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# The Origin and History of the Negroes and the Dark Races And Their Achievements Before and After Slavery

Rev. W. G. Merriwether

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**The Origin and History of the Negroes and the Dark Races**

**And Their Achievements Before and After Slavery**

**By Rev. W. G. Merriwether**

This is a personal, self-published history of African-Americans by this Texas minister. It is a truly scarce book; WorldCat locates only one copy.

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THE ORIGIN AND HISTORY  
OF THE NEGROES AND  
THE DARK RACES

And Their Achievements  
Before and After Slavery

REV. W. G. MERRIWETHER



# The Origin and History of the Negroes and the Dark Races

And Their Achievements  
Before and After Slavery



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**MRS. W. G. MERRIWETHER**

## INTRODUCTION

This book is written to inform our group of far reaching and remote background of dark races who ruled the world four hundred (400) years; longer than any other single race recorded in history.

The Pharaohs ruled for four hundred (400) years and they were Negroes or a dark race. The Egyptians were descendants of Ham, Genesis 10:6, and the sons of Ham; Cush, Mizraim, Phut, and Canaan. The Egyptians came out of the line of Mizraim, the Ethiopians came out of the line of Cush.

The word Ham means black. Noah did not curse Ham, he said curse be to Canaan, Genesis 9:25. And he said curse be Canaan, a servant of servants shall he be his brethren. And that curse had no effect for he was drunk. All the Canaanites, Hivites, Jebusite, Heth, Sidon, Amorites, Arvadite, Arkite and Sinite. To get the complete background read the ninth and tenth chapters of Genesis.

The Negroes had the first University, and Moses was educated in that school, Acts 7:22. Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Yours truly,

W. G. MERRIWETHER,

Dean of Guadalupe College.

Abraham spoke the Chaldee or Aramacia when he left Ur of Chaldee, and when he arrived in Canaan he absorbed the Canaanites' language and named it the Hebrew. The Old Testament is written in the Canaanite language, that makes the Bible written in Negro language except a few chapters written in the Aramacia.

## Origin and History of the Dark Races

The Dark Races or Peoples had their origin in Ham; the word Hame came from the Hebrew word which means black or dark nations or black ground. Ham was not cursed as some persons have said. Noah said curse be to Canaan and not to Ham. Canaan was the youngest son of Ham, and the curse had no effect for he was drunk; no drunk man can curse, and he was not inspired.

Hebrew Language.—The Targums call the Hebrew "the sacred tongue," and in the Old Testament it is called the lip of Canaan language. Is. 36:11; II Kings 18:26-28; Is. 19:18. In that day shall five cities in the Land of Egypt speak the language of Canaan. Is. 36:11. Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it; and speak not to us in the Jews' language, in the ears of the people that are on the wall.

Read the seventeenth chapter of Acts and the twenty-sixth verse. It reads as follows: And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

Genesis the tenth chapter through the twentieth verse. Read as follows: Now these are the generations of the sons of Noah, Shem, Ham and Japeth: and unto them were sons born after the flood. Sixth verse. And the sons of Ham, Cush, Mazraim, Phut and Canaan.

And the sons of Cush, Seba, Havilah, Sabtah, Raamag, Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord. Wherefore it is said, even as Nimrod the mighty hunter before the Lord.

And the beginning of his Kingdoms were Babel, Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth into Assyria or Asshur and builded Nineveh, and the city of Rehoboeth, and Calah. And Resen between Nineveh and Calah; the same is a great city.

And Mizraim begat Ludim, and Anamim, and Lebabim, and Naphturim and Pathrusim, and Casluhim, out of whom came the Philistim which means Philistines, and Caphtorim. And Canaan begat Sidon, his first born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hama-



thite; and afterward were the families of the Canaanites spread abroad.

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, after their tongues, in their countries, and their nations. The Philistines were Negroes; they are of Hamitic tribe. Goliah was a Negro.

The word, Canaanite, derived its origin from the word Canaan, Ham's youngest son. Genesis tenth chapter and the seventh verse. And the sons of Ham: Cush, and Mizraim, and Canaan, and from Canaan derived the different races: Canaanites, Amorites. Genesis tenth chapter and the fifteenth verse, and Canaan begat Sidon, his first born, and Heth; 16th, and the Jebusite, and the Amorite, and the Girgasite; 17th, and the Hivite and the Arkite and Sinite; 18th, and the Arvadite, and the Zemarite, and the Hamathite: and afterward were families of the Canaanites spread abroad.

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom and Gomorrah, and Admah, and Zeboim, and even unto Lasha. 20th. These are the sons of Ham, after their families, after their tongue, in their countries, and in their nations.

The word Canaanites, were people of Ham, one of the dark races that pre-inhabited the land of Canaan before the Israelites land in Canaan, and they were of Ham, the dark peoples or Negroes, so called.

Judges, the third chapter from the first to the eleventh verse, that King that ruled was one of the Canaanites or a Negro. The Mesopotamian oppression was the first, accruing soon after the death of Joshua.

It resulted from the conquests of a King named Chushrisha-thiam, who reigned in Mesopotamia. From the two facts that at this period the Kings of Edom had Aramean names; Gen. 36; and that the deliverer of Israel was Othneil, of the tribe of Juda, the first Judge; it has been concluded that the reign of this oppression was the territory of the tribe in the southern portion of Palestine.

This King in the third chapter of 8th and 10th verse of Judges was a Negro or one of the dark persons, over Israel for eight years 8th. Therefore the anger of the Lord was against Israel, and he sold them into the hand of Chushanrishathiam, King of Mesopotamia. In the time of the Judges the Israelites were oppressed by him for eight years. Othniel, the first of the Military Judges, and brother of Caleb, delivered the Israelites; Judges 3:5-11.

Read the 4th chapter of Judges and the second verse through

the 24th. The second verse, And the Lord sold them into the hand of Jabin, King of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. (3) And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. And Deborah a prophetess, wife of Lapidoth, she judged Israel at that time. Israel was delivered from the Canaanite King through the might hand of God. God had to take the battle in hand. Judges 5:20. They fought from heaven; the stars in their courses fought against Sisera. (21). The river of Kishon swept them away, that ancient river: the river Kishon. O my soul, thou hast trodden down strength.

### **The Dark-Coloured, Black, from Ham**

The third and youngest son of Noah (Gen. 9:24) was Canaan. And Noah awoke from his wine, and knew what his younger son had done. And he said curse be to Canaan, servants he be unto his brethren.

Ham, the ancestor of numerous peoples and races. Gen. 10:6. And the sons of Ham: Cush, and Phut, and Canaan. And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah: Sheba, and Dedan. Verses 13-20. I Chron. 1:8-16, written Ham.

