of Ramses-Sesostris. (*Ancient Empires of the East*--A. H. Sayce.)

Meroe had an army of 250,000 trained men and 400,000 artisans when her rule reached Syria. One note-worthy feature was the enormous size of the city of Meroe. It covered an almost unbelievable area. The ruins that Pliny described had disappeared in Roman times, so ancient was their origin.

That is why so little can be learned about Ethiopia by the study of the country today. The period of her ancient glory was too far beyond the ages of our times. Hoskins thought the pyramids of Gizeh magnificent and wonderful in effect and artistic design.

There were pyramids used for burial places at the site of Meroe. On the reliefs on the walls of the burial chambers the rulers appear purely Cushite. Calliund thought Massaurrat, a unique place having no parallel in Egypt, to have been a great college. Heeren thought it the site of the oracle of Jupiter, at whose command colonies issued forth which carried civilization, arts and religion from Ethiopia into the Delta, to Greece and to far Nordic lands.



"An Ancient Cushite. RAMESES II, SURNAMED "THE GREAT."
From a group in red granite. Tanis. Photographed by Mr. W. M. F. Petrie."}

The *Encyclopedia Britannica* says, "The Nubians are supposed by some authorities to agree with the ancient Egyptians more closely than the Copts, usually deemed their representatives." According to Dr. Pritchard, it is probable that the Barabra may be an offshoot from the original stock that first peopled Egypt and Nubia. It was the Old Race of the higher civilization that ruled Egypt in the pre-dynastic ages. It was from this nation went forth the colonies that spread civilization. This old race of the Upper Nile, the Agu or Anu of the ancient traditions, spread their arts from Egypt to the Ægean, from Sicily to Italy and Spain. Mosso Angelo says that the characteristic decorations on the pottery of the Mediterranean race of prehistoric times is identical with that of pre-dynastic Egypt. Reisner in 1899 examined 1200 tombs in the Nile valley. He found the remains of a distinct race who buried their dead with legs doubled up against abdomen and thorax. This was an old Ethiopian form of burial, which preceeded embalming and may be traced through ancient Cushite lands.

Earnest and consciencious students, seeking the facts about ancient Ethiopia, find but scanty and unsatisfactory references in modern books. Going back to ancient records we find voluminous testimony. Out of this material the modern author selects what he sees fit and rejects much authentic history about Ethiopia. One book will tell us that the Ethiopians belonged to the Japhetic stock, in fact this is the favored theory; yet the encyclopedia says that Nubians are a Negroid stock. Others say that they are Semitic. There is a world of contradiction in modern books from an ethnological standpoint. Without the untangling of these threads one must have a narrow and twisted conception of true history., In ancient days the African nations were proud and mighty. Cambyses marched against the Egyptians because their king had refused him a daughter in marriage. A stele in the British museum shows how the fleet of Cambyses was destroyed by Ethiopians on the Nile and the land forces succumbed to famine. At this time the temples of Napata were already in ruins.

Pyramids were erected for a long line of queens called Candace. The high treasurer of one of these queens was converted to Christianity under the preaching of Philip. To prove how lasting is the religious impression upon the heart of the Ethiopian, Abyssinia is the only great Christian nation of any importance in the east today. The Candace queens ruled over an Ethiopia that

included Abyssinia, but their center was near Meroe, where they were buried. The Scriptures spoke of the treasure of queen Candace, accumulated from the merchandise and wealth of Ethiopia. Strabo spoke of a queen warrior of Ethiopia. This line of queens was of a race type never seen among Egyptians. They had the pronounced Bushman figure. The renowned queen of Sheba, queen of the south, who visited Solomon belonged to this line of queens.

Ethiopia furnished the perfumes of the ancient world. "From Meroe to Memphis the most common object carved or painted in the interior of the temples was the censor in the bands of the priest. They worshipped the presiding deity with gold and silver vessels, rich vestments, gems and many other offerings. Various substances were used for incense but the most esteemed came from Ethiopia. It was from these costly products that this nation derived much of its wealth that has seemed fabulous to the thoughtless. For the embalming of the dead, spicery in vast quantities was used. The Hindu and Egyptians use incense to this day. The Hebrews burned incense. Nineveh, Persepolis, the earthenware of China, all show innumerable forms of censors; Greece, Rome and on down to our day in Catholic ceremonies we find that the incense, first necessary to allay the odors of animal sacrifice, and finally taking its place, still persists. In ancient days when the dead were buried in churches, the burning of incense was thought necessary to preserve men's health. For these reasons; we must recognize how enormous must have been the traffic to supply such demands. Early writers said that Ethiopians had fountains with the odor of violets, and that her prisoners were fettered with gold chains.

Considering the natural products of Ethiopia, her commerce, the strength of her armies, spoken of by the Scriptures as a thousand thousand, we find them a substantial foundation for ancient traditions about that nation. Another remarkable people of these regions were the Microbians, Herodotus describes the visit of the ambassadors of Cambyses to them. He directed his expedition against them because of their reputed wealth. His spies brought presents to this king of the Ethiopians. They were a very tall race and the king was chosen for his great stature, They were a civilized people with their own laws and institutions. The spies brought a purple robe, gold and perfumes, and a cask of palm wine. This king looked at their presents and despised them, he inquired how long they lived and what they ate. When told that they lived eighty years, he said, "I do not wonder that you who feed upon such rubbish should live no longer. The Microbians," he said, "lived one hundred and twenty years and

sometimes longer," their chief food being flesh and milk. This diet was evidence of civilization. He sent a message to the Persian king that filled him with rage, "When you can bend the bow which I send you then you may undertake an expedition to the Microbians."

The ambassadors were shown the "Table of the Sun," a meadow at the outskirts of the city in which much boiled flesh was laid, placed there every night by the magistrates. This seems a strange custom to the unthinking, but was a part of the commercial policy of the Ethiopians, a way by which the vast trains of caravans, that swept through the country were fed. At the table of the Sun, all who wished might eat. The ambassadors were next led to the prisons, where the captives, were bound with gold fetters. This was before the iron age. Ethiopia had a skill in embalming superior to Egypt. The Ethiopian mummy could be seen all around and they were preserved in columns of transparent glass. The Egyptian mummy could only be seen from the front. In the sepulchers the corpses were covered with plaster on which were painted lifelike portraits of the deceased. They were then placed in the cases of crystal which was dug up in abundance. his report of Herodotus proves the Ethiopians in possession of laws, prisons, commerce, knowledge of working metals and the fine arts.

Chapter 4. The Amazing Civilization Of Ethiopia

At the beginning of the historical period of Egypt most inhabitants of the earth were rude savages. In western Europe and northern Asia the half-human Neanderthal lived in eaves under overhanging ledges and fed upon the untamed products of the wild. Outside of Africa, we find over the earth the rude stone tools of the first barbaric inhabitants, that mark the evolution of these races, from savagery, through long stages of development to the civilized state. In Africa we mud no evidences of this slow progress of man up from the barbaric state. The Soudan shows no evidence of a stone age. The African seems to have passed directly to the use of metals without intermediate steps. The Semitic and Japhetic races upon the more sterile lands of the east, and north, as nomadic shepherds, were slow to change to the more settled life, that developed naturally in the rich regions of Egypt and the Upper Nile. Without agriculture they could not advance to the handicraft stage. Going back only three thousand years we find these nations still very ignorant. Semites made no showings of culture until the rise of half barbarous Assyria, which copied its arts and sciences from Cushite Chaldea. The Hebrews learned agriculture and building from the Hamitic race of Canaan.

Some one civilized race of prehistoric times had tamed the domestic animals; for when the curtain of history was raised we find them in attendance upon man. With the same infinite patience, this race developed wild plants into tamed fruits and cereals. The Cushite was the only race that could have performed this service, for the other races in historic times despised agriculture. Nomadic races are fierce and impatient, they have a nature the opposite to habits that make for patient and perseverence, which are the steps to art and literature. Before the dawn of history Cushites were working in metals and they had perfected the tools with which we conquer the forces of nature today. Our masons tools are identical with those unearthed in Egypt. Joly calls the three significant factors of progress in the life of man: the hearth, the altar and the forge. All three of these were given to the world by the African. The ancients said that Ethiopians first taught them the worship of the gods and sacrifice. The agricultural Ethiopian developed the idea of a settled hearth and home. He developed very early the art of smelting iron, which is found in the pyramids and gave knowledge of its

manufacture to the world.

Donnelly points out that in the thousands of years since the domestication of animals, the historic nations of our times have tamed one bird. In the light of these facts, is it helpful to our development, that we blazen forth the boast that from later races has come the sum total of civilization? Ancient Africans yoked the wild ox, tamed the cow, the horse and sheep. This is why animals play such an important part in the old Cushite mythology. Africans subdued the elephant as early as the Cushites of Asia. Ancient sculptures show the African lion tamed. These indefatigable men domesticated wheat, barley, oats, rye and rice, in fact all the staple plants of our civilization were fully developed so far back in the distant ages, that their wild species have disappeared.

Think how helpless we would be today without them. Reclus declares, "We are indebted to the African for sorghum, dates, kaffir, coffee and the banana, also for the dog, cat, pig, ferret, ass and perhaps for the goat, sheep and ox. The first African explorers, found the country covered with cattle parks, in which the natives kept thousands and tens of thousands of cattle of remarkable breeds, rare skill being shown in their handling.

A botanist of the, Smithsonian Institute recently traveled nine thousand miles through Africa, finding species from which valuable grasses, grains, forage, and fruit may be obtained. We are still reaping the fruits of the earlier zeal and genius that tamed the first plants. Ancient Ethiopians were wonderful agriculturalists. The melon and sweet potato produced there are far more delicious than ours. The races to which agriculture was not native present the spectacle today of crowding their populations into cities.

Ethiopians developed long staple cotton, millet, kaffir and Soudan grass. The, unusual size and flavor of African fruits were not the result of accident but of labored perseverance and skill. Primeval man gave us the gift of language. Myers says, "Rich and copious languages were. upon the lips of the great peoples of antiquity, when they first appear in the morning light of history." This was of incalculable value to succeeding ages. They also gave us the alphabet. Baldwin affirms that the writings used by the peoples of the first ages of history were all derived from a common source. The Phoenicians said the art was invented by Taut.

The primitive worship of the Ethiopians was pure. They worshipped one

supreme being. Their rulers were priest-kings and at death were deified. As the ages ensued this extended itself in ancestor worship, which was original with the Cushite race. It flourishes on the African continent today. Ancestor worship spread over all the countries Which the Cushites conquered. Frobenius, the great anthropologist, says, "Ethiopia is an ancient classical land. In olden days its inhabitants were considered the most pious and oldest of mankind. In many quarters Meroe is thought to be indebted to primitive Egypt. From a standpoint of ethnology, we must unhesitatingly reject this supposition. The Nubians possessed an independent and individual religion in the earliest known times, the cult of which impressed the Egyptians, who gave an account of it to the, authors of old." (*Voice of Africa*. Vol. II p. 621)

Champollion, the father of Egyptology, in his valuable memoirs declared, that the Lower Valley of the Nile was originally peopled from Abyssinia and Meroe. The most ancient cities that they founded were Thebes and Edfou. In the beginning Egypt was ruled by priest-kings, who reigned in the name of some deity. This sacerdotal class were overthrown by the warrior caste, whose chiefs raised themselves to the rank of kings. This new establishment of power took place about 2000 B, C. Thebes under them reached the height of her glory. The Old Race of the first dynasties, the race of Thot, Amen-Ra and Osiris had turned its greatest strength in wider and wider circles across North Africa and up the coast of western Europe. To the eastward they had civilized the Mesopotamian plains and had swept on to India. Their relation toward Egypt became, more and more hostile, though full blooded Ethiopians still sat upon the throne. The idols of Egypt to the last detail were gods of Meroe.

Heeren says, "The best informed travelers and the most accurate observers recognize the same color, features and mostly the same fashions and weapons in the inhabitants of the Upper Nile as they find portrayed on the Egyptian monuments. The race which we now discover in the Nubian, though by loss of liberty and religion much degenerated; yet, which was once the ruling race in Egypt. This Nubian race did not come from Arabia. Their color, language and manner of life were different. According to their own traditions the Egyptians were originally savages without tillage or government. They lived in huts made of reeds. A race of different descent and color settled among them and lifted them to civilization. The men of this race were the ancestors of the Nubians, who planted other colonies in opposite regions of the world, in Greece, Colchis, Babylonia, and even India." All of these regions had priest-kings.

There had been a rich literature in ancient Ethiopia, which endured until the time of Christ. There are now in existence more than two thousand Ethiopian manuscripts. The early Christian missionaries who entered Ethiopia considered it a duty to destroy all the ancient pagan literature. The two thousand extant are but a remnant of olden writings, which if in the possession of me world today would unfold many a baffling mystery. The literature of Ethiopia that remains is almost wholly Christian. Nubia long resisted the inroads of foreigners. The Barabra knew what the entrance of aliens would mean to their land, but its confiscation and violence to their rights. Nubians mothers would drown or mutilate their daughters, that they could not carry away, to save them from dishonor. Virtue is highly prized among them today. Frobenius tells us that Nubians adopted Christianity as early as 500 A. D. Determinedly for a thousand years they refused to accept Mohammedism. When Islam began to persecute the Christians in Egypt, Nubia sent her cry, "Stay your hand," ringing down the Nile with both energy and effect. The Arab spared Egypt for fear of the Nubian.

The Barabra or Nubian hated the Turk and the Arab and were right in their determination not to let them enter their land, Which was blooming and prosperous but which later came to utter ruin. Sir Samuel Baker describing the Nile between Berber and Karthum said, that as late as 1862 the banks were crowded with populous villages. The land everywhere was cultivated and produced heavy crops. Under the Turks in thirty years it had become a howling wilderness. Gaps in the bank show where wheels once stood, which have entirely disappeared. Their channels have been choked for years. Budge paints a pathetic picture of the few inhabitants who remain, who are nearly naked and slowly starve for months. They lack sufficient covering at night, the cold being intense. These Nubians get up long before dawn and sit shivering, waiting for the needed warmth of the sun. They love their independence and are content to endure hardship.

700 A. D. Moslem Arabs overran the Delta and transformed the old Retu type of Egyptian into an Arab speaking fellahin. The old Egyptian intermixed with Greeks, Romans and Arabs, produced a physical type quite unlike the people of earlier days. Along the Nubian Nile ancient prestige prevented their onrush. The old Ethiopian empire with its northern and southern capitals, blocked Moslem progress for almost a thousand years. In 1316, this Christian kingdom was overthrown but the race loving Nubian peasantry clung to and still retain their Hamitic speech, which is the key to their origin. After 1300 A. D. massacre was

introduced to compel the Nubian to change his faith. Slave raiding brought inconceivable ruin. "Four-fifth of the population was destroyed and the greater part of this once best cultivated region of the world went back to wilderness. The cattle were killed, the young men slain, and the daughters of Ethiopia ravished."

A look at Ethiopia today in her ruined condition, makes it difficult for the average observer to receive the deductions of explorers, geologists and ethnologists. The great lapse of time has erased traces of a civilization that was decaying in the days of Cambyses. Many of the massive ruins and relics of those declining days as described in books are conceived by the readers to be products of the lower Nile, When they existed far up in Nubia. The museums of the world contain much of Ethiopian art that is labeled as Egyptian. Ferlini in 1820 found in the tomb of the Great Queen of Meroe, a bronze vessel, the handles of which were ornamented with Dionysus masks, also necklaces, bracelets, rings and other articles of jewelry. Dionysus was the Bacchus of the Greeks, the Osiris of Egypt and a very famous ruler of the ancient Cushite empire of Ethiopians. These jewels and the bronze jar are in the museum at Munich. Ferlini was greatly surprised at the workmanship, which he considered finer than any to which the Greeks had attained. (*Egyptian Soudan*--Budge.)

In 1863, Marriette discovered at Jebel Barkal among the monuments, five columns of the highest importance, proving Ethiopia to have had a very important position among the Egyptian dynasties, in later historical times. These Ethiopian kings residing in Nubia ruled Egypt. One of these conquerors, Takarka carried his expeditions into Asia. He was doing no more than Ethiopians of earlier ages had done. European museums contain some of the monuments of Jebel Barkal. Groups of pyramids are near the temple. In twenty-five structures at Nuri in interior vaults is a method of support, until recently thought to be an Etruscan invention. At the time of the Old Empire the population of Upper Egypt was Nubian. In the Sixth Dynasty Nubia was a part of the Egyptian Kingdom. In the inscriptions of Ethiopia the ruler is called "King of the Two Lands" and the symbol of the Uraei proves their authority over Egypt and Ethiopia. The pyramids of the Queens of Meroe show the authority of this line over the Two Lands. This was why Egyptian monarchs so often married princesses of Ethiopia. It seemed to strengthen their claim to the throne.

Late excavations of Harvard University in old Ethiopia have unearthed at Napata a royal cemetery more than two thousand years old. At Nuri they examined the

tombs of twenty kings and twenty-five queens of Ethiopia from 660 B. C. to 250 B. C. The line of Candace was highly honored in Ethiopia. Their jewelry was very elaborate and purely Merotic in style and workmanship. At the feet of the Great Queen were the gods of the north and south tying the two lands together. The two lands that in their beginning had been one. The symbolic representation of the union of the north and south is found at a very early period in Egypt. Her Pharaohs bearing the title, King of the Two Lands. Hoskins infinitely preferred the pyramids of Meroe for their elegance of architectural effect to those of Gezeh. He viewed the ruins of Meroe as the last architectural efforts of a people whose greatness had passed away. These rulers were fully Ethiopian in feature and hair. In their titles was the name Amen-Ra.

Some of the largest temples of Nubia were built by this line of kings and queens. The power of Tarkaka and Pankhi who subjugated Egypt is attested by the sculptured reliefs of the scenes of their battles. In XXII Dynasty of Egypt, the country having become so intermingled with foreign blood, the main body of the priests of Amen, who had ruled so long at Thebes, emigrated into Ethiopia. Favors shown foreigners so displeased the military class that they deserted in a body to Ethiopia, 240,000 soldiers. Pharaoh made overtures to them but they would not return. These were the former ruling class of Egypt returning to the land and culture from which they had originated.

The term Nubia was unknown to the ancients. Everything south of Egypt was called Ethiopia, the land of the dark races. Though the local traffic is small, a very large caravan trade still passes through Nubia between Central Africa and Egypt. The Nuba tribes of Kordofan seem to constitute the original stock. The Nile Nubas are closely allied to the Nubas of Kordofan who are admittedly, says Britannica (Vol. XVII. Nubia.), of Negro stock and speech, so the Nile Nubas must be regarded as essentially a Negro people. The Nile above Egypt has always hen occupied by this people. Many Nubians are artizans, small dealers, porters and soldiers in Egypt where they are noted for their honesty and cheerful and frank temperaments. The native tongue is very sonorous and expressive. It is of distinctly Negro character. These Barbarians in Nubia are labored agriculturists, faithful, obedient, cleanly and Keane insists that nearly all of them understand arithmetic and know how to read and write.

Many Nubians recall the Retu type upon the Egyptian monuments. These people of old Ethiopia wear today the plaited turned up beard of the Egyptian gods and

a style seen in Etruscan sculptures. Amen-Ra, from whom a long line of Egyptian monarchs descended, was an Ethiopian god. He was the most terrible of the Egyptian gods to look upon, with his blue-black complexion. Ancient Egyptians were so determined to represent him as black that they produced a singular black effect by laying on a dead black color and treating it with blue through which the black remained visible. The Soudan in those ancient days was considered as but a continuation of Egypt. The greatest of the Soudanese gods ranked with the Egyptian gods. Thotmes III of Egypt called himself royal son of the land of the south. His son, Amenhotep, appears on the reliefs of the temple of Thelmes making offerings to the Nubian gods.

Reclus tells us that at Dongola, the capital of Nubia, is the ruin of one of the largest and finest specimens of ancient architecture. The columns are as elegant as those of Greek temples. The crests of the neighboring rocks are crowned with towers and strongholds and walls of ancient entrenched camps. Nubian castles differ but little from those of the Rhine. They were both built by the descendants of the Cushite dolmen builders. These Nubian castles are the remnants of a feudal system similar to that of Europe. This system is still alive in Abyssinia today. In the Nubian castles the battlements, keeps and roofs are all broader at the base than at the summit and all the towers are conical. Ramses II built wonderful temples in Nubia, the rock hewn temple of Abu Simbel for simple grandeur and majesty is second to none in all Egypt. He built another temple to Amen-Ra at Napata. The Harvard expedition found the ancient Ethiopian kingdom had been called Seba or Sheba. It was that part of the empire from which the Queen of Sheba had come with rich gifts to Solomon. Josephus, the Jewish historian called her a queen of Egypt and Ethiopia. This was in the ages when Egypt probably was the Two Lands.

Chapter 5. Prehistoric Egypt, The Land Of Wonders

The native name of Egypt was Khem, the black land. The name came not so much from the color of the soil as the hue of the inhabitants. Egypt was called the "Gift of the Nile," because Lower Egypt was formed out of soil brought down by the mighty river. Without the Nile, Egypt would be but a desert. The ancient peoples seemed to know more about the sources of the Nile than later nations. In our age Livingston explored the branches of the White and Blue Nile far into the highlands of the equator. The land through the ages has been raised by the deposits left by each annual overflow. Failure of the river to rise means drouth and famine. At the time of overflow Egypt is a vast sea with her cities on the tops, of continuous natural mounds. Numerous canals traverse the country connecting the natural channels. Egypt was inhabited in ancient days by two races or two distinct divisions of one race. Ancient records all testify that the ruling class in those times was the Ethiopian. They founded the powerful priest caste. "This priesthood included the judges, physicians, astrologers, architects--in a word they united within themselves all the highest culture and the most distinguished offices of the land." (*Biblical Literature*.)

Calumet testifies, that from ancient accounts and from all recent research, culture and civilization spread into Egypt from the south and especially from Meroe. Egypt, ruled at first by several contemporary kings, was finally united into one great kingdom. A priesthood seemed to have governed the land. The head of the state was a priest. The sacred books of the Hindu speak of an "Old Race," that came down from Upper Egypt and peopled the delta. They mentioned the Mountains of the Moon and the Nile flowing through Barabra. Herodotus says in his Second Book, "They say that in the time of Menes all Egypt except the district of Thebes was a morass, and that no part of the land now existing below Lake Myris was then above water. To this place from the sea is seven days passage up the river." Diodorus Siculus says in Book Three, "The Ethiopians say that the Egyptians are a colony drawn out of them by Osiris; and that Egypt was formerly no part of the continent; but a sea at the beginning of the world, and that it was afterwards made land by the river Nile."

This testimony is corroborated by geology. Rennel after scientific investigation says, "The configuration and composition of the low lands of Egypt leave no room to doubt that the sea once washed the base of the rocks on which the pyramids of Memphis stand; the present base of which is, reached by the inundations of the Nile at an elevation of seventy or eighty feet above the Mediterranean." How remote, must be the period when Egypt was not the gift of the Nile. Renan declares that Egypt had no infancy because, its first colonists had been civilized in Ethiopia.

Sayce thinks Egypt did not begin with Menes, that when Abraham went down in Egypt 4000 years ago, the origin and meaning of the Sphinx was lost in mystery.

The Sphinx and the pyramids were symbols of some form of religion of the Old Race. Baldwin quotes from Diodorus Siculus, "The laws, customs, religious observances and letters of the ancient Egyptians closely resembled the Ethiopians, the colony still observing the customs of their ancestors." Egyptians in later days affirmed, that they and their civilization came from the black tribes of Punt. Some scholars seek to derive Egyptian civilization from some Oriental source. There is evidence that the culture of Egypt was not developed in Egypt from their traditions and their earliest remains. It did not come from the north or east but must have been imported from the south for as Budge affirms, Egyptians had all the characteristics of an African race. Sergi shows that the discoveries of Flinders Petrie and De Morgan prove that prehistoric Egypt was not influenced by any Oriental civilization.

The primitive people of Egypt, as revealed by archaeology, dressed in skins and used rude stone implements of the stone age men. They lived in mud and reed buts and hunted wild animals. We do not And any such rude beginnings for the race of the Soudan. From these people of Punt, came Cushite colonists bearing to the children of Mizraim knowledge of copper, bronze, cereals, oxen, sheep, goats, and brickmaking. The historic Egyptian rose probably from the union of the aborigines and the invaders. Sayce says that the ancient Egyptians had the elongated type of skull. With the intermixture of later times the heads of the Egyptians have widened. The race of today has returned to the aboriginal mud hut on the bank of the Nile. In the days of Egyptian supremacy the cranial formation was Ethiopian. James Henry Breasted, world famous archaeologist, discovered in Egypt the studio of an Egyptian sculptor of 1400 B. C. It was called the house of the chief sculptor Thutmos. All the portraits were remarkable

in that they were unmistakably African.

The early population of Thebes was Nubian. The reign of Menes was no nearer our time than 4000 B. C. One of the temple records call him a Theban. Thebes was settled from Meroe. Menes had been a priest of Upper Egypt, the older of the two countries. He made a change in the channel of the Nile. Many ages of civilization had preceded him. Bunsen believed that the time preceeding Menes was greater than since. Lepius says, "Under the Fourth Dynasty, six thousand years ago, the nation had approached the highest development at which we find her, of which the ruins still bear witness. The admirable system of monumental writings showed its highest perfection in the oldest ruins. This certainly indicated a long previous development." This was the age when Egypt was under domination of the Ethiopians. The farther back we go the more perfect the art and the purer the ideals. The ancient temples were almost covered with inscriptions. So universal was education that even workmen wrote upon the stones.

Chronology as we have computed it, makes no allowance for the many ages through which Egypt must have passed to have reached the high stage of culture which she had obtained at the dawn of recorded history. The chronology of Berosos, Mantheo, and the Hindu sages, include ages of which other races possess no history and seem incomprehensible to us. These were Cushite races, the first men, and bring over a record of ages preceeding the Deluge. Their chronology is backed by the findings of science, which has shown that the earth is older than the puny period allowed by *Usher's Chronology*. The Bible says that a thousand years with our God is as a day. Examination of prehistoric culture, reveals bat the rich languages, complex systems of religion, and astounding architectural achievements, which appear when the curtain of history was lifted, are proof that the earth is older than we perceive.

The priests of Sais said to Solon, "You Greeks are novices in all the knowledge of antiquity. You are ignorant of what passed here or among yourselves in the days of old. The history of eight thousand years is deposited in our sacred books, but we can ascend to much higher antiquity and tell you what our fathers have done for nine thousand years. I mean their institutions, their laws, and their brilliant accomplishments." Baldwin points out that neither Solon nor Plato thought this improbable. The Greeks could tell nothing of their progenitors and but little of the Pelasgian race that preceded them in Hellenic lands. "There can

be no doubt," says Baldwin, "that the Egyptians preserved old records of the early period of their history extending beyond Menes." This knowledge was lost to our times by the destruction of the Alexandrian library and the fanatical zeal which destroyed all pagan manuscripts.

Again the significant questions arise, why were the Greeks so ignorant as to their ancestors, and why did Egypt hold the knowledge of earlier Hellenic life? It must have been that the historic Greeks were but emigrants into Hellenic lands; that in prehistoric ages had been filled with the rich culture of another race Akin to the Egyptians. That the deluge did not reach this portion of the human race, may be the reason why Ethiopia was able to introduce civilization to the other races. All of the races of the earth have their traditions of a universal deluge but the African. They may have brought over to us the knowledge of the arts and wisdom of the ante-diluvian world.. Reclus also declares, "All the marvels of Egypt were not tire work of the Retu. Neither Usher's. chronology nor the little country Phoenicia can suffice to explain that mighty and widespread influence of the Cushite race in human affairs, whose traces are visible from Farther India to Norway."

Egypt falls into natural divisions, Lower and Upper. Lower Egypt stretches from the Mediterranean to the limit of the Delta. Upper Egypt extends six hundred miles south of the Delta to the first cataract. The broad plains of the Delta and the comparatively narrow valley higher up, make up the divisions of Egypt. In the primitive days Upper Egypt was wholly Ethiopian. Bunsen says that the early monuments reveal the primitive Egyptian, with head low and elongated, the forehead not amply developed, the nose short, thick, the lips full and large, the chin short and receding. In those days the rulers of Egypt were wholly Ethiopian. Look at authentic plates of early Egyptian Pharaohs, they are undeniably Cushite. The Great Sphinx, emblematic of an earlier king, is the full featured Ethiopian type. Look at the astounding countenance of Cheops. The counterpart of such a face can only be found among Ethiopians today. He is a perfect representation of the Cushite Ethiopian race, that cast such giant shadows on time's dawn.

The Delta is a rich cultivated plain, which travelers describe as dotted with lofty mounds, under which lie buried cities. Here and there on the mounds are villages in groves of palm, where they may be above the flood waters of the Nile. Dews as well as rains are more copious toward the sea. At Alexandria, after sunset,

clothes exposed to the dew become soaked as if it had rained. When rain falls in Lower Egypt there is general rejoicing. The people assemble in the streets and sing. From the middle of spring one sees nothing but grey dusty soil full of cracks and chasms. At the time of the autumnal equinox, the whole country presents an immeasurable surface of reddish yellow water out of which rises date trees and villages. After the water retreats, we may see only black and slimy mud. In winter nature puts on all her splendor. Egypt is then a beautiful garden, a verdant meadow, sown with fields of waving grain.

Upper Egypt is a rich narrow valley hemmed in by mountains. It has a clear dry climate and is much healthier than Lower Egypt. The atmosphere has a brilliance, which is almost intolerable, and the torrid sun is unrelieved by any shade. This is all right for the races that can bear great heat. Rain rarely ever falls up the Nile valley. Because of this scarcity of moisture, agriculture depends upon canals much below the level of the land. Their greatest need lies in proper machines by which the water may be lifted. This extreme difference in Upper and Lower Egypt accounts for the physical difference in the two race types of the land. The bronzed hues are in the Delta but the black hues are under the brazen skies of Upper Egypt. In the Delta many diseases are prevalent, due to the weakness and poverty of the people and the insufficient food because of the exploitation of a rapacious government. The plague and dissentry cause many deaths. In Upper Egypt all is different. Disease is not prevalent and the natives are comely, kindly and thrifty.

The Egyptian in general is simple, cheerful and hospitable. These are genuine African traits. The fellahs are a quiet, contented, submissive race. Amrou says, that they have always been toiling for others never for themselves. The love of the fellah for his native Egypt is deep and absorbing. Remove him and he perishes. He would rather die than revolt. The whole family fortune is lavished upon diadems and necklaces of true or false gems. They have no other wealth. The Egyptian was made for peace, not for war, though his patriotism is intense, he has no spirit for conquest. The miseries of soldiers is a favorite subject for satire with Egyptian literary men. At the first rumor of war, half the tribe takes refuge in the mountains, until the recruiting agents are gone. The armies of ancient Egypt were led and very largely manned in the days of her supremacy by the Ethiopian element, which today is much more warlike than the fellah. Egyptians make themselves cripples to escape military service. This would also lead us to decide that it was the Old Race, not these, who extended themselves

over so great an area of the ancient world.

Because of mistreatment the Egyptian of today resorts to fraud, trickery, and subterfuge, that is easily detected. Nubians are frank and honest. We have every reason to see why the nature of the Egyptian can be no better. Niebhur says, "When we reflect that Egypt has been successively subdued by Persians, Greeks, Romans, Arabians, and Turks, and has enjoyed no interval of tranquility or freedom but has been constantly oppressed and pillaged, we need not be surprised that agriculture has been ruined or that her cities have declined. The population is decreasing and the inhabitants of this fertile country are miserably poor. The exactions of the government leave him nothing remaining to lay out in the improvement or culture of his land, and many unhappy restraints render it impossible for him to engage in any lucrative occupation. They are reduced to a small number compared to the Arabs who have poured like a flood over the country." The mass of Egyptians live in a mere hut or heap of clods dug out of a neighboring ditch. A few cakes of durrah suffice to nourish him. [2]

Reclus says, "The Retu still greatly resemble their fathers, in spite of interminglings, the Copts are still known as the people of Pharaoh. Under the Ptolemies they must have been greatly mixed. The Copts concentrate chiefly in Upper Egypt. They possess whole villages to themselves. In the towns they are artizans, money changers, and employers. They marry later than other Egyptians and regard more the family ties and their children. The old Coptic language, key to the hieroglyphics, is no longer spoken anywhere. Since the seventeenth century, Arabic is the general language throughout Egypt, simply the language imposed upon them by conquerors. Scribes and notaries are found among the Copts. They constitute the lower official class, and are decidedly voracious and more corrupt than the Turkish officials themselves. Copts are somewhat darker than Arabs. Their hair is of a soft wooly texture, their noses short and their lips wide. They are supposed to be the direct descendants of the Pharaohs and are about one sixteenth of the population of Egypt. Reclus thinks they do but little credit to those ancient sovereigns. (*Africa,* Vol. I, Reclus.)