A general name for the dark peoples and races descended from Ham that inhabit the torrid zone, including Cush Ethiopians, Mizraim Egyptians, Libyians. Gen. 10:6; 7:13-20, therefore we find from Ham, I Chron. 4:40, those from Ham, that is the Cushites or Egyptians. Especially the Egyptians, Ps. 78:51. And smote all the firstborn in Egypt: the chief of their strength in the tabernacles of Ham. Ps. 105:23. Israel also came into Egypt: and Jacob sojourned in the land of Ham. (27). They shewed his signs among them, and wonders in the land of Ham. Ps. 106:22. Wonders work in the land of Ham, and terrible things by the Red Sea. Because they were best known to the Hebrews as Hamites in the old Egyptian language, Egypt was called Khemi.

### **Cush, Black, Dark-Coloured, as the Proper Name**

Cush was the oldest son of Ham, Gen. 10:6. And the sons of Ham: Cush and Mizraim, Phut, and Canaan, and who according to the geographical table, was the head of the great Ethiopian race that dwelt farthest toward the South in North Africa. Scripture and classics also understand by the name the dark coloured people who lived in Southern Indian, Ethiopia proper, that is,

Abyssinia, which the Arab called, which also signified southland only, and is not connected with other nations. Isa. 11:11. And it came to pass in that day, that the Lord shall let his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam and from Shinar, and from Hamath, and from the islands of the sea. And with Upper Egypt. Isa. 43:3. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for ransom, Ethiopia and Seba for thee. Isa. 45:14. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and Sebeans men of stature, shall come over unto thee, and they shall come after thee, they shall make supplication unto thee, saying, Surely God is in thee: and there is none else, there is no God. The land South of Ethiopia. Isa. 18:1. Woe to the shadowing with wings which is beyond the rivers of Ethiopia, adduced with Cush and Lud, see Jer. 46:9. Come up, ye horses: and rage, ye chariots: and let the mighty men come forth: the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. The land of the Cossaeans or Cussaens in Susiana and partly in Media which is also designated by classical writers as the seat of Ethiopians; the land east of Bablyonia called by the ancients Kussia land, by the later Hebrews the land of Cush.

Cushite, an Ethiopian man or woman that is, he or she, is of Cush. A real, dark-coloured Ethiopian. Jer. 13:23. Can the Ethiopian change his skin? One who is employed as the guardian of a harem. Jer. 38:7, 10, 12; 39:16. One who saved Jeremiah from dying in the pit that told the King that in mire, and the King told him to get thirty men and draw him out of the mire.

### **The Philistines were Negroes or Dark People**

The Philistines have therein Mizraim; Ham's second older son. Gen. 10:13-14. And Mizraim begat Ludim, and Lehabim, and Naphtuhim, (1), and Pathrusim, and Casluhim, out of whom came Philistim and Caphtorrim. Judges -3:15-16. See chapter.

And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines for forty years.

### **The Amorites were Dark People or Negroes**

The Amorites derived, were descendants of the Canaanites or Canaan. Gen. 15:16. And Canaan begat Sidon, his firstborn, and Heth.

And the Jebusite, and the Amorite, and the Gergasite. Joshua five and one. And it came to pass, when all the Kings of the

Amorites, which were on the side of Jordan westward, and all the Kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, their heart melted, neither was there spirit in them any more, because of the children.

The five Kings in the tenth chapter of Judges were Canaanites; they were of the dark race or people.

Now it came to pass, when Adonizedec, King of Jusalem, had heard how Joshua had taken Ai, and utterly destroyed it, as he had done to Jericho and her King; how the inhabitants of Gibeon had made peace with Israel, and were among them. (3). Wherefore, Adonizedec, King of Jerusalem, sent unto Hoham, King of Hebron, and unto Piram, King of Jarmuth, and unto Japhia, King of Lachish, and unto Debir, King of Eglon, saying, 14:42.

### Joshua Smote Thirty-one Kings

And all these Kings were of Canaan, whom were Canaanites. Dark Kings. Read the 12th chapter of Joshua, and you will find a large number of these Kings, that I have mentioned.

This whole chapter gives the name of thirty Kings, whom all were of the Canaan; no nation or one, has ever had so many Kings as the one son of Ham. Joshua 12:1. Now these are the Kings of the land which the children of Israel smote, and possessed their land on the other side of Jordan toward the rising of the sun, from the River Arnon unto Mount Hermon, and all the plain on the East. (2). Sihon, King of the Amorites, who dwelt in Heshon, and ruled from Aroer, which is upon the bank of the River Arnon, and from the middle of the river, and from half Gilad, even unto the River Jabbok, which is the border of the children of Ammon.

Verse seven. And these are the Kings of the country which Joshua and the children of Israel smote on this side of Jordan, on the West from Baal-gad in the Valley of Lebanon, even unto the Mount Halak, that goest up to Seir; which Joshua gave unto the tribes of Israel for a possession, according to their division.

### Tirhakah, King, Ethiopian

Tirhakah, King of Cush (II King, 19:9). And when he heard say of Tirhaah, King of Ethiopia, behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah, King of Judea, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the King of Assyria.

Tirhakah marched out from Egypt against Sennacherib shortly before the mysterious destruction of the Assyrian army. (B. C. 701). Herodotus preserves a version of the same event. Tirhakah was the third of the Ethiopian (25) Dynasty, and reigned King of Ethiopia and Egypt from about B. C. 691-665; towards the end of his reign (670-665) until his death, he was engaged in constant struggles with the Assyrians, who endeavoured to establish their power in Egypt by means of the native princes as the Ethiopian. Tirhakah was quite able to resist the attacks of Esarhaddon and Ashurbanipal; even Thebes was sacked, but the Assyrians were equally unable to hold the country they won. The chronology of the reign is not clear; Tirhakah was not King at the time of Sennacherib's expedition, but he may have commanded the army opposing it. Winckler classes the later Assyrian attacks in 675-668.

### Sukkiim Another African Tribe

Sukkiim, the name of a tribe led by Shishak against Judea (II Chron. 12:3-12; II Chron 12:4-12). And it came to pass, when Rehoboam had established the Kingdom, and had strengthened himself, he forsook the law of God, and all Israel with him.

And it came to pass, that in the fifth year of King Rehoboam Shishak, King of Egypt, came up again Jerusalem, because they had transgressed against the Lord.

(3) With twelve hundred chariots and three-score thousand horsemen: and the people were without number that came with him out of Egypt; the Ludims, the Sukkiim, and the Ethiopians.

(4) And he took the fenced cities which pertained to Judah, and came to Jerusalem. (5) Then came Shemaiah the prophet, to Rehoboam and to the princes of Judah, that were gathered together in Jerusalem because of Shishak, and said unto them, Thus saith the Lord, ye have forsaken me, and therefore I have left you in the hands of Shishak.

(5) Whereupon the princes of Israel and the King humbled themselves: and they said, the Lord is righteous.

(7) And when the Lord saw that they humbled themselves, the Word of the Lord came to Shemaiah, saying, they have humbled themselves: therefore I will not destroy them, but grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

(8) Nevertheless they shall be his servants; that they may know my service of the Kingdom of the countries. (9) So Shishak, King of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the King's house; he took all; he carried also the shields of gold which Solomon had made.

(10) Instead of which, King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the King's house.

(11) And when the King entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber.

(12) And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well. (There were good things found.)

The Hittites had their origin in Canaan, Ham's youngest son; they were also of the dark race or the Hamatic tribe. Gen. 10: 15-16. And Canaan begat Shidon, his firstborn, and Heth, (16). And the Jebusite, and the Amorite, and the Girschite, (17). And the Hivite, and the Arkite, and the Sinite.

So the Hittites they are called the son of Heth, and later in the time of Abraham they dwelt near Hebron, (Gen. 23:1-20). and it was one from one of them Abraham bought the cave of Machpelah. The first graveyard that Abraham bought to bury Sarah. Esau married two women of these people, (Gen. 26. 36; 35; 36:2). There were in the land spies sent to Canaan by Moses. (Num. 3:29). Abimeleck, a follower of David, was a Hittite, (I Sam. 26:6), as was Uriah, the husband of Bathsheba, whom David so greatly wronged, II Sam. 11: 3, 17, 21. They were a strong people, their northeastern capital being Carchemish on the Euphrates. For centuries they were in conflict with the Egyptians, and later with the Assyrians, but in 77 B. C. Sargon took Carchemish and brought to an end their power.

The Hivites had their origin in Canaan, Ham's youngest son, (Gen. 10:17). And the Hivites, and the Arkite, and the Sinite.

Hivites were one of the nations of Canaan prior to the conquest of the land by Joshua, (Gen. 10:17; Ex. 3:17; Joshua 9: 10). Some of them were in Shechem when Jacob returned from Padanaram, (Gen. 33:18), and by a body of them formed a treaty with Joshpa, (Joshua 9). They were settled at the extreme North, (Joshua 11:3), and in David's time had villages in the section, (II Sam. 24:7). Solomon was unable to destroy them. (I King, 9:20-22).

Sidon was of the youngest son of Ham, whose name was Canaan, (Gen. 15:15, 19). And Canaan begat Sidon, his first-born. Sidon and Zidon. The former used in the New Testament, and the latter usually in the O. T. A. city of Phœnicia, north of Tyre, (Gen. 15:15-19). To it the territory of Asher extended, Joshua 19:28), in the time of Joshua they were expelled, (Judges 1:31). The King of Sidon, Ethbaal, was the father of Jezebel, who became the wife of Ahab and established there the worship

of Baal and Ashtoreth, the chief deities of Sidonians, (I King, 16:3). Judgements upon it were predicted by the prophets, Is. 23; Jer. 27:3, 6; Ez. 28:21, 22; Joel 3:4-6). There were those of this city heard the preaching of Jesus, (Mark 3:8; Luke 6:17), and in one of his withdrawals He came into this region, (Matt. 16: 21; Mark 24-31).

### **Girgashites were of the Canaanite People**

Girgashites were of the Canaanite tribe before the land was taken by Joshua, (Gen. 16:16; Deut. 7:1; Joshua 24:11; Neh. 9:8).

### **Arkites a Family of the Canaanites, Descendants of Ham**

The Arkites, a family of the Canaanites, descendants of Ham, (Gen. 10:17; I Chron. 1:15). They were located in the north Phoenicia, founded the city Arka, which is about twelve miles of Troli in Syria.

### **Sinites, a Tribe from the List in Genesis 10:17**

The Sinites were a tribe from the list of Gen. 10:17. And the Hivite, and the Arkite, and the Sinite; we would infer that it was located in the northern part of the district of Lebanon. There the ruins of Sini existed in the third century of the Christian era. A fourth called Sinna, on Mt. Lebanon.

The Philistines were descendants of Mizraim, Ham's oldest son; they were of the Dark Race.

The Philistines were of Mizraim, (Gen. 10:14). They were a people of Egypt, descendants of Mizraim, a remnant of the isle of Apthor, (Jer. 47:4; Amos 9:7). The Avvim who inhabited the district of Gaza were exterminated by those who came from Capthor and occupied the country, (Deut. 2:23). When Joshua entered the country he did not attack the five cities, (Joshua 13: 2-3; Jud. 3:3), but later Zaza, Ashkelon and Ekron were captured by Judah, (Jud. 1:18). Following the death of Eli they were overwhelmingly defeated by Samuel, (I Sam. 7:3-12). They were the relentless foe of Israel. Samson was raised up to deliver his people from their oppression.

### **The Hittites**

The Hittites had their origin in Heth, and Heth was the son of Canaan, Ham's youngest son. (Gen. 10:15). And Canaan begat Sidon, his firstborn, and Heth.

Among the peoples who are said to have been in Palestine in the Patriarchial Age, are the Hittites, (Gen. 23:10; 26:34, and). They are mentioned most often in the list of peoples whom the

Israelites drove out of the country when they conquered it: "the Canaanite, the Hittite, the Amorite, the Hivite, the Jebusite," and the man who them survived until 1933. This man was Prof. Sayce, of Oxford. In the inscriptions of the Egyptian Kings of the eighteenth and nineteenth dynasties there is frequent mention of a people called Kheta. In the inscriptions of Assyrian Kings there is also frequent mention of a people called Khattu. Slowly, too, during the nineteenth century, rock carvings, often accompanied by inscriptions in a peculiar hieroglyphics, were found scattered through northern Syria and Asia Minor. The figures of gods and men on these carvings usually wore caps of a peculiarly pointed type and shoes turned far up at the toe. In 1876 it dawned upon Prof. Sayce that these were all references to the Biblical Hittites. He proceeded to elaborate this view in two articles published in the Transactions of the Society of Biblical Archaeology, Vols. V and VII.

About the same time the Rev. William Wright independently started the same idea, and gave it expression in his book. *The Empire of the Hittites*, 1884, 2nd ed., 1885. At this period it was impossible to discern more than that there had been a widely scattered Hittite civilization, which might have been an Empire.

(2). *Hittite Monuments*. This civilization, it was seen, had left its monuments at Hamath in Syria, at Carchemish on the Euphrates, at various points in ancient Capadocia, Lycaonia, and Phrygia, as well as near Smyrna in Asia Minor, and on the Lydian Mountains to the west of Sardis. In 1891, Prof. W. Max Muller, of Philadelphia, reached the conclusion from a study of the Egyptian inscriptions that the Hittites had come into Syria from the northwest, and that their main strength was in Asia Minor. Among the letters found at El-Amarna in Egypt in 1887-1888 were some from Dushratta, a King of Mitanni. A study of these made it clear that the Mitanni inhabited the region on both sides of the Euphrates north of Carchemish, and that they were of the same stock as the Hittites.