Modern research is leading us to the belief that culture was spread in Egypt from the south, especially from Meroe. The country was first ruled over by contemporary kings, who were at war with each other. At last the common difficulties in harnessing the Nile united them under Menes 5500 years B. C. For a thousand years the capital remained at Memphis. This was the Old Kingdom,

the period of the Pyramid builders. Sayce found the shape of the skulls subsequent to the Sixth Dynasty different from those that preceded it. This was a period of absolute decadence and must represent the domination of some other race in which time the monuments are silent as to any true achievement. It must have been during this silent period that Ethiopia turned from continued colonization in Egypt to send her swarms westward into the European continent and spread out into that broad band of nations that extended from India to Spain and in whom Huxley said there was a common origin. Sayce tells us in Ancient Empires that with the passing of the Old Empire the religion of Egypt became gloomy and that in art the light-hearted freedom of the Ethiopian was gone.

2400 to 2000 B. C. was the beginning of the, Middle Kingdom. This period is represented by the rise of Thebes, with its magnificent temples and its introduction of mysteries. A new deity Amen-Ra, god of Thebes presides. It had been thought that Amen was not one of the gods of Egypt until this 11th Dynasty, but when the pyramids of the 5th and 6th Dynasties were opened Amen was there. The Pharaohs claimed to be literal and lineally descended from Amen-Ra. This was implicitly believed by their subjects. Let us seek to trace who Amen-Ra was. He was originally the god of Ethiopia. Amen-Ra was Cush, the son of Ham from whom the Cushites sprang. He was not one of the oldest deities of Egypt because he was preceeded by the gods of the ages of Noah (Saturn) and Ham. About the time of the rise of Thebes his name from his worldwide conquests must have been entered into the cycle of gods; for Africans deified their dead kings. Undoubtedly descendants of the great Cush sat upon the throne of Egypt This is why his name and form appear in the 11th Dynasty and its line of kings assumed his name.

His became the predominent shrine of Egypt and its enrichment became the chief object of the Pharaohs. Amen or Cush was recognized by Egypt as its chief god. All the mummery of the world which tries to resolve the gods of old into anything else presents the height of folly. The ancients looked upon Zeus, Apollo and Osiris as persons. Amen-Ra was the Zeus of Greece, that was why they said the gods banqueted with the Ethiopians. He was the Jupiter of Rome. Zeus was king of kings because he was chief ruler in Ethiopia and over the lesser kings in his wide domains stretching from India to farther Norway. Horus, Apollo, Belus and Nimrod his son, were recognized and worshipped by all Cushite colonies. In the sculptures the Negro types of Africa are the assistants at the festivals in Amen's honor. He, himself, was of the same ancestry. In the later chapters of the

Egyptian ritual his name is in the language of the Negroes of Punt.

Chapter 6. Egypt And Her "Golden Age."

There are few voices to be heard underrating the greatness of Egypt. Reclus declares, that when the whole of Europe was still overrun by savage tribes, that have left no records behind them, Egypt existed a civilized power of greatness. Astronomical observations, arithmetic, geometry, architecture, all the arts, and nearly all the sciences, and industries of the present day, were known when the Greeks were still cave men. The origin of the sciences and many moral precepts, still taught from the wisdom of the ancients were recorded upon the Egyptian papyri or on the monuments. The very groove of our present thought had its origin upon the banks of the Nile. (*The Earth and Its Inhabitants. Africa*.--Vol. 1. p. 207.) Earlier works of art show the Egyptians to have been a kindly people who did not believe in charms. As the ages succeeded and Egypt became mingled with other races, her arts declined, she seemed to forget the meaning of her religion, and finally only animal worship remained.

Reclus continues, "So ancient is the civilization of Egypt, that it is known by virtue of its decadence. The most powerful epoch is the most ancient known to us. After Ramses II there was a rapid decline in art." Unlike the eastern rulers no had the power of life and death over their subjects, the life of the Pharaoh was prescribed by religious rule. The rights and property of his subjects were protected by law. .In the earlier creative days Egypt attained some arts not yet equaled and some that today are lost. They, perhaps, developed embalming, because of the dampness of the soil from the rising Nile. Embalming enabled them to better preserve the body. Sayce described the statue of Khaf-Re in the museum of Gizeh as a living portraiture. There is a sublime charm about it. The work is of exquisite finish; yet it is carved out of diorite rock, the hardest of hard stone. The stone mason of today possesses no tools with which to work it.

Donnelly affirms that Egypt, Chaldea, India, Greece and Rome passed the torch of civilization from one to another. They added nothing to the arts that existed at the earliest period of Egyptian history. These arts continued without material change until two or three hundred years ago. For all these years men did not improve, but perpetuated. The age of Columbus possessed only printing that was unknown to the Egyptians. Egyptian civilization was highest at its first appearance showing that they drew from a fountain higher than themselves. In

that day Egypt worshipped only one supreme being. At the time of Menes, this race had long been architects, sculptors, painters, mythologists and theologians. What king of modern times ever devoted himself to medicine and the writing of medical books to benefit mankind, as did the son of Menes? For six thousand years men did not advance beyond the arts of Egypt.

The primitive religious beliefs of the Egyptians lie back in obscurity. The later monuments reveal the worship of many gods. De Rouge thinks that this polytheism developed from the worship of one God. Ptah was the greatest of the Egyptian gods. He was Lord of Truth, Ruler of the Sky, and King of both Worlds. After Ptah came Ra, the god of the Sun. His worship was more general than that of any deity save Osiris. The Ethiopians said that Egypt was a colony drawn out of them by Osiris. The greatest of all the Egyptian myths centered about Osiris and Isis. Their primitive seats of worship were at Philae and Abydos high up the Nile. Here Petrie found many relies of the Old Race. At Abydos was the tomb of Osiris. Every Egyptian of sufficient wealth and dignity desired to be buried there. Horus was the son of Osiris and Isis. Isis wears the horned crescent, the moon disk between. She was a black goddess of the Soudan. Thot was a magician priest. One text calls him the brother of Osiris. He was the chief Moon-god and deity of knowledge, wisdom and art. The seat of Moon worship was the Soudan. Thot originally was of those regions.

After Thot, from whom the ancients said came writing, were many lesser gods. Certain animals, were sacred to each. No intelligent Egyptian worshipped the bull. It was only the symbol that represented Osiris. Any offense to it was an insult to him. Therefore the sacred animals were respected as deities. To injure one meant death from the fury of the populace. The sacred animals were chosen by certain markings, they were fed the finest of foods, clad in costly raiment and at their death, the wealth of the king and the noblemen was squandered in a gorgeous funeral. Osiris had the power of awakening life out of death. He examined the soul and judged its deeds. Each spirit must pass before the judgment seat of Osiris. Thot recorded the sentence of eternal doom. All the art and literature of Egypt was woven about her religion and in honor of her gods. 3500 B. C. Egypt believed that God became incarnate in man.

Circumcision was a rite universally practiced as a part of the religion of the old Egyptians, as long as the native institutions flourished. It was a rite of the ruling Ethiopian element. Under Greek and Roman rule it fell into disuse but was

always retained by the priesthood and those who desired to cultivate ancient wisdom. Herodotus said that all Ethiopians circumcised. Lenormant calls it original with them. The Coptic church practices it to this day. Abyssinians do the same. They did not adopt it from the Jews for they circumcise both sexes. Oldendorpe finds the rite in western Africa. It must be a relic of ancient African customs. It is older than Mohammed, who did not regard it as a religious rite. Southern Arabia had the rite from Ethiopia. Himyartic Arabs (Cushites), circumcise their children on the eighth day. Pocock found that other Semitic Arabs circumcise between the tenth and fifteenth years.

Budge in *Osiris and the Egyptian Resurrection*, preface, tells us, "that the knowledge of the Egyptian priests of the real meaning of their religion after 1200 B. C. seemed extremely vague and uncertain. The early beliefs became buried in magic spells and amulets." Only a few clung to the old faith. 3400 B. C., Egypt had possessed a conception of truth, justice and righteousness. He continues page XIV, "that all characteristics indicate that the Egyptian religion was of African rather than Asiatic origin. Its true form died about 3000 years ago. The best explanation of the Egyptian religion could only be obtained from the religion of the Soudan." The priest caste of Egypt had been Ethiopian and the first rulers priest-kings. As they were overthrown the priesthood was not able so perfectly to dominate the thought of the empire. When the priests of Amen, the Ethiopian priesthood emigrated to Napata it is clear why Egypt lost the inner meaning of the religious cults.

In commercial life the Egyptians were consciencious and honest. In the towns there was little. quarrelling or disorder. Justice was administered speedily and impartially. Among the many crafts were blacksmiths, gold and coppersmiths, cabinet makers, weavers, upholsterers, potters, glass Mowers, shoe makers, tanners, tailors and armorers. West describes them as workmen of marvelous dexterity, masters of processes that are now unknown. Weavers in particular produced delicate and exquisite linen, almost as fine as silk, workers in glass and gold were famous for their skill. Jewels were imitated in colored glass so artfully that only an expert today can detect the fraud by appearance. The belief that a good life would win reward after death appeared upon the monuments hundreds of years before the Hebrew Ten Commandments. Some of their writings were medical treatises. One a recipe for an application whereby Osiris cured his father Amen-Ra of the headache. (*World Progress*--West.) It seems unreasonable that Osiris could have done this if Amen-Ra was as the sun.

Unlike the Cretan and Ethiopian inscriptions, the Egyptians never took the final steps to a true alphabet. "Their writing remained to the end a queer mixture of hundreds of signs of things." Sayce speaks of Egyptian manuscripts that contain versions of stories very similar to those we have read in the Arabian Nights. There tire tales with plots like Cinderella. The Taking of Joppa, is almost identical with the Forty Thieves. There are other stories like Sinbad the Sailor. Africans tell many tales like those of Aesop. Many nations claimed Aesop. This was because he was a Cushite of which they were all divisions, so by identity of race he belonged to them all. Tradition said that he was black and deformed. It is very likely that he was a part of the life of Alexandria and the cities of Asia The great similarity or the old Egyptian tales and those of the Arabian Nights lay in the fact that they originated and were the common property of all the colonies of the widespread empire of Cushite Ethiopians, of which Egypt was for many centuries a part.

The ordinary homes of sun dried bricks showed no small degree of skill. They were generally square of two stories in height with an open gallery above. There were many latticed windows. The rooms ranged around three and sometimes four sides of an open square or courtyard. In this trees were planted, cisterns and fountains constructed. The public edifices were built of stone. The men of Egypt worked at the loom and carried on the trades. The women looked after the marketing and frequently transacted the business. This is a custom among all African nations. The warrior class enjoyed great privileges. They possessed fully one-third of the soil exempt from taxation. The husbandman was attached to the soil, paying rent. The modern fellah owns no land. The Cushite habit of India, where the wife died with her husband, may be seen among the rites of the Cushite Pharaohs. The tomb of Amen-hotep II, at Thebes, shows his favorite wives buried with him.

The domestic life of Egypt is described by Duncker, in his *History of Antiquity* Vol. I, p. 118. "On the tombs, five varieties of plows can be seen. There were herds of bullocks, calves, asses, sheep, goats, cows, and fowl. Butter and cheese were made. In other sculptures, we see spinners and weavers at their - work. Potters, smiths, painters, masons, shoemakers and glass blowers, performed their tasks as they worked four thousand years ago." There representations of their social occupations, attainments, and all forms of social, political, and religious life are truly marvelous. The pictures referring to rural affairs reveal a state of life at that early day, which may lead us to speak

modestly of our own attainments. An Egyptian villa contained all the conveniences of one of Europe at the present day. In weaving and all processes connected with the manufacture of linen, they have never been surpassed. In the making of furniture, musical instruments, vessels and arms they showed great taste and skill.

Among Semitic people herding is highly esteemed. The fact that shepherds and swineherds were the lowest strata of Egyptian society, proves that they were not Semitic in origin. Exodus VIII, 26, says: "Egyptians would not eat with Hebrews because they were. shepherds, who sacrificed beasts that were an abomination to Egyptians." The people of the Nile were primarily agriculturalists which was the basic occupation of all the Hamitic races, coupled with great skill in the arts and industries. The trade of father descended to son. One inscription speaks of the profession of architect in one family for twenty-three generations. This may account for the unequalled genius of the ancient in many lost arts. Intermarriage between the various castes was never forbidden. The domestic tie was strong. The monuments reveal courtesy, kindness and affection as the rule. The homes of the mechanics and husbandmen 4000 years ago were generally of brick, well furnished and better built than the homes of today. In the houses of the wealthy, tables, chairs and beds were elaborately finished and ornamented. Vases and cups were of silver and gold.

The Egyptians were fond of amusements. The jugglers' art was carried to perfection. All the athletic sports were greatly enjoyed. Indoor games were popular. There were ingenious toys and amusements for their children. Among the higher classes music was the delight of all. Egyptian musicians played upon harps, lyres, guitars, flutes, triangles, pipes, horns, trumpets and drums. The dancing was but graceful and pleasing gestures to music. Ancestor worship and the belief in immortality, caused them to embalm their dead. Their bodies treated five thousand years ago are today in perfect state of preservation. The. secrets of their methods are unknown to us. We can preserve the body for only a few weeks. The cost of preparing a mummy in the highest style was twelve hundred dollars. The lowest style was in the reach or all. In the museums of the world we may look upon the faces of the Pharaohs as they appeared four thousand years ago.

The Egyptians were master engineers. The Nile was diverted from its course to build Memphis. Moeris was an artificial lake 450 miles in circumference. It was

350 feet deep, with flood gates, locks and dams. The joints were no wider than silver paper. Cement still clings to the casing stones. The Labyrinth astonished Herodotus. It had three thousand chambers, one-half above, the other half below, the surface of the earth. The Temple of Karnak covers a square eighteen hundred feet each way. Travelers are unable to find words to express its sublimity. It is a sight too much for human comprehension. They must have had the knowledge of the principles of the derrick, the lever and the inclined plane to put into position the monstrous obelisks and stone animals that stood in rows before the temples. Greeks appropriated the Doric style of architecture from Egypt. We shall see in the chapter on art that Egypt was the originator of almost all of the designs of Greek decorative art. Huge statutes were covered with highly finished hieroglyphics. It seems impossible to tell how they carved this stubborn material. Our best modern steel, with difficulty carves even plain letters in granite.

Amelia B. Edwards in *A Thousand Miles Up the Nile*, says, "The distinguishing feature of Egyptian architecture is it vastness and sublimity. The avenues of colossal sphinxes and lines of obelisks led to stupendous palaces and temples elaborately sculptured and containing balls of solemn and gloomy grandeur, in which the largest of our cathedrals might stand. The earliest monuments reveal a considerable degree of skill which never advanced. Egyptian walls and ceilings were painted in beautiful patterns which we still imitate. The great hall of Karnak is the noblest work ever executed by the hand of man. In the doorway of the Hall of Pillars, the columns are the wonder of the world. How was that lintel-stone raised? Beside it we feel shrunk to the feebleness of a fly. We are stupefied by the thought of the mighty men who made them." Perhaps not untruly the builders called themselves the descendants of the gods.

The Great Pyramid contains ninety million cubic feet of masonry. It stands on the thirtieth parallel facing the four cardinal points with geometrical exactitude. Beneath the pyramids lie the bodies of Egyptians. Within were sepulchral chambers containing mummies, long ago despoiled of the rich treasures buried with them. So perfectly were they built that after the lapse of tens of centuries the stones are still in position supporting the mountain weight above them. Sayce says that in the pyramid of Khufa, the stones are in exact contact and cemented so perfectly as to seem impossible. Petrie believes that the stones were cut with tubular drills fitted with jewel points. The lines marked upon the stones by the drills can still be seen, with evidence that not only the tool but the stone was rotated. The machinery with which the latter was erected is still unknown. The

Egyptian carved the hardest granite, regarded now as impossible to work, as though it was so much soapstone.

How the letters and figures were elaborately embossed and counter-sunk is astonishing to modern workers in granite. The edges of the inscriptions after forty centuries are as sharp and beautifully delineated as though the work of yesterday. It is thought by some that they must have possessed the knowledge of electricity. Solomon truly said, "There is no new thing under the sun." Sayce asserts, "Those who view Egyptian art in museums, have but little idea of the perfection of the Egyptian sculptors and painters of the fifth and sixth Dynasties. The wooden figure of Sheik-el-Beled is one of the noblest works of human genius. Pictures in low relief resemble exquisite embroidery in stone. In statuary they have never been surpassed. They have excelled the artists of every age in solemn dignity and everlasting repose. In the laws of color harmony Theban painters were as well versed as those of today."

The blocks of the pyramids weighing from two and a half to fifty tons were squared and fitted and levelled with an accuracy that puts to shame our very best work. Acres of buildings were put together with an accuracy of measurement equalled only by the optician fitting glasses. The Egyptians were surpassed only in the plastic arts by the Greeks. Nude figures are seen as through a veil.

Naked figures can be seen when the body is clothed. The paintings on the tombs after the lapse of three thousand years retain the distinctness of outline and brillancy of color of recent productions. The lions of Gebel Barkal Nubia, now in the British museum, are probably the finest example of the idealization of animal forms that any age has produced. The Grottoes of Beni-Hasan contain many pictures characterized by remarkable fidelity and beauty. Very many of the monuments of Egypt have been mutilated and destroyed, not always by Arabs.

Some of the work has been done by Englishmen and Americans, to the everlasting shame of our claim to culture.

Chapter 7. Egypt And Her Mighty Pharaohs

M. Chabas regards a space at least of 4000 years, preceeding the first Dynasty as absolutely necessary to such development as Egypt possessed at the time of the fourth Dynasty. The art of the Old Empire was vigorous and full of original genius but the art of later times was stiff and conventional. The oldest religion had been pure, as proved by the monuments. The reign of Menes began about 3895 B. C. He was a prince of Upper Egypt. The records of Egypt say that prior to Menes were ten Thinite kings of Upper Egypt, the older of the two countries, as proved by this statement. There were still earlier ages when demi-gods ruled and a vast period when God himself ruled the universe. There is nothing at all in this incongruous with Bible statements. The Scriptures said that there were ten ante-diluvian patriarchs preceeding the Deluge. The Hindu, Chaldean, Arabian, Greek and Celtic chronicles named ten primitive kings. The part of Egyptian chronology, which we cannot understand is that division extending beyond the Hood.

Sir J. Gardner Wilkerson in *The Manners and Customs of the Ancient Egyptians* thought that civilization advanced northward from the Thebaid to Lower Egypt. Hieroglyphics show that in Upper Egypt were the older cities. Menes founded Memphis, but This on the Upper Nile was a royal city, where kings ruled long before the time of Menes. This was a suburb of Abydos. Here have been unearthed many relies of the Old Race. Because of this evidence, Renan asserts that Egypt had no infancy, no archaic period, because her first colonists were civilized in Ethiopia. Athotis, a successor of Menes, wrote anatomical facts. A medical papyrus in the British museum curiously illustrates this fact. Under the fourth Thinite king a great famine ravaged Egypt. Mantheo speaks of many wonders and a very great plague under the seventh king. In the Second Dynasty the worship of the bull Aphis was introduced at Memphis. Under another of these kings a law was passed where women could hold sovereign power.

Dynasty III was Memphite. We read of a revolt of Libyans showing that Egypt even then held dominion beyond the Nile. The Rebu, a dark people, appear on the monuments as kindred of the Egyptians. Dr. Brugsch calls attention to the general absence in the titles of the kings of the name Ra, which afterwards was

essential to throne names. Dynasty IV the first king was Khufu or the Cheops of Herodotus. This was an epoch when pyramid building reached its zenith and was the beginning of the brilliant era of Egyptian history. We can judge this by the magnificence of the sepulchers of these Pharaohs. The kingly power was then supreme. These rulers were positively worshipped. These were reigns of peace the age before the Old Empire extended itself out over the continents. Khufu built the Great Pyramid and the temple of Isis. near the Great Sphinx, which was carved by some earlier monarch. This disproves the charge of impiety against him. Britannica says that the cost of life in building the pyramids could scarcely have equaled the loss in long wars.

Dynasty IV was 3700 B. C. Recent excavations have enabled us to look upon the face of Khufu. He possessed a giant Ethiopian profile. Petrie says of him: "The first thing that strikes us about him is the enormous driving power of the man, the ruling nature which it seems impossible to resist. As far as force of will goes, the strongest characters of history would look pliable in his presence. There is no face quite parallel to this in all the portraits that we know--Egyptian, Greek, Roman or modern." Myers says that these figures standing so far back in the gray dawn of the historic morning mark not the beginning but in some respects the perfection of Egyptian art. It is this vast and mysterious background that impresses us more than these giant forms cast up against it. The ancient Cushite looks at you out of the face of Khufu. Examination of the countenances of any of these first Pharaohs reveals all of the true Ethiopian types and there was more than one of them. Their parallels may easily be found in Ethiopian types around us today.

Khufu was author of part of the funeral ritual. His wife was a priestess of Thot.



KHUFU, BUILDER OF THE GREAT PYRAMID.
(From Petrie's ''Abydos,'' Part II.)

An ivory statute of a king of the First Dynasty taken from Petrie's Abydos shows the flat nose, prognathous jaws, and the long head of the Cushite. Sheikh-el-Beled, in the museum of Gizeh, a supposed overseer of the Great Pyramid is the exact prototype of a modern mulatto. The Sphinx was the form of the ancient god Horus. This Great Sphinx, the sphinxes at Tanis and the colossi at Bubastis, all represent black, full featured Africans, that are emblematic, says Dr. Dubois, of kings of the earliest dynasties. Under the rulers of the fifth and sixth Dynasties, there was a notable decline in power and achievement. A less careful style of architecture appeared and there were less pains in the excavation of tombs. In the Fifth Dynasty the capital was moved to Middle Egypt. . The royal forces at this time were composed chiefly of Ethiopians and their pictures appear largely in the pictured priesthood. Tylor points, out that 2000 B. C. Negroes by the tens of thousands were in the Egyptian service, carrying her dominion into Syria and Arabia. After the Sixth Dynasty there is a blank in the records. We have no monuments to guide us.

2400 to 2000 B. C. brings us to the Middle Kingdom. The reigns preceeding it were probably Memphite. The three following were Theban, Egypt always rose in art and achievement when the south was supreme. With Dynasty Twelve came the Golden Age of Egypt. These Theban rulers laid Syria waste. Amenemhat I of Cushite blood ruled beyond Egypt southward as Lord of the Two Lands. All Egypt came under his domination. He extended her boundaries. Sculpture and architecture were revived. The blood that had given Egypt her civilization was again upon the throne. Tens of thousands of acres of marsh were drained and a wonderful system of artificial reservoirs built to hold the surplus waters of the Me. Theban glory began with the rise of these monarchs. Amenemhat reclaimed 20,000 acres of fertile land. He settled these districts with people from the south. Under these Cushite cultivators the yields of grapes, flax, cotton, peas, beans, radishes, melons and other vegetables were enormous. Under Usurtesen II, the kingdom reached the highest prosperity. The monuments tell of the grandeur of the works and the armies that marched out of the Hundred gated Thebes to foreign conquests. In Dynasty XII Cushites were formidable rivals of Egypt.

The Two Lands were pulling apart, though Ethiopians still sat upon the throne of Egypt. By the Two Lands we mean Egypt and Ethiopia. Ethiopia in those ages extended to the northern confines of Upper Egypt. Amenemhat II and III and Usurtesen I were Ethiopian Pharaohs of this Nubian line. Look at authentic cuts of these kings (see page 209) and you will be satisfied that they were Cushites. During their reigns, the ancient glories of Egypt were restored. No Pharaoh had had a reign so glorious for conquest and works of engineering as Usurtesen III. On his cartouch was the symbol of the union of the Two Lands. He was worshipped as a god in Nubia in subsequent times. Amenemhat III of the same Nubian line, constructed a vast artificial reservoir, Lake Moeris. Near the lake he built the famous Labyrinth, the most justly celebrated structure of antiquity. Herodotus who saw a declared it greater than all the temples of Greece. He was struck dumb by the magnificence of its three thousand apartments. The domestic life of this age excites our admiration. We read of no expeditions into Nubia. These monarchs seemed anxious to build up the country.

1700 B. C. finds Egypt invaded and conquered. Dynasty XIII brought another blank in the monumental records. Egypt had broken into two really separate kingdoms. This enfeebled the country for the conquest of the Hyksos. During their stay, the native princes at the south maintained themselves. 2080-1525 B. C. these Shepherd kings ruled over Egypt. They were a barbaric and nomadic

race from Asia which destroyed the temples and left no monuments standing in Egypt. Those who contend that the origin of the civilization of the Nile was from Asia should note that under these Asiatics, Egypt entered into the darkest period of her history. The Shepherds were expelled from Egypt by Aahmes, a mulatto and a Theban. He was the Amoisis of the Greeks and king of the north and south. He secured the favor of the Cushites by marrying Nefruari, the black princess of Ethiopia, famous for her dusky charms, wealth and accomplishments. The marriage of the Pharaohs to black princesses was frequent and seemed to establish the legality of the claim of descent from the black god Amen-Ra, whom the ancients represented as Cush of Ethiopia.

Nefruari or Nefertari was by the inscriptions, the most venerated figure of Egyptian history. She was a queen of great beauty, strong personality and administrative ability. Her son, Amenhotep the Amenophis of the Greeks, reigned jointly with her for many years. Mariette discovered in 1850 the mummy of Queen Aahotep, the Nubian mother of Aahmes. The ornaments now preserved in a museum near Cairo are of such marvelous workmanship that modern jewelers confess their inability to even imitate them. Under Aahmes Egypt again became supreme. The decayed and ruined temples were restored to their ancient richness and splendor. In a few years she had regained what had been lost in the five Centuries of rule of the Hyksos. The country became covered with edifices and new roads were opened for commerce and trade. Aahmes founded an empire that lasted 1500 years, a period rich in its records of history and growth for Egypt. As late as 663 B. C., Psamtik, a Pharaoh of Libyan origin strengthened his claim to the Egyptian throne by marriage to an Ethiopian princess, the daughter of Sabako. The father of the great Ramses II followed the same procedure.

Dynasty XVIII, 1500-1300 B. C. Egypt attained the summit of her power. She became the arbitress of the whole world. Sayce says that they returned with new rolls of conquered provinces and with the plunder and tribute of the east. Amenophis I, son of Aahmes and Nefertari, carried on the Ethiopian wars. Ethiopia was breaking away from Egypt. His son Thotmes I, subdued Phoenicia and Syria. His daughter, Hatasu, called herself daughter of Amen and his incarnation. She had a strongly mulatto countenance. The name of her father occurs at Meroe. His son Thothmes I ordered offerings made to the gods of the south. He sent out expeditions to Khent-hen-nefar, probably the country known today as the western Soudan. He was called sovereign of the Two Lands. He was

the first of a long line of conquering pharaohs. The astonishing resemblance of the art of the Fourth, Twelfth and Eighteenth Dynasties, the great periods of Egyptian history lies in the fact that they were dynasties that were purely Ethiopian. They represented the best genius of the race that had given Egypt her civilization. When they were out of power her culture always declined.

The great Thotmes III was of all the Pharaohs, unquestionably the greatest. During his long reign of fifty-four years, the country was covered with monuments and became the center of trade and intercourse. Sayce says that countless treasures flowed into Egypt and Thebes became the capital of the world. Thotmes created a considerable navy upon the Mediterranean and was absolutely supreme upon its waters. Monuments of his reign have been found in Algeria. In the Hall of Ancestors, Karnak, Thotmes III, may be seen making offerings before sixty-one of his ancestors. This will give us some idea of how many Ethiopian monarchs had sat upon the Egyptian throne. He called himself the royal son of the land of the South. He erected in Nubia many more edifices than any other monarch. There he appears worshipping the gods of the south. From his expeditions into Asia he returned with enormous spoil. He was undoubtedly, the Alexander of Egyptian history. He conquered the known world. Thothmes III carved the names of 628 vanquished nations and captured cities on the walls at Karnak. Syria, Mesopotamia, Arabia, Armenia, Abyssinia and Nubia were parts of his domain.

This Pharaoh was also a magnificent builder. His works are almost numberless. One being a portion of the temple of Karnak, the most magnificent ruin in the world. During the reign of Thotmes III, Mycenaean culture was at its zenith. Sayce shows that he established royal botanical and zoological gardens, stocked with curious plants and animals which he brought back with him. Year after year tribute and taxes of every kind came regularly to the Egyptian treasury from the towns of Palestine, Phœnicia and northern Syria. From Cush and Punt came offerings. He received also the tribute and homage of the Assyrian and Chaldean kings. This was without doubt the Middle Ages when the Cushite race ruling from Thebes as a center, sought to follow and hold the old lines of the more ancient Cushite empire of Ethiopians. that in the ages of Amen-Ra and Osiris had covered three worlds. In an earlier age, the central seat had been the primitive Meru. In the latter days of the Egyptian empire, the priestcraft and soldiers retired and set up a new capital at Napata; but the days of world empire were over, which empire had lasted, some authorities say, for six thousand years.

The next king of this dynasty was Amenhotep II, the son of Thothmes III. The Egyptians under his lead captured Nineveh. He brought back the bodies of seven kings that he had taken in battle. He put up their heads as trophies on the walls of Thebes. A new strain of Ethiopian blood appears in this line through the Nubian queen, Metuma, about 1400, B. C. Her son, Amenhotep III, the Amenophis of the Greeks, covered the banks of the Nile with monuments remarkable for their grandeur and perfection. He was the Memnon of the Iliad, who came to the relief of Troy. There he is called the black prince. He built monuments inscribed with his name. At Sulb, he and his wife, Tai, appear making offerings to Amen-Ra. He built the great temple at Luxor and the colossi at Thebes and was called by the Greeks the miracle working Memnon, who each morning with musical sounds greeted his mother. His rule extended from southern Ethiopia to Mesopotamia. He seemed to have wished to make the Soudan prosperous.

Thotmes III, Amenophis III and Amenophis IV were in appearance unmixed Negro types. Darwin was struck by the extremely Ethiopian characteristics of the statute of Amenophis III. We will pause here to glance at a son of Amenophis who in our day has aroused universal interest. Tut-ankh-amen was born 1350 B. C., long before the days of Athens and Rome. His tomb was discovered in a limestone cliff in the Valley of Tombs about five miles from ancient Thebes. It had practically been unmolested for thirty centuries. Here were the tombs of the other Pharaohs of the 18th, 19th and 20th Dynasties. All had been ruthlessly pillaged. Every effort had been made to conceal the spot. Herbert Carter, for thirty years had searched for the tomb. He found it in 1922. He knew by the seals on the door that it had been undisturbed. He sent at once to his generous patron Lord Carnarvan, and sought the aid of the world's greatest Egyptologists.

One of the first visitors to enter the tomb was Professor Breasted. He said: "It is a sight I never dreamed of seeing--the antechamber of a Pharaoh's tomb, filled with the magnificent equipment which only the wealth and splendor of the imperial age of Egypt could have wrought or conceived. In quality it is an astonishing revelation of the beauty and refinement of Egyptian art--beyond anything I had imagined." The first room of the tomb entered contained statutes, caskets, chests, beds, chairs and chariots all beautifully carved and decorated. On the lid of one chest were hunting scenes. The beauty and minuteness of the details of the painting excels the finest Chinese and Japanese art. Still more valuable articles besides these which filled the room had been plundered. The kings robes were elaborately decorated with beads of gold. There was a beautiful

amber necklace. His sandals of leather were inlaid with gold. The king's throne was one of the finest specimens of Egyptian art ever found in a tomb. It was covered with gold and silver and inlaid with sparkling gems. Several very beautiful alabaster vases were found. Perfumes 3000 years old still gave forth a pleasant odor. Behind this chamber was another packed five feet high with innumerable objects.

Harold M. Weeks says, "This imperial age or first empire, now shines out as one of the world's most astounding epochs. It is needful only to point out that objects in Tut-ankh-amen's tomb have been valued at such sums as $10,000,000 (though it is futile, to price the priceless), and then to remember that Tut-ankh-amen was but a weak declining star compared to the other brilliant Pharaohs of the Eighteenth Dynasty constellation." At this age the nations of Asia were pouring tribute into Egypt. These nations remembered the terrible power of Amenophis and trembled. From the statutes and the wall paintings, the king of this tomb was black. This may have had something to do with the hasty closing of the tomb. His name ended with Amen, the black god of the Soudan and Egypt. With his name the Egyptians began and ended their prayers. We of the Christian world, through the Hebrews have appropriated it and use the title of the great Amen at the close of our petitions. During the Hyksos invasion, the native royal family of lower Egypt took refuge in Ethiopia. Alliance with Cushite princesses was common. Moses, says Giekie, only followed their example.

Amenophis IV. tried to establish a new religion. Open war broke out between him and the priests of Amen. In enforced flight he retired to a new capital. Weakened by this strife he lost his hold upon the Asiatic provinces. The close of his reign found Egypt shorn of all that had been won by his predecessors. His successor speedily made peace with the priests of Amen and was permitted to be buried in the royal burying ground. Dynasty XIX, 1300 B. C. brings us to Ramses I and Seti I who restored the waning glory of Egypt. He strengthened his claim to the throne by marrying princess Tai, granddaughter of Amenophis III. Remeses II, the son of this marriage became the legitimate king. He was the Sesostris of the Greeks. He reigned sixty-seven years. The temple of Abydos records the names of sixty daughters and fifty-nine sons. He built two magnificent temples in Nubia and part of the temples of Karnak and Luxor. Around his name, says Lenormant, clustered the lustre of his predecessors. We know he subdued Syria, Mesopotamia, Assyria, Media, Persia, Bactrina and India even to the Ganges, the Scythians and the inhabitants of Asia Minor. All of

these regions were anciently Cushite. He returned after nine years loaded with captives and spoil.