Our sources of information indicate that the territory of the Mitamanni lay east of the Euphrates, but scattered monuments of the Hittite type are found on the west of that river.

(1) *Sendjirli*. From 1888 to 1891, a German expedition excavated at Sendjirli, near the head waters of the Kara Su, in northern Syria, and brought to light most interesting remains of a civilization that was fundamentally Hittite. Inscriptions found here dated in the reigns of Tiglath-Pileser III and Esarhaddon were in Aramaic. By this time there had been the place at an earlier time, and there is reason to believe that one of the Kings mentioned here had, about 850 B. C., joined in a Hittite federation.



(2) Boghaz Koi. Among the monuments known to Prof. Sayce, at the beginning of his brilliant studies of the Hittites, were some from Boghaz Koi, in Asia Minor. Different travelers had noted that here must have been a somewhat extensive city, adorned with several large buildings, all of which were ornamented with carvings of the peculiar Hittite type. In 1906, the late Prof. Winckler, of Berlin, excavating here in connection with the authorities of the Turkish Museum at Constantinople, discovered an archive of clay tablets inscribed by Babylonian characters. A group of similar tablets from Cappadocia had been previously purchased by the British Museum. Winckler's discovery was important because some of the tablets inscribed in Hittite written in cuneiform characters. Of those written in the Babylonian language, one contained a copy of the great treaty between Hattusil, a Hittite King, and Rames II of Egypt. There were also tablets containing Sumerian and Semetic equivalents of Hittite words. Owing to the long illness of Winkler, which followed these discoveries, an illness that terminated in death, the results of this discovery were not given to the world until more than a decade had passed.

In 1907 Winckler and Puchstein, in conjunction with Makridy Bey of the Turkish Museum, made a thorough examination of the remains of walls and buildings at Boghaz Koi. The results were afterward published in a handsome volume entitled *Boghaskoi, die Bauwerke*, Leipzig, 1912 (see Figs. 23 and 25). The Germans in 1931, 1932, and 1936, further explored the site, bringing to light additional tablets.

(3) Other Excavations. An American expedition consisting of Drs. IImstead, Chars, and Wrencg, of Cornell University, explored in Asia Minor in 1907-1908. The members of this expedition collated all the known monuments of the Hittites, but so far only their collation of the inscription has been published.

The Institute of Archaeology of the University of Liverpool also sent one or more expeditions to explore the Hittite country. In 1910 they excavated to some extent at Sakje-Geuze, not far from Sendjirli.

From 1911 until the outbreak of the Great War in 1914, the British Museum conducted an excavation at Jerablus, the site of ancient Carchemish.

It was found that the site of Carchemish was occupied from about 1750 to 1200 B. C. by a small town, the wall of which was traced. This town was destroyed by an enemy about the date last mentioned, but was, not many years later, replaced by a much larger city, the wall of which, fortified with strong gates and towers, was also traced. This city, occupied by the Hittites until captured by Sargon of Assyria in 717 B. C., contained an

acropolis which Sargon surmounted with a palace, the ruins of which were uncovered. The expedition unearth several inscriptions written in the Hittite hieroglyphic character, in numerous stones carved with figures of men and lions, seal, jewelry, and many small objects. In 1926 the Oriental Institute of the University of Chicago sent H. H. Vander Osten to make an archaeological survey of the Hittite country in Asia Minor. He chose a site for excavation and since 1927 has explored Alishar Huyuk. Below strata of the Roman period at least two strata of the earlier civilizations were found.

In addition to these places, Hittite remains have been observed at Yaila, Marash, Giaour-Kalesi, Karaburna, Kizil Dag, Kraktin, Ivriz, Kara-Bel, Mount Tashji, Asarjik, Bulghar-Maden, Gurun, and Kara Dag. One who will look up these places on a map of modern Turkey will see that Hittite monuments are distributed from near the shores of the Aegean Sea to the Euphrates at Carchemish and to Mamath in Syria.

### (3) Hittite Decipherment

(1) Sayce's Early Work. Prof. Sayce, whose insight first grasped the significance of the Hittite monuments, was also the first to attempt the solution of the riddle which the inscriptions presented. In 1880 he thought he had found a key to the writing, such as the Rosetta Stone had been to Egyptian, in the so-called "Boss of Tarkondemos" (see Fig. 26). This "boss" consisted of a round silver plate, in form like half an orange, which must have covered the knob of a staff or dagger. This had been described by Dr. A. D. Mordtmann, in the *Journal of the German Oriental Society* in 1872. The original was then in possession of Alexander Jovanoff, a numismatist of Constantinople, who had obtained it at Smyrna.

Egypt has the greatest antiquity of any land of which we have knowledge. It is the starting point in our historical studies. We take the steamer at New York and in a few days we step ashore at Alexandria, that wonder harbor, and in this brief time we are in the midst of the physical surroundings of this nation of long ago. It is thus easy to go to Egypt; we get to Egypt, but when we travel back by historical route, we pass through a period of thousands of years. How much has transpired within that time. The world has grown from its childhood to its present maturity. But the present is not something apart from the past—it is all one great life.

The earliest written records we have of this great life of ours are those of Egypt. Herodotus, the Greek historian, called this land "the gift of the Nile." There is a difference of opinion as to the antiquity of Egypt. According to some historians the first

Dynasty was founded by Menes 4500 years before Christ, over 6000 years ago. Others say 3900, while others place the antiquity of Egypt at 5000 B. C.

### I. The Four Periods

1. The old Empire which lasted about 1000 years.
2. The Middle Empire which covered a period of 925 years.
3. The New Empire, through the Twentieth Dynasty, a period
4. Foreign Domination. A period of about 1000 years. In the end, Egypt was annexed to the Roman Empire, 30 B. C.

### II. The Rosetta Stone

As long as the world was unable to read the peculiar forms of Egyptian writing called hieroglyphics, it was impossible to know what their writings contained. It was a wonderful discovery that made possible the unfolding of these treasures. They were safely locked up until the key was found that opened the treasure-house of Egyptian history.

The key was the Rosetta Stone, discovered in a fort by the French in 1798 during the Napoleonic invasion; this was at the Rosetta mouth Museum. The inscription on this stone is in the Greek as well as the Egyptian language. It was the Greek inscription that enabled the French scholar, Chapollion, to decipher the Egyptian hieroglyphics, and thus gave to the world the sealed up libraries of Egyptian learning. The inscription was in honor of Ptolemy Ephanes, and was written about 196 B. C.

### III. The Fourth Dynasty—the Pyramid Kings

We are now back in those early days of peace seeing Egypt at work rearing those massive structures upon which the coming ages would gaze in wonder and amazement. Great in her antiquity, Egypt was also great in her creations. We are back in that far distant past. Khufu, the most celebrated of the Pyramid Kings, is building his tomb. Upon this 100,000 men labored for twenty years. It covered thirteen acres, rose to a height of 480 feet and contained 2,300,000 blocks. These were days of peace in which Egypt could do great things undisturbed. But an interruption occurs that is to have far reaching effect.

### IV. The Hyksos Invasion

For some centuries following the Sixth Dynasty we know little or nothing of Egypt. Memphis loses her prominent position and Thebes comes to national distinction as the seat of oryalty.

The next great period is that of the Twelfth Dynasty which lasted about two hundred years. This was one of the brightest

periods of Egyptian history and is called the Golden Age. Literature flourished; it was a creative period.

Shortly after this, wandering tribes of Arabia and Syria settled down in the rich lands of the Delta. Little is known of these people.

The exact date of this intrusion is not known. Some authorities place the period of their domination at 2000 to 1500 B. C. For over four hundred years they held possession of the valley. In connection with the history of Joseph, Jacob and the Exodus we have this period and its significant bearing upon Israel's sojourn in Egypt under these Kings. Joseph became the prime minister of Egypt and his people were happily located in Goshen. We have seen why it was so necessary he moved for a time from Canaan.

Some time before Abraham was in Egypt and saw the great works of her civilization. And now, under these intruders, who at first so ruthlessly marred and destroyed the great works of Egypt, we see the vital relation of this land to the chosen race. It was a moment of supreme significance in the out-working of God's redemptive purpose through Israel.

## V. The Restoration—the New Empire

During the Hyksos Supremacy the Theban princes seemed to enjoy a certain amount of independence. Finally a revolt was organized which developed into a war. It was a long and bitter struggle on the part of the Egyptians to regain their liberty, and on the part of the invaders to maintain their power. It was brought to an end by a Theban prince, Amasis, a man of great courage, who drove the intruders from the land, and placed the Egyptian line once more upon the throne.

### I. The Eighteenth Dynasty

With the expulsion of the Shepherd Kings began the reigns of those eminent Theban Kings, who built the magnificent temples and palaces at Thebes. It was a new day in Egyptian history, the beginning of the most eventful period of the nation known as the New Empire. After being under the domination of foreigners for over four centuries, now that a great burden has been removed, this people, in the consciousness of their independence, arose speedily to greatness and power.

A new civilization in learning and building came forth at bounds. Amasi, the first King of the Eighteenth Dynasty, proceeded at once to protect his country. Realizing what Egypt had suffered from the Hyksos conquest, he determined that another invasion from that quarter should not be attempted and

proceeded to break the power of the Syrians and Mesopotamians. This scheme of conquest was carried forward by the successors.

Amasis, who for the first time, brought Egypt into conflict with the power of Babylon in the region of the Euphrates. This state had extended its authority westward to the Mediterranean and interests were jeopardized by Egypt's invasion of Syria.

Thus we see how, in seeking to protect themselves against the people under whom they suffered, Egypt is brought into contact with a new power that was destined to change the whole order of things. As Maspero has said, "Egypt's sudden appearance in the heart of Syria wave a new turn to human history. The isolation of the ancient world was at an end; the conflict of the nations was about to begin." Two civilizations were brought together and a widening and broadening for both resulted. In this way the history of the world has developed.

## 2. The Nineteenth Dynasty

The achievements of this Dynasty and those of the succeeding Dynasty contributed greatly to Egypt's place in history. This Dynasty covered a period of about one hundred and six years (1359-1253). The two great Pharaohs were Seti I and Rameses II. All the Pharaohs were Negroes.

The Hittites threatened Egyptian dominion in Syria, and one of the greatest military exploits of Seti was a campaign against this people. This was a Canaanitish nation first mentioned in connection with the Hebrew patriarch, Abraham, who purchased from them the field of Machpelah in Hebron. We hear of them in Palestine during and after the Babylon Captivity.

They were a strong Semetic people whose capital was Carchemish on the Euphrates. According to some inscriptions it was a confederacy ruled by a number of chiefs. At one time their empire extended over a large area in Asia Minor and Syria. In his war with them, Seti won an important victory and returned to Egypt with heads of several of their chiefs fastened to his chariot.

Rameses II, successor of Seti, was the Sesostri of the Greeks. His reign (1347-1280), was one of the longest in history, was filled with great deeds as set forth by ancient writers who regarded him as the greatest of Egyptian monarchs.

The chief war of his reign was that against the Hittites. Again and again he tried to conquer them, but failed to break their power and finally made a treaty with them. They shattered the hopes of the Egyptians to become the conquerors of Western Asia. At this point Egypt reached its zenith and now began to decline.

According to some strong authorities, Rameses II was the Pharaoh who knew not Joseph, and was the oppressor of the Israelites, who laid upon them heavy burdens (Ex. 1:14). If they are correct in this the Jews were allowed to dwell in peace for some time after the expulsion of the Hyksos Kings. From what has been said, the Israelites were brought very close to the military operation during the time of Amasis, Thothmes, Seti and Ramases, and witnessed two great developments of the nation from the time of the expulsion of the Hyksos Kings.

This brings Israel to come to one of the great moments of her history. They were providently placed in Egypt to grow up a strong people. The time has come to remove them from Egypt to enter upon their national life in their own land. It would not be an easy to induce them to leave the land where they were living in peace and plenty, and none of them had ever been in the Promise Land.

A famine drove them out of Palestine, which was a good in disguise, and now bondage and oppression conspire to give them longing for freedom and to drive them home. All that was needed was a great leader to come to them with requisite credentials that he was divinely commissioned by Jehovah the God of Abraham, Isaac and Jacob, to lead them forth. This leader was Moses, the world's lawgiver. We have seen in our studies how this was accomplished, and how in time they came to the borders of Canaan.

Thus we have traced briefly some of the outstanding things of Egyptian history and civilization to this point so as to fully appreciate the relations of Israel with this great state. As we proceed from stage to stage in Biblical history we will take up the thread of Egyptian history as bearing upon the interests of Israel.

### **Some of the Archaeological Discoveries of Egypt**

Inasmuch as the Hebrew nation was nurtured in Egypt, and ever afterward greatly influenced by Egypt, we give here a brief outline of Egyptian history, with its bearing on the Bible.