Great changes were taking place in world populations. The emigration southward had begun that made the modern Persian nation, Armenians, Turo-Scythic populations were pouring down upon Greece. The old Cushite colonists of the great belt that had once stretched from India to Spain became restless and chaffing under the inroads of these barbaric hoards they began a movement southward--an attempted return to the regions of their origin. Egypt strong, fully populated, did not feel inclined to receive them. As these new infusions entered and changed the life and ideals of Mesopotamia, Syria, Asia Minor and the Ægean, their attitude toward Egypt became more hostile. These conquered nations revolted and the Egyptians were driven back to almost the valley of the Nile. Remeses III was the last of the heroes, when he assumed the crown Egypt was surrounded by enemies. The Libyans had established themselves in the western portion of the Delta. They attacked Egypt but were repulsed. The successors of Remeses were insignificant sovereigns; the high priests of Ammon at Thebes usurped their power and 1100 B. C. set aside the heirs and seized the throne. They did not long retain this dignity.

The Tanites 1090 B. C. succeeded in expelling the priests of Ammon and established dominion over Egypt. They reigned one hundred years. They were succeeded by the Bubastes of Lower Egypt. With the Tanite dynasty, the high priesthood which had been so powerful from early ages, with the royalty, retired to Ethiopia and set up a rival state at Napata. Azerch-Amen, King of Ethiopia starting from Napata invaded Egypt, traversed the whole length and penetrated Palestine at the head of an army of Ethiopians and Libyans. 800 B. C. Pianki made the Thebaid a simple province dependent upon Ethiopia. The people of Egypt favorably received his accession to the throne at Thebes. They were better disposed toward an Ethiopian king than one from the Delta. 693 B. C. Tarkaka conquered the whole Nile valley. Thebes welcomed him with enthusiasm. Priests opened the gates of Memphis. He fixed his capital at Thebes. Strabo said that Tarkaka rivalled Remses II in his conquests, which extended westward to the Pillars of Hercules and eastward to the Assyrian domains. With the wrestling of Egypt from Ethiopian conquerors, the old empire died.

670 B. C. in the twenty-third year of his reign, the Assyrians drove Tarkaka out of Egypt. His successor Tanut-Amen determined to wrest Egypt from Asia.

Thebes and Memphis opened their gates and even Tyre sent help, but the Assyrians returned and executed a terrible vengeance. 660 B C. Psammeticus, of Libyan origin, threw off the yoke. He married an Ethiopian princess as so many Pharaohs that had preceeded him. This prince of the final line of native sovereigns gained the throne by aid of Greek mercenaries. He throw open the door of Egypt to foreigners, especially Greeks. Greek travelers visited the cities of the Nile. The Greek colony of Naucrates was given special privileges. He entrusted some of the highest offices of Egypt to foreigners. The military class because of this emigrated to Ethiopia. Psammeticus humbled his pride and sued for their return but these two hundred thousand preferred Ethiopia. 343 B. C. the last native dynasty ceased, with the flight of Nektanebos with the treasury of Egypt to Ethiopia, upon the approach of Persian conquerors. Persia did not enjoy sway over Egypt very long, her sceptre soon passed to Alexander.

332 B. C. Egypt was glad when the empire fell to Alexander the Great. He was welcomed in Egypt as a deliverer. 331 B. C. he visited the oases of Ammon in the Libyan desert where he was recognized by the priests as the son of Amon. In the winter of the same year he founded the city of Alexandria. Ptolemy I, 306 B. C., raised Egypt again to first rank. Alexandria became the foremost city of the world as a center of commerce and culture. The famous museum and library attracted to Alexandria men of science and letters from all parts of the Hellenic world. Under his successors Egypt prospered greatly. Philadelphus is said to have suggested the preparation of Manetho's Egyptian History from native sources. The line of Ptolemies ended with Cleopatra, who through her influence over Caesar managed to preserve the nominal independence of Egypt. At her death the land of the Pharaohs became a Roman province. Christianity was early introduced and at first was severely persecuted. 391 A. D. it became the state religion 639-641. A. D. Mohammedan Arabs conquered Egypt. Cairo became the capital and a great center of religion and learning.

So we might continue on down the line of changing sovereigns to modern times, but that is not the purpose of this book, which seeks only to follow the more ancient traces in Egypt of the ancient Cushite empire of Ethiopians. Diodorus Siculus said of the work of the closing Ethiopian dynasty, that there were numerous canals built and embankments, intended to keep the towns above the level of the Nile. Hosea, king of Israel, sent presents to Shabaka. Amen-Iritis his sister was a woman of rare intelligence and superior merit. She was three times regent of Egypt under three sovereigns of the Ethiopian dynasties, showing the

respect the Ethiopian had for his womankind. Amen-Iritis was very popular at Thebes. Shabaka abolished capital punishment and substituted hard labor. At Luxor he appears making offerings to the gods of Thebes as a native sovereign. Tarkaka in 693 built the great temple of Gebel Barkel. Many of the reliefs of the pyramids present the Ethiopian rulers as Lord of the Two Lands, with the throne titles Amen and Ra. They wear the same symbols upon their heads. We read the names Ankh-Ka-Ra, Alu-Amen, Amen-Ark-Neb, showing that for ages Nubia and Egypt were ruled as one land, ages far earlier than the period marked in the average history as the Ethiopian dynasty.

The original inhabitants of Asia Minor, of the South Caspian and the basin of the Mediterranean were closely related to Egypt. They had the cranial formation of Upper Egypt. In Egyptian war scenes there appeared very strangely formed and remote nations, that because of distance had lost the ancient race type. We see red hair, blue eyes and tatooing on the legs like the ancient Scythian. These may not have been aliens but northern branches of the Cushite race. The extended conquests of the Egyptian kings do not seem at all impossible when we remember that they were recovering and reclaiming regions anciently their own. We know by the records that Amenophis (Memnon), seized the whole coast of Arabia, Libya and Ethiopia. In the Iranian histories he had extended his conquests to far Bactrina. Amenophis subdued the Scythic nations in the Caucasus. He marched into Colchis which was Ethiopian (Her. II, 104) and marched as far as the Don. These were but old Cushite dominions. The passage of Hercules represents the early colonization of Western Europe by the race. Other ancient records tell us that the Ethiopian Cymandes led an immense army to conquer the Bactrians. The triumphant arms of Osiris reached from the sources of the Ganges to the Danube in Europe. Western Europe had its legends of the passage of Bacchus and Dionysus.

Chapter 8. Arabia And Her Ancient Races

Arabia was once a portion of the ancient Cushite empire. Some authorities claim that it was the original seat of Ethiopian culture. The ordinary encyclopedia and historical book give but little light upon the early race life of Arabia. When our research has gone deeper we will find that the true ethnic story of Arabia, Asia Minor and India have not yet been told. Recent books have rewritten the history of ancient Greece, as the findings or archaeology reveal other races and other sources for the civilization of Hellenic lands. The history of Arabia needs rewriting. This chapter is a contribution in that direction; the sum total of the careful investigations of scholars and investigators whom we can trust. The ancients gave Arabia a triple division. Petrea the stony, Deserta the desert, and Felix the happy. They did not assign to these any very distinct boundries and much of the real surface of Arabia is unknown to us today. Yemen includes the whole southwest quarter which possesses many advantages in climate and soil. Here existed to almost our times the late flowers of a rich primeval civilization, which did not spring from the Semitic race, which is in possession of Arabia today.

Arabia Deserta, is the land of the Semitic Arabian for we, find two races incorporated in the term Arabian. The ancient Adites and Thamudites were of Ham. The ancient inhabitants of Arabia Petrae were of the "Anu" of the "Old Race" of Egypt. The Semitic Arabians trace their descent from Heber of the race of Shem. Deserta had the Euphrates for its eastern boundary. The inhabitants live a wandering life, having no cities or fixed habitations, but wholly dwelling in tents. These are called Bedouins. When the Scriptures spoke of Arabia it referred to a smaller territory than the vast region we call Arabia today. Hebrews spoke of Kedem as the land to the east of them. Arabia Petrae lies south of the Holy Land. In this region dwelt the Edomites, Amalkites, Cushites and other tribes. Arabia Felix lay still farther south being bounded by the Persian Gulf, the Red Sea and the ocean. This country abounded in riches and especially in spices and is now called Hedjaz. It is much celebrated because the cities of Mecca and Medina are situated in it.

Having never been really conquered, Arabia has known no changes saving those of nature. There the deserts and mountains have always secured them from

conquest. Nejd the central plateau is an important region regarded by the Arabians as the stronghold of their cherished institutions and traditions. Nejd is the favored land of the date palm of superior species. It is the special pride and ornament of the country. The coffee plant is highly prized. This central highland is surrounded on all sides by a broad desert belt. In general features, Arabia resembles the African Sahara of which it is but a continuation. Its general characteristics are African. Arabia roughly summed up is composed of one third coast ring and mountains, one third central plateau which is tolerably fertile, and one third desert circle. Throughout the highland of Nejd, though the days are hot, the nights are cool and pleasant. Here epidemic diseases are rare. It is very hot below in the plains. Sayce says that the divisions of "sandy," "stony" and "happy," so familiar to the Greeks and Latins is unknown to the Arabians of today. This is because they were terms used by the earlier Cushite Arabians.

Arabia was originally settled by two distinct races, an earlier Cushite Ethiopian race and a later Semitic Arabian. 'The Cushites were the original Arabians and dwelt there before Abraham came to Canaan. Ancient literature assigns their first settlement to the extreme southwestern point of the peninsula. From thence they spread northward and eastward over Yemen, Hadramaut and Oman. A proof that they were Hamites lay in the name Himyar or dusky, given to the ruling race. The Himyaritic language, now lost, but some of which is preserved, is African in origin and character. Its grammar is identical with the Abyssinian. The Encyclopedia Britannica in its article on Arabia says, "The institutions of Yemen bear a close resemblance to African types. The inhabitants of Yemen, Hadramaut, Oman and the adjoining districts, in shape of head, color, length and slenderness of limbs and scantiness of hair, point to an African origin." The first inhabitants of Arabia were known to the national traditions as Adites. The Scriptures called Ad a descendant of Ham.

These Cushite Arabians were given to a settled life and not to the wandering habits of the Semitic Arabians. They were fond of village life, society, the dance, and music. Among the cities the most ancient and populous were in "Happy Yemen." Like the Cushites of Egypt, here was the marvelous reservoir of Marib constructed by the Himyaritic kings. Their descendants of today are good cultivators of the soil, traders and artizans and averse to pastoral pursuits. All of these traits distinguish them from the Semitic race. They have much more to do with the African coast than the Asiatic. Marriage with extreme facility exists between all classes of southern Arabia and the African races. There is the

absence of any caste feeling between these Arabs and the still darker natives of Africa. All of this points to a common origin. Keane thinks that these people of southwestern Arabia, at a remote period found their way across the narrow strait of Bab-el-Mandeb and secured a permanent foothold on the Nubian steppes. These Himyaritic Arabians call themselves Æthiopians still in diplomatic and elevated circles.

Arabia in the average book is described as a dreary barren waste, the home of the Semitic Arabian. In the most sterile regions we do find this race. They are a nomadic people wandering from pasturage to pasturage, as their ancestors have done from time immemorial and as they shall probably do to the end. The Arab despises agriculture and the customs and restraints of civilized life. There is constant resistance among them to anything like regal power or organization. There is some similitude between them and the Cushite Arabians for they have long lived in proximity; yet there is rivalry and the enmity that would spring from difference in race. The Semitic Arabians are compelled to a pastoral life because they occupy the most waste portions of the plateau. Their condition involves them in constant quarrels over wells and pasturage. This caused the separation of Abraham and Lot. Extreme want makes them plunderers of caravans. They are utterly ignorant of writing or books. This division of the inhabitants has no remembrance of the ancient geography of Arabia, because they were not then the inhabitants. The only authority that they recognize is that of an elder.

These Arabs trace their descent from Heber, from whom the line of Abraham descended. Abraham's son Joktan became the first king of the country. According to Herodotus their original home lay between Colchis and the Medes. They lived in Arabia without mingling until Ishmael, the son of Hagar settled among them. Some of these Ishmaelites applied themselves to traffic and husbandry; for Hagar was Hamitic. It was from this class in later days arose the Mohammedan conquest. The tribe of Koreysh claimed to have descended from Ishmael through Hagar. They were intimately connected with the southern Cushite tribes that were the originators of the idol worship of the Kaaba at Mecca. The great majority of the Ishmaelites lived a life like the modern Bedouin, who too traced back to Ishmael. Their domains stretched from the Persian Gulf to the Red Sea. Their hand was against every man and every man's hand against them. These Arabs will not marry with the settled tribes or with Turks or Moors. The third division of pure Semitic Arabians probably sprang

from the children of Abraham and Keturah. In prodigious multitude they cover Syria, Mesopotamia, Palestine, Egypt, and a great part of Africa.

These Semitic Arabians are quite unlike in nature to the Cushite and Hebrew stock, which in early ages must have been deeply permeated with Ethiopian blood. This made the Jew more gentle than the fierce nature of his wilder unmixed Semitic brethren. This intermingling of Hebrew and Ethiopic blood could easily have taken place in the four hundred years of the Jewish exile in Egypt, and later in Canaan they intermingled with the original inhabitants who were Cushite. Let us examine the nature of the pure Semitic race. Sayce. describes their life as full of danger and distress. Our private citizens possess more solid and pleasing luxuries than the proudest emir, head of ten thousand horse. The care of the sheep and camels is abandoned to the women, while under the banner of the emir the men practice the use of the bow, javelin and scimitar. The dignities of sheik and emir descend in an order that is loose and precarious. If an Arabian prince abuses his power, he is quickly punished by the desertion of his subjects. The natural state of the nation is free, each of her sons disdains submission to the will of a master.

Caravans from the remote times of Job and Sesostris have been the victims of their rapacious spirit. They pretend that the riches of the earth and the fertile climates were given to the other branches of the human family and that they must recover the portion of their inheritance of which they have been unjustly deprived. The caravans that traverse the deserts are ransomed or pillaged. The temper of a people thus armed against mankind is doubly inflamed by this domestic license of rapine, murder and revenge. Each Arab might point his javelin against the life of his countryman with impunity and renown. The jurisdiction of the magistrate was impotent. The recital in prose or verse of an obsolete feud was sufficient to kindle the same passions among the descendants of the hostile tribes. They would wait whole months and years for the opportunity of revenge. The refined malice of the Arab refuses even the head of the murderer, substitutes the innocent for the guilty person and transfers the penalty to the best and most considerable of the race by whom they have been injured.

The bitter hardships of the son of Abraham, cast out without succor, seems to have accentuated the evil of his nature. Sayce reveals a better side of Abraham showing in their hospitality. This ferocious Arab, the terror of the desert,

embraces freely without inquiry, the stranger who, dares to confide in his honor and enter his tent. He is kind and respectful. He shares his wealth or property with his guest and dismisses him with gifts. Though disdaining law he proudly indulges the impulse of pity and alms. Thus everywhere over the earth where we find people crowded back by climate or conquest to bleak and barren districts we see the change of human nature from gentleness to ferocity. Columbus found a peaceful and gentle people in America.

The foregoing description of Arabia and Arabians found in *Ancient Empires of the East*, is not sufficient to give us a clear idea of Arabia and Arabians. It is a true and faithful account of the Semitic branch but does not amount for other conditions and races there. Palgrave's expedition to Arabia in 1862 found beside wandering Bedouins and wastes, a rich and beautiful country. Arabia is a vast region. Baldwin reports that he found throughout almost all his journey a settled and civilized country, with cities, towns, villages and a settled government. All of this was the legacy of the earlier culture. In these regions the Bedouin or later Arab counted for nothing. He found central Arabia an extensive, fertile tableland, surrounded by a circle of desert waste. Here were settled nations of the Cushite Arabian stock. Here they had developed for thousands of years the noble breed of Arabian horse. Naturalists agree hat Arabia is the genuine and original home of the horse. Here it attained its highest perfection, not perhaps in size, but in form, symmetry and beauty. For endurance, docility and speed for incredible distances these horses have no equals. Sayce says, that the Barb, the Spanish and the English breed are all built on the foundation of the imported Arabian horse.

The development of the camel is Arabian. It does not appear on any of the Egyptian monuments. The Bedouin has superstitious love for the pure horses of Arabia. A female is rarely sold. These horses are educated in the tents among the children of the Arabs. This trains them to habits of gentleness and attachment. Their senses are not blunted by abuse of spur or whip. As they feel the touch of the hand or stirrup, they dart away like the wind, if the rider is dismounted in the rapid chase, they instantly stop till he has recovered his seat. They disappear before the enemy like the mist. In the sands of the deserts of Africa and Arabia the camel is a sacred and precious gift. The driest thistle and the barest thorn is all the food they require, Nature has formed cisterns within the camel. He can lay up a store of water that will last him from twenty to thirty days. The value of the camel to the Arabs and Oriental nations is inestimable. They regard it as a

peculiar gift of heaven to their race. They were called the "ships of Persia," so dependent was commerce upon their instinct to cross the trackless wastes. A dromedary can cover ten times as much ground as a horse. Every part of the camel filled some Arabian need.

To the Cushite race belonged the oldest and purest Arabian blood. They were the original Arabians and the creators of the ancient civilization, evidences of which may be seen in the stupendous ruins to be found in every part of the country. At the time that Ethiopians began to show power as monarchs of Egypt about 3000 to 3500 B. C. the western part of Arabia was divided into two powerful kingdoms. In those days the princes of Arabia belonged wholly to the descendants of the Cushites, who ruled Yemen for thousands of years. Zohak, celebrated in Iranian history was one of these famous rulers. These Arabians hid the sources of their commerce and the Greeks had of them only cunning stories that the Arabians put in circulation about their country. Much of the rich commerce of India, the treasurers of Africa, crossed between Yeman and Syria avoiding the tedious navigation of the Red Sea. Strabo, Pliny, Diodorus and Ptolemy tell us that in very early ages, Yemen reached a high state of civilization. Arts and commerce flourished and wealth was accumulated, literature was cultivated and talent held in esteem. The national writings that survive to this day, tell the same story. This culture had declined before its extinction in the seventh century.

The *Encyclopedia Britannica* (Vol. II, p. 222, 223) says, "The first dawning gleams that deserve to be called history find Arabia under the rule of a southern race. They claimed descent from Khatan. They were divided anciently into several aristocratic monarchies. These Yemenite kings descendants of Khatan and Himyar 'the dusky,' a name denoting African origin, whose rulers were called 'Tobba,' of Hamitic etymology, reigned with a few dynastic interruptions for about 2500 years. They demanded the obedience of the entire southern half of the peninsula and the northern by tribute collectors. The general characteristics of the institutions of Yemen bore considerable resemblance to the neighboring one of the Nile Valley." One of its monarchs subdued the whole of central Asia, reaching even the boundries of China. Another made conquests in Africa. Their chroniclers appropriated the glories and some of the exploits of the early kings of Ethiopia, because Arabia, Egypt, Chaldea, and India were colonies of the Cushite empire. Ethiopia was mother of them all and her rulers under various titles were their rulers. Modern histories speak of the Semitic conquest

of Babylon as early as 4500 B. C. which is erroneous unless they explain that these Arabians were Cushite Arabians, another division of the race of the black Sumerians. The line of Sargon 3800 B. C. was of the same race. Each one of these early Arabian conquests was of African Arabs.

While the sceptre of Yemen was outstretched far over the length and breadth of the land and the genuine or African Arabs formed a complete and dense circle all around, the deserts of Arabia remained the stronghold of a different race, wild, ferocious tribes, less susceptible to culture, but of a far greater energy. This race was the Semitic Arabian, that had come into the land from the north. They spoke a language akin to the Syriac and Hebrew. Unlike the African Arabians they had little disposition for agriculture, architecture or the fine arts. Their instincts led them to a nomadic, pastoral life. History has left unrecorded the exact date of their arrival and the period that they remained tributary, though often refractory, to the kings of Yemen. In the fifth century of the Christian era, a late date, a leader arose who broke off the bonds of Yemen. He slew the tax gatherer and raised the banner of revolt. He was assassinated and in the sixth century they had narrowed the boundries of the earlier Cushite Arabian monarchies, and both northern and southern communities were coming under the growing power of the tribe of Koreysh.

The Koreysh figure as the descendants of Ishmael. In their artificial annals, says Britannica, me Yemenites or genuine Arabs appear under a cousinly character. On all these points Mohammedan annalists are equally positive. All other trusty testimony is adverse. Their falsifications have found favor with our European writers. Baldwin in *Prehistoric Nations*, pp. 76, 77, says, that the Semitic Arabians and later Mohammedans confused and altered the earlier Arabian history. They sought to bring upon themselves the glory of the Cushite Arabian name. They have appropriated the names of the old Ethiopians, whose career had long since closed before the entrance of the Semites into Arabia. Mohammedan writers give but vague pictures of the conditions of their country. They were not a literary people. and their first attempts were after the death of their prophet. The times of Mohammed were becoming ancient when these men wrote. They had entered Arabia after the extended empire of the Cushite Arabians had declined and disunited. The Semitic Arabian lived a rude nomadic life in obscurity until 700 A. D., Arabian civilization extended back behind them for thousands of years.

To sum up, 3000 to 3,500 B. C. Arabian civilization equaled that of Egypt and Babylon. The ancient glory had departed prior to the rise of Assyria. The same wave that entered Arabia from the north had become predominant in Assyria, which from its monuments had in its origin been Cushite. The fierce nature of the Semitic Arabian and of the children of Esau, whom Abraham had said in blessing their father, "they shall live by the sword," showed in the merciless tortures and cruelties of the later Assyrians. The first Adite empire of Arabia was overthrown 1800 B. C., so long ago that the cause now is mythical. The ancient chronicles speak of a "Flood of Arem," which dispersed the families of Yemen over the northern part of Arabia. This flood destroyed Mareb the ancient capital. Lenormant says in the *Ancient History of the East,* Vol. II, p. 306, "The Jokanites were subject to the Cushites until the end of the second Adite empire. We may be sure the Sabaeans, who at first let them in peaceably made a stout resistance. The Cushites were their superiors in knowledge and, civilization." It had been a Cushite principle to mete out equal justice to aliens. For many years the Semites lived subject to the laws of the Sabaeans, silently increasing in strength. They accepted in part the language, manners and institutions of the Cushites. At last they rose and overthrew those who had given them the light.

None of the ancient empires were able to subjugate Arabia. Bravely for thousands of years she maintained her freedom. When the second Adite empire was overthrown, masses of the Sabaeans emigrated to Abyssinia. Ghez is a living relic of the ancient speech of Yemen. These Cushites clung long to their faith and peculiar institutions. Alexander the Great, hearing of her rich treasures, desired to pit his great strength against her, but death interrupted his plans. Ælius Gallus, Roman prefect of Egypt, undertook an expedition against Yemen, with an army of ten thousand infantry and fifteen hundred horsemen. He crossed the Red Sea but his soldiers, disorganized by the intense beat, were incapable of laying siege to Mareb. The old Cushites of Yemen stoutly maintained their independence, when other dominions were forced to yield to Rome. After me Mohammedan conquests, which exhausted the Arabians, they were easy prey for the Turks. Thus came the fall of that empire, as Assyrians, taught and inspired by an earlier culture, which carried the arms, language and institutions of Arabia over half of the old world, "from the banks of the Indus to the shores of the Atlantic ' from the mid-African desert with its burning sands to the green vineyards of pleasant France." This later flower of Semitic culture "s grafted upon the old Cushite root. The later lines of conquest following the identical

pathways of the ancient Cushite empire of Ethiopians.

Chapter 9. The Marvelous Arabian Civilization

Arabia was one of the earliest colonies of the ancient Cushite Empire of Ethiopians. Baldwin claims that it was the original land of Cush. He says, "In the oldest recorded traditions, Arabia is the land of Cush, the celebrated Ethiopia of very remote times." He continues, "In ages older than Egypt or Chaldea, Arabia was the seat of an enlightened and enterprising civilization that went far into neighboring countries. At that time Arabia was the exalted and wonderful Ethiopia of olden tradition, the center and life of what in western Asia was known as the civilized world. Traditions of the ancient world rightly interpreted can have no other meaning. In the early traditions and records of Greece, Arabia was described as Ethiopia." Arabia was only separated from old Ethiopia by the Red Sea. We would decide that the "Old Race" of the Upper Nile early sent colonies across the sea, which built up the cities and communities along the opposite Arabian coast. This happening before the founding of Memphis or the colonizing of Chaldea.

The Scriptures unite Arabia with the most intimate dealings of God with men. Here says the *Cyclopedia of Biblical Literature,* were transacted the marvelous panorama of the life of the Patriarch Job, who was described as one of the greatest men of the east. To this land Moses escaped after killing the Egyptian. Here he lived (put to school as it were) among the Midianites, descendants of Cush. Here he married a daughter of Ethiopia, here: he saw the burning bush and here he talked with God. Here Elijah was fed by the ravens. In Arabia was the scene of all the marvelous displays of divine power and mercy that followed the deliverance of Israel from Egypt and accompanied their journeyings into the Promised Land, and here Jehovah manifested himself invisible glory to his people. Here today in the desert of Sin, manna still forms a tiny cereal upon the rocks. It was out of this region that God selected the race through which in two religions, one supreme God should be revealed to the world, the Hebrews and Mohammedans spring from the same race.

These primitive Semites were a north Arabian race. Southern Arabia was occupied by the older and more civilized Ethiopian race. Gibbon speaks of Sabaeans in north Arabia, if they were it was families that had passed northward

after the Flood of Arem, which dispersed the families of old Yemen over northern Arabia. These people were advanced in civilization. The fact that the father-in-law of Moses could show him defects in his administration of government, proves that he was in possession of an older and more seasoned form of law. The Scriptures tell us that Moses harkened to the voice of his father-in-law and did all that he said. There is marked similarity between the Jewish law and the code of Hammurabi, which was the essence of the old laws that for thousands of years had ruled the Cushite race. The Jewish law maker was thus placed in close contact with the race which in earlier ages had possessed the revelations of God in law and equity. This is why the code of Hammurabi, though it preceded Jewish law by many ages, yet in many features was the same code.

Arabia possessed many products in ancient days, that were coveted by the rest of the world. Nothing then was considered more costly and desirable than frankincense and myrrh, which were Arabia's fabled products. It was by this commerce that she amassed her fabulous wealth. The treasures of Africa were conveyed over the peninsula to Gerrha. Joined by the pearls of the Persian Gulf, this commerce was floated on rafts to the mouth of the Euphrates. Diodorus Siculus says, Bk. II, ch. 3, "The perfumes of Arabia ravished the senses and were conveyed by the winds to those who sailed near the coast. Having never been conquered, by the largeness of their country, they flow in gold and silver; and likewise their beds, chairs and stools have their feet of silver; and all their house stuff is so sumptuous and magnificent that it is incredible. The porticoes of their homes and temples, in some cases are overlaid with gold. They have enjoyed a constant uninterrupted peace for many ages and generations. Archaeological research has proved these assertions to have been true of the southern Arabians of the Hamitic race.

Pliny said of these Arabians that they were the richest nations in the world. The harbors of Oman and Aden were laden with the precious cargo of perfumes. Agatharchides declared, "The Sabaeans surpass in wealth and magnificence not only the neighboring barbarians but all the nations whatsoever. As their distant situation protects them from foreign plunderers, immense stores of precious metals have, been accumulated among them, especially in the capital. They have curiously wrought gold and silver drinking vessels in great variety, couches and tripods, with silver feet; an incredible profusion of costly furniture in general; porticoes with large columns partly gilt and capitals ornamented with gold

fretwork set with precious stones; besides an extraordinary magnificence reigning in the decorations of their houses, where they use silver, gold, ivory and the most precious stones and all other things that men deem valuable." (*De Mari Erythraeo*, 102.) This civilization was one that rose and perished long before the day of the Saracens.

From Baldwin's researches we learn that Strabo, Pliny, Ptolemy, as well as the Hebrew writers speak of the great cities of Arabia, that no longer exist. So fax back does this ancient civilization extend that from the great length of time its literature has disappeared. The monuments of these Himyarites were inscribed with an obsolete and mysterious alphabet. The present Cufic letters were invented on the banks of the Euphrates, Gibbon tells us. The present inhabitants cannot explain the ancient ruins. They owe their origin to very remote antiquity. At Mareb is the Great Tank, so famous in Arabic tradition. The history of its origin was lost before the age of Solomon. Then the solid and vast embankment was going to decay. The ancient city of Saba was in ruins before the time of Christ. Throughout Yemen are to be found gigantic ruins which bewilder the beholders, who cannot understand how they were raised by human hands. They were built by the same race that reared the columns at Belbec and Karnak. These original Arabians were spoken of by later Arabs as Adites, Men of Ad, giants of old.

Lenormant in his painstaking researches found that Cushites were the first inhabitants of Arabia and were known in the national traditions as Adites. These descended from Ad, a grandson of Ham. His sons were Shedid and Shedad. To them was attributed the Shepherd invasion of Egypt. It was recorded in the traditions that one of them built a palace of superb columns surrounded by a magnificent garden. He tried to imitate the celestial paradise and God took him away. The Adites, were depicted as men of gigantic stature. Fanciful tales like the Arabian Nights exist in Arabian legends, springing from the same source as those of the Egyptian manuscripts. Lenormant says, "We may perceive in all this the remembrance of a powerful empire founded by Cushites in very early ages. We find traces of a wealthy nation, constructors of great buildings, with an advanced civilization like that of Chaldea. This must be true as everywhere we find traces of Cushites in Arabian literature and their brothers the Canaanites." (*Ancient History of the East*, Lenormant, Vol. III, Arabians, p. 296)

Alexander the Great said that Arabia was inferior to no country of the earth. He

referred to the once famous town of Oman, which had been a harbor of the ancient commerce. It was in the day of Alexander a wilderness. His estimate of these Cushites was, "Taking them all in all, they are the richest nation of the world." Alexander lived in the declining days of Ethiopian power. Himyar was the son of Seba, the son of Cush. These were the people of Yemen and the Sabaeans of the Greeks. Lenormant called them related to the Accadians of Shinar and the Ghez of Abyssinia. Himyar became the head of the dynasty of Himyarites. These Cushite Arabians were a fine race of remarkable stature, and dark complexion. The Semitic Arabians are brown, thin, small, well formed and of opposite traits from the Cushite Arabian. The Omanee kingdom attained a latter great splendor at the beginning of the Nineteenth Century. The conquering Mohammedan tribes of the north in idol-destroying mood have effaced all the pagan temples that once covered Arabia. Several enormous stone circles like those of some parts of Europe, built as a form of primitive religion, still remain.

At Hagerein, Gen. E. T. Haig saw the ruins of once fertile districts under the weight of sand that had overwhelmed them. There were ruins of once lofty square buildings. The ground lies strewn with fragments of Himyaritic inscriptions and pottery. Wherever he found ruins they were on elevated spots. The centers of civilization in the valleys must have been buried very deeply. Arabia, just as once fertile spots of the Sahara, has been overwhelmed by the sand. At Al Azorem are many ancient stone monuments on slightly elevated ground. The old Cushite stones of cromlech type abound. They are decorated with geometric patterns, which are like the Cushite decorations of Rhodesia in Africa and those of Asia Minor. There were buildings surrounded by stone walls. Welsted uncovered at Nakab-el-Hajar a massive wall, thirty or forty feet high flanked with square towers. On the face of the building he found an inscription in the ancient Himyaritic writing, which is a form of the primitive African language and has no relation to the Semitic tongues.

In Yemen appears another evidence of Cushite occupation, the terracing to be found on all ancient Hamitic sites. In one district the whole mountainside was terraced from top to bottom. Gen. Haig saw in this district everywhere above, below and around, endless flights of terraced walls. One can hardly realize the enormous amount of labor, toil and perseverance, these represent. These walls were usually four or five feet in height, but toward the top, they were sometimes is high as fifteen to eighteen feet. Agriculture among these indefatigable people was brought to the highest degree of perfection. They constructed immense

dikes, forming permanent reservoirs, which irrigated the lowlands in dry weather. The Semitic Arabian abhors agriculture. It is by these differences in traits that we can unerringly detect race. When the Israelites first appear in the light of Bible history, they were keepers of flocks. Pastorals do not originate culture. The nature of their life renders it impossible. Nomadic people. have been the invincible opponents of culture.

A primitive form of religion called Sabaeanism spread all over the Arabian provinces in the earlier ages. We find a gross form of Sabaeanism among the Turanian nations mixed with magic, but this religion in Arabia was without images, idolatry or priesthood. Once this religion was spread over the whole primitive world wherever Cushites were established. They addressed worship to the stars from high places. It was probably from this observation of the stars, that the science of astronomy first developed among them. To this use was put the tops of the pyramids. The pyramids of the ancients were built by this race for sacerdotal purposes. In India, Egypt, Rhodesia, in West Africa and western Europe this worship from high mountains was slow to die out. The ancient inhabitants of Arabia Petraea and Yemen believed in one god and a future life. .Dead ancestors were canonized and worshipped by their families. This one custom marked the race of "Anu" one of the names of the "Old Race" of the Upper Nile. The people that by the traditions of Western Europe settled old Gaul, Ireland, Spain, and ancient Thrace.

Myers tells us in his *Ancient History*, that just as the "Odyssey" of Homer mirrored the trade voyages of the prehistoric Greeks, so the marvelous tales of Sinbad the Sailor pictured the adventures of the Cushite Arabian sailors upon the seas. The ships of these Ethiopians in the early ages of their dominion covered the ancient world. It was from this branch of the race, that the early race of India gained the knowledge that appears in Sanskrit books, that contain maps upon which we can trace the outlines of Western Europe and the British Isles. These books portray knowledge of ages prior to 2000 B. C. The Phoenicians in later times only followed courses that their Cushite cousins had pursued in earlier ages. They learned geography from their wide conquests and extended trade relations. The Portuguese found maps and charts in their possession when they first came in contact with them on the coasts of East Africa, which were original and authentic. Some showed routes extending to the new world long before the age of Columbus.

One early Portuguese map, gained from these Arabians marks South America, Western Africa and Southern Europe, as three ancient centers of civilization. The remains of primitive American nations give forth relics, proving ancient Cushite communication. Before the arrival of the Portuguese, Arabian navigators had kept this knowledge secret. With declining Ethiopian power the links of this great chain had been broken to the Americas but they still kept up the ancient lines of trade with the nations peculiarly Cushite, India, Chaldea, South Africa, and Western Europe. By caravan routes they crossed deserts and delivered merchandise to the North African colonies, which in ages earlier than Phoenician dominion had been Cushite Ethiopian nations. To sum up we must decide that the meager information of the average historical book is very misleading as to who were the original Arabians and the giving of the right credit to the race which was responsible for the earlier so-called Arabian conquest of Babylonia. The later spurious stock, the Semitic Arabians appeared there in comparatively modern times. They were a pastoral, warlike people who in their mode of life, their food, their dress, their traits, manners, customs, and government were wholly unlike the original Arabians.

Through the ages these differences have remained unalterable. The riches to be gained as carriers induced some of the Semitic Arabian tribes from the more wild life to the service of bearers of the rich ancient commerce over the, deserts. Having to constantly change their residence these Semites live in movable tents. These are divided into two parts one of which is for the women. The tents are arranged in an irregular circle, the space between being reserved as a fold for the cattle at night. As they have no land belonging to themselves they change their abode as often as they please. Col. Capper thus describes an Arab encampment, "From this hill, we could see at a distance of about three miles an Arab encampment, an immense body. There were nearly twenty thousand of them including women and children. They demanded and received tribute from us and promised a protecting guard until we were past all danger of attack from their detached bands." Those too poor to own a tent sheltered themselves under a piece of cloth suspended from poles Their tents are of coarse black material woven by the women from goats' hair.

The primitive nature of the Semitic Arabian is to be seen in the religion of Mohammed, in the presentation of his gospel, at the point of the sword; as Gibbon says, if they professed the creed of Islam they were admitted to all spiritual and material benefits. His apostles united the professions of merchant

and robber. The distribution of the spoil was regulated according to Mohammed by divine law. From all sides the roving Arabs were allured to his standard by this combination of religion and plunder. In one incidence seven hundred Jews were dragged in chains to the market place of the city and descended alive into the grave prepared for their execution and burial; and the Apostle beheld with an inflexible eye the slaughter of his helpless enemies. In 628, the town of Khaibar surrendered, the chief of the tribe was tortured in the presence of Mohammed, to force confession of his hidden treasure.

Gibbon looks on the other side of Mohammed's character. He seemed endowed, whether he was an imposter or enthusiast, with a pious and contemplative disposition. He despised the pomp of royalty; he observed without effort or vanity the abstemious diet of an Arab and a soldier. The interdiction of wine arose and was confirmed by his example. The freedom of divorce was discouraged and adultery made a capital offense. During the twenty-four years of his marriage to his first wife, he abstained from polygamy. At her death he placed her in the rank of the four perfect women. The triumphant banners of Mohammed after his death waved over the cities of the Euphrates. Persia was reduced. Turning to Syria, his followers invested Damascus, which fell; then Jerusalem, until all Syria, bowed under the scepter of the caliphs. Greek rule had become odious in Egypt and it was gladly exchanged for the rule of the Saracens. The Greeks retreated from Upper Egypt and made their last stand at Alexandria. After a siege of fourteen months the Saracens prevailed. Mohammed's standard was set up on the walls of the capital of Egypt.

Let us examine the passage of the Semitic Arabians across Africa. Was his influence for the making of civilization? They burned the priceless collection of books that made up the Alexandrian library, in which were locked up the secrets of the lost arts and the knowledge of the origin of civilization. So great was the number of books that six months were needed for the consumption of this precious fuel. Every scholar with pious indignation has deplored this irreparable shipwreck of the learning and genius of antiquity. Many Africans and Moors helped to make up the numbers and strength of the armies of the Saracens. After successive expeditions, the arms of Hassan reduced and pillaged Carthage. Greeks and Goths who came to the aid of Carthage were defeated and the city given to the flames. This ancient Metropolis of Africa was destroyed, all but the broken arches of an aqueduct. The Moors under the standard of a queen attacked the invaders with an enthusiasm equal to their own and the Arabians were driven

back to the confines of Egypt. In later expeditions the blood of the Moors and Semites was insensibly mixed.

Moor and Arab attacked Spain then under the crumbling domination of the Goth. They landed at the Pillars of Hercules. The royal city of Toledo fell. Their conquest spread northward. A table of emerald, Gothic spoil from the Romans, was sent to the caliph at Damascus. In 712 A. D. 10,000 Arabs and 8,000 Africans passed over from Mauritania into Spain. The ports were thrown open to the vessels of Syria and the Goths were pursued to Gaul. Spain imbibed in a few generations the name and manners of the Arabs. This need not be surprising for in Spain was the basic blood of the Cushite, that ran in the Moor and the Cushite Arabian, who as natives of Yemen and other Cushite centers of Arabia, represented the proudest and noblest of the Arabian tribes. From this combination of conquerors sprang a most prosperous era of wealth, cultivation and populousness for Spain. Those who were willing to pay a moderate tribute were allowed freedom of conscience in religious worship. Where it paid the Moslem practiced moderation.

A glance taken over the vast empire of the Semitic Arabians finds them extended from the confines of Tartary and India to the shores of the Atlantic. The laws of the Koran were studied with equal zeal at Samaracand and Seville. Hindu and Moor embraced as brothers on the pilgrimage to Mecca. Yet this does not seem strange for the Moor and Hindu in race were brothers. Forty-six years after the flight of Mohammed from Mecca, Arabian arms appeared under the walls of Constantinople in siege of the city. The solid and lofty walls were guarded by numbers and discipline. For six summers they made an attack with a retreat. This revived me reputation of the Roman arms and cast a momentary shade over the glory of the Saracens. Persia and Syria revolted. 717 A. D. the attack was made on Constantinople by 120,000 Arabs and Persians. A huge armada approached from Egypt and Syria. Entering the harbor they were assailed with Greek Be and the Arabian arms and vessels were involved in flames. In a later attempt the Egyptian ships deserted to the Christian emperor. The arms of Arabia retired after almost incredible disasters.

The deliverance of Constantinople sprang from the terror and efficacy of Greek fire. The skill of a chemist defeated fleets and armies, a distant forerunner of the gases of the world war of our day. Its composition was guarded by the Greeks with zealous care. It was the invention of a Cushite Arabian but was bought by

the emperor and it filled the Semitic Arabs with superstitious terror. The secret of Greek fire was finally stolen by the Mohammedans and returned upon the heads of the Christians in the holy wars of Syria and Egypt. This Arabian invention effected a revolution in the art of war and in the history of mankind. Turning for a survey of the onward sweep of the Saracens of the west, we find them invading Gaul (France). Here we find Goth, Gascon and Franks assembled under the standard of the Duke of Iberian (Cushite) Aquitaine. He repelled their first invasion. In a second engagement the Arabs conquered and overran Aquitaine They stripped the churches of their ornaments and delivered them to the flames. Their invasion formed the groundwork of many a weird tale of chivalry.

Had they not been checked, instead of the Bible, interpretations of the Koran would today be taught at Oxford. To a circumcised people would be demonstrated the revelations of Mohammed. Christendom was delivered by the genius of one man. Half the kingdom was in the hands of the Saracens when Charles Martel, Duke of the Franks aided by the Germans met the enemy in the, center of France. At the close of seven days of fighting the leader of the Saracens was slain. The tribes of Yemen, Damascus, Africa and Spain were provoked to turn their arms against one an-other. A hasty and separate retreat was made the spoils being left in the tents. The victory of the Franks was complete and final. Aquitaine was recovered by the arms of Eudes. Thus the ancient Franks saved the Christian world. Arabia at this time was convulsed with the massacre of the warring factions claiming their right of succession to the authority of Mohammed. The chair of Mohammed was disputed by three caliphs. At Bagdad they aspired to emulate the magnificence of the Persian kings. $150,000,000 was exhausted in a few years by the children of Caliph Almansor. His grandson showered a thousand pearls of largest size upon the head of his bride. Barges and boats of superb decoration were seen on the Tigris. In the palace were 38,000 pieces of tapestry, 12,500 of which were embroidered with gold.

Here was a perfect setting for the stories of the Arabian Nights, Gibbons continues this description, "A hundred lions were brought out with a keeper to each lion. Among the other spectacles of rare and stupendous luxury was a tree of gold and silver spreading into eighteen large branches, on the lesser branches sat a variety of birds made of the same precious metals, as well as the leaves of the tree. While the machinery effected spontaneous motions, the several birds warbled their natural harmony." In the west the Caliphs of Cordova supported an

equal pomp. The hall of audience was incrusted with gold and pearls. The caliph was attended to the field by a guard of 12,000 horse, whose belts and scimitars were studded with gold. Luxury terminated the progress of the Arabian empire. 786 A. D. Harun, the most powerful and vigorous monarch of his race, ascended the throne. He was the perpetual hero of the Arabian tales. He swept the surface of Asia Minor. The ruin was complete, the spoil was ample, 823 A. D. the islands of Crete and Sicily fell and the cities of the age of Minos became thirty.

846 A. D. a fleet of Saracens from the African coast entered the Tiber and approached Rome. Her gates and ramparts were guarded by a trembling people. The costly offerings were torn from the altars. The Arabians divided their forces to pillage the neighboring towns of Fundi and Gaeta, and this division saved the capital from the yoke of the Prophet of Mecca. 838 Saracens advanced again upon Constantinople. A domestic traitor after fifty-five days of fruitless fighting pointed out the weakest part of the wall. Constantinople fell, the Arabs satiated with destruction then returned to Bagdad. Quarter was seldom given in the field. Those who escaped the edge of the sword were condemned to helpless servitude or exquisite torture. As the Arabian conquerors mingled with the servile crowds of Persia, Syria and Egypt, they lost the free-born virtues of the desert. Therefore the mercenary forces of the caliphs were recruited from the north. Mutasm introduced into the capital fifty thousand Turks. His son was cut in seven pieces by their swords. In three years they created, deposed and murdered three commanders of the faithful. Then Abbasids curbed and divided their power.

Near the end of the ninth century an imposter arose. He relaxed the duties, ablution, fasting and pilgrimage. His twelve apostles dispersed themselves among the Bedouins, a race of men whom Abulfeda called equally devoid of reason and religion. His subjects were ripe for revolt disclaiming the title of the house of Abbas and abhorring the worldly pomp of the caliphs of Bagdad. 107,000 fanatics took and pillaged the cities of Racca, Baalbec, Cufa and Bassora. Bagdad was filled with consternation. The city was taken. They stormed and trampled upon the most venerable relics of the Mohammedan faith. Their sect was finally broken into sections but they were a second visible cause of the fall of the empire of caliphs. A third cause was the unwieldiness of the empire resulting from its magnitude. The provinces of Syria and Egypt were twice dismembered by Turkish slaves. The sons of the caliphs were educated in the vices of kings. 1000 A. D. Persia became free and her language and genius

revived. Radhi the thirty-ninth of the successors of the Prophet was the last to represent the wealth and magnificence of the caliphs. After him the lords of the eastern world were reduced to abject misery. The treasury was no longer replenished by the spoil and tribute of nations. The African and Turkish guards turned their swords against each other. The chief commanders imprisoned or deposed their sovereigns. 945 A. D. the caliph was dragged from the throne to a dungeon. His palace was pillaged and his eyes put out.

In this school of adversity the caliphs went back to the rigid virtues of the more primitive times. Sometimes through the division of their tyrants the Abbasids were restored to the sovereignty of Bagdad. Their misfortunes were embittered by the triumphs of the Fatimites, claimed progeny of the daughter of Mohammed. Rising from the extremity of Africa, they put an end to the authority of the Abbasids. In the declining age of the caliphs the arms of the Byzantine empire extirpated the nest of the Arabian pirates upon the island of Crete. 963 A. D. and 969 A. D. was the most splendid period of the Byzantine annals. Roman arms were carried into the heart of Syria. The reign of Caesar and of Christ was restored at Antioch the ancient metropolis of the east. At Aleppo they found in the stately palace outside the walls a magazine of arms, 1400 mules and three hundred bags of silver and gold. A hundred cities were reduced to obedience. Greek ardor was quickened to seize the virgin treasures of Bagdad but they had already been dissipated by the avarice and prodigality of the domestic tyrants. The fears of Bagdad were relieved by the retreat of the Greeks. Hunger and thirst had guarded the deserts of Mesopotamia. The emperor laden with oriental spoils returned to Byzantium. The Moslems purified their temples and overturned their idols but the old days of glory were fled. 1538 the claim to the caliphate passed to the Ottoman Turks. Their sultan called himself head of the Mohammedan world.

Chapter 10. The Rich Arabian Literature

Gibbon speaks of the times of ignorance that preceeded Mohammed. This is true if we speak of Semitic Arabia, but later research has revealed a different source for the literature of the land. *Britannica* says of Arabia (Vol. 2, p. 230), "Arabia if poor in monuments is superabundantly rich in manuscripts. There are verses inscribed to the kings and heroes of Yemen dated a thousand years or more before the Christian era. We find undeniable specimens of at least two full centuries before Mohammed, of poems which in vigor and polish yield to few composed in Arabic or any other tongue. At this early date we find metrical and rhythmical laws simple, yet susceptible to the highest art, with a scansion of almost Horatian elegance and variety, that Pope himself might have admired but could hardly have imitated." The nations of Arabia that were nomadic were tardy in the arts of peace. Before the time of Mohammed they had no literature. The times of the prophet were growing ancient when his disciples wrote. To whom then would we attribute this earlier literature of Arabia? Let us go deeper into research to find out.

Oriental histories say that the language spoken in the more ancient times was wholly different from the Arabic of Mohammed. The fragments of verse composed at least a thousand years before Christ were in the ancient Himyaritic tongue and the language of Yemen glorifying its heroes was the same Himyaritic dialect. In the days before Islam, not far from Mecca at Okad, was held a national meeting like the Olympiads of the Greeks. It was an annual fair, frequented by men of all conditions from every quarter of Arabia. It lasted thirty days, preceeding the annual pilgrimage, which itself was taken over by Mohammed from the earlier life. As well as the exchange of corn and wine, there was the enjoyment of eloquence and poetry. We may read in our own language the seven original poems which were inscribed in letters of gold and suspended in the temple at Mecca. In the Fourth and Fifth Centuries A. D. poetry had become a refined art. The metrical contests were firmly established. The most renowned poets crowned at these festivals were Antar, Amur-El-Kais and Tarafab. This Arabian Olympiad was abolished by the ignorance and fanaticism of the first followers of Mohammed.

Let us examine this fair that had sprung out of the culture of the earlier Cushite

Arabian races Horse races, poetical recitals, and every kind of amusement, was used to offset the weightier commercial transactions of an open fair. It had the proportions of a national exhibition. Here the best masters of art met for the purpose of reciting their compositions and receiving the reward. Metenebhe was esteemed by many as the greatest Arabian poet. In range of thought and excellence of diction he surpassed all. Toghrai furnished Tennyson with his model for *Locksley Hall*. Ebn Farigh composed poetry that has never in its kind been surpassed or even equaled by the poets of any land. We find in the annals Noseyyeb, a Negro who was master of descriptive poetry. This is the estimate of the Arabian poets by the literary critics of high repute of other lands. Many European writers drew their inspirations from romances and legends like the Exploits of Antar, and the Arabian Nights, which have become a part of the real literature of the world.

The culture of the Saracens and Islam arose and flourished from ingrafting of Semitic blood upon the older Cushite root. The mingled language was distinguished for its richness, softness and high degree of development. By the spread of Islam it became the sole written language of all southwestern Asia, eastern and northern Africa and for a time of southern Spain, Malta and Sicily. Arabic writers of the Semitic division, wrote so late, that from religious prejudice and lapse of time they were incapable of being faithful historians of the older Cushite civilization. In their versions those old cities of the Adites and Thalmonites were enterprising rich and powerful. They represented them as of wonderful magnificence, but Mohammedan ardor, as Baldwin points out, executed upon these cities miraculous judgments, because of unbelief in Islam, which did not then exist. "These are but faint and confused recollections of a civilization that had decaying monuments, ruined cities, and mysterious antiquities before the, time of Khatan which itself was ancient. These wonderful creations disappeared, not in fiery wrath from heaven but under the influence of thousands of years of time and change." (*Prehistoric Nations*, Baldwin, p. 104.)

The Koreysh to whom many European and American writers delight in dedicating the Arabian genius have carefully, too carefully, built up the family tree that includes Mohammed himself and in their annals the Yemenites, the genuine Arabs of genius, appear as cousins and descendants of Heber. On these points all Mohammedan annalists are equally positive and that we should accept these falsities, the fruit of vanity and ignorance, Britannica says, is surprising. Mohammedan chroniclers adopted much from the Jewish records, their country

at that time was full of the Jews dispersed by the conquest of their own lands. They conceal the facts of their own late appearance in Arabia by childish fictions. Saracen conquest was directly represented by the tribes of Mustareb origin, but the civilizing influence sprang from the accompanying arms of the old culture, the ancient aristocratic tribes of Yemen. Nations in the south, east and north, of the same ancestry had sunk to half vassalage to Persian or Byzantine authority. In their hands had been the custody of the temple of Mecca which was seized and forever after held by the Koreysh who thus gained religious preeminence by possession of the treasures of gold, silver, jewels and other offerings gathered by pagan piety of Cushite Arabians. The Semitic Arabian race has not been noted for any creative or constructive qualities and until united in conquest with the more ancient Cushite. race was wholly destructive. Mohammed took over a primitive Cushite pilgrimage to Mecca.

Myers says, "The poetry of the Arabians was wholly original. It was the natural and beautiful expression of Arabic genius." The fanciful imagery of the Arabian poetry and the legends were very much like the literature of the same type in India. It showed in the superior development of the speech of Islam, the lustre of the empire of the caliphs, and in the knowledge of the arts and sciences carried to western Europe by the Saracens. This rich Arabian language was the union of the dialects of northern and central Semitic Arabians and the Himyaritic of southern Arabia. This can be proved by the similarity of the roots. The languages had so overlapped that the Cushite inhabitants of Palestine, who were called Samaritans, could converse with the Hebrews. Christ talked with the Samaritan woman at the well. Constant trade, relations had unified the tongues. Moses in earlier days had been able to converse with the Ethiopian daughters of Jethro. Gideon and his servant went down to the camp of the Midianites, who were Cushites, he overboard their conversation and understood it. The Queen of Sheba, who was Ethiopian, was able to converse with Solomon. The Ethiopian treasurer of Queen Candace was reading a Hebrew version of the Scriptures, when Peter was told by the Spirit to preach to him Christ crucified.

Students of philology know that there was great dissimilarity between the Hebrew of later times and the Arabic; for the language of the Israelites underwent a change during the captivity in Babylon. After the exile, the Hebrews spoke Aramaic. The order of Hebrew letters and Arabic are different. The Arabic of the earliest form have that of the Himyaritic alphabet, and are strikingly like this Ethiopian language in form. Thus we see how easy it is for

superficial scholarship to have made the mistake of blending under the same name Arabian, two distinct races, to have failed to recognize the blending of two languages, to have failed to perceive the earlier ancient Cushite civilization. Even the Hebrews were introduced to the art of building cities and to a settled life by the Cushites and Canaanites. The Semitic race was always nomadic, never becoming settled traders, unless mixed with Hamitic blood. In the dispersion of the Hebrew family they scattered to Arabia, Africa, and to the east. Arabia is densely populated with a free black population. They have so intermixed with Semitic Arabians that a fair skin is the exception. In Arabia because of the old high Ethiopic culture no prejudice whatever exists against black and Arab alliances. There is no social or political bar between African and Arab. A Negro may become the highest official or ruler if his talents allow.

We must decide from these evidences, that out of the bare life of the Semitic Arabians could not have sprung the abundant roots and rich variety of the perfected Arabic tongue; but these additions were but budded growth from the rich ancient Cushite Arabian life. It seemed a language most perfect as "a vehicle for impassioned and sublime appeals, for artless simplicity and philosophic subtleties. The genius of the Arab constantly flowered in poetry of highly artistic form, delicate descriptive poems and novels in verse." This was the Arabian heritage of splendor from the magnificence of Cushite Arabian days which the prodigality of the later caliphs sought to imitate. The tales of genii, fairies, and enchantments passed into the poetry of the west. We might think this addition to western barbarism of little worth but the images and fancies of powerful imagination have given the world the fuel for the fires of art. The warlike Arabian, as the earlier cruel Assyrian, imbibing an older culture, by conquest scattered widely for later ages the precious cultural seeds of the ancient Cushite empire of Ethiopians.

The *Arabian Nights Entertainments* filled Europe in 1717 with wonder and delight. Few books have been translated and read among so many nationalities as these tales, which were the gateway into fairyland of our childhood. They were a collection of tales from the widespread colonies of the Cushite race. The richest of the tales came from India, the cradle of story and fable. Many were from Bagdad the royal city of the eastern caliphs. They are fanciful pictures of the decadence from a higher and more perfect civilization. The *Arabian Nights* will always be one of the most wonderful books of the world and is an addition to the world's imperishable literature. The Arabian writers were

remarkable for their sublimity of conception, power to stir the heart, and the intensity of love and hate shown in their creations. This literature carried westward by the Saracens had a powerful influence in molding the forms of poetry and letters of Europe. Arabian ideals and philosophy rule all the ecclesiastical life of Persia, Turkey and all of the eastern lands that have come under Mohammedan sway.

The Arabians brought to Europe not only poetry but astronomy and mathematical science. They gave Europe the nine digits, the Arabian figures to ten, and algebra. The oldest mathematical book, 1700 B. C., contains some problems similar to algebra. The book was written by the Ethiopian Aahmes. We find a little of the study among the Greeks, but the Arabians brought it up to the importance of a science. In the tenth century they left the Greek masters behind and reached the limits of spherical trigonometry and solved quadratic and even cubic equations. What the later Phoenicians were in navigating the Mediterranean, the Sabaeans had been in the Indian Ocean. They created the knowledge of geography in the Middle Ages, which they had gained from the commercial activities that had nourished the ancient cities of Babylon, Tyre and Sidon. Lucian thought that the Arabian Cushites were. the first who invented astronomy, being led to the science by their cloudless skies and favorable climate and by their surprising intellectual sagacity, subtlety and force.

With the knowledge gained from the earlier civilization, the Saracens made their own scientific additions. In the earlier days no Greek poetry, orations or history were ever translated into Arabic. Arabian imagination and reason did not need such assistance. For a period the studies of the Mohammedans were confined to the interpretation of the Koran and the eloquence and poetry of their native tongue, but the, later caliphs collected the knowledge of other seats of ancient culture. With comparatively rough musical instruments, they carefully elaborated a musical scale. Their book of songs contains a hundred airs, each esteemed a masterpiece by competent judges. As a people continually facing death in battle, the medical art became highly esteemed. They were the first to make medicine a true science. They invented the probang, a valuable surgical instrument. To them must be credited the lancet and the couching needle. Arabians were the first to develop chemistry and they first prepared prescriptions for the mixing of drugs. From them have come down to us most of the medical recipes of today. For whatever resources chemistry availed itself up to a recent date, we are indebted to Arabic research. The real scientific development of medicine

must be credited to their genius.

In the great cities of Bagdad, Cairo and Cordova, centuries before Europe could boast of anything beyond cathedral or monastic schools, great Arabian universities were drawing together vast throngs of eager young Arabians; and creating an atmosphere of learning and refinement. Students from all parts of Europe in the Middle Ages, studied mathematics and medicine in the Arabian schools. The famous university of Cairo has at the present day an attendance of several thousand, a survival of the great days of Arabian Islam. Their libraries and schools were visited by many Christians, especially in Spain, who helped to introduce their learning into western Europe. In geography, history, philosophy, medicine physics and mathematics, the Arabians rendered important service to science. They are considered the founders of modern experimental science. They devised the duo-decimal system of notation and gave Europe this indispensable instrument of calculation. The Arabian architect developed a new striking style of edifice, which has been preserved at Cordova and Granada in Spain. This style has given modern builders some of their finest models. The temples of India, perhaps unsurpassed in beauty anywhere in the world, are the result of Arabian genius unfolding in Mohammedan art.

The rival schools of the Arabian empire, investigated in the eighth, ninth, and tenth centuries, every nicety of grammar. The grammatical treatise of the celebrated Ebn Malek is even now a standard work in the hands of our professors. The practice in the earlier days of suspending in gold letters the poems of the highest merit that won the premium, in the temple of Mecca, had brought to the highest point the passion for perfect results in literature. To Hereeree must be credited the absolute mastership of language, combined with exquisite taste in the use of the subtlest refinements of both rhetoric and grammar. His Makamat of the eleventh century, though it has many imitators has never yet had a rival. Great libraries existed at Bagdad, Alexandria and Cairo. In every city the productions of Arabic literature were copied and collected. The royal library of the Fatimite caliphs contained over one hundred thousand manuscripts, elegantly transcribed and splendidly bound. The Omayyads of Spain had formed a library of six hundred thousand volumes. Everywhere the Arabians of the tenth century conquered, they became the preservers and distributors of knowledge.

Romances and stories of a biographical character were very popular among the

Arabians. Antar the Lion, 525 A. D. was the story of the life of one of the most renowned poets of those crowned at the contests at Okad, which in the earlier days were more greatly attended than those of Thebes. Antar was a black poet who had killed a man who had failed in respect to a woman. He had a purely African face, his mother being a black slave. He married a princess of one of the noblest and purest tribes. By deeds of heroism he became protector of his people and the pattern of chivalry. His fame spread across the Arabian peninsula and throughout the Mohammedan world. Like the Homeric legends his deeds were recorded in poetic form. The romance of Antar was a source of wonder and admiration for hundreds of years to millions of Arabians. He was the father of knighthood, champion of the weak and oppressed, protector of women, impassioned love poet. It was from the tales of Antar that Europe received her inspirations for romantic chivalry, so common in the twelfth century in Italy and France. How Cushite ideals have colored all the life of the ages.

This national classic, Antar the Lion, the Arabian Iliad, is of great length in the original, being often thirty or forty manuscript volumes. Portions of it have been translated into English, German and French. The original book purports to have been the delight of all Arabians. Every wild Bedouin of the desert knew much of the tale by heart and listened to its periods and poems with quivering interest. Compare this with our poetical apathy today. Every coffee house in Aleppo, Bagdad, or Constantinople had a narrator who nightly recited it to rapt audiences. The united sentiment of the east has been that the romance of Antar, is a book that has reached the highest summit of literature. One Arabian author has said that the Arabian Nights, is for the amusement of women and children, but that Antar is a book for men. From it they learn eloquence, magnanimity, generosity, statecraft and bravery. Mohammed a foe to the ancient gatherings that fostered poetry, instructed his disciples to relate the traditions of Antar to their children. There is nothing surprising in this recognition and adoration of Antar when we understand that his race was the basic blood of Arabia.

The Saracens also carried westward knowledge of irrigation, rotation of crops, fertilizers and the art of grafting and producing new varieties of plants and fruits. This knowledge came directly from the Cushites of the southern and western coasts, who were peculiarly agricultural. From these came cotton, flax, hemp, buckwheat, rice, sugar cane and coffee. Others of our vegetables trace to the same source including asparagus, artichokes, beans and such fruits as melons,

oranges, lemons, apricots and plums. To prove that these plants originated among Cushites, wild specimens which only grow where the plant originated, can be found across the Soudan. The Arabs excelled in manufactures. The industrious Arabs led the way by their inventions and skill to most of the complicated manufactures of our time. In metallurgy their art in tempering and enamelling became justly famous. No sword blades ever ranked higher than those of Damascus. It was also famous for its brocades, tapestries and the damask of our day which still preserves the name of the city. No coppersmiths excelled those of Bagdad.

Cordova was famous for leather, Toledo for armor, and Granada for rich silks. Specimens of their skill in porcelain yet remain in Spain and Syria. The smiths of Oman were unexcelled in gold and silver workmanship. Arabian craftsmen taught the Venetians how to make crystal and plate glass. The work of these potters and weavers was the admiration and' despair of the craftsmen of Europe. The words morocco, gauze from Gaza, and cordovan, still in use in our times attest their cleverness in preparing and dyeing leather. They seem to have introduced the pointed arch into Europe, swelling domes, vaulted roofs, arched porches and minarets were characteristic of Arabic architecture. The pendulum and semaphoric telegraph, if not invented, were introduced by them into Europe, as was the manufacture of silk and cotton, and an invention of the highest importance--the mariners compass. They knew the lost secrets of dyeing. As early as 706 A. D. writing paper was made at Mecca, whence it spread through the Arabian dominions to the western world. They claim the invention of gun-powder as far back as the eleventh century.

To sum up, the literature, art and science of the Arabs formed a connecting link between the civilizations of ancient and modern times. "To them," says Britannica, "we owe the revival of learning and philosophy in western Europe and the first awakenings of the critical and inquiring spirit, that rescued western Europe from the lethargy of monkish ignorance and from ecclesiastical bigotry. To them is due the credit for most of the useful arts and practical inventions laboriously perfected by later nations. Widespread was the empire of the Arabs' sword but wider and more durable was the empire of the Arabs' mind." (*Britannica,* V. 2, Arabia, p. 232.) Today among the Bedouins there are no schools. Utterly ignorant of writing and unacquainted with books they trust to memory or imagination. Their assertions as to the past cannot be trusted Yet many a modern history of Arabia is built upon no more solid foundation. It is

doubtful it Mohammed could read or write. Their genealogies cannot be depended upon, by the real seeker after truth.

Let us glance at Arabians living today in fixed habitations, as their ancestors have done in Arabia from time immemorial. There is rivalry and enmity between these Cushite settlers of today and the Semitic division that under various forms has never ceased down to our times. Even in the desert the children of these settled Arabians are taught to read and write and calculate. In the towns education is general. The possession of written records, the habits of order and reflection, enable the settled Arabs to retain: a more accurate knowledge and nicer distinction of pedigree and race. It was their idols that Mohammed cast down in the Kaaba at Mecca, which had belonged to the kings of Yemen. To the Arabian of the old unsettled nomadic life we must give the credit of Saracen conquest. These tribes went forth at first unarmed comparatively, spurred on by religious zeal. They bore westward and eastward over the oft recrossed highways of the old Cushite empire the latest impulses of that race that in earlier ages had originated civilization for the world. On the crest of the conquering arms rode the princes of Yeman not one whit less in valor but carrying the genius that fully developed in the lifting of a headlong campaign to the status of a culturing conquest.

Chapter 11. The Strange Races Of Chaldea

The foundations of ancient Chaldea, were laid as early as those of Egypt. In fact they were the sister colonies of a parent state. The earliest civilized inhabitants were Sumerians. 5000 B. C. the land was full of city-states. The Sanskrit books of India, called Chaldea one of the divisions of Cusha-Dwipa, the first organized government of the world. These Sumerians were the inventors of the cuneiform system of writing, which was later adopted by their Semitic conquerors. In the later days their language was still cultivated in the ritualistic services until the time. of Alexander the Great. It is thought that this civilization originated from southern Susiana. The pictorial hieroglyphics which made the cuneiform characters were probably invented in Elam. In Babylonia however this culture underwent a rapid development. The northern division of Babylon was called Accad, comprehending Babylon, the southern Sumer, including Erech and Ur. North of Accad were the Semitic tribes which so largely made up the blood of Assyria in later days. The Babylonians were further mixed by Elamite and Cassite conquests.