Egypt, a valley 2 to 30 miles wide, average width about 10 miles, 750 miles long, cut by the Nile from Aswan to the Mediterranean, through the east end of the Sahara Desert, with a desert plateau on either side about 1000 feet high, having a total cultivatable area about equal in size to one-fourth of the State of Ohio. The floor of the valley is covered with black alluvial deposit of rich sediment from the Abyssinian highland of unparalleled fertility, ever renewed by the annual overflow of the Nile. Irrigated, from the dawn of history, with a vast reservoirs. The Aswan Dam, recently built by the British, now controls the

overflow of the Nile which is long as from New York to San Francisco, and famines are a thing of the past. Surrounded, isolated, protected by the desert, here developed the first Great Empire in history; and now where else have witnesses of ancient civilization been so well preserved. The population now is 19,000,000; in Roman time, 7,000,000; probably somewhat less than that in the days of Israel's sojourn. The Delta, a triangle, 100 miles north and south 150 miles east and west, from Alexander to Port Said; the most fertile part of Egypt, the east part of the Delta, was the land of Goshen. The habitation of the Israelites.

Egypt and the Bible. Egypt was settled by the descendants of Ham. Egypt got its name from the Egyptians, and it is called the name of Ham or the land of Ham. Also called "Mizraim," which was the name of one of Ham's sons. Some have suggested the possibility of identifying Menes, Egypt's historical King, with Mizraim; Abraham spent some time in Egypt. So did Jacob. Joseph was ruler of Egypt. The Hebrew nation, in its childhood, was 400 years in Egypt. Moses was the adopted son of a Queen of Egypt, and in his preparation to be Israel's Lawgiver, he was instructed in all the wisdom and learning of Egypt. Solomon married a daughter of Pharaoh. The religion of Egypt, Cal-worship, because the religion of the Northern Kingdom of Israel. Jeremiah died in Egypt. From captivity till the time of Christ there was a considerable Jewish population in Egypt. The Septuagint Translation of the Old Testament was made in Egypt. Jesus spent part of his childhood in Egypt. Egypt became an important early center of Christianity. Egypt was the cradle of civilization, in fact civilization had its origin in Egypt. Egypt was the next door neighbor to Palestine on the Southwest, much closer than Babylon, which along with the fact that it had been Israel's early home for 400 years, helps to account for Israel's imitation of, and proneness to alliance with, Egypt.

### I. Original Languages

The New Testament, as we have it, is all in Greek, whatever may have been the original in which Matthew, James, and others wrote. The Old Testament was composed by men who spoke and wrote Hebrew, and the Hebrew is the original language of all the Old Testament. That the Canaanitish races in Palestine spoke the language now called Hebrew, is shown by the Canaanitish proper names; Melchizedek, King of righteousness, was a Canaanite, the grand son of Ham a Hamitic; read Genesis, Hebrew Grammar, on page eight.

Scriptures, except about six chapters in Daniel (2:4-7:28), about three in Ezra (4:8-6:18 and 7:12-26), and one verse in

Jeremiah (10:11). These chapters are in the Aramic tongue, a sister to Hebrew. If one wishes to read in the original the entire Bible, he must learn Hebrew, Aramaic, and Greek.

## II. State of the Hebrew Text

The Jews have for two thousand years been extremely careful about preserving their sacred books in primitive purity. They have spared no pains to preserve a pure text. At the same time one must not forget that the Hebrew Scriptures were often in great danger. Antiochus Epiphanes burned all the copies he could find. Many rolls were destroyed during the terrible Roman wars. Moreover, scribal errors may have crept into the text long before the days of Ezra and his school of scribes. In addition to unintentional errors of copyists, the original text was perhaps subjected to more or less of editorial revision.

Among the earliest manuscripts of the Hebrew Bible are codex of the former and latter Prophets. Now in Cairo, and dated in A. D. 895; a codex of the latter Prophets, in Petrograd, and dated in A. D. 916; and codex of the entire Hebrew Bible, in Petrograd, and dated in A. D. 1009. At least two manuscript editions of the Old Testament in Greek are as old as the middle of the fourth century A. D.

The modern Massoretic Text, with its accompanying apparatus of varying views as to many readings, is a witness to the need of Textual Criticism in the Old Testament. S. Bear and Franz Delitzsch published in parts from time to time during more than twenty years an edition of the Massoretic Hebrew Text. C. D. Ginsburg is the author of carefully compiled Massoretic Text. Kittel has published a good edition of the Hebrew in two volumes. The footnotes makes much use of the ancient versions and the conjectures of modern scholars. This is the best edition of the Hebrew Bible for critical study.

The ancient Hebrews wrote without indicating the vowels. The consonantal text is still used in the synagogue rolls. Somewhere from the sixth to the eighth century A. D. the present vowel points was devised, and copies of the Scriptures have since that time indicated the vowels that accompany the consonantal text. Modern Hebrew Bible follow the Palestine system, which employs dots above, below, and in the middle of the consonantal letters. The Babylonian system was superlinear. Of course, the omission of the vowels left a larger margin for ambiguity, and the ancient versions, especially the Septuagint, give evidence that the same consonantal text was variously read and understood.

The word Egypt derived its name from the Hebrew word Mizraim, and the word means black. Egypt was the cradle of



civilization five thousand years before Christ civilization nestled in the valley of the Nile. The Egyptians founded the first University, of which Moses was educated. (Acts 7:22). And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

## VOICES FROM EGYPT

### 1. The Rosetta Stone

Modern archaeology begins with Napoleon Bonaparte, who invaded Egypt in 1798; it was then that one of his expeditionary forces, a Frenchman named Boussard, discovered the Rosetta Stone. He found it in 1799, while digging the foundations of a new fort at St. Julien, near Rosetta, not far from the mouth of the western branch of the Nile.

The stone is of black granite, and measures 3 feet 9 inches long, by 2 feet 4½ inches wide, and 11 inches thick, being partly broken at the top. The inscription on it is written in three different languages; 14 lines in the picture-writing of the ancient Egyptians known as hieroglyphics, 32 lines in a developed form of picture-writing called demotic, and 54 lines of Greek uncials, or capital letters.

The monument was set up by the priests at Memphis in 195 B. C., in honor of Ptolemy Ephiaphanes, as an expression of gratitude to the King for having remitted certain taxes due from the sacerdotal body.

But the stone soon passed out of the hands of the French into the possession of the British, through the victory of the latter at Alexandria in 1801. Napoleon had intended to carry it to Paris, and had already loaded it with many other antiques on his ship, when it was seized by the British and placed in the Museum in London. The stone is carefully mounted, and now very appropriately stands in a very conspicuous position, and is one of the most important of all the discoveries ever made in the entire field of Egyptian archaeology.

But it required over twenty years to decipher it. Fortunately the inscription was tri-lingual. The Greek portion, of course, was comparatively easy to read; in due time it was found that the demotic was a translation of the Greek; the crux of the whole problem was to decipher the hieroglyphic.

Jean Francois Champollion, a young French student of Egyptology, gave himself with youthful enthusiasm to the task. He first mastered modern Copic, the language of the Christians in Egypt, which was a development of the ancient demotic; and, by comparing what he guessed might be proper names, he began to see that the hieroglyphic was probably a translation of

the demotic, as it, in turn, was of the Greek. A Swedish Orientalist, named Akerblad, helped some by deciphering a few words in the demotic; some assistance was also given in hieroglyphic by Thomas Young; but the chief honor of deciphering the hieroglyphic text as a whole is due to Champollion, who in 1822, published a complete translation of the entire inscription, both demotic and hieroglyphic. As a result, the authorities were able to announce that the key to the ancient language of the Pharaohs had been discovered, and that the door was now unlocked to the hitherto unknown historical and literary treasures of the Nile Valley.

With loud acclaim the learned world hailed the announcement, Bible students and other scholars awaited with bated breath further developments. As everybody now knows, the result has been that, through it, the history and art, manners and customs, and, indeed, the inner life of Egypt's earliest civilization extending over some 4000 years, have been disinterred and made intelligible to the world. The mysterious picture-like inscriptions on countless temples and tombs thereafter took on new meaning. They were the historic writings of the ancient Egyptians, and it was now actually possible to read and translate them. By the people who inscribed them they were accounted sacred. Erman says: "From the earliest ages the Egyptians had the greatest veneration for their writing, which they considered to be the foundation of all education. They called it the divine words, and believed it to have been an invention of the god Thoth, who had taught the art of writing to the inhabitants of the Nile Valley." Indeed on the Rosetta Stone itself, the hieroglyphics are explicitly stated to be "the writing of divine words, written by the god Thoth himself;" Thoth being the god of wisdom. From this it is easy to see how psychologically it was natural for the Hebrews to ascribe sacredness to the Ten Commandments, written on the two tables of stone, and to think of the writing as "the writing of God" (Exod. 32:16).

## 2. The Rite of Circumcision

Though Egypt, even in the earliest times, is known to have been surrounded by peoples who were circumcised, let it is highly probable that the Egyptians were first, or among the first, to practice the rite. There is absolutely no proof that the Egyptians borrowed the practice from other races. Philo testifies that the Egyptians were generally, as a rule, circumcised. Herodotus, Diodorus and Strabo all agree that circumcision had its native home in Egypt, and that from Egypt the practice spread to the other peoples of Africa and Asia. In the myth of the god Ra, who was believed to have "mutilated himself," we have a hint

of the significance of the rite, namely, as a sign of affiliation to the cult of Ra.

Abraham went down into Egypt to sojourn there, according to Gen. 12:10. Quite probably it was while he was in Egypt that he learned of the significance of circumcision; for there is no evidence that he brought the idea with him from Babylonia, or that the practice of circumcision was in his day observed in Mesopotamia. In Egypt the rite has been traced back to a date as early as 2000 B. C. Moses grew up among a people who practiced it. The Israelites were circumcised, we know, in the land of Goshen, (Josh. 5:2-5).

What its original significance was we can not definitely say; whether as a mere tribal mark, or, for hygienic reasons, or to mark the transitions of a youth to manhood and the acquirement of the full rites of citizenship, or, as the sanctification of the reproductive organs to God, or, as a preparation for marriage; all these and many other explanations of the custom are common today among the various tribes of Central Africa, Australia and other places; but to the Hebrews it probably meant much more. To the Semites generally, circumcision was apparently a sacrifice to the goddess of fertility; but to Abraham and to his descendants it signified alliance with God and initiation into His service. The sons of Jacob made it a condition precedent of covenant relationship between themselves and the Hittites at Shechem, (Gen. 34:22). From very early time in Israel it was intended to be "the outward and visible sign of an inward and spiritual grace." For example, in Deut. 10:16 we read, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked," (cf. Jer. 4:4).

Though practiced in Egypt by the Israelites, it was discontinued in the Wilderness. Even Moses had neglected to circumcise his son, and was severely rebuked for it, (Exod. 4:24). But the rite was renewed at Gilgal when the people were dedicating themselves for war, to conquer the Canaanites; and ever since the Jews have regarded it as an essential of their religion.

### 3. The Hyksos, or "Shepherd Kings"

Between the XII and XVIII Dynasties of Egyptian history, (ca. 1788-1580 B. C.) there was a period varying in length from 511 years, according to Manetho, to 208 years, according to Breasted and Meyer, which was a period of disintegration and obscurity. About this time there emerged from the far distant regions of the Taurus Mountains in North Syria hordes of nomads fierce and marauding, "terrible from their beginning onward," called by Manetho, the Hkysos, or "Shepherd Kings."

Who these Hyksos were is still uncertain. Some think they

may have been Hittites, or, at least, were led by Hittites; Manetho called them "Shepherd Kings," because, as Josephus tells, "Hyk" in the sacred language of Egypt signifies a "King," and "sos," in the vulgar dialect of the people, signifies a "Shepherd." Breasted explains their name as meaning, "Rulers of Countries." This seems like an appropriate title, in view of the fact that for two or three centuries they evidently ruled over a considerable portion of Western Asia, as well as over Egypt. Some say they were Arabians. Others claim that they were Amorites, because of the Amorite Proper Names they left in Lower Egypt such as Migdol, Tanis, Pithom, and Succoth. In any case they were Asiatics, who invaded Egypt, and held the country for many years; at first devastating and destroying but afterward settling down and assimilating most of the culture of their conquered subjects.

They made Avaris, in the Eastern Delta, their capital and borrowed the customs and arts of the Egyptians, learning how to make pottery, mould bricks of clay, and carve scarabs. In warfare, they used the weapons of Crete and Cyprus. They were great horsemen; probably it was they who introduced horses into Egypt. Through their influence even Palestine found it advantageous to use horses in war, Petrie reports that among the ruins of Tell el-Ajjul (4 miles south of Gaza) he found the skeleton of a horse under the cornerstone of a palace, which had been placed there as "a foundation deposit."

In due time (ca. 1580 B. C.) the native Egyptians became weary of foreign domination, and under Aahmes, the first King of the XVIII Dynasty, they rose and eventually expelled the Hyksos. Josephus connects their expulsion with Israel's Exodus, and in this he is followed by Gardiner and Hall, though Meek opposes this view, because "there does not seem to be anything in common between the Exodus of the one, and the expulsion of the other." However this may be, this much is certain and helpful in understanding the Old Testament; for, being Asiatic Shepherds, and obtaining authority over all Egypt, we can now understand more clearly how it was possible that Joseph, who, as a Shepherd boy, was imported by the Ishmaelites as a slave into Egypt, could receive promotion after promotion until he attained the highest position possible next to the King, that of Grand Vizier, or Prime Minister over all Egypt, being made "to ride in the second chariot," (Gen. 41:37-45). Apparently, an unprejudiced Shepherd King from Asia must have promoted this Shepherd boy from Palestine.

#### 4. The Story of Joseph in Egypt

The strong Egyptian coloring of the account given in Gen.