What was the original race of these Sumerians, Cassites and Elamites? Recent explorations upon these sites is giving much light upon the subject. The finds prove that the records and traditions of antiquity were in perfect accord with these new discoveries. The history of Babylonia like that of most nations begins with a myth; but we are beginning to realize that a deep significance lies beneath old myths. Ten kings appear in the primitive annals, corresponding with the ten patriarchs of the Hebrew Scriptures and the ten rulers of Egyptian chronology. Enormous cycles of years accompany their reigns, so do they in the Scriptures and the findings of geology accord. These come down to the Xisuthros of Greek tradition, our Noah. At his death colonies under the leadership of Titan (Nimrod), arrived in the plain of Sumer and essayed to build a tower that would scale the, sky. On this spot at Babylon stood the temple of Anu. Then in these early Babylonian traditions follow the names of Gilgamesh, the Melcarth of Tyre and the, Hercules of Greece, identified with the name of Nimrod of the Hebrews. The epic of the adventures of Nimrod, was preserved in the library at Erech and is identical with the twelve labors of Hercules. What significance lies under this common hero under the names of the greatest of the, demi-gods of Egypt and

Greece?

This overlapping of the genealogy of antiquity shows that these heroes, Bel, Gilgamesh, Melcarth, Hercules, belonged to a common race. Belus (Nimrod), king of Chaldea serves to unite the Chaldeans with the Old Race of the Upper Nile, as does their building the temple of Anu, another name of the original Cushite family. It was, for this reason that Greek and Armenian geographers applied the name of Ethiopia to Media, Persia, Susiana and Aria, or the entire region between the Indus and Tigris in ancient days. The records of the Hebrews connected the Chaldeans, Ethiopians and Egyptians in ties of kinship, and the findings of archaeological and philological research prove those records true. Rawlinson mentions a Cushite inscription found in Susiana, in which there is a date going back nearly to the year 3200 B. C. The language of later Babylon was Semitic but that of the earlier Chaldean monarchy was different, as can be proved by the inscriptions upon the ruins. They are distinctly Hamitic and like the Himyaritic of Southern Arabia.

All the earliest traditions of Chaldea center about Belus or Nimrod. We know that Nimrod was the son of Cush. Babylon had two elements in her population in the beginning. The northern Accadians and the southern Sumerians were both Cushites. The finds of recent explorations in the Mesopotamian valley reveal that these ancient inhabitants were black, with the cranial formation of Ethiopians. On linguistic grounds a relationship with Turanians proves untenable. The Turanian is one of the oldest races of the world. Some historians attempt to suggest that Noah might have had other sons after the deluge. We do not have to introduce other races to understand the Turanian family. They were an important branch of the Japhetic race just as Cush became the name of an important branch of the Hamitic family. Once Turan and Cush occupied the greater part of Asia and Europe. The Turanians lived east of Lake Ural from remote antiquity. They possessed a peculiar civilization characterized by a gross Sabaenism. In them was complete want of moral development, though they had extraordinary advancement in some branches of knowledge. They were materialistic and incapable of having created the pure spiritual culture of the primitive, Chaldeans. Turanians had absolute sovereignty over a great part of Asia and Europe for fifteen hundred years.

Moses of Chorene, the great Armenian historian, identifies Belus, king of Babylon, with Nimrod and makes Nimrod the son of Cush. Bochart and other

authorities translate the passage of the Scriptures that deals with the beginning of Nineveh to read that it was also founded by Nimrod and that he was the god Ninus of early Assyria, which in its beginning was Cushite. Moses of Chorene connects Babylonia in the closest way with Ethiopia. From the Tigris eastward the names of the country and its formations in numerous cases were in honor of Belus and Cush. Some of these names have extended down to our times as Beluchistan and Hindu Cush. The precious document Toldoth Beni Noah, said that the primitive people of Babylonia were a subdivision of the Cushite race. There is no doubt that in later ages these Ethiopians became mixed with Turanians. The art, science and culture of the earlier unmixed Chaldeans was Cushite. The later religion became permeated with Turanian magic and the later Babylonian kingdom that was destroyed for its wickedness, was an admixture of Semitic, Arian, and Ethiopian blood.

The tendency of the modern book to make this commingling of the races extend back to earlier ages is unscientific, for all the kings whose monuments are found used the same language, professed the same religion and followed the same traditions, this proves continuity of race. It was universally attested by antiquity that from the Cushite element sprang the civilization of Chaldea. The Scriptures say that Cush begat Nimrod and that he began to be mighty upon the earth. The beginning of this kingdom was Babel, Erech, Accad and Calneh, in the land of Shinar. Thus. the Bible authenticates the Cushite claim. Rawlinson says that Nimrod set up a kingdom in lower Mesopotamia that attracted the attention of surrounding nations. The people that he led probably came from the sea. Their earliest settlements were upon the coast. Ur was the primitive capital. Nimrod was king of the city where the confusion of tongues took place. The people whom Nimrod found were probably Turanians or Semites. Babylonian traditions said that they were unlettered barbarians. Cushites pushed these people back and as the traditions of the fish-god reveal, taught them the arts of civilized life. Semitic inhabitants crowded back to Nineveh, later became predominant and appeared as the fierce Assyrians.

Rawlinson decided that the ruins of Chaldea show Cushite origin. The names of Chaldea and Ethiopia are linked in a way to render any other interpretation impossible. The great city of the earlier period was Niffer a corruption of Nimrod. The language of the ruins is radically different from the Semitic tongue of the Assyrian empire. This is the report of all investigators who have studied the ruins. Long before the day of later Babylon, the land was full of all that

would make a cultivated and flourishing nation. The strength of Nimrod's character and the greatness of his achievements are remarkably indicated by a variety of testimonies, which place him among the foremost characters of the ancient world. At least as early as the time of Moses, his name had passed into proverb. He was known as the mighty hunter before the lord. In his own nation he was deified and continued down to the latest times as the chief object of worship. In Arabian tradition Nimrod played a conspicuous part. Orion in the Arabian astronomy bears his title. His name lives in the tales of the people of Chaldea today. Wherever a mound is to be seen in Babylon or the adjoining countries, the local tradition attaches to it the name of Nimrod. The most striking ruins of the upper and lower Mesopotamian valley are thus made the monuments of his glory.

Indisputable proofs of the extreme antiquity of Chaldea have been unearthed. These evidences show that under the oldest cities lie the successive foundations of still older cities, seemingly stretching back into the antediluvian world. This substantiates the vast cycles of time included in the Babylonian chronology and the claims of the legend of the deluge upon the Babylonian tablets, which says that the survivors of the flood returned and rebuilt upon the old foundations of Babylon, which had gone down in the general destruction. Rawlinson says that the race of Nimrod passed from east Africa by way of Arabia to the valley of the Euphrates before the beginning of history. Loftus speaks of this powerful stream of colonization from the south. The emigrants were called Accadians, the Accad of Genesis. Delineations found among the ruins of Nineveh, on the walls of the palaces, prove that their were two Ethiopian types, one the ancient Cushite and another a heavy southern face having the protuberant lips, the receding forehead, broad thick nose and crisp hair of Africa. These were the native inhabitants of Susiana as well as Babylon. These were the lineaments of the inhabitants of the Upper Nile--the Old Race of Egypt. Berosus, the Manetho of Babylon, who flourished at the time of Alexander's conquests, a priest of Bel, translated the records and astronomy of his nation into Greek. His works have unfortunately perished; but we have quotations of his in other authentic writings. His history of the deluge is almost identical with the one of the cuneiform tablets. Berosus wrote a history of the Chaldeans in nine books. He gave the oldest traditions of The human race. We do not possess his works, only fragments remain in the writings of the Greek, Hebrew and Roman fathers. We can no longer claim that tradition does not stand for actual happenings in the life of a race. Men once

claimed that ancient Troy was a myth and that the Labyrinth of Minos was fiction; but archaeologists have unearthed the Troy of the Greek legends and the Labyrinth of Crete. Berosus mentioned Median and Arabian dynasties that ruled over Chaldea. The Medians were, Baldwin thinks, the Midianites of Arabia, for this was ages prior to the Medes of history. The Arabian dynasties were of the race of Southern Arabia for the language of the Chaldean inscriptions is the same as that of the South Arabian, called Himyaritic.

Berosus begins his story of Chaldean times with the primitive era, when a multitude of barbarous men of various tribes inhabited the Mesopotamian valley. These were very probably Turanian and Semites. The Japhethic people were not far from this first center of human life and we know that Abraham came from Ur of the Chaldeans. In the beginning Berosus said, that these men lived Eke animals without any order of government. Bel (Nimrod), god of the Chaldees and later Babylonians, saw the fruitfulness of the land. He sent to them from the sea, a fearful fish by the name of Onan. This was a ship which appeared to these barbarous people as a great fish. Its image half man and half fish is still preserved. It represents men who came to these untutored people by water. These primitive people of the Mesopotamian valley had not yet conquered the sea and this happening was perpetuated from generation to generation as they were first impressed. Then this vessel might have had a fish shape. The early Cushite navigators used the figures of animals upon the prows of their ships. The symbol of dolphins always accompanied Bacchus, whom the ancients identified with Nimrod, the word meaning son of Cush.

The tradition continues: this animal came up at morning out of the sea and passed the day with men; but it took no nourishment and at sunset went again into the sea; where it remained for the night. This was because they were civilized people who could not subsist upon such food as these savages ate, but were fed in their own ship. The fish taught men language, science, the harvesting of seeds and fruits and rules for the boundries of lands. They gave to them the mode of building temples and cities, arts, writing, and all that pertains to the civilization of men. We learn from the Babylonian inscriptions that Anu the Babylonian god, was also the fish-god Oannes. This Anu was king of the lower world. His worship was very ancient and the chief seat was at Erech. At Nipper we find the name Tel-Anu. This fish race by the same peaceful methods had carried its civilization to Egypt of which Chaldea was but a sister state. The Anu of Upper Egypt were the only race at this early stage of the world in possession

of the arts of civilization. Turanians and Semites were barbaric nomads as late as Persia and the conquests of Assyria. Turanians were still uncivilized when Christ was born.

This early tradition and the image of the fish-god, the sea-god of the Babylonians, worshipped on down through the ages, stands for a historic happening in the life of an undeveloped and untutored people. It was an age when every unexplained wonder was seen as a god. It was the totemic emblem that is seen among so many of the African races. This ship bringing civilized people to the untaught Turanians and Semites, who introduced the arts to these aborigines, proves that civilization did not originate in Chaldea, that it did not spring from the Turanian or Semitic races, or from Egypt, but came from elsewhere. It shows that Chaldea was not the original Cushite country but that civilization must have sprung from a parent root where it had developed during the long ages. In the Chaldean inscriptions the vernacular name of Ethiopia was Mirukh, and its maritime enterprise was very distinctly recognized. This civilization brought by Cushites to Chaldea must have developed in that first common cradle of mankind that the Greeks located upon the Upper Nile.

M. de Bohn tells us in *Early Cushite Navigation*, that the Cushite Ethiopians in primitive ages were a commercial people. It was due to their conquest of the sea that they so early covered three continents with colonies. With their ships they had in ancient days circumnavigated the globe, bequeathing maps, charts, and nautical instruments to their cousins and successors the Phoenicians, who called themselves Ethiopians. Cushite supremacy was everywhere marked by progress in the industries and science, with myths peculiar and original to the Cushite mind. These pushed back the original inhabitants of Chaldea everywhere except in the west, which afterwards became conquering Assyria. In the long course of ages these Cushites multiplied and built up the many cities of the Mesopotamian coast. One of these cities was named Kush. The Assyrians of historic times show how much their race was intermingled with Ethiopian blood for the sculptures represent them with wool hair waved.

The oldest cities of Chaldea were Ur, Eridu, Larsa, and Erech in the neighborhood of the Persian Gulf. These waters stretching out invited them to navigation and trade with distant states. Ur was built at the mouth of the Euphrates. It is now one hundred and fifty miles inland, the Persian Gulf having retired one foot in seventy years. Think to what remote antiquity this assigns

Chaldea. The great temple of the moon-god was the oldest in the country. Ra-Zeus-Ammon was considered the sun god. An earlier worship was of the moon. It was of the Soudan. The moon god was considered father of the sun god. Moon worship took precedence over sun worship; but as the Cushite colonies grew stronger the worship of Ammon took precedence. Ammon-Ra was Cush. In the earliest ages the moon was considered king over the lesser rulers. Chaldea was filled with temples of vast size dedicated to Istar and Bel, the Isis and Osiris of Egypt. Ur rose to the leadership uniting the principalities of Chaldea. The hypothesis that Babylon was ruled by an Aryan dynasty was strictly contradicted by Berosus and the records disentombed from the ruins. "Aryans," says Lenormant, "at this stage of the world had not yet crossed the great Sargartean desert."

Chaldea could not have been Semitic for there was difference in race between Assyria and Babylonia. The northern country in later times must have been overrun and conquered by the restless tribes of Semitic Arabians that in still later days formed the Saracenic conquest. By the time of the latter Babylonian empire, Assyria had become predominantly Semitic. Diodorus Siculus spoke of Chaldea and Assyria as two separate and hostile nations distinct in every way in early times. Pliny draws a clear line between them. Classical traditions connect the primitive inhabitants of Assyria, Chaldea and Susiana, with Ethiopia. Æschylus and Herodotus regarded the Ethiopian king Memnon as the founder of Susa. At the same time he was claimed by the Ethiopians of the Upper Nile as their sovereign. Egypt claimed Pharaoh under the name of him as her ruling Pharaoh under the name of Amenhotep III, the Amenophis of the Greeks. His statute was known in Egypt as the Vocal Memnon. He perished at the Siege of Troy, after greatly distinguishing himself. Sometimes the expedition, that he led to the defense of the Trojan city is thought to have proceeded by way of Egypt from Ethiopia in Africa. There were palaces called Memnon at Susa and in Egypt. There were tribes called Memnon at Meroe. This common name thus unites me eastern and western Ethiopians of Asia and Africa as but parts of a common empire.

The original name of Nippur was Belus, it was the capital of Chaldea during the most important part of its existence and perhaps the longest. As early as 4500 B. C. kings reigned there. Sargon of Agade flourished about 3800 B. C. He was the head of one of the Cushite-Arabian waves of conquest. He was one of the greatest in the long line of Babylonian monarchs. More than once he attacked

Elam successfully. His empire extended from the Persian Gulf to the Mediterranean. He founded the city of Babylon. His kingdom was but a portion of the ancient realm of the Cushites, now broken into segments of which the Ægean, Egyptian, Ethiopian, Babylonian and Hindu nations were the parts of what in earlier ages had been a common empire. The legends about Sargon told of his winning the favor of Isthar (Isis) common to the worship of all these nations. The next great name in the line of monarchs is Hammurabi, who reigned about 2500 B. C. and was contemporary with Abraham. He expelled the Elamites from Babylonian soil and in reward was acknowledged king of all Babylonia. Gibbon calls him more than conqueror. He was a consummate statesman as well. He organized his kingdom upon so sure a foundation that his work endured for nearly two thousand years.

Hammurabi showed all the traits of Cushite genius. He cleaned out and cut out new canals and brought the system of irrigation to a high degree of efficiency. He built great embankments to protect the land from devastating floods. Throughout Babylonia he built and adorned the temples of the gods. He codified the laws and established courts of justice everywhere. He gave personal attention to the administration of the law. Babylonians of later days looked back upon the reign of Hammurabi as the golden age of their history. About 1750 B. C. Babylon was overrun by swarms of invaders called Kasshu or Cassites, who poured down from the mountains to the north of Babylon between Elam and Media. They subdued the whole land and established a dynasty lasting, according to the chronology, for 576 years. For a long time the rulers of Babylonia bear Cassite names and a number of Cassite divinities found a place in the Babylonian pantheon. The unchanging type of the inscriptions in form of writing bear out the belief now growing that these Cassites were but a late emigration of Cushites from the western branch of the race, scattered around the Ægean Sea, who were the people of Greece in the prehistoric ages. The correspondence between these Cassite kings and the Pharaohs of the Eighteenth Dynasty about 1400 B. C. and the fact that the royal houses were united by marriage again shows the Cushite relationship.

Let us examine ancient testimony to see if we can find the real origin of these Cassites. It was a race name of the original Chaldeans. Ezra V., 12, links the name Chaldean with the name Casdim. Daniel IX, 1, says that when the Babylonian army besieged Jerusalem it was the army of the Chaldee or Casdim. Taylor thought the Babylonians and the Casdim the same people. The races

moved eastward from Kedem. Bryant in his *Ancient Mythology*, Vol. III, p. 226, fixes Kedem in the Caucasus. This more and more seems to he the center from which the three races emigrated, or near it. Let us look into the Caucasus and see if we can find the name Casdim. There today we find lingering remnants of the Iberians (ancient Cushites of Europe). Wilford in the *Asiatic Researches*, Vol. VI, p. 455, says that Ptolemy called the most ancient race of the Caucasus, Cassia or Chasas. They occupied this range from its eastern limits on the Euxine Sea to the confines of Persia. They are often mentioned in the sacred books of the Hindu and their descendants still inhabiting these regions are called Cassia to this day. One Cassite king of Babylon married an Assyrian princess. Their reign came to an end about 1207 B. C.

To what race did be Casdim belong? Sanchoniathon said that their great ancestor was Chasa or Chasya who lived before the Hood and gave his name to the mountains that he seized upon. Some of the Greek legends centered about the Caucasus. This name Caucasus or Coh-Cas extended from India to the Mediterranean. The borders of Persia were inhabited by the Cassaei, there was a Mount Cassius on the border of Egypt and another in Syria. The titles of Cassius and Cassiopaeus are nearly synonymous with Jupiter, the god of Rome. The Casdim are a people mentioned in the Institutes of Menu of India and their ancestor was Zeus-Cassius who lived before the flood. Jupiter of Rome was the Zeus of the Greeks and Zeus-Ammon or Amen-Ra of Egypt. One of the appellations of Zeus was Æthiops (Ethiopian), [3] the ancients also said that Zeus-Ammon was the Biblical Cush who ruled over the ancient Cushite Empire of Ethiopians, which in the earliest ages extended its colonies over three worlds. After he had seized the Caucasus, a considerable division of the people emigrated to Babylon, probably under Nimrod son of Cush. Thus we link the Cassites of the later emigrations with the earlier Chaldeans.

Let us look at the country directly north of Babylonia. Assyria until late ages was simply a province of Babylonia, and another proof that all these possessions were Cushite lay in the fact that all these northern towns had Accadian names. Accad was one of the primitive divisions under Nimrod. Many authorities translate Genesis X, 2, to read, "Out of that land, he (Nimrod) went forth into Assur or Assyria, and builded Nineveh." This is the proper translation of the passage and not that "Asher went forth and builded Ninevah," the connection is broken and destroyed by the latter mode of rendering. Asher a son of Shem

being inserted among the descendants of Ham, and an event of his history narrated before his birth, first mentioned in verse 22. Mic. V, 6, calls Assyria, the land of Nimrod. Diod. Sic. II, 1., calls the founder of the kingdom Ninus.

In the unearthed remains we find the language of the records of the early kingdom the old Hamitic language of the Chaldeans. In later ages it became merely the language of the priests and scholars. The language of olden times changed to the Arabic of encroaching Semitic peoples. That on the ruins has the same origin as Hebrew; yet only in the time of Ashurbanipal were translations made in vernacular. These things prove that Assyria was colonized from Chaldea. The oldest bricks are stamped with Babylonian characters.

These inscriptions show that the northern country was only a province of Babylonia from which country she received her governors. Assyria had no chronology of her own until 1400 B. C. and no certainly established date until 930 B. C. Her line of rulers intermarried with the ruling families of Babylon. We see the title Bel one of the gods of the lower kingdom added to the Assyrian line of kingly names. On the, Assyrian inscriptions we read "Bel-Lush" and very early "Bel-Kepi." This name was in the Chaldean titles. Some have thought Belus to have been Jupiter, others that Belus was Nimrod, or Hercules. In both countries the external forms of worship were alike. The special god Ashur was unknown in the south. He must have been a name of the Hamitic line or one of the Semitic line of conquerors. No temple was ever built in his honor. We find the worship of Anu and Vul coincident with the founding of the empire. The moon-god Sin stood at the head of the deities of Assyria. He was connected with the beginnings of life. As in Chaldea, this divinity outranked the sun-god Shames. These earlier inhabitants of Assyria had descended from the mountains north of Elam from whence the Casdim came. The chief Assyrian towns were built by them. These people were very different from the later Assyrian race.

The Assyrian monuments were full of the pride and conceit of half savage conquerors. They boasted of their deeds and belittled other nations. They were nothing in original culture. The Assyrians at the time of their conquests were great in invention of engines of war and in the organizing, equipping and training of armies. About 1300 B. C. we find Tig-lath-Adar signing himself as the conqueror of Babylon. Another king was Bel-Kudur, his line was unbroken until 1070.B. C. He carried on destructive wars against Babylon.

1000 B. C, they had extended themselves into Syria, this was in the time of

David and Solomon. The armies of Tiglath Pileser I, 1130 B. C. had swept eastward and westward. He conquered many nations just emerging from barbarism. We find him restoring the temple of Anu out of the spoils of conquest. His relations with Babylon were at first friendly. Finally the southern country was invaded. He met feeble resistance but returning they were pursued by Merodach Iddin, the gods of Ashur were captured and carried to Babylon where they remained for four hundred years. Up to the year 889 B. C. there was a break in the records. 883 there was a renewal of vigor. 770 B. C. Pul made his appearance on the borders of Israel. Under Shalmaneser they reached their most flourishing point. Israel allying herself to Egypt refused to pay tribute. 720 B. C. the Assyrian king transported the inhabitants of Samaria to Mesopotamia, Assyria and Media.

Sargon the next king undertook the conquest of Egypt. These hosts were withdrawn from Egypt. Under his successor Media became independent, Babylon attempted to break away. Assyria was weakening and Nineveh fell under the combined armies of Media and Babylon. The ruins of Nineveh and three other distinct cities so near as to have been mistaken for one city, covered an oblong space 18 miles by 12 miles. This was ten times the area of London. Diodorus Siculus said that the suburbs of these places were so near that the whole region seemed one vast city. Xenophon said that the walls were 150 feet high and fifty feet thick so that three chariots could ride abreast on the top of the wall. The city was guarded by a moat which in one place was 200 feet broad and of great depth. Thirty miles from Nineveh was Nimrud (Nimrod). It covered an area of 1000 acres one half the extent of Nineveh. Xenophon said that these walls were one hundred feet high and twenty-five feet thick. The prostration and final weakness of Assyria sprang from the Scythic scourge, the monstrous brood from the north that swept like a disastrous flood over the southern civilizations. Attracted by the accumulated treasures and luxury of Assyria they sucked her very life's blood, that was already infested by luxury and license. It was left to the hardier Persians to deliver civilization.

The later religious beliefs of the Assyrians seemed to have but little influence upon their conduct. They broke their treaties with impunity. The spirituality of the old religion had flown, they had become materialists, even in their prayers. They sought favor of the gods by costly gifts. They sacrificed and spent seasons in times of calamity in religious fasting in which they made the beasts take part. They looked upon religion as politic and businesslike, and seemed to be but

imitators of the southern race from whom the foundations of their earlier life had been laid. In science and literature they but copied and edited the contents of the Chaldean libraries. Had the Semitic race with which in later days they seemed so much intermingled been the race that gave civilization to the Mesopotamian lands, they would have been above imitation. Assyria had stone in abundance but down to the end of her dominion she used brick in slavish pattern after her neighbor at the south who did not have stone. The Babylonians were innately religious. Rich temples were devoted to the gods. In Assyria the temples were but mere annexes to the palaces and not like the earlier ones to Anu and Bel. Babylonia gave extreme attention to burial. Assyria had no tombs. The vast necropolis: at Erech astonishes us with its innumerable graves. The potters of Babylon were largely employed in making clay coffins.

The Assyrians excelled as manufacturers; and foundationally had the blood of the old race. Conquest brought to them the skilled artisans of many nations. These were the producers of very much of her skilled wares. Ridpath (Vol. I, p. 199) names vases, jars, dishes and bottles of glass, bronzes, ornaments of ivory and pearl, engraved gems and broaches; rings and bells, musical instruments--cornets, flutes, harps--and implements of the house and field such were the products of Nineveh. Whatsoever the ancient soldier bore in beating down the enemy, in besieging his town, in leading him captive from the battle, or in warding off his thrusts and blows, were produced in inexhaustible stores. In their architectural skill and mechanical genius we see the old Cushite race, it was not from the Arab in these early ages of Semitic strain to whom we can look for any development. The Saracen of a thousand years later was still a rude wanderer, saving as here in the Mesopotamian lands he had intermingled with the original inhabitants of Assyria; and when the Saracen made his sweeping conquests westward it was only to carry the precious seeds of the civilization of India, Babylonia and Egypt. Their leaders and teachers were the Cushite Arabians of the Hamitic race. India has not perished, she has the records proving these things to be true.

We must decide that Semitic infusion helped Assyria to be a race of military pursuits. The blood of the Bedouin showed in their fierceness. The southern and all purely Cushite nations were ones of peaceful pursuits. The men of the north were hook-nosed, larger framed, and delighted in blood and gore. Like the later Saracens they were perfect fighting machines. The ancient historian tells us that they transported and dispersed conquered nations with

unimaginable sufferings. Frightful tortures were their deliberate policy. They exulted in transcribing the details of their fiendish deeds of cruelty. In the Chaldean we see the statute of the Ægean races and their genius. The southern race was shrewd, earnest. industrious, creative and humane. The Assyrian and Babylonian empires at their zenith represented all the difference of distinctive races. The rule of Assyria though extended, was very short compared to the length of the Cushite empire. Her strength was wasted by constant wars. She had waged most of them to crush her commercial rivals. After twenty years of subjection Egypt broke away. Twenty more and Babylon followed. Assyrian conquests were but an orgy of frightfulness, where they flayed alive, buried alive in living pyramids, others they impaled on stakes. They utterly destroyed rich cities, depopulated vast districts, in contrast to the Babylonians who spread the arts of civilization to prosperous and widely extended colonies.

Chapter 12. Babylonia The Land Of Marvels

Across the Mesopotamian plain flows two great rivers the rise in the Armenian mountains. These two great streams flowing from different angles, finally unite and enter the Persian Gulf. Here we find a rich alluvial delta like that of the Nile. North of this flat area rises the Chaldean plain, on the Tigris side being called Assyria. It was in the rich lowlands near the confluence of the rivers that the civilization of Western Asia first developed. The Mesopotamian plain is about 250 miles in length. The numerous mounds show how thickly this region was once populated. Babylon like Egypt was a country of scarcity of rain and depended upon the floods from the snowcapped mountains of Armenia for moisture. The flat low country was subject to overflow and the Babylonians had to dyke their country. Like Egypt these landmarks swept away and the knowledge of geometry developed in replacing the ancient dividing lines. Engineering developed from the building of the large and small canals that covered the country like a network, furnishing means of communication and irrigation.

The dams of the country were very ancient and the canals that covered the plains of Shinar must have required incredible skill and labor. They excavated natural lakes more deeply and turned into them the surplus waters of the Euphrates. The earth from the canals diked the rivers. The lakes were faced with stone. These stupendous dikes and canals protected the country from overflow and watered it in seasons of drought. In later days Nitrocris, princess of Egypt, assumed the direction of the great works at Babylon. Herodotus credits her with diverting the channels of the Euphrates to make a stone bridge connecting the two divisions of the city. If in no other way, we would recognize these people as Hamitic by their gigantic engineering achievements. Such works marked all their ancient sites. In India, in Arabia and in old Ethiopia, are to be found the ruins of similar indefatigable labors. We find lakes faced with heavy mortared stone, immense tanks as big as lakes, that stored water for irrigation. Under Turkish rule, the last vestiges of these ancient works have gone to ruin.

5000 B. C. Mesopotamia was filled with little city republics like those of Greece and Italy. So great was the fertility of the soil that according to Herodotus, grain commonly returned two hundred fold and occasionally three hundred fold. Pliny

said that wheat was cut twice from one sowing and afterwards was good keep for sheep. Quintius Curtius declared that the country between the Tigris and the Euphrates was so rich that the cattle were driven from these pastures lest they be destroyed by satiety. Berosus spoke of wheat, barley, sesame, ochrys, palms and many kinds of shelled fruits that grew wild, for here some of them originated. The soil needed only moderate labor to produce all that man required. It was natural that here should grow up one of the first populations of the ancient world. Everywhere we see the ancient remains of cities long gone to decay. In our day we have uncovered memorials that prove that the city of Niffer was the center of religious life for more than four thousand years. A period more than twice as long as Rome was the religious center of Catholic Christendom.

Delitzsch in describing Syria says, "As far as the eye can reach mounds may be seen of varying heights. They increase in size and number as we approach Susa. They are the remains of those ancient nations, the Hittites, the Assyrians, the Babylonians and the Elamites. Their palaces, temples, walls and gates, terraces and towers, lie buried beneath them." This had been a wide battle field of the armies of Egypt and western Asia, also it was the territory across which the trading caravans of these nations found their way to India or the Mediterranean. In the earliest ages the inhabitants of these regions were Ethiopians. Even in historical times the nations of Persia, Assyria, Mesopotamia, and Syria were largely permeated with this Cushite blood. This race was entirely responsible for the architectural wonders, of these plains. The temples of Elam, Belbec and Babylon were reared by the same race that built the mighty structures of India and Egypt. At this age the Turanian race had produced no engineers and builders. The inscriptions of Persepolis are of a race and age preceeding the nomadic Persians. The people of the sculptures of Nineveh are of a different lineage from the later Semitic conquerors of Nineveh. The sculptures of the Hittites and Philistines reveal the Ethiopian physiognomy.

The temples and palaces of Babylon were built upon enormous platforms high above the water soaked land. These structures were many acres in extent. They were cemented with bitumen in place of mortar made from lime. This cement has withstood the elements for ages and is superior to anything of the sort in modern masonry. The use of buttresses, drains, and of external ornamentation shows that architectural knowledge was already advanced. The temple with its huge masses of brick work, rising stage upon stage, each brilliantly painted and surmounted by a chamber, which was at once a shrine and an observatory; while

the palace stood upon a heap of rubble, with open courts and imposing entrances; but never more than two or three stories high. These structures were made of sun-dried bricks. The outside was of burnt brick. These edifices have sunk down into great heaps mistaken for many centuries as hills. In the middle of the nineteenth century many were excavated. Magnificent statutes, ruins of great buildings and extensive writings, were revealed. These Sumerian libraries written upon clay tablets were composed of mythologies, religious knowledge, legal forms, astronomical, mathematical and geographical works, revealing all developed civilization.

The material used in the body of the Babylonian structures was burnt brick of the finest and most durable quality. The mortar was so lasting that after the lapse of ages, the bricks can only be separated by heavy blows. In early structures of Babylonia we can trace the origin of the Doric and Ionic pillars of Greece. Here Gibbon tells us the columns branched out into fantastic forms. These columns were rather an ornament than a support. Like the walls overlaid with plaster and painted with bright colors or overlaid with plates of shining metal. The rain was carried off by elaborately constructed drains, some of which afford us the earliest examples of the arch, and which occasionally consisted of leaden pipes. In Assyria sculpture was adopted instead of painting because they had not attained to the brilliancy of the colors used in Babylon. The Greeks probably derived this art of painting sculpture from the cultivated populations of the Euphrates. The walls of their cities were of enormous thickness. Herodotus said that the walls of Babylon were fifty-six miles in circumference, which would include an area of two hundred square miles.

The conservative estimate of Ctesias would make Babylon cover five times the area of London. These authorities said the walls were over three hundred feet high With a width of eighty-five feet. These writers were eye witnesses. Astonishing as is their reports we know that the walls of Nineveh were one hundred and fifty feet high at the time of Xenophon. Quintius Curtius said that four horse chariots could pass each other on them without danger. The city was entered on each side by twenty-five gates of brass and strengthened by two hundred and fifty towers. Two of the gates were so massive that they were opened and shut with a machine. From all the gates proceeded streets, each 15 miles in length. A river ran through the city from north to south. On each side was a quay as broad as the walls of the city. In these quays they had constructed brass gates and steps leading down to the river. A bridge of great beauty

and ingenious contrivances was thrown across the river. On the western side of the city they had excavated an immense, lake forty miles square. Herodotus said it was thirty-five feet deep. Into this lake the river was turned until the bridge was completed. At the end of the bridge on each side was built a palace and these had subterranean connections. Babylon in those days might have been considered an enclosed district rather than a compact city. In time of siege food could be produced from within for the population. Perhaps the most remarkable structure in Babylon was the great temple of Belus. Its height was four hundred and eighty feet, being a few feet less than the Great Pyramid of Egypt. Its summit overtopped the city. From this height the whole scene of the beautiful city lay spread below as a picture. The shrine on the summit of the temple had contained originally, Ridpath tells us, three colossal statutes of Bel, of Beltis and of Isthar. Here were two great censers and three golden bowls. In front of Beltis were two lions of gold and three silver serpents. These were accompanied by two huge bowls of silver. These splendid treasures were carried away at the time of the Persian conquest. When Herodotus visited the temple they were gone. In their place was a golden table and couch. A second and less pretentious shrine at the base of the temple was also despoiled by the Persians. Here had stood a colossal human figure wrought of solid gold, which was twelve cubits high.

Not as high but greater in ground dimensions was the royal palace. It was a quadrangular building with threefold ramparts of masonry. The outermost being nearly seven miles in extent. The inner wall measured more than two miles around. The basement of the palace was of almost incredible size. There were three bronze gates so heavy, as to require machinery to open and close them. Within the enclosure were constructed the famous hanging gardens of Babylon one of the seven wonders of the ancient world. Nebuchadnezzar had constructed them for his Median wife Amyitis, who pined for the mountains of her native land. Babylon was flat. A rectangle was selected four hundred feet on one side. Around this space was built a series of open arches, and upon these serving as piers, other arches were erected. This vast structure was built to the height of seventy-five feet. Terraces rose until they over-topped the walls of me city. Earth was heaped to such depth that large trees could grow. Seeds were sown, flowers and shrubs were then set out and the largest trees transplanted from distant provinces and set up in all their beauty. A huge hydraulic machine was built on the banks of the Euphrates and by this means water was raised in pipes to the summit and distributed about the garden. From a distance the hanging gardens

gave the appearance of woods overhanging mountains. From the highest terrace of his gardens the king had a perfect view of his magnificently constructed city.

The remains of the palace and gardens formed the vast mound called by the natives Kasr. Continued digging takes place in its inexhaustible quarries for brick of the finest and strongest quality. An endless succession of curious relics have been taken from this mound. Babylon in her treasury of antiquities became the rich prey of all the nations that were her conquerors. From the fallen towers and ruins of Babylon have been built all the cities of the vicinity, besides others which have gone to dust. Since the days of Alexander the Great, four capitals have been built out of the remains. The palaces of the Babylonians were splendidly decorated with the statutes of men and animals, with vessels of gold and silver and furnished with luxuries of all kinds. In the Assyrian temples everything was secular but the Chaldeans lavished their treasures upon the gods, showing the depth of their religious nature. The riches that this city possessed and her merchandise easily made her the emporium of the east and the true mistress of the ancient world. The Bible called Babylon the golden city, the glory of kingdoms and the beauty of the Chaldeans.

"Through her magnificent streets swept the chariots of princes and monarchs. Out of her gates of splendor, poured the bronzed cohorts of well nigh invincible soldiers going forth to conquer. Into these same gates were driven the captives of a hundred vanquished provinces. In the might of her power she saw her rivals one by one expire and in her triumph she arrogated to herself the rank and title of mistress of the world. In the slow process of destiny her own time came to suffer humiliation and downfall. No other city reared by the genius and pride of man has suffered a more complete extinction. Babylon is literally in the dust. Only scattered mounds which the rolling years have covered with grass and shrubs, remain of the once mighty metropolis of the Babylonians. Birs Nimrud is the ruin of the great temple of Nebo, that the blasts of twenty-five centuries have not sufficed to level. The great temple was the symbolization of Babylonian mythology. The seven platforms were dedicated to the seven planets. To each a color was assigned. The base was black. The second platform dedicated to Jupiter was painted orange, the third for Mars was red, the fourth a golden square was for the sun, the fifth yellow, for Venus, the sixth a blue platform for Mercury, and the last assigned to the moon was silver." (*Ridpath's History of the World*.)

These colors were laid on in various ways, some being burnt into the surface of the bricks, some painted and the fourth and seventh squares faced with thin layers of gold and silver and probably the shrine itself. This temple like that of the Medes in Ecbatana seen in successive bands of brilliant color, viewed from a distance, as the sun flashed its splendors upon the brilliant hues of the great pyramids or when the full orbed moon in milder radiance diffused tier light around the gigantic pile, the awe-struck worshiper may have well imagined that Nebo himself was enshrined on the summit. (*Ridpath's History of the World*, Vol. 1, pp. 263, 264.) In these temples the Babylonians offered at stated seasons human sacrifice. In the lowest strata of the excavated temples were found vessels of copper and bronze. Some of clay were lacquered in red and black in designs seemingly of Greek origin. This peculiar ware was coeval with the products of Minoan culture which preceeded the historic Greek culture, in Hellas and was of itself Ethiopian.

To sum up, Rawlinson supposed these Chaldeans to have resembled the other Ethiopians. He concludes that the Cushites that occupied the country south of Egypt sent their colonies along the shores of Arabia, whence they crept into the Persian Gulf occupying Chaldea, Susiana and the Indus. Baldwin continuing his argument says, "The Bible points toward Africa for the central seat of the Ethiopians. It derives Nimrod from Cush not Cush from Nimrod. The., monuments and traditions of Chaldea present some curious indications of East African origin. Much stress has been placed upon the theory that the Chaldeans were a mixed people but Berosus spoke of -no influx of a foreign people. He identifies the Chaldeans of the time of Nebuchadnezzar also with the primitive people of the country. The joint testimony of Berosus and the Scriptures should be sufficient. Babylonian tablets tell of an original race of black men called Admi, the Adites of the Cushite Arabian traditions. Scientists often make the statement that the original inhabitants of the earth were dark. The blond types that we see today may have developed by emigration to northern latitudes and the change was thus made from dark types to the fair-hued races of today. We will deal with the details of this argument later.

The earliest civilization of Babylonia was coeval with the earlier civilization of the Upper Nile. Ross says that Babylonian script goes back to 6000 B. C. Rawlinson mentions a Cushite inscription of 3200 B. C. Bochart points out Genesis X, 7, as showing that Havelah son of Cush peopled the region where the Tigris and Euphrates unite. We know that the Hebrews while in captivity in

Babylon secured the authentic genealogies of the first children of men. We would believe that the Babylonians could not have given them incorrect information as to their own origin. Diodorus Siculus said that the Chaldeans were a body of learned men resembling the priests of Egypt (both of the same race). Their whole time was spent in philosophic meditation. The learning of the Chaldeans was a family tradition. The Scriptures speak of them as the "Wise Men of the East." The son was taught by the father. Almanacs were to be found all over Babylon which was noted for its schools, libraries and temples, "The Cushite Ethiopians were the absolutely governing class in politics. They commanded the armies and held the offices of state. From them came the royal families of Babylon." (Diodorus Siculus, Bk. II, Ch. 21.)

These Chaldeans were the same as the priestly race that ruled Egypt for many ages as priests and kings. As Chayas or Casdim they were the superior ruling caste of all Ethiopian colonies. Diodorus continues to speak of their great reputation in astronomy. They foretold the future and thought themselves able to ward off evil and procure benefits by their sacrifices and enchantments. They considered matter as eternal and that the arrangement and order of the world were the result of divine intelligence. Being of superior caste they inherited the stations of priests, governors and kings. Their positions of trust and dignity gave to the Babylonian kingdom the name of Chasyas or Chaldeans. Bryant in his *Ancient Mythology* (Vol. III, p. 226) quotes from Dionysus "The Chaldeans were the most ancient inhabitants of the country called by their name. They seemed to be the most early constituted and settled of any people on the earth. They seem to have been the only people who did not migrate at the general dispersion. They extended to Egypt westward and eastward to the Ganges. These were the Accadians of Chaldea, who looked to the southwest of the Caspian for the cradle of their race."

Chapter 13. The Civilization Of Babylonia

There was much disposition to underrate ancient civilization, until the recent finds of Egypt, which prove the height of the splendor of the ages that ancient tradition and records spoke of as the Golden Ages of antiquity. Rawlinson speaking in his *Ancient Monarchies*, concerning the Babylonians said, "Though not possessed of many natural advantages, the Chaldean people exhibited a fertility of invention, a genius of energy which places them high in the scale of nations and most especially those descended from Hamitic stock." Aristotle declares that be commencement is more than half the whole. Rawlinson continues, "The people who gave us our foundation in law, art and science are due more, than half the credit because they were the creators, we the promulgators. The human race lies under infinite obligation to the genius and industry of the early ages." That international egotism sweeping the continents, that would arrogate to our times the credit for the sum total of progress will only urge us to swifter retrogression. Nothing will so redeem us as study of the civilization of other races. Let us examine Babylonian culture minutely and compare it with the culture of today.

It is certain that we must credit Babylonians with possessing recorded knowledge of the creation and remembrance of epochs in the antediluvian world. The archaic account of Berosus bears the stamp of being genuine in origin. It runs a singular parallel with the Bible narrative. They both describe the beginning of the world as being one of chaos. The Bible makes but little more than the mere statement but the account of Berosus goes into the details. In the Babylonian story there was sad mixture of animal forms as well as of land and atmosphere until divine wisdom incarnated in God brought order out of confusion. There were monstrous animals and reptiles as the rocks of geology reveal. Nature from age and experience does not today so cross the germs of life. The primitive nations went to infinite pains in sculpture to reproduce these diabolical forms. A woman deity, as appears in Revelations, seemed to have presided at the beginning. All the unearthed sculptured idols of the primitive ages were feminine. Ancient art again supporting tradition. All Cushite colonies sculptured many animal forms. There were revolting and seemingly impossible monstrosities in Greek and Babylonian cosmogony. They were but primitive

conceptions of chaos and cannot be ignored because they are incomprehensible to us, from their vast distance in time and our evolution from such conditions. The real meaning of these pagan mysteries have at times focused the mental ability of an age; but most of them still remain incomprehensible mysteries. They are traditions about conditions more accurately related by the Bible. In no essential points do they differ. All men were destroyed because of wickedness. The, survivors of the flood had been warned of God. An ark of immense proportions was prepared. Archaeology has proved that the men of this age understood ship building. The Chaldean Noah entered the ark with his wife and children. Upon the recession of the waters he sent out three birds three times. He built an altar and offered sacrifice.

The life of the Semitic and Hamitic races must have been closely associated after the deluge. So close is the apparent relationship, that some authorities have looked upon Abraham as Hamitic. Abraham came from Ur of the Chaldees. But he descended by direct line front a Semitic father. His mother may have been Hamitic for Abraham was spoken of as a Chaldean. All down the line of the after years we find Hebrews taking wives out of the Ethiopian race. The Babylonian account of the deluge is older than the Biblical story. It does not take away from it but rather corroborates its truth. There is the same close relationship between the code of Hammurabi and the Mosaic law. Both were inspired by a common Creator. The Chaldean law was perhaps the Ethiopian remembrance of the best of the jurisprudence of the antediluvian world. Read the statutes of Hammurabi and you will be astounded at the likeness of these and the lesser laws of Israel. It was written long before the giving of the Mosaic law. The "Wisemen of the East," seeking the young child prove that they held the wires of revelation. The hope of the coming of a Messiah was written upon Babylonian tablets more than 2000 B. C. The Babylonians were planet worshippers. This form was distinctly Hamitic. Abraham was called out of Chaldea because they had descended to the worship of idols. In their religious literature are penitential hymns that compare favorably with the Hebrew psalms. Though the seven planets and the sun were adored yet in early Chaldea the unity of God was distinctly taught.
The cuneiform tablets in the British museum address him as God-one. The famous Epic of Gilgamesh has been identified with the biblical Nimrod. The Seven Labors of Hercules were simply a Greek appropriation of the deeds of the Babylonian hero. The fragments of the tablets that tell the story of the creation and the deluge date back to 1900 B. C. and seem to be copies of still more

ancient documents. With the later infusions from other races came the gross incantations and beliefs in evil spirits of later days. They sought to cope with them by magic. All the popular superstitions of the Middle Ages regarding demons, witchcraft and magic came from Babylon and to great extent were the cause of her downfall.

The study of the future through the stars became a popular false science. They sought to fix man's destiny through the good and evil influence of comets, planets and eclipses. These beliefs had great influence upon later Greece and Rome. Those who seek to read their-fate in the stars are following a Babylonian invention. Like the Etruscans they were very skillful in foretelling the future. By human sacrifice they sought to ward off evil and procure blessings for themselves. Africa is full of such superstitions. They divined from the flights of birds and were versed in the meaning of dreams and portents. Their philosophy passed down from father to son and constantly remained in the possession of one family. They believed that all that appears in heaven and earth is not the result of accident or fatal necessity but is the result of the wisdom of God. They believed that twelve superior stars ruled over the affairs of a man's life, and that he would be influenced by the peculiar attributes of the star of the month that gave him birth. (Diodorus Siculus Bk. II, ch. 21.)

The astronomy of the early Chaldeans was without the astrological features of later times. It was built upon scientific principles. Diodorus Siculus said that the Chaldeans could attribute comets to their natural causes and could foretell their reappearance. Seneca estimated that their theory of comets was as exact and intelligent as that of moderns. Ideler of Berlin, has shown that in their ancient calculations of the eclipse of the moon, quoted by Ptolemy, they differed from modern calculations only in minute degree. Observatories were set up in all the chief towns and royal astronomers sent regular reports to the king. In the British Museum are the fragments of a planisphere which marked the appearance of the sky at the vernal equinox. The astronomical discoveries of the Chaldeans must have required long ages of patient observation. Alexander the Great, when he took possession of Babylon 331. B. C., found a series of astronomical observations taken by the Chaldeans stretching for an unbroken period of 1903 years. These recorded observations dated from 2234 B. C. From this foundation of indefatigable labors we have built up the astronomical science of modern times. The Chaldeans must have understood the manufacture of the telescope, for Layard reported the discovery of a lens of power in the ruins of Babylon.

Nero the emperor of Rome had optical glasses from the east. The most important work of the Accadians, or the early Babylonians was the invention and perfection of the calendar, which with trifling changes we use today. At this early day they had numbered and had also named the stars. The equator was divided into three hundred and sixty degrees. 2200 B. C. they had named the twelve months of thirty days each after the zodiacal signs. 2234 B. C. they had discovered the solar circuit. Their standard work on astronomy was in seventy-two books and was called the illumination of Bel and is now preserved in the British Museum. The duo-decimal system was invented by the Babylonians. A tablet from the library at Larsa gives a table of squares and cubes correctly calculated from one to sixty. A series of geometrical figures used for augural purposes implies a Babylonian Euclid. They were the inventors of the dial for measuring time. All the peoples of antiquity derived their systems of weights, measures and capacities from them. Those mathematical tables stand unchanged in our text books today, still used by our boasted civilization.

Myers says that aside from letters, the tables of weights, measures and capacity are the most indispensable agents in the life of a people. All the transactions of commercial life are dependent upon them. This race from its parent stock gave writing to the world. At a very early period the art was extensively practiced. In the early inscriptions there is no evidence of the wedge writing of the cuneiform inscriptions. The wedge shape was caused by the later use of stylus to form the letters and, the soft clay, which in drying produced the wedge shape. Semites borrowed this Sumerian system of writing. After Semitic conquest it continued the sacred ritual language of the Babylonian temples until the time of Alexander the Great. The modern man but little realizes how much the ancients contributed to our modes of thought, to our comforts and the accurate transaction of our business. At the dawn of history this ingenious people was in full possession of the principles of the wheel. When the Chaldeans first appear they were driving horses hitched to vehicles. Our method and the style of wheel are identical. There is so much in modern life that we are sure is our own invention, that has been appropriated out of that old life. Solomon truly said that there is no new thing under the sun.

Babylon was the seat of the costliest manufactures of the ancient world. Modern nations have developed more complicated machinery but the products that we weave are inferior. We are unable to produce linen as fine in texture as that wound around the mummies in the tombs of Egypt. The oldest Babylonian gems

furnish us with pictures of richly embroidered dresses. She excelled all others in the manufacture of durably dyed and variegated goods. The carpets of Babylon were prized above those of every nation. Because of their greater elegance such products from the Orient are more costly than ours today. Their dyes were imperishable, the designs were artistic and beautiful, here also cotton goods were produced of the finest quality. Many of the carvings were so minute as to suggest the use of magnifying glasses, and modern ingenuity is taxed to know how their gem cutting was done. The minuteness of some of their engravings seem impossible. They were inventors of the art of inlaying metals. Modern artists learned from them the method of covering iron with bronze. Goldsmiths' work had attained a high perfection at a very early period. The elegance of their engravings excites the envy of the modern lapidary. The beauty of their furniture was worthy of imitation. The ancient Babylonians were a legal-minded people. Law was highly developed. The mother occupied a prominent place in the community in early times. The Code of Hammurabi was in force 2250 B. C. It shows a high sense of justice. It embodied the needs of a settled community whose chief occupations were agriculture and commerce. Gibbon tells us that the rights of persons and of property were clearly set forth and carefully guarded. Crimes were severely punished. Marriage and family were the subject of wise provisions. Inheritance was regulated and the interests of widow and orphans duly protected. Commerce was highly developed and Babylonian merchants had extensive connections with other lands. Judges were forbidden to accept bribes and prisons were to be found in every town. A son was fined who denied his father and banished if he disowned his mother. In contrast do not such wise provisions tower high beside tardy legislation of today? The expedition of the University of Pennsylvania unearthed documents at Thebes, which prove that Mesopotamian cities five thousand years ago had systems of municipal government similar in fundamental principles to those of modern cities. They had a postal system with a parcel post branch and a banking system with a reserve bank not unlike what we have today.

Babylonian bankers loaned money at high rate, the persons and families of the borrowers being the security. They were sold as slaves if the payment was not made. This was their method of settling the debtor, which question of the dishonest debtor we have not yet settled. Not violence but order was the rule. In those days public and private crooks were given but brief trial; if guilty they were summarily dumped into the river. All deeds were drawn with that

carefulness that denotes a wide-spread understanding of the law. They were duly witnessed, sealed and registered in the principal temple. Some of the taxes were paid to support public brick-yards and roads. No family was complete without children. Bachelors were in ill repute. It was common to adopt sons by law. Among the tablets unearthed were religious texts, tax lists, real estate contracts. Houses were let on lease and the deeds contained a careful inventory of their contents. These revelations set us wondering as to the manifold forms and usages of modern life that are not original as we have thought but that have passed down to us from the hoary Babylonians. Out of the ruined temples we have unearthed images of divinities, terra cotta toys, weapons, and instruments of stone and metals, ornaments of gold, silver, copper, bronze and precious stones, proving these people to have been far advanced in the arts of civilization. Agriculture occupied a prominent place. The canals were of special importance and their management was superintended by the state. The country was covered by gardens. This people were skilled in pottery of unusual beauty and finish. Some of the dead were buried under huge inverted dishes and in large earthenware jars. They were skilled in terra cotta works. The images of King Gudea are quite astonishing when we consider their antiquity. We may be sure the best specimens have not come to us when we remember the vandal destruction of the art of the past. Some of their potteries were rude like those of Mexico and Peru. Others excelled the beauty of Greek vases. As other Cushite nations they sculptured the forms of animals. In Assyria no tombs appear, but the tombs of Chaldea are so plentiful the large spaces are literally filled with bones and relies of the dead. Sometimes the coffins were piled one upon another to the depth of from thirty to sixty feet, and for miles out into the desert the very soil under foot seems to be nothing but the accumulated dust of dead races.

We must conclude that the early Babylonians were skilled mechanics and engineers. They understood the use of the pulley, the lever, and the roller. Explorers found on the site of Babylon the remains of hydraulic machinery used for watering the hanging gardens. They were in possession of the microscope and telescope. Babylonian tablets contained zoological, botanical and geological writings in scientific classification. The capital had great libraries with the books grouped by subject and catalogued. The deftness and regularity with which the cuneiform inscriptions were made are the amazement of modern scholars. The old Sumerian texts were accompanied by interlinear translations sometimes arranged in parallel lines. Great attention was paid to the ancient Sumerian

speech by the Babylonian priestly scholars, as proved by the large number of texts of that kind that have been found. The tablets were hardened by a process which rendered them practically imperishable. This race had taught writing and had established the institutions of city, home and state when other races were wandering barbarians. They gave the constellations of the heavens the names of the old kings of the ancient Cushite empire of Ethiopians and we in adopting them have not realized that the ancestors of the despised Ethiopians among us reached that height in ability to dare to name the stars. As the language of Babylonia changed there was a corresponding intermixture of blood with alien races. The habits and nature of the people changed. Amidst the luxuries and wealth that came from her conquests and commerce the people became effeminate and voluptuous. Curtiss said that at the last nothing could be more corrupt than their morals. Money dissolved every tie whether of kindred or esteem. They became immoderate in their use of wine. The women at the last threw away all sense of decency. On the grounds of this awful wickedness Babylon was threatened with destruction at the hands of the prophets. The prophecy was fulfilled. "Babylon is fallen, that great city, because she made all the nations to drink of the wine of the wrath of her fornication." The earlier Cushite life had been pure.

539 B. C. Babylon was invaded by the Persians. From behind the massive walls they were regarded with derision. Nabonadius in his profound contempt risked a battle in which his troops were defeated. The larger portion of the army retreated into the city but the by and the remainder sought to divide the forces of the enemy. In Babylon there was little fear for they considered their city impregnable. For a season the forces of Cyrus beat against the city in vain. Leaving a portion of his army to engage the attention of the Babylonians, Cyrus departed from the city and going back up the course of the river he sought means to divert its channel. He cut canals for this purpose. He waited for the great pagan feast when the young prince and the court would give themselves up to a night of dissipation. A thousand nobles had been invited to the banquet at the palace. At a given signal, when the revelry was at its height, the sluices were opened by the Persians into their canals and the river began to fall. Land enough appeared for the Persians to make the passage along the edge of the channel. The river gates were seized and opened and the massacre began. Cyrus only dismantled the walls. 500 B. C. upon a revolt, Darius threw down the walls and expelled them from their homes. In the time of Strabo and Diodorus Siculus the

place lay in ruins. Recent investigations of Oxford University at Kish in Mesopotamia reveal that the Sumerians were a black people and the founders of the earliest civilization in the world. The value and variety of the unearthed art works have exceeded all expectation and reveal also that they were artizans possessing skill and knowledge unprecedented among other ancients. The report from the Field Museum says, "Jewels of exquisite ancient workmanship, finely engraved cylinder seals of inestimable historical value, glazed pottery of unique and rare design and artistic inlay work of silver and lapis lazuli are included in these discoveries according to D. C. Davies, director of the museum, and Professor S. Langdon, Assyriologist, who is heading the expedition. Most of the articles, all from 5000 to 7000 years old and of pre-Babylonian times, were found in a necropolis on the eastern side of the city and comprise personal property placed in the tombs and graves of the dead.

The various stages of craftsmanship in cruder designs disclose that the Sumerians, a non-Semitic race, in addition to organizing the art of writing also developed metallurgy, glazing, glass making and various other arts. Excavations of the tombs and graves, which consist of brick lined chambers of uneven depth large enough to accommodate the body and the personal belongings is proceeding slowly owing to the fact that many objects once uncovered, crumble before they can be removed. The burial places and buildings are now completely covered with sand and soil and have the appearance of mounds linked together. Hairpins with ornamental heads of precious stones and worked metal were found in nearly all of the fifty or more graves already opened. Slender daggers of copper and silver, with handles, of wood or bone inlaid with silver, were found in others. Silver medallions, engraved to represent the rising sun, silver fillets for elaborate coiffures, various sorts of delicately engraved cylindrical seals of silver, glass, copper and stone used in legal transactions, clay and metal pottery and urns, battle axes of metal and stone and various kinds of precious stones have been removed. "One unusual type of pottery was figured and possessed handles moulded to depict the bust of Nintud, the Sumerian mother goddess of child birth. Of the metal implements and ornaments uncovered, the copper because of its purity was in the best state of preservation, the other metals were corroded by the salts of the soil. Spindles and wheels, exemplifying the art of spinning wool were found in the tombs of several women. The whorls especially were artistically made of a porous white substance or shells and inlaid with lapis lazuli. Pills, finger rings, bracelets and other personal ornaments of copper and

silver were also mounted with carnelian, haemtite, jasper, rock crystal and calcite. A gorgeous white pin setting that resembled a pearl, dissolved before the eyes of the excavators as the air came in contact with it. Despite the large variety of rare jewelry excavated, no gold was found in the tombs.

The care and skill with which the silver was worked indicated it was probably the most precious metal of that day.

The golden era of Kish in the later Babylonian period was, however, exemplified in the discovery of a solid gold earring, in the form of an opening pomegranate bud, an unparalleled work of art in a clay coffin of the fifth century B. C.



AMENEHAT I. (TWELFTH DYNASTY.)
Colossal head in red granite, from the ruins of the Great Temple of Tanis.
Photographed by Mr. W. M. F. Petrie.

Chapter 14. Ancient India The Land Of Mystery

India has always been a land of mystery. The facts of her beginning and the origin of her culture have been the subject of much contradiction. Some would pronounce her a land of late development and that her rock hewn temples and hoary monuments were built after the beginning of the Christian era. Rawlinson says of the early founders of Indian civilization, "Recent linguistic discoveries show that a Cushite race did in the earliest times extend itself along the southern shores of the continents from Abyssinia to India. The whole peninsula of India, the sea coast of Beluchistan and Kerman by the inscriptions belonged to this race." Wilford who had an extended and thorough knowledge of Hindu mythology points out that the Sanskrit writings describe the extended domains of the ancient Cushite empire. In these books are relations about early Egyptian history. It mentioned one of the emigrations going out from the Upper Nile as having peopled India. The Puranas divided the world into seven dwipas or divisions. Sancha Dwipa was Africa in general. Cusha Dwipa was the land of Cush, India and the Mediterranean. These books speak place to another with perfect security to themselves and their merchandise.

Alexander the Great found the natives of India not living under a monarchial system, but in republics. From very ancient times there had been indirect trade between India and the Mediterranean but it was with the Ægean civilization that had preceeded the historic Greek and of which Greece had no record. Alexander found that Nysa had a senate of three hundred members. Many of these republics were very powerful and warlike, opposing Alexander as he had scarcely been resisted anywhere else. His victories were purchased at vast price of blood. Walls and ramparts encircled their cities. Their encampments were protected by triple lines of military wagons and cars. They had boats and vessels. One of the temple reliefs represents the fore part of a vessel filled with strangers. In Multan, in Malle and Oxydracae, nearer the Ganges, there were still more powerful nations. (Ibid. V, 23-24.) At Sangola thousands perished. Many tribes deserted their cities preferring exile to subjugation. The reports of the mighty armies of the native Parsii, the modern Bengal, and Oude, so terrified the hitherto unconquered Macedonians that they retreated. (*Historical Researches in the*

Nations of Antiquity, Heeren, Vol. I, p. 319.) How different is this report by a careful student of the records of the past, to what we read in the hastily written volumes of today.

Buddhist India, by Rhys-Davids gives a clear and interesting picture of the communal system of India. The villages consist of houses all built together, separated by narrow lanes. Immediately adjoining is the sacred grove or primeval forest, left standing when the first clearing was made. Beyond is the wide expanse of cultivated fields. There are grazing grounds for cattle and jungle where every villager has the equal right of wood and waste. The cattle belonged severally to the householders of the village. After crops they roam the fields under the charge of herdsmen hired collectively and a man skilled in cattle care. The fields are all cultivated at the same time. Irrigation channels are laid out by the community. The supply of water is regulated by rule under the supervision of head men. There is a common fence. The great fields are divided into plots corresponding to the heads of the families in each village. Each family takes the produce of its share." Compare our system of monster bonds to make community improvements, that after multitudinous shavings bring us back meager results, with this communal system of co-operation which brought almost perfect results with little expenditure.

In India it is impossible for a shareholder to mortgage his part of the village field without the consent of the village council. No individual hat the right of bequest. All such matters were settled by the general sense of the community as to what was right and proper. The superintendence of the estate fell to the elder son. Women had personal property and daughters could inherit from their mothers. They had no need of a separate share of the land for they were supported from the produce falling to husbands or brothers. The villagers united of their own accord to build motes, halls and rest houses. They followed the same plan in building reservoirs, in road mending and park building. There were no landlords and no paupers. There was little if any crime. The people dwelt with open doors. These people occupied a social grade quite above our village folk. They held it degradation to hire. These traits are quite contrary to the nature of the races called Indo-European that peopled western Europe. They were quite contrary to Turanian or Semitic nature as it developed in Asia, but was the nature of Ethiopians and from this foundation of communal life that they laid in southern Europe, in early Chaldea and elsewhere, evolved the foundation and ideals from which the democracies of our times were developed.

It was by this simple system, as revealed in the communal districts of India--which cannot function perfectly, because of the spirit of exploitation and foreign rule--this system of cooperation, of the Cushite race that built the wonderful temples, palaces and giant engineering works of the past that today bewilder the beholder. The basis of the wonderful achievements of Babylonia, Egypt and Ethiopia was this communal system. It is for the results they gained that we should weigh this system, seemingly impossible to us, for its value. It was by their combined strength that they gained and held world sovereignty for so many thousands of years. There are things in Cushite forms that would relieve some of the insufferable miseries of today that are a reproach to our civilization. The placing of every man upon an actual basis of equality seems a thing impossible to our natures, though it is written in our civil confessions of faith. Metcalf says, "These little village communities are little republics, having everything they want within themselves and almost independent of any foreign relations. They seem to last when nothing else lasts. Dynasty after dynasty tumbles in India, revolution succeeds revolution, the Mogul, Sikh, and English, all have been master but the village communities remain the same."

Megathenes, the Greek ambassador to the court of a non-Aryan king about 300 B. C., gives us another picture of Indian Cushite life. He observed with admiration the absence of slavery in India, the chastity of the women and the courage of the men. In valor they excelled all other Asiatics. They required no locks to their doors, above all no Indian was ever known to tell a lie. They were sober and industrious, good farmers and skillful artisans. They scarcely ever had recourse to a law suit and lived peaceably under their native chiefs. The kingly government was portrayed almost as described in Mann, with its hereditary caste of councilors and soldiers. Husbandmen were exempt from war and public service. These were worthy descendants of the "Blameless Ethiopians," of old traditions. Though we are told that the Greeks and Hindu are kindred the Hellenes were vary ignorant of India prior to the expedition of Alexander. The prehistoric Greek and the Hindu were both branches of the Old Race. The native tribes which Megathenes found esteemed their constitution as an inheritance from Dionysus, an ancient Cushite king. The names Nysa, Malli, Nanda, and many other names of cities and nations are purely African words, alive today in the Soudan.

Missionaries to India have, given further pictures of the working of the communal system in the home. When a man and wife have reared a family, the

sons bring their wives to the paternal home to live together and raise families in the common home of their father. The supreme authority rests with this parent. The whole income goes into a common treasury. There is no individual property. So loyal is the Hindu to paternal authority that no question is ever raised by anyone as to obedience to his commands. (We may scoff at such a system as impossible to individualism and freedom but where is there any family of any civilization that has succeeded by any other plan. Families that learn to pull together soon rise to position or wealth. The tendency of our civilization is toward a dangerous freedom that weakens and enslaves us.) In India the weak, the sick and the feebleminded have the same claim on the family resources as the others. His claim is universally recognized by the race. No poorhouses are needed. The Hindu considers this as his most cherished and ancient institution. He should be proud of it, for it indeed proves his humanity. They have a sublime conception of reverence for parental authority and obligation to the ties of blood.

Jones tells us, that Buddhism has produced in India, a higher type of womanhood than Brahminism; yet the women of no other land wield a greater power than the much abused women of India. We are made to feel by superficial observers of Hindu life, that the women of this race are undervalued. This is misrepresentation. No woman on earth today reveals a greater attachment for her husband. She allowed herself to be burned upon the funeral pyre as a sublime exhibition of wifely devotion. So the African wife for ages desired to pass on into the unknown with the mate. In the narrow home sphere, in religion and the training of children, her influence is supreme. The conversion of the husband to another faith will not be permanent if the wife persists in the ancestral faith. Millions of money is expended in the manufacture of female ornaments. The Hindu expresses his love in this way to his bride. There are four hundred thousand goldsmiths constantly employed. The wealth of the family in the Middle Ages was largely measured by the amount of jewels possessed by the women of the family. Hindu clothing is beautiful and suited to the climate. The one-cloth of the Hindu women bright with colors and deftly wound around her body is the most exquisitely beautiful garment in the world.

Did the Indian race create anything in architecture? The ancient ruins and remarkable structural remains were built in ages remote from ours. A period long before any Aryan, Scythian or Mohammedan invasion. They are the work of the native races that inhabited India. The Brahmins only reached power and overthrew Buddhism in the year 700 A. D. They took over the ancient records

and they themselves say that the ancient ruins were constructed 7000 years ago. This was coeval with the pyramids. They were both built by the same race. Everything in these grottoes is of Indian character, they belong to the time when India was under no foreign yoke. In Ellora, Hindu mythology is shown in perfect development. In the rock in the excavations of Elephante, we find a stone so hard that ordinary steel cannot work it. The same hand that carved the rock of Egypt worked here. The temple grotto, at Salsette, has inscriptions but the alphabet no one has been able to decipher. This would all prove that these forms of architecture had their origin from the primitive Cushite race of India.

All the scenes of the mythology on the walls of these ancient temples are southern and do not represent any phase of the life of Aryans or Turanians. Heeren, in *Asiatic Nations, The Indians* (Vol. III, p. 43), tells us that in the carvings may be seen armies on elephants, never on horses, which would disprove the 1000 A. D. theory of their building. Their plan is simple yet grand. Ponderous roofs rest on seemingly slender and inadequate supports. There are halls with roofs of solid rock supported on massive piers, which are richly carved with pictures and friezes. Painted reliefs and numerous colossal animals enliven the temples. The inscriptions are in Sanskrit. If this be true, then Sanskrit must have been the language of the primitive race. Langles says, "If these structures were reared nine hundred years ago, then Ethiopia alone could have furnished the architects, for at that late date, the world had lost the art of carving in granite." The plains around the Indian temples were once highly cultivated but now are impenetrable jungle and the lair of wild beasts. The topes of India prove the Hindu to have been acquainted with both the pointed and circular arch, which were unknown to both the Egyptians and Greeks.

Heeren describes Mavalipurian, a royal city, hewn out of the living rock. A large part of this city had been engulfed by the sea. Immense blocks of stone in Cyclopean style show that these ruins must have been very ancient. They were built by the same race that at that age in other parts of the world, in Phoenicia, in Arabia, in Nubia, and in Egypt, left similar massive ruins. These Indian works were built so long ago that the very recollection of their origin is lost. The pagodas are pyramidal temples of Cyclopean construction. The Brahmins must be right in their estimate of the age of these ruins. Heeren thinks that nine hundred years ago, there were no powerful princes that could have erected such stupendous monuments. Bardesanes reported, that at the beginning of the Christian Era almost two thousand years ago, Indian messengers said that in a

large grotto under a lofty hill is an image of Siva, half man and half woman twelve ells high. At that day Elephante was completely deserted, unused and as mysterious as now. Mohammedans destroyed all of the ancient monuments of India and Heeren thinks we may be sure that they borrowed from Indian architectural ideals. The Hindu far surpassed Egypt and Greece in the richness of their ornamentation.

Maurice, that eminent authority on Indian antiquities, says, "One would suppose that such astonishing works would have been called the eight wonder of the world and would have a fixed place in any country as an era never to be forgotten."

The presence of the image of Siva would give us the impression that these temples might have come from beyond the deluge, for Siva worship and its abominable rites were a part of the idolatrous religion for which God destroyed the antediluvian world. The Tartar nations north of India are addicted to the worship of this god and may justly be credited with bringing it into India; for two streams of emigration have swept into the peninsula, one from the northeast and the other from the northwest. The rite polyandry, a wife having a number of husbands, exists among these Tartars and we find this custom in India even among Brahmins. The early Cushite worship was pure and included no part of Siva worship that has prostituted the morals of a once pure race. Siva worship must have been introduced by the Brahmins as it is one of the chief deities of Brahminism. Nowhere in these ancient ruins is there a temple dedicated to Brahma or Vishnu showing that Turanians had nothing to do with the erection of the structures. The rock temples of India were built at the same age as the building of the Great Sphinx.

From 100 B. C. to 700 A. D. Indian civilization suffered from the inroads of Tartars or Scythians. For five hundred years the native dynasties waged war against them. The Greeks called these invaders Huns. They were shepherds or herdsmen who roamed across the plains of central Asia. It was from this element that the caste of Brahmins may have sprung or from earlier invasions, for about 700 A. D. the Brahmins began to gain the upper hand in India. The old religion of Buddhism was falling to decay from age. Brahma's apostles having caught the central gist of the life of Buddha began to invent varying philosophies upon the central thought of Buddha's-self denial and restraint. A mass of impossible miracles and divine incantations were fostered upon the people. Siva worship

was adopted in the national religion. With the introduction of cremation came the burning of the widow on the funeral pyre. Human sacrifice was incorporated. Krishna which means black was taken out of the old cult and incorporated in Brahminism, anything to insure the strengthening of the claim of the Brahmin to the priesthood. Some sought to teach the equality of caste, others sought to establish a religion of pleasure.

The Scythic invasions were followed by the Mohammedan conquest. In which the idols of India were broken and her treasures carried away. Mohammed died 632 A. D. One hundred years after his death his followers had invaded Asia as far as Hindu Kush. It took three hundred years more for them to be strong enough to grasp at India. The first invaders were struck with wonder at the despairing valor of the Hindus. One Rajput garrison preferred extermination to submission. They raised a huge funeral pyre upon which the women and children first threw themselves. The men having bathed, took a solemn farewell of each other, and throwing open the gates, rushed upon the weapons of the besiegers and perished as a man. The difficulty of the Mohammedan entrance into India lay in the daring of the Hindu tribes, for they did not enter easily as is commonly supposed. Not only the Sind Rajputs but the kingdoms of the lower Ganges from Bahar downward of non-Aryan extraction represented by the Chers, Chola and Pandya dynasties made the conquest of India a very tedious progress. The Hindu power in southern India was not fully broken until 1565 A. D. At no time was Islam triumphant throughout all India. Hindu dynasties always ruled over a large area. The Mogul empire was fast falling into the hands of the Hindu when the English power fastened itself upon this afflicted people.

The three ancient kingdoms of Chers, Chola and Pandya were of Dravidians. They were Tamil speaking races. No European kingdom can boast a continuous succession such as that of Pandya or Madura, traced back by the piety of genealogists for more than two thousand years. In the sections of India that were conquered it was because these were essentially a creative and not a naturally ferocious people. The Mohammedans stripped the temples of gold and the idols of precious stones. The Tartar invasion of 1316 was indescribable in its atrocities. From 1350 to 1550 A. D. the Dekan was a theatre of war between the Hindu and the Mohammedans. Then began the intermingling of Arabian and Indian blood, both of which were foundationally Cushite. From this union of genius has risen the richest architecture in the world. The Taj Mahal, the Indian Mohammedan temple is perhaps the most beautiful edifice in the universe. It is

described as though it was conceived by Titans and finished by jewelers. Its grandeur of conception and wonderful delicacy of workmanship enthralls all. The visitor exclaims, "The half has never been told." The Taj is the highest expression of art human affection has ever attained.

Akbar the Great was the founder of the Mogul dynasty. Mogul is the Arabic word for Mongol. This empire lasted for one hundred and fifty years. His grandfather had married a Rajput princess. His favorite wife was of the old race. The tomb of Akbar the Great almost equals the Taj. In this great mausoleum, the famous Kohinor diamond was exhibited for years in the open air. Would this have been possible in our civilization? The Shah of Persia in 1739 sacked the palace of the Moguls and carried this diamond and other fabulous wealth back to Persia. These vast treasures seemed to convey a curse. This famous diamond passed into the hand of Queen Victoria. The imperial grandeur of the Moguls arose from the sacking of Hindu cities of the accumulated wealth of the ages. Their display has probably never been surpassed. The temple of the Sikhs is only fifty three feet square but it is largely covered with gold plate, it is a beautiful object to behold. The Mohammedans though they left
wonderful architectural beauty did not seriously change the undercurrents of the life of the people. The Hindu charge the Mohammedans with compelling them to the necessity of secluding their women, who before their invasion were free and independent. The licentiousness of the Arab caused them to withdraw their women into the home.

Modern literature places great emphasis upon the caste system of India. Some books represent the seeming four castes as subdividing into as many as 3000 castes. These cannot intermarry and most cannot eat together. Each caste is supposed to keep to the same occupation. Though we read this, in reality, the castes often change employment and lower ones rise in the social scale. Vaisyas were once tillers of the soil, now they are great merchants and bankers of India. The system of castes helped to bring the crafts up to perfection. The famous manufacturers of medieval India, its muslins, silk, cloth of gold, inlaid weapons, and exquisite work in precious stones, were brought to perfection under the system of casts or trade guilds. Such guilds may still be found in full force in India today. These in their organization prevent undue competition among the members and each upholds the interest of its own body in any dispute arising among craftsmen. Their trade disputes are settled and a stamped agreement fixes the rate for the future. The trade guild charges a fee and acts as an insurance

society. (*History of the Nations, India-Persia*, p. 78.)

We may pass over to the west coast of Africa and we will find these same trade guilds and clans that eat only with their caste and only certain kinds of food. In India some are vegetarians, others eat beef. All of this grew out of that African custom where a tribe is forbidden to eat the animal that is its totem. Caste difference in India has no existence because of color. Caste keeps Aryans in Hindustan outside the pale as well as other aliens. Europeans delight in calling themselves of the same race as the Persians, but Jones tells us that the Parsee, driven from Persia twelve hundred years ago into India, declined the other day to receive into their fold, the English bride of one of their number. Caste delights in calling all foreigners unclean wretches and teaches that contact with other races brings ceremonial pollution and sin. Some of the native rulers have set the time of audience with Englishmen at impossible hours, that the visit might not take place. They look upon the Hindu who has crossed the ocean into foreign lands and who has associated with us, as engulfed in pollution. In early Cushite days there were no child marriages, prohibition of widow marriages and rite of suttee. These abominations have been added in later ages by the Brahmins.

The Hindu of today lives in ages that have long gone by. The present to him is an age of corruption with ones more deeply degraded to ensue. He looks with contempt upon our modern scientific investigations and modern haste. He feels that they do not add to real progress or to our happiness. His life is introspective, dealing with the mystic. He renounces outer attractions to seek communion with God. In early ages he had evolved a subtle system of philosophy. He has developed a sixth sense, which we of modern civilization cannot comprehend, 350 B. C. or 2350 years ago he had attained the same degree of civilization that is his today. Jones declares, "the people of India are the most religious upon the face of the earth. The Chinese and Japanese beside them are worldly and prosaic." The Hindu are deeply spiritual. They are not materialistic like the people of western nations. In India religion enters every detail of life as it did in Egypt and old Ethiopia. In remote ages, when our ancestors were in the depth of savagery, the Hindu were indulging in metaphysical disquisitions, which even today are admired by western sages. Many Hindu writings express aspirations and yearnings so beautiful as to excite our highest admiration.

Chapter 15. The Civilization Of India

Asia is a continent in which republics were unusual in early ages. Here history reveals monarchies under despotic rulers, who were worshipped as though the subjects were mere slaves. India until late ages was under a very different form of government. In early Buddhist times we find the land full of aristocratic republics. This was the same form of government to be found on other Cushite sites. Here in a more isolated clime, remote from outside influences, the old Cushite communal form of government has come on down to our times. Much can be gained from a study of this unique system. Out of it came the gentleness of the Hindu and it was the environment that nourished his exalted mental attainments. Again it is too lightly considered, when we remember that this form of life produced artists and craftsmen who brought into existence lost arts and a skill and originality that we do not today attain. It is a common error to suppose that the tribes that the Aryan invaders found were savages. Ancient annals represented the Cushite Indi as wise and skillful. Heeren said that these writings represented the early Hindu as a commercial people, that their merchants could travel from one of the Nile flowing through Barabra (Ethiopia) and the mountains of the Moon.

Even the name Hindu is Ethiopian. Ancient records of authority made Hind and Sind sons of Cush. Philostratus. in Vit. Apollon (Lib. II), says, "The Indi are the wisest of mankind. The Ethiopians are a colony of them, and they inherit the wisdom of their fathers." The separation of India from the parent Cushite stock was in ages long before the rise of the so-called Aryans in India. The older Greeks always associated the sacred waves of the Indian Sea with the wonderful Ethiopians. Ephorus stated that they occupied all the southern coasts of Asia and Africa. As in Chaldea they brought to the aboriginal tribes of India the knowledge of metals to take the place of stone implements, they brought the knowledge of the arts. Their funeral remains all over India reveal the stone circles and upright massive menhirs of North Africa. They understood in those far distant ages how to make hard earthenware, iron weapons and ornaments of gold. Today in a state of degenerated art, Sind is the only province where the potters craft is artistic. Before Megathenes, a Greek ambassador to the court of the non-Aryan Chandra Gupta, about 300 B. C., the Greeks mentioned as Indi

only the Cushites of the areas between the Hindu Kush and Persia.

The name India means black, and Condor thinks that it was employed only to designate the home of the Asiatic Ethiopians. Let us look for a brief space at the land. India has often been described as almost a continent of itself, surrounded as it is by high mountain ranges to the north with the spurs stretching out to east and west, leaving only two natural passages down into the peninsula. India has a rich and varied climate and landscape. First come the Himalayas with their colder atmosphere, then the vast, fertile, densely populated plains of northern India watered by the Indus, the great Ganges and the Bramaputra. These have the greatest volume of any rivers of the world. South of the great northern plain is the elevated plateau of Decan. The Ganges has meant so much to the life and development of the country that it is a sacred river to the Hindu. Almost all the traffic of the country passes up and down this river. Southern India has a tropical climate. The Indian plains are sultry but Decan and the slopes of the Himalayas enjoy a temperate climate. There are two annual seasons the rainy and the dry.

Modern books deal with forest destruction in India and the wearing out of the land. These are the result of conquest and the crowding back of tribes upon the more waste areas. The great Indian rivers cause terrible disasters through floods that sweep off cattle, grain, stores and houses. The mighty currents undermine and carry away soil to build up monstrous deltas. Still with all these disasters India has an age old system of agriculture and we see everywhere the evidences of a people long skilled in agriculture. Northern India produces the plants of the temperate zone in profusion. Southern India abounds in tropical verdure. Two harvests are sometimes reaped in one year. Rice grows in the irrigated districts. Many think that cotton was first developed in India and that many other important plants found there their origin. We find indigo, jute, tobacco, sugar cane, cocoa, the date and other palms. Among the tropical fruits are the orange, lime, citron, melon, pineapple, fig and other fruits. The dense growth of tropical woods affords some of the world's most important plants. Here we find resins, gums, perfumes and varnishes with hundreds of other articles of commerce or luxury.

These wonderful and useful plains and fruits of India are not the result of accident, but are the fruit of the genius of some continuously agricultural race. These products were the foundation of the age old art and commerce of the Indies, that in the days of Columbus made the route to India the world sought

quest of western nations. Nearly every article that produces commerce abounds in India. All the shrubs and herbs needed for the healing of the nations may be found there and are used as native medicines. Rice and millet are the staple foods, though sweet potatoes, onions, barley and garlic are much used. The vast forests are densely populated with wild animals and birds. The leopard, wolf, tiger, hyena, fox and jackal abound, the lion is extinct. Snakes and reptiles cause innumerable death. The tiger is in every part of the country. One tiger in the course of three years killed one hundred and eight persons and another caused thirteen villages to be abandoned. There is a government price on the tiger's head. The tamer animals are deer, sheep, goats, antelope, oxen, camels, mules, horses and many birds. With this rich flora and fauna a distinctive ancient life developed and flowered as gorgeously in religion and art.

A glance at India today reveals a great difference from the old condition of opulence. The country has grown overpopulated. Many districts are so overcrowded that the natives can hardly secure land to cultivate. Life in the British Isles is very congested, the population being about 213 to a square mile, but in India we find 271 to the square mile. In England the people support themselves by working in the industries. India has very few large towns. Millions are struggling to live and support themselves on half an acre. If the rains fall short by only a few inches, there is terrible scarcity of food and thousands die. This condition is due to the fact also that the old industrial system of the Hindu has been destroyed. Once they manufactured in their homes and thus kept themselves from want. During the centuries of misrule after the various conquests of India, the land became full of robbers and armed bands. Since introduction of railroads by the English, the natives are slowly moving from the congested districts to the few remaining spare lands. In ancient days each rural family was rooted to the spot of its ancestry.

The first glimpses that we catch of the Hindu in historical times we find a people of varied ethnology. The popular theory emphasizes an Aryan invasion that took place in late ages, compared to the primitive times when the deeds of the Indian epics were, enacted. As late as the authoritative records of history, the most powerful kingdoms of India were ruled over by non-Aryan princes. These were the Indi of the ancient records. This ruling race had produced the culture that passed down, and just as across all the wide belt of the equator the civilization of the ancient Cushite was appropriated--here it was not destroyed. So intermixed are all the classes of the Hindu today that all Brahmin, and Soudra have

identically the same formation of skull, the old formation of Ethiopia. This later Brahmic type which has only ruled India in the Christian Era is Turanian in the same sense that the races of western Europe may be so called. These Turanians entering India were inferior in culture to the Indi. Today after continued conquest, we find great peoples using literary languages among the Dravidians who represent the primitive Cushite stock. Such are the Tamils, Telugu, Malayalam and Kanarese. Authorities dispute the claim that the black Rajputs were the same race as the invading Turanians. The ancient books read without prejudice reveal a deadly contest between Brahmins and the Kshattriyas, the original royal stock.

The literature reveals that this hostility did not come to an end until the Brahmins gave up the hope of holding the sovereignty and took over the custody of the ancient books and the priesthood. We read in *Buddhist India*, p. 44, that it is a common error to suppose that the tribes with whom the so-called Aryans came in contact were savages. Some were, but there were also settled communities with a highly developed social organization, wealthy enough to excite the cupidity of invaders. These people were too much addicted to peace to be able to offer prolonged resistance, but they were strong enough to impose many of their ideas and institutions upon their conquerors. On page 59 we read, "It is now generally admitted that there are no pure Aryans in India, in spite of the theoretical restrictions on intermarriage. Aryan, Kolarin and Dravidian could not at the time of the rise of Buddah be recognized. Long before the theory of caste had been brought into working order a fusion sufficient at least to obliterate completely the old landmarks had been accomplished." In the ancient books of India there is, no mention of caste. Long before the time of Alexander all the Hindu were a dark race.

Baldwin declares that Indo-Aryans were but a small proportion of the whole population of India. All over the country are masses, whose dialects reveal that they did not belong to the Indo-European group. Cushites entering India in primitive ages perhaps found aboriginal Malays. They did not exterminate them but conciliated, civilized and to some extent absorbed them. This was the Ethiopian custom over their wide domains. In the central provinces an aboriginal Malay race forms a large proportion of the population, showing that the Cushites may have refused to intermix. The struggle represented as taking place between these Cushites and their conquerors might have been but a later emigration of their race as the Cassite invaders of Chaldea. We would think this from the

identity of skull formation of all the racial divisions of India. The hill people of the Himalayas have always been fair, as we find Cushite people on all the continents where they were not exposed to the torrid rays of the sun. The Casdim or Cassites of ancient days occupied the highlands of southwestern Asia from Caucasus to the highlands of India. Does it not seem more reasonable that this learned race as proved by the Chaldeans and Elamites sent the type into India that made her ruling class.

5000 years ago we have shown there was no branch of the Aryan race that could have produced the Rig-Veda. 5000 years ago no Japhethic nation possessed blacksmiths, chariots, and the civilization that the Rig-Veda reveals. It seems to be the story of the passage to the southwest of Hindu colonists from the mountains of Hindu-Kush (Cush) down into the plains of India. Note the name of the region from which they came. In the beginning these invaders took Dravidian wives because most probably they, were primarily of the same stock. 3000 to 4500 B. C. the father is represented with the ancient Cushite traits in all their glory. He was priest of the family. He conducted human sacrifice, for which the horse sacrifice was substituted in later ages. There was no burning of widows and woman enjoyed a high position. The Rig-Veda represents these people at this far distant age as blacksmiths, barbers, coppersmiths, goldsmiths, carpenters and husbandmen. They fought from chariots as did all Cushite nations. They settled down as husbandmen to till the fields. Unlike the modern Hindu they ate beef. They adored gods identical with those of Egypt, Chaldea and Ethiopia. Who were these people who 4500 B. C. possessed towns and built ships? Semites and Turanians had no such arts.

When the Hebrews left Egypt they did not understand the art of welding iron. Persians in late ages used Egyptians as their carpenters. The historic Greek and Roman at this early age had not emerged from caves and use of rude stone tools. Let us glance at the Goths as they appeared on the plains of western Europe as late as the Christian Era and see if we find the race traits that the Rig-Veda reveals. They possessed no knowledge of metals. They scorned images and temples, therefore they had no priests. The name of not a single Gothic deity has come down to us. They showed not the faintest glimmer of the mentality and austerity of life of the Buddhist. They were coarse and gluttonous. They loved strong drink and would lay for days in drunken stupor in the ashes of their hearths. They appropriated the gods of the long headed race of western Europe, Odin and Thor. They knew nothing of agriculture being a nomadic race fitted for

conquest. They had no communal interests as the people of India, they were extreme individualists. They battered down the grand structures of antiquity, they did not create them and smashed the art treasures of ages. Even in the Middle Ages they had developed none of the traits of the gentle Hindu and regarded not the rights of others unless compelled to do so by the sword.

Beside this picture let us line the Hindu priest. His is a type that early was devoted to ceremony. His whole life was mapped out for stages of discipline. When he had reared a family and gained a practical knowledge of the world, he retired into the forest as a recluse, using nature's wild foods. Here he practiced religious duties with increased devotion. Next he entered upon an ascetic and rigorous self-denial, wandering as a religious mendicant, wholly withdrawn from joy or pain, wholly absorbed in final absorption into the deity. He ate nothing but what was given him unasked, remained not more than one day in a village. Throughout his life he took no wine, curbed desire, shut out tumults of war, his duty was to pray and not to fight, to study-and practice self restraint. The Brahmin represents a race in India that holds supremacy not by force of arms but by vigor of hereditary culture and temperence. Dynasties have fallen, religions have spread themselves over the land and disappeared, but since the dawn of history the Brahmin has calmly ruled.

As late as the Græco-Bactrian and Scythian inroads 327 B. C. to 544 A. D. we find the fairest districts of northern India still in possession of Cushites. In almost every part of Oudh and the northwestern provinces are to be found ruins ascribed to this race, which reigned at different periods from the fifth to the eleventh centuries A. D. The early invaders found as the Vedas describe, these people in possession of wealth, having cattle, cities and forts. The literature represents them as making alliances with the native Cushite princes, this would have been impossible if they had not been of the same race. The Nubians (Cushites) of old Ethiopia will not intermarry with Arabs or Egyptians. Some superficial interpretations of the Vedas attempt to make out the Dravidian Cushites as disturbers of sacrifices, lawless, without gods, and without rites. This would not describe Cushites anywhere in the world. For at no stage of their development do they seem to be without sacrifice, law and religion, which rites they gave to the ancient world. That section of the Vedas describes Cushites finding the aborigines of the country without these rites, which they naturally at first opposed.

To those who read the Rig-Veda intelligently and without the confusing glasses of prejudice, these mutilated and interpolated writings are but a description of the familiar traits and customs of Cushite Ethiopians. The Brahmins were probably a much later and intermixed branch of the inhabitants of Hindu-Kush. That they were intermixed we can tell by their cruelty. Full blooded Cushites are very gentle. The fact that the Brahmins altered the Sanskrit writings to such great extent is proof itself that they were not the original authors of these works. They took over and appropriated much from Buddhism that would appeal to the masses when they found it otherwise impossible for them to sit in the saddle of the priesthood. An ancient treatise tells us of the early Cushite element, that they adorned their dead with gifts, with raiment, and ornaments, imagining thereby that they shall attain the world to come. Their ornaments were bronze, copper and gold. One non-Aryan chief described this race as of fearful swiftness, unyielding in battle, in color like a dark blue cloud. This old type is represented today by the compact masses at the south. These Dravidians constitute forty-six millions of southern Indians today. They represent the unmixed Cushite type. All the rest of the blood of India is heavily mixed with this strain.

These Dravidians that the untruthful book seeks to represent today as despised outcasts when they are still a very important division of the Hindu population, entered India in primitive times by the northwest passage. They were a part of that advancing wave of the Old Race that swept eastward and westward, peopling primitive Arabia, Egypt and Chaldea. The rich merchants of the ancient Indian commerce had been Dravidians. One of their greatest kingdoms was Pandya so noted in the Sanskrit writings. The Nandas in Behar of whom the great Chandra Gupta sprang and his greater grandson Asoka, were non-Aryan. These were of the supposed-to-be degraded Sudra. The Takshak and Naga nations who figure so largely in Sanskrit traditions are words purely African. Koch or Kush (Cush) form the masses of Bengal and Behar. By virtue of their descent from the old dominant race they retain their name of Kshattriya and call themselves Rajbansis a term exactly corresponding to Rajput. The rajas of Kuch Behar claim a divine descent. The name Rajput means of royal descent. It was the title of the old conquering class of the ancient Cushites. There was alliance between them and the Brahmins. We find distinguished bodies of the Kshattriyan so-called caste received into the Brahmin caste and for the same reason sections of aboriginal races manufactured into Brahmins.

In the Hindu Puranas the Dravidian kingdom of Pandya was given two

dynasties. The first had seventy-three kings, the second forty-three kings. The last king of the second dynasty was overthrown 1324 A. D. by the Mohammedans. No other Dravidian kingdom can boast so continuous a succession as the kings of Madura. The chronicles enumerate fifty Chara kings and fifty-six Chola kings as well as many minor dynasties. Dr. Deiche and Isaac Taylor thought the Hindu alphabet derived from the south Arabian and adopted a thousand years later by the Brahmins. The early history of the Dravidians is yet to be deciphered from mouldering palm leaves and more trustworthy inscriptions on copper and stone. Like the Minoan script of Crete and the Merotic of Ethiopia this is a third of the Ethiopic stem the has not been interpreted. In the territory of the Dravidians, we find extensive ruins of ancient temples, fortifications, tanks, bridges and vast remains.

The Dravidians in ethnic type are Ethiopian and are the race of India from which her civilization originated. Megathenes said that the natives of India and Ethiopia were not much different in complexion or feature. Dravidians are short like the race of the Mediterranean called Iberians and the Chaldeans. Their complexions are black or very dark. Their hair is plentiful and crispy. Their heads are elongated with the nose very broad. They occupy the oldest geological formation of India. They are descendants of that race of black men with short woolly hair that were the primitive inhabitants of ancient Media, Susiana and Persia, mentioned repeatedly in the Iranian legends, and whose faces look out at us from the sculptures of Babylon and Nineveh Dravidian is spoken by forty-six millions of India, not including the numerous uncultivated hill tribes and retired communities. A form of speech similar to it is spoken in Beluchistan, which originally was Cushite. In all the political changes that come to India, the communal type of life to which these natives cling never changes.

In ancient times India was ruled by Rajas, who were assisted by a council of elders. Sometimes the Raja was influenced by a queen mother or dowager. In Cushite races lineage was traced through the mother. The succession of the Rajah was traced in the same way. This was changed upon the ascendency of the Brahmins. Turanians trace lineage from the father's side. Some authors have sought to prove that the metronymic system or inheritance through the female line is evidence of promiscuity in the beginning of human life. In savage life men and women pair in mating, also among anthropoid apes proving that this instinct is as old as the human species. The spirit of the Cushite was to honor and exalt woman, therefore lineage was thus traced. Nephews when born of sisters

were treated as sons and inherited the property to the exclusion of sons. Devalle described the queen of Ilaza as a black Ethiopian. He said she ruled like a woman of judgment. Marco Polo described the inhabitants of India as black and adorned with massive gold bracelets and strings of rare and precious gems. They had temples and priests. Vasco de Gama while circumnavigating the globe found the inhabitants black.

Chapter 16. Hindu Religion And Literature

India with its deeply religious people has given two great religions to the world. Buddhism and Brahminism are typical of the intermingled races from which they have come. Buddhism arose from the more ancient civilization. The older temples, of India are to Buddha. His worship was anterior to that of Brahma. In the Ramayana they are spoken of as opponents. Buddhism was older than Buddha-Gautema, who was only one of the incarnations of the old faith. In India, China, Thibet and Nepal six mortal predecessors of Buddha are recognized. The Jains celebrated one of his forerunners. Because of this the various sects differed and disputed about his coming. The dates of the incarnations of Buddha ranged from 2450 B. C. to 453 B. C. Buddhism was the evolution of many centuries. It sprang from some earlier form of Cushite faith. Buddhists when they pray call: upon "Ad." The early Cushites were Adites. This religion preached equality and held the primitive inhabitants. The Cushites of western Europe possessed the worship of Buddha in primitive ages. There had been religious pilgrimages between them and the people of India in those old days. Woden father of the gods of northern Europe was the Indian Buddha. (See *Ancient Races of Western Europe*, Chapter XX.)

Buddha Gautema a prince of a Sakya clan, was an Indian sage of the fifth century before Christ. He was a prince filled with compassion for the human race and works of charity. He left the courts of royalty and lived in hermitage striving to read the mysterious riddle of life. He became the incarnation of Buddha. His teaching was that there is no escape from pain, that to attain perfection our appetites and emotions must be kept in subjection. He practiced extreme renunciation, giving up his princely rights, wife and infant son. He sought to forget self in a life of service for others. The principles of his faith were abstinence from lying, stealing, adultery, drunkenness, indulgence in extravagant entertainment, feasting and theatrical performances. He idealized and made beautiful by his life and teachings the primal virtues--purity, charity, patience, courage, introspection and understanding. His ethics warned his disciples against coarse language and indulgence in vain and frivolous talk. This faith was accepted by the later Scythian hoards, though they made changes in it. Thus it became a great Lord of union between the races of India and the fiercer

Mongolian peoples.

Gautema did not leave his doctrines in writing. He taught and talked to the people. His words were carefully treasured and reduced to writing after his death. There is an almost identical likeness between his teachings and those of the Saviour but Gautema preceeded Him by five hundred years. Buddha carried his message not to caste but to the common men. He brought a spiritual deliverance to the people not through imaginary deities but by conduct. The Buddhist books we now possess are the work of several canons and were completed two full centuries before the birth of Christ. Buddhism was a protest against caste distinctions. It permeates and softens even today the Brahminism that thrust it out of India. Buddha forbade the worship of images. The religion was pure in its beginning, but has become confounded with the worship of the sage. Though now banished from India by the persecutions of the Brahmins, Buddhism prevails in Ceylon, Burmah, Siam, Thibet, Mongolia, Java and Japan. Buddhism became established in China 65 A. D. The Græco-Bactrians accepted it with the Scythian dynasty that succeeded them. It was carried to Thibet, Afghanistan and to the Caspian.

247 B. C. Asoka of the non-Aryan race, the grandson of Chandra Gupta, supported many Buddhist priests, 64,000 in number. He founded many religious houses. He did for Buddhism what Constantine did for Christianity. He corrected the heresies of evil men who had taken upon themselves the yellow robe of Buddha, without the life. Britannica says that Buddhism has won greater triumphs in its exile than it could have achieved in the land of its birth. It has created a religion and literature for more than one-third of the human race, and has profoundly affected the beliefs of the rest. Five hundred million men still follow the teachings of Buddha. His shrines and monasteries stretch in a continuous line from the Caspian to the Pacific and still extend from the confines of the Russian empire to the equatorial archipelago. The most reliable of the books of Buddha are written in Pali, a dialect direct from the Old Race. It is not surprising that teachings so high and earnest should have met with eager acceptance by a people as intensely religious as the Hindu. 400 A. D. Buddhism was still flourishing over a large. area in India. In the ninth and tenth centuries a great persecution arose and Buddhists were utterly exterminated. For two centuries Brahmins had been gaining the upper hand.

Brahminism and Buddhism had lived side by side from 250 B. C. till about 900

A. D. Modern Hinduism is but the product of both. 400 A. D. temples of the two faiths could be found side by side. Fah Hian, traveling in India saw many Brahmins in their idol temples. He found Buddhist monks maintained at public expense. He carried back revised copies of the Buddhist scriptures to his brethren in China. He saw Buddhist hospitals where the crippled, destitute, and diseased were attended by physicians and supplied with medicines and food until relieved. There was a huge monastery of Buddhists at Nalanda, the ruins of which are still to be seen. It was a vast university where a thousand Buddhist monks and novices were lodged and supplied with every necessity. Towers and domes rose and pavilions were to be seen amidst a paradise of trees, gardens and fountains. There were six large ranges of buildings, four stories high, as well as a hundred lecture rooms. Food, bed, and vestments were furnished free. They were thus enabled to devote their whole lives to the acquisition of learning. They studied the sacred books of all religions and all sciences especially arithmetic and medicine. The people of India became gentle, honest and just. There was no capital punishment.

Many miraculous stories grew up around the life and death of Buddha. Great festivals were held in which the monarch stripped off his jewels and royal raiment and handed them to bystanders in imitation of the great renunciation of Buddha. In the architecture of India, the Pagoda is the symbol of Buddhism. It is one massive solid structure of an elongated bell shape. The highest part is usually covered with precious metal. The Schway Dagon is 370 feet high on an artificial mound of 170 feet. Its top is mostly of solid gold incrusted with precious stones. It is surrounded with numberless shrines or temples every one of which holds an image of the Great Buddha. The shrines are built of marble, richly carved teak, or glass mosaics, every one trying to excel the other in delicate charm. In each are sweet little bells which upon the winds blowing, ring gentle peals of sacred music to the great founder of the faith. In Mandelay, Burmah is an immense brazen statute of Buddha. The devout among his believers gild the image with leaf gold. At least a dozen men and women can be seen at any time thus expressing their devotion. Here Brahma holds no sway. Here the women, modest and self-respecting possess equality with men.

Brahminism claims to be founded upon the Vedas, the sacred books of India, taken over by the Brahmins. They were not the creators of the writings, though today they are the custodians, interpretors and priests. They only attained this place after a bloody struggle with the native races. Upon the suppression of

Buddhism a line of apostles of Brahminism appeared, with a philosophy built upon the peculiar mystic, ascetic, teachings of Buddha. A mass of Hindu legends sprang up around them. Some were born of virgins, others overcame lions, others raised the dead. When hands and feet were cut off they sprouted again; while the earth opened up and swallowed their slanderers. In Brahminism, Brahma was the first person of the trinity. He was the creator. Vishnu was the preserver and the abominable Siva, the destroyer. Brahma who was at first the most exalted sunk into the background and today Vishnu and Siva form the two worshipped deities of India. Though Siva was revered in a philosophical way by the Brahmins, he is worshipped with the most degrading rites by the masses of India. In the image of Siva of the Grotto of Elephante obscenity is displayed that surpasses anything that depravity can imagine.

Buddha and Siva were two hostile sects, Heeren tells us emphatically that in the Phallic emblems and the female counterpart, there are no evidences of grossness. In one place Vishnu is represented as a servant of Buddha. The Brahmins attempted to incorporate the pure worship of Buddha into their religion by making him an incarnation of Vishnu. As time went on Brahmins added to and corrupted the Vedas to confirm their excessive pretensions. Brahmanism is full of elements foreign to the Aryas. It worships gods that they did not bring into India and the traditions are borrowed from the darker race. Brahminism as a power came in by political changes about 700 A. D. Dr. Stevenson declares that wherever Brahmins found a god whom it was politic to reverence they made him one of their own. Later Brahmins tried to conciliate and absorb everything. Their religion was not pure or attractive enough to supplant Buddhism fairly, so they destroyed, revised and interpolated the historical books of India, suppressing its real religious history. "Thus we find two strains running through the Vedas, one pure and devotional in the other," Barnett says, are bursts of filthy obscenity, a mass of vulgar superstitions and magic rites enwrapping almost every function of life."

High in the Himalayas in an eastern direction from Bramaputra of Thibet the original seat of the Brahmins was found in 1807. There were seven hundred cities. Here the predominant sect is Siva, showing that this abominable god had a Mongol origin. This is the birthplace of a people who came down into the India plains to bring their faith, which in the seven hundredth year of the Christian Era gained the upper hand. The cruel nature or Brahmic law reveals their Tartar origin. By torture they forced Brahminism upon the Indian Cushites. They

punished theft by the cutting off of hands and feet. One who defamed the Brahmins or the caste spirit they sought to force upon the people had his tongue torn out, red hot irons thrust into his mouth, or the lips cut off. (*Antiquities of India*, Barnett, p. 116, 122.) Under their law the husband could whip or kill his wife and confiscate her property. The polyandry of the Malay tribes of Thibet was among them where brothers had a common wife. The burning of the widow on the funeral pyre persisted down to modern times. Time has treated the Brahmin roughly. He had a better start than any other Hindu, he appropriated learning ready made, but he made but little of the great chance. He has been too proud and self centered. The Brahmin has the proud conviction of superiority depicted in every muscle of his face. His is not the nature that could have created the wonderful literature of India. Pride is manifested in every movement of his body. Though he is in possession of the richest literature and the deepest philosophy of the ages, he adds nothing to the solution of India's bitter problems today. We must look to Ghandi and the masses for that. Brahmins added fictions to the great Indian epic poem Maha Bharata to satisfy their hatred of the Buddhists. Some modern books claim that Buddha belonged to the Aryas but history proves the Brahmins to have been the hostile sect that drove Buddhism from India. Buddha could not have been Turanian. Heeren says, "This god is easily known by his woolly hair and long ears as he sits cross-legged." So we see him in the great temple dedicated to him at Kinnery. Brahmins in the altered literature represented the heads of Buddhist monasteries as monsters and the charioteer, whom the priests envied were represented as lowborn carters and wagoneers.

Barnett speaking of the Aryas or Brahmins in their beginning says of them that, whatever was their inception, their race was very quarrelsome. They brought no women with them to India but took Dravidian wives. They established themselves in the midlands and here amidst Aryas mixed with Cushite blood the Vedas developed their classic culture. Sanskrit was the language in which it was written because it was the tongue of the predominent race. In the Vedas we find but a very rudimentary knowledge of astronomy. Their enlightenment on medicine is very obscure and mixed with sorcery. History and geography, says Barnett, were left solely to the imagination. Vedic society was patriarchal or masculine, the Cushite life matriarchal. In the Vedas were tales of endless blood-feuds, capital punishment, roasting alive, drowning, trampling by elephants, devouring by dogs, tearing in pieces, impalement and other horrors that sound

more like the Assyrian cruelties of a later age or Hunnish atrocities, rather than the deeds and customs of the noble Indo-European race in its beginning. The Rig-Veda written not later than 1000 B. C. represents a civilization similar to the Iliad. Both represent a society moulded by foreign invasion, a race of stalwart strangers, strong in culture and armour, of the late bronze and early iron ages, descending upon a darker, weaker people, subjecting them and mixing blood and culture.

Leaving the enigma of the origin and meaning of the Rig-Veda, we come to the two allegorical poems, the Ramayana and the Maha Bharata, which eclipse anything in Sanskrit. The Ramayana is very ancient. It represents a culture and ideals very different from the early Vedas. It is an allegory in which good triumphs over evil. It begins with the description of a city founded by Manu (Menes), first sovereign of mankind. The streets are full of merchants, elephants, horses and chariots, beautiful temples and palaces decorated with precious stones, incense and flowers. No covetous person was there, no liar, deceiver, or evil disposition. This poem is uncontaminated with foreign alloy. It is a picture of Hindu life prior to 1000 B. C. It is also a picture of Cushite civilization at that age. It is the story of the deeds of primitive heroes. The poem contains 24,000 verses and is divided into seven books. It was written about 500 B. C. Another Hindu book is the Code of Manu, dating 1000 B. C. It regulated the moral and social life. The Maha Bharata is 240,000 lines, the, longest epic poem ever written, being eight times as long as the Iliad and Odyssey put together. The sacred books of Buddha contain five times as much matter as the Old and New Testaments combined.

The Rig-Veda is composed of songs of praise, prayers and commandments. They sprang from an imaginative and creative, as well as serious and thoughtful people. Much of the grossness found in these writings cannot be attributed to the creators but to the interpolations of the Brahmins. The Puranas, the Fifth Veda, consists of prehistoric legends. With the voluminous additions of the Brahmins, they have become a kind of encyclopedia of general knowledge. They are based upon older books of less extended scope. None of them are older than 1000 B. C. The Jains, wealthy southern Dravidians, an offshoot from Buddhism, accuse the Brahmins of destroying the real historical books of India, wherever they gained ascendency. They assert that the Puranas were formerly historical books-and that some of the divine heroes were merely kings of Oude. As Buddhism declined Jainism grew in southern India. Heeren tells us that the mythology of the Indian

Bacchus (Dionysus), son of Cush, seems to have been transformed by the Brahmins into Brahma. Siva one of the great gods of the religion does not appear in the Veda as a god but is simply an invention of the Brahmins. Buddha-Gautema denied the claims of the Brahmins that they were the divinely appointed teachers or sacred knowledge.

The literature of India is vast beyond all comprehension. The library of one of its kings was so huge that it required a hundred Brahmins to carry it front place to place. Sanskrit is supposed to bear the closest resemblance to the primitive language. Its writings have furnished a storehouse for the rest of the world. The Vedas, as the Homeric poems, and the folk lore of western Europe, were probably sung and recited for hundreds of years before they were committed to writing. Sanskrit has not been a living language since 200 B. C. The rising supremacy of the Brahmins must have hastened its decay. Had it been their language it would have come over into the Christian Era. It is a carefully constructed tongue and very symmetrical. Great masses of the literature are in meter. Indian jurisprudence is a standing proof of the ancient moral and intellectual refinement of the people. It has striking similarity to German and Jewish law. All of these nations were in close contact with ancient Cushite law. The poetry of India reveals the high moral status of the female sex. A deep feeling of tenderness and regard for woman is invariably represented.

The Epic narrative of the Hindu poems, bears great resemblance to the Homeric stories, yet in subject and prevailing tone, they are more gigantic. They are full of tenderness and female charm, like the mass element of India that was once Buddhist. The poems describe their character and relations with women as pure and noble. The great poems are pervaded by a most subtle philosophy and their history of metaphysics extends back into the mythical ages and cannot be attributed to the creation of the Brahmitical mind, which dominated and appropriated far down to our era. The first system of philosophy is founded upon nature, the second upon the psychic self, the third upon the revelations of the Vedas. Of the different systems of philosophy, the Vedanta was founded by the author of the Maha Bharata, which is from the Cushite element. The Sanchya philosophy gave the highest place to nature and seems atheistic. It reveals absorption of thought in the deity as necessary to the gaining of miraculous power. The Yoga system of philosophy teaches complete union of thought and faculty with God. It leads to hermitage. Buddha was the author of the Nyaya system of philosophy. It was logical, dialectic or the metaphysics of logical

science. He taught that this vain world was but an illusion and that our personality must be absorbed in the god-head

In grammatical structure the language of India is absolutely similar to Greek and Latin in the minutest particulars, only Sanskrit is far richer and more varied. The sacred books of Buddha were written in Palli, the language of native India. If we examine the language of Persia, we find no relation between it and Sanskrit, yet we are led to believe by linguists that Sanskrit with its roots common to the nations of western Europe, passed across Asia with succeeding emigrations of Aryans. "It is impossible to acknowledge the indebtedness of western literature to the literary thought of India. We have borrowed from every department, but nowhere have we found richer treasures than in its romances and fairy tales. Stories written in far away India have been the favorites of the story tellers of the world. Many of the fairy tales like Cinderella were written to delight some Hindu child. India is rich in literary as well as material treasures and we are far richer for having borrowed from them." [4] Grammar seems to have had a special fascination for the Hindu. The oldest extant grammar dates from 300 B. C. In mathematics and astronomy they have greatly distinguished themselves.

Chapter 17. Ancient Media And Persia Were Cushite

In the mythology of the Greeks we find the most probable origin of the Modes and the records of the Hindu give us the source of the Persians. Yet this may or may not have meant that they were of the same race. The Persians so famous under Cyrus were anciently called Elamites. The Code of Manu of India said that the Persians were originally one of the divisions of their race. The Iranian legends said that the whole region of ancient Persia to India was inhabited by a race of black men with short wooly hair. They were undoubtedly closely akin to the Cossaei of Strabo XI, 5-6. From them all Elam was called Cissia (Her. III, 91; V. 49) they had come from Elwend where the ark rested. The father of Cyrus was a king of Anzan. Southern Susiana was called Anzan in the cunieform inscriptions. The ancient Zend writings said that anciently the Medes, Persians and Bactrians were the same, having one common language, the Zend, and one religion. Cyrus belonged to this old division. Later Persians were utterly ignorant of the history of their country before Alexander. The incoming northern Scythians had the same effect of obliterating the real historical remembrances just as happened in Greece.

The traditions of the Greeks said that the Medes were descended from Medus son of Jason and Media. His brother Armenus was the ancestor of the Armenians. The legends of Lydia said that the founders of Babylon and Nineveh were Lydian princes. Colonies from these centers had been planted in the remotest parts of the world. Such an origin the Lydians claimed for the Etruscans and the primitive states of western Europe. The interior of Media and Armenia were full of memorials of Jason, the Greek hero of the Old Race, and Media the enchantress, daughter of the king of Colchis. The Magi certainly must have been descended from her, for they filled the ancient world in the days of Babylonian supremacy with their enchantments. The belief in charms and omens spread to India, Egypt and the western world. Their legends told of the first home of their race as having been in a land of perpetual spring, of sunshine and peace. Geology teaches us that this once was the climate of Europe and western Asia. Then winter came with bitter frosts. Their people emigrated to a land more delightful than the first, where there was neither poverty, violence or deceit. This

was the golden epoch and the most glorious state of the human race.

Media is today the northern portion of the Persian empire. The ancient area is in dispute. This region is in a direct southeastern direction from ancient Colchis and Armenia, in the line of the Accadian race that peopled Assyria and Elam. Media had not the plentiful water supply of old Mesopotamia or India and because of this deficiency her civilization was tardy. The capital Ecbatana is more favorably situated, surrounded by verdure and mountain streams. Because of the freshness of the air it became the summer residence of the king of Persia. Diodorus Siculus said that the ancient city had an area of fifty square miles. Herodotus (Bk. I, 98) tells us the walls were 178 furlongs. Thucydides said they were nearly eight leagues long. The inhabitants, however, did not depend upon their walls but rather looked to valor. But for its lack of rainfall, Media had a delightful climate. In these regions appears the mirage, that wonder of travelers and the puzzle of science. Mountains appear where there are none, villages arise in the waste, and springs in the desert. In the distance appear the domes and minarets of phantom cities.

In the river valleys and the parts of Media protected from the chilly winds of the north, almost every fruit grows to perfection. These regions seem the native home of apples, pears and peaches. Here also the vine flourishes. The olive, apricot and the almond can be found growing wild. Western Media has more rainfall and we may find all the vegetables and cereals that are to be found on other Cushite sites, pumpkins, melons, cucumbers, wheat, barley, millet, sesame, corn and rice. There were flourishing cotton and tobacco fields. Media was rich iv minerals and stone. Her quarries were the equal of those of Assyria and more widely distributed. There was a famous yellow marble that could be cut in thin strips and used for glass. The fauna was represented by the lion, tiger, leopard and bear. The most important domestic animal was the camel of both the Arabian and Bactrian breeds. The celebrated Nisaean horses were praised by the ancients. The Macedonian greyhound was strong and swift. The great bird of the upper air was the eagle. The lakes being salt were without fish. There were many reptiles and plague pests of locusts.

The old religion of the Medes and Persians can be found in the Zend Avesta, which is written in a language older than the Median. Among the later inhabitants, outside of political papers and messages, there remains little evidence of any native literature or the expression of idealism in art. The Zend

Avesta is in eight books. It is from the old foundational race of ancient Bactrina, the earlier name of Media and Persia. The utterances of these religious books reveal the deep reverence and the awe of nature that shows in all forms of Cushite faith. The Zend Avesta represents their praises and supplications to the invisible spirit world. The gods of the ancient Bactrians were Indra (Cushite) the storm god, Agni, fire, and Soma, god of intoxication. These religious books portray the unceasing conflict between good and evil. Intermixed with this faith as the ages rolled on were the rites of Siva, from the tribes of the north that began to pour as a flood over the Iranian plains. In this way Siva worship was added to the Hindu pantheon by the Brahmins. In their sacrifices the horse was generally offered. These northern races did not as the old race believe in the resurrection of the body. They taught that the body could not be buried or burned lest it pollute the earth or air.

Let us scrutinize the Zend Avesta closely and the religion it represented, for the false conspiracy of literature claims it to have found its source and its best features from the Japhethic Turanians, of the north. The original Avesta contained twenty-one books. Most of it has been lost. There are numerous indications that show that these books once existed. Pausanius (V. 27, 3), said that the Magi read from a book. Hermippus affirmed in the third century that Zoroaster, the founder of the religion, was the author of twenty books. The Arabian historian testified that they had been written on hides, 1200 in number. West Africans told Frobenius that their ancient annals had been written on cow-hides. Masudi wrote, "Zartusht gave to the Persians the book called Avesta. It contained twenty-one parts, each containing 200 leaves. This book in the writing which Zarthusht invented and which the Magi called the writing of religion was written on 1200 cow-hides, bound together by golden bands. Its language was the old Persian, which no one now understands." The Parsee testify that the Avesta was burned by Alexander, that it was written on leather in golden ink and preserved in the archives of Persepolis. Alexander did permit Persepolis to he burned (Diodorus, XVII, 72). After his death, the Zoroastrian priests met and gathered the scattered fragments which had escaped the ravages of war, which were but a small portion of the original. More of the Avesta disappeared with the wave of religious persecution after the Mohammedan invasion. Later it was translated into its present form.

Everything concerning Persian history and literature is contradictory. In the ancient testimony Zoroaster was called a Persian. By others a king of the

Bactrians, also an Arian. We can reconcile all of these statements when we remember that Bactria, Aria and Persia were anciently Cushite. Zoroaster is represented as having had intercourse with the deity. Dio Chrysostem declared that neither Homer or Hesoid sang so worthily of Zeus and his chariots and horses. There is the same conflict about his birth. Hermipphus placed him 5000 years before the Trojan war. Xanthus made his 6000 years before Xerxes. Aristotle gave him similar antiquity. All ancient testimony spoke of him as a historical character. He must have belonged to the earliest ages of the Cushite empire. His name is nowhere on the cuneiform inscriptions though Darius and his successors were firm adherents of his doctrines. The later books of the Avesta made him a supernatural being but the earlier refer to him as a personage of remote antiquity (Yasma, 57, 8). In these hymns he is a mere man trusting in his God. He had had to face all forms of outward opposition as the lukewarmness and unbelief of his adherents and the inward misgivings of his own heart as to the truth and final victory of his cause.

The Avesta names a seemingly mythical country, which we cannot identify with Bactrina. He taught under the patronage of Vishtaspa, who was not the later Hystaspes of the Greeks. There were ties of kinship between them. One striking peculiarity of the Avesta is that the evil spirits are called daeva. The people of India, the Italians, the Celts and Lets gave the name deva to their good spirits, the spirits of light. In India evil spirits were the asuras, while in Iran ahura meant god. No solution has yet been found to explain the peculiar difference. In the Rig-Veda there is rivalry between Varuna and Indra. Varuna the old king of the gods was asura and Indra was the type of Deva. The distinction in the Iranian countries represents the struggle between two hostile and different sects. The contest most probably between an old and an incoming race. In the Shah-Nama, Zoroaster was said to have been murdered at the altar by Turanians. He is usually spoken of as a reformer of the old Iranian faith. The meaning of the names deva and asura may have been perverted in the Avesta from the original text of Zoroaster, just as the Brahmins changed the books of India. It was this opposition that Zoroaster reveals in the hymns. The Magi altered but claimed to be the representatives of the great teacher. It was these interpolations that Darius sought to purify.

Examining this religion, Ormund resembles no Japhethic type, but in the mutilated books is like an oriental king surrounded by Magi. In the world are two opposing forces, the creatures of good and evil. They wage war with man's

soul as the stake. No religion of the world shows more clearly that the goods deeds we perform strengthen the powers for right and evil deeds render service for Satan. Wicked deeds cannot be undone but can be counterbalanced by good works. Of remission of sins Zoroaster knew nothing. He speaks of dreams, visions and conversations with God. He has firm conviction of the final triumph of good over evil and the final reward of the just and upright. He believed that the fullness of time was near, when the faithful would gain power over their enemies. The good would be assigned to the hoped for reward and Satan confined in the abyss in which from henceforth he shall lie powerless. He speaks of the one undivided kingdom of God in heaven and upon earth. To this pure faith were added other divinities and prohibitions. 3000 years after Zoroaster a new leader would be born of his seed. The dead were to come to life and a new incorruptible world to begin. This was an early forerunner of our Saviour, who promised a new heaven and a new earth.

Whether the Magi were a division of the old race directly descended from the Medea of the Greek myths or were a ruling class of the Scythic invasions that early began to shift into the northern country we do not know, but we might judge from the innovations so different from the rites of the old race of Persia that they were from the new race. These priests seemed to deal wholly in magic, to which the Scythic tribes were addicted. They claimed the gift of divination and prophecy. Exposure of dead bodies was an innovation of the Magi, for in Persia proper as late as the time of Herodotus they refused to expose and buried their dead (Her. I, 140). The actual annals of the Medes begin about 950 B. C., when Assyria devastated a portion of her territory. Whole colonies of Medes were carried to Assyria and their places, filled by Assyrians or Samaritans. Cyaxares leading a horde of untrained soldiers, sought vengeance on the Assyrians for the death of his father. In his onslaught against the decaying power of Assyria he was routed. Training his soldiers, he returned and drove the Assyrians within their ramparts. He received the intelligence that the Scythians were overrunning Media. He retreated and for twenty-six years struggled against these rude, fierce enemies.

Uniting with the Babylonians, after three onslaughts Nineveh was taken. The Medes and Babylonians seemed able easily to make an amicable division of the empire. Media taking the north countries and Babylon the south. Cyaxares turned his attention to Lydia. War continued six years until an eclipse of the sun caused these superstitious nations to sign a truce. After the fall of Nineveh, the

three great kingdoms of Asia were Babylonia, Media and Lydia. The princes and princesses of these three kingdoms intermarried because of the common Cushite blood. Aryenis, the sister of Croesus, was married to Astyages, the crown prince of Media. Amyitis, the sister of Astyages, was wedded to Nebuchadnezzar, the heir to the throne of Babylonia. Herodotus reported that the founder of the Lydian Herakleid dynasty was the son of Ninus and the grandson of Belus (Nimrod). Assyria we must not forget, except for six or seven centuries was but a province of Babylonia. At the death of Cyaxares, Media passed to Astyages and 556 B. C. to his grandson Cyrus, king of the Persians. Her. I, 95, calls Cyrus, the son of Cambyses, a Persian prince and the daughter of king Astyages. Because of a dream he was delivered to a herdsman to be put to death.

Xenophon agrees in making him the grandson of Astyages. Other accounts say that he was given the hardy Persian training until twelve. Then he was placed with his grandfather at the luxurious Median court. Ktesias connected Cyrus with the old race. He called him an Amardian. At the fall of Babylon when he entered the capital, the priests and scribes welcomed him as though he had been a native king. Cyrus was a zealous worshipper of the Babylonian deities. They were restored to their places in great state. These were the same gods as those of the Sumerian race to which he belonged. He was one of the last. of the Cushite kings trying to restore the old widespread empire. Cyrus gave his son the title "King of the World." At the death of Cyrus, acceptable to the old race, the Sumerians threw off the yoke (Her. I, 95).

The name Cyrus in the nominative is Kurush (Kush). The capital and chief residence of Darius was at Susa the city which had been capital of ancient Elam. The tomb at Murghab that reads, "I am Cyrus the Achaemenian," cannot be Cyrus the Great. It is of a period subsequent to Darius. The figure on the tomb is Cushite.

The young Cyrus sent from the hardy virtues of Persian training to the luxuries of the Median court, looked with contempt upon the perversions there from the old life. Persia tolerated not the gross and unspiritual practices of the Magi. When his grandfather's kingdom was invaded by the Assyrians he accompanied him in the campaign. Cyrus pled to return to his father's court but was refused. On the night of a feast he made his escape. Astyages pursued him and invaded Persia. Cyrus and his father with their war chariots waited the onslaught. Cambyses was killed and the Persian army put to route Cyrus with remarkable

heroism reorganized the army but the Medes succeeded in driving the Persians, though they made valorous resistance, to the very summit of their hills. There the beseeching cries of their women and the challenge to their valor and patriotism caused Persia to turn with ferocity and thrust back the foe. Astyages fell back to the vicinity of the Persian capital and there in the watches of the night Cyrus surprised them. The victory was on the side of the Persians. Astyages was overtaken and captured. The Medes welcomed Cyrus as a deliverer from the rising domination of incoming usurping Turanian Scyths. Zoroastrianism was reestablished and Magism for the time overthrown.

Cyrus subdued Cappadocia, marched against Croesus and defeated him. He took Sardis. Having reduced almost all Asia, he turned and repassed the, Euphrates and attacked Assyria. Josephus (*Antiquity,* Bk. II, Ch. 2) speaks of how the prophets of Israel had foretold the coming of Cyrus. After the times of Cyrus, we find Darius and his nobles seeking to put a check upon the wild strains of northern barbarism. Darius was of the old race as we shall proceed to prove. Under the fierceness and cruelty of the intermingled Median people noble families of both Media and Persia of the old race had been banished, but Darius and his notables overthrew the tyrants and restored the exiled. He republished the Avesta, the sacred books of the old Bactrian race, which had become polluted with Turanian magic. The language of the books was different from that of Media today. The language and the religion were undoubtedly that of ancient Susiana and Elam as well as of Bactrina. Darius sought to change the book back to the old faith of his fathers. Darmesteter supposes Magism not to have gained power until 600 B. C. Zoroastrianism was a thousand years older. In contrast to the Cushite race, the Magi had no respect for human corpses, but abandoned them to beasts of prey, there were no sacrifices of bloodshed, no images of the gods, no temples. Their rites were resisted by true Persians and Medes. Finally the new forms Aught their way and prevailed.

Ancient testimony revealed that the doctrines of Zoroaster met determined resistance among the mixed Arians with the fierce struggle ending in religious wars. Lenormant calls his most persistent enemies the Indo-Aryan priests called Brahmins. It seems rather queer does it not to attribute the creation of Zoroastrianism to that race of opposite concepts, that pours maledictions upon the head of Zoroaster in the Rig-Veda. (*Ancient History of the East,* Vol. II, p. 37, 38.) By Strabo's time the name of Magi was applied indiscriminately to all priests of Persia. Darius tells us positively on the engraved rock of Behistan, that

the Magi usurpation had destroyed the temples of his gods and the sacred hymns of the primitive Zoroastrian faith. He says: "I restored the ancient book in all the countries and the people followed it." Thus in the inscriptions he allies himself with the old race, that was fundamentally Cushite. The inscription at Behistan also allies Zoroaster with the old race. In the restoration we see the burying again of the dead, the Cushite gods Indra, Mithra and Krishna, ancient kings, reappear. The deva had been turned from gods to devils.

Persian art was like that of Susiana and Babylon because all were Cushites. The palaces were reared upon lofty platforms. The columns and sculptured figures of animals were like Nineveh and Babylon. The subjects of the sculptures were the figures of the old Cushite mythology. The art of the Sumerian was written strongly on the walls. Persian architecture can best be studied in the remains of the palace near Persepolis burned by Alexander. The buildings on the different terraces are not connected with each other. Of the five largest, one was dedicated to Darius, another to Xerxes, another is known as Chehl Minar or the Hall of a Hundred Columns. To attribute the construction to the later Persian race would be erroneous. Heeren says that mystery surrounds the construction of the ruins of Persepolis. The pillars belong to no known order of architecture. The inscriptions are an enigma. Fabulous animals are on guard at the entrance. Allegorical figures decorate the walls. It is the art of remote antiquity. It is doubtful Heeren thinks that the historical Persians used Persepolis as a capital. No contemporary author mentions it by name. The stones of its buildings are laid without mortar. They were fastened with iron clamps that were stolen or destroyed by rust at an age when Japhethic people did not understand working in iron or the construction of temples.

Heeren thinks Persepolis might have come from the ancient Median race because the later inhabitants were incapable of erecting palaces. Cambyses imported Egyptian builders to rear the buildings of Susa. At Persepolis are no traces of Egyptian art. At Ecbatana we find forms and inscriptions like those at Chehl Minar. There are the double columns of the colossal Cushite proportions. Winged monsters guard the portals having Be bodies of lions, the feet of horses and human heads. These were mythological Cushite forms. The pillars were unrelated to Greece or Egypt. The figures have the dress of ancient Medes. The reliefs on the walls show the people to have been commercial. Various nations are depicted, one wrapped in furs, another naked except for an apron, numbers wearing loose flowing robes, others wearing close fitting clothes

like the Minoans. These came bearing the products of the widely scattered colonies of the old empire. Some presented spices, dress ornaments, implements, fruits and animals. (Ancient Commerce, Heeren, Vol. I, p. 167.) The inscriptions in these ruins are of unknown language, showing their antiquity. Bactrians had preceeded the Medes at Ecbatana. Heeren says that Chehl Minar did not arise by enchantment but sprang from the same source.

Persian kings by repeated invasions into Scythic countries saved civilization. They evolved a more centralized government, yet in no way essentially different from ancient Cushite rule. The power of each province was divided between the satrap and the commander-in-chief. So in Greece and Carthage two beads had been a check upon each other, whether they were consuls or kings. In each province their was the king's ear, a secretary who kept him informed as to the fulfillment of his commands and the loyalty of his subjects. There was the king's eye, troopers who appeared at intervals to arrest those who proved disloyal. This system was very effective but back behind it we cannot fail to see the break up of the old trade and commerce that had covered the Orient. Heeren points to the anarchy and confusion produced by the rule of Assyria and the destruction wrought by the headlong conquests of Persia, which destroyed and ruined the royal cities of the Euphrates and the Indus. The commerce of Asia of which the Scythians had once been the trusted carriers had disappeared. The rule of Persia compared to the old empire was wry short She was supreme two hundred years.

Persian literature has perished. References in ancient books reveal that once there was much of it. The later race was not commercial. The language in which the Avesta now exists is Pahlavi, a mixture of old Persian and Semitic speech, the tongue of a conqueror grafted on the language of the old race. The oldest book is very archaic and written in meter. Some of the books are of Sasanian origin. The oldest portion must have come from Zoroaster himself. Some of the Yashts are of Iranian gods and heroes that had their origin in the Orient. Another treats of the blessings of agriculture, in poetical form. The interpretation of this literature is a difficult problem. Old Persian is impossible to have been Semitic and is unlike Sanskrit. A multitude of contradictions occur in Persian history. The ancient records must have been falsified as the religion of Zoroaster was altered. Heeren says, that contemporary historians and Persian chronicles give completely different accounts. When the Medes and Persians attacked Lydia they appeared as fierce barbarians because the old civilization was changing, when the old monarchy became again predominant the genius of the Cushite blood

sprang forth. They checked the onrush of the Scythians, who were a real menace to the culture of the world.

In mediaeval times Persia became the mistress of the civilization of Islam. Bagdad was an intellectual center, a paradise of poetry and the literary light of the east. After the marvels described in the Arabian Nights she sank rapidly to decay. The spirit of worship toward the monarch was as abject as in Egypt. The harem of the monarch was guarded by eunuchs, a type quite common among ancients. The couch of the king had golden feet. In the mixed race drunkenness was as prominent a feature as the proverbial truthfulness which had been the virtue of the Indi. Criminals were put to death for slight offenses in peculiarly cruel ways as among the Brahmins. Distinctions of caste came to prevail as in India. It was the method by which Turanians could show their hatred to the more civilized, darker race. In the mixed race polygamy grew apace, and education was neglected. As of old the queen mother exercised a preponderant influence over the king, court and empire. Greek legends said that the expeditions of Cyrus and Alexander were but the surging backward and forward of divisions of the old race of Greece and that the Persian invasion was retaliatory upon Europe for the fall of Troy, when Europe first resisted the growing power of the east.

In ages as late as 652 A. D. we note the late flowering of the ancient Persian genius.; The. sculptures of this time show remarkable skill and vigor. Sir William Hunter, late Director General of Statistics of India, tells us that the decorations were a bewildering mass of vines and foliage combined with birds and animals. For richness and delicacy this sculpture is unsurpassed by any age or clime. When S’ad leading the hosts of Islam, captured the magnificent capital of the Persians, among the treasures seized was a great carpet of white brocade 450 feet long and 90 feet broad with a border worked in precious stones to represent a garden of flowers, the leaves formed of emeralds, the blossoms of rubies, sapphires and pearls. Centuries of ravage and decay have left few remains of these splendors. (*History of the Nations*, Lodge, India, p. 322.) The native Persians of today are sadly degenerated from constant mixture with foreign races. The bulk of the population are merchants and agriculturalists. From these come the wonderful tapestries and shawls hardly equalled by any other descendants of the old race today. The finest of the natives still cling despite persecution to the old faith of Iran.

Final Word

The story of India, Persia, Arabia, Chaldea, Egypt and Ethiopia has been astonishing, but more amazing and fascinating is the recital describing the life and deeds of the Cushite nations of western Europe. The beautiful, world renowned mythology of the Greeks throws upon the screen of literature the mystic figures of the Cushites who played a mighty drama in western Europe and the circle of magic cities around the Mediterranean in ages long preceeding the life of the Grecian period of history.

The prints of Cushite footsteps are found all over the three regions, as proved by the facts of accepted sciences today. We learn that the strange surge of races backward and forward across the plains of western Europe at the dawn of recorded history was but the reaction of earlier age old conflicts between Cush and Turan, the most western of the sons of Japheth.

The story solves the baffling problem of who were the Celts and the origin of the so-called Aryan race of modern times. Reliable authorities confess that Aryans do not know their own origin. Careful mining into the authentic testimony of the ancients and a study of the relies and remains of western Europe proves that the greatest names of the Ad traditions, the heroic figures of the Greek mythology and the subjects of classic culture were the sons of Cush, the founder of the ancient Cushite empire of Ethiopians. Hercules Bacchus, Apollo, Hermes and other heroes were his descendants.

The world just now is witnessing a revival of interest in the myths of ancient: races. Reason has always told man that myth was but confused pictures of literal truth.

The scholarship of entire ages has wrestled with the enigma of the meaning of the beautiful legends of the Weeks. The most beautiful and intensely interesting of these now have scientific proofs that they but pictured the figures and told the heroic deeds of ancient Cushites and their cousins, the descendants of the African brothers of Cush, the Zeus of the Greeks, the Jupiter of Rome and the Amen-Ra of Egypt.

So fascinating and vital has the world considered these classic stories that they

are still the commanding literature of Aryan college life everywhere; for strange as it may seem the most powerful branches of the so-called Aryan race, as can be indisputably proven, are as well as the African Ethiopians, descendants of Cushite Ethiopian blood.

Another volume of this work (Book II) gives more authentic information upon this subject than any other book extant, in it has been interwoven the undeniable proofs of the Cushite origin of western Europe, linked with the intense drama that was the foundation of the Greek legends.

Notes

[←1]
Outline of History, Vol. I, p. 158. Wells.

[←2]

Niebhur's Travels, Vol. 1, p. 104.

[←3]
Eustathius, Schol. in Homerum.

[←4]

Standard Dictionary of Facts, p. 278.