37-50 of Joseph's career is apparent to all:

(a) As overseer of Potiphar's House.

Joseph was appointed by Potiphar (the captain of Pharaoh's guard) as "overseer of his house." This title, according to Yahuda, was "a specific official designation quite current in Egyptian administration." It meant that Potiphar made him major domo of the palace, and left all that he had in his care, except the bread which he ate. (Gen. 39:6).

(b) Joseph and Potiphar's Wife.

The story of Joseph's temptation in Gen. 39, finds a striking parallel in an ancient Egyptian romance, known as "The Tale of the Two Brothers." It was written for Seti II of the XIX Dynasty, and is preserved for us in the d'Orbiney Papyrus. It tells how, two brothers, Anpu and Bata, lived together in one house. One day, the elder brother, Anpu, sent Bata back from the field to fetch some seed; Anpu's wife there made advances to him, which he repelled. When Anpu returned home in the evening his wife accused Bata to him falsely. Whereupon Anpu, becoming mortally offended, like a panther for rage, was about to slay his brother in revenge, when suddenly he became persuaded that his brother was not guilty, but innocent, and that the accusations of his wife were false. Whereupon, he slew his unfaithful wife.

The parallel between the Egyptian story and that of Joseph is so close, and the resemblance so striking that Skinner concludes it must have furnished the background of the original Hebrew story. But, though the resemblances are striking, it is impossible to think that the author of Genesis copied it, for the Egyptian story dates from a time long subsequent to the age of Joseph. Besides, Gardiner has shown that Bata, the hero of the Egyptian tale, is a mythological character, and that Anpu is no other than the god Anubis.

Happily, even though it were to be proven that the Egyptian legend lies at the basis of the Biblical story, the religious lesson of the Genesis version, whether original or borrowed, can never be completely lost; "How then can I do this great wickedness, and sin against God?" Gen. 39:9. For this simple sentence contains one of the greatest teachings in the entire Old Testament, namely, that sin is primarily against God. Joseph in Egypt resisted a most subtle temptation; and while in a foreign land, where temptations are strongest.

(c) As Interpreter of Pharaoh's Dreams.

Great importance was attached by the ancients to dreams; they believed that they were inspired by the gods. The Egyptians especially placed great faith in dreams, because through them

they often received directions in performing some of the most important duties of life.

On a large granite slab at Gized, Thothmes IV records how, while still young, he rested under the shadow of the Sphinx at noon time, and falling asleep, dreamed that the sun-god, Ra-Harmachis, appeared to him and besought of him to clear his image (i e., the Ephinx) from the sand which covered his feet; and at the same time he promised him the kingdom of Egypt if he would. Thothmes vowed to do it; and when he became seated on his throne, he kept his vow, and cleared the gigantic figure of its accumulations, thus uncovering the image of the Sun-god.

In similar fashion, the god Ptah appeared in a dream to Merenpah of the XIX Dynasty, and encouraged him to attack the Libyians. Also on the so-called "Dream-stele," discovered among the ruins of Napata, the ancient capital of Ethiopia, it is recorded, how the Egyptian King, Nut-Amen, saw in a dream two serpents, one on his right hand and the other on his left, which were explained to portend that some day he would conquer all Egypt, and wear on his head a double crown, that of the North as well as that of the South.

Even strange nostrums are said to have been used for the purpose of obtaining significant dreams. Petrie, for example, discovered, in Sinai, at regular stages on the road up to the mountain shrine of Serabit el-Khandim, circular sleeping-places, where treasure-seekers lay down at nightfall, in the hope that the local goddess, the jother of turquoise, would answer their prayers and reveal to them in a dream the spot where treasures were concealed.

Examples of this ancient psychology are to be found in the Old Testament. Not only did the Patriarchs receive divine communications through dreams, as Jacob at Bethel (Gen. 28:10-15). But the time came when dreams were no longer regarded as comparable with prophetic revelation.

Thus, Jeremiah says: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith Jehovah" (Jer. 23:28, A. R. B.).

(d) The Seven Years' Famine Inscription.

In the year 1890, on a rock on the island of Sehel, located between Aswan and the First Cataract in Upper Egypt, an American named Wilbur discovered a long inscription known to us as "The Seven Years' Famine Inscription." It relates the prayer of King Zoser, the first King of the III Dynasty (ca. 2980 B. C.), which he offered to Khnum, the god of Elephantine, because of prolonged scarcity of food.

The inscription was written long after King Zoser's time;

quite probably as late as in the reign of Ptomemy X (ca. 117-89 B. C.). Brugsch translated and published it in 1891. In his prayer King Zoser pleads: "My heart is in great anxiety on account of misfortune; for in my time the Nile has not overflowed for a period of seven years." In Gen. 41:30, 54, a famine of "seven years'" duration is said to have occurred in Joseph's time. Though Joseph lived more than a thousand years after King Zoser's time (ca. 1900 B. C.), nevertheless this inscription witnesses to an ancient Egyptian tradition that famines of long duration were at least possible in the Nile Valley.

Another witness to the recurrence of famine in Egypt is an inscription found at el-Kab in Upper Egypt, by one Baba, an officer of a King of the XVII Dynasty, dating from Ca. 1500 B. C., not long after Joseph time, in which he says, "I collected grain as a friend of the harvest-god, and when famine came, lasting many years, I distributed it to the city el-Kab, each year of famine." Thus Baba claims to have done for his city what Joseph is said to have done for all Egypt. (Gen. 41:47-57). No stronger evidence is needed of the historical reality of long famines in the Nile Valley. We may safely say therefore, that famines extending over successive years sometimes took place in Egypt.

(e) Shepherds, "An Abomination to the Egyptians."

Herodotus emphasizes the exclusiveness of the Egyptians. He tells us that "the Egyptians would not use the knife of cooking utensile of a Greek, because it might have been employed in preparing food from the flesh of a cow which was sacred to Isis." To eat with the Hebrews we know was "an abomination unto the Egyptians," (Gen. 43:32). Likewise their sacrifices were an offence (Exod. 8:26). The family of Jacob upon their arrival in Egypt were placed, we know, in the land of Goshen, because being nomadic Shepherds, they were an abomination to the native Egyptians (Gen. 46:34). Swine herds and cowherds were looked down upon by the Egyptians; indeed, they were represented on the monuments as dirty, unshaven, and poorly clad, and were regarded as pariahs. Erman says, "In the marshy districts of the Delta the cattle were kept by men who were scarcely regarded by the true Egyptian as his equals. Such a man might be indispensable as a good herdsman, an excellent fisherman, an expert bird catcher; he might make good mats and boats from the papyrus reed, his masters might enjoy his dry wit and homely wisdom, but he was all too dirty. He never thought of shaving his hair cleanly; and his clothing was very primitive. These men lived in the marshes with the cows; they had not settled home." When Joseph was summoned by the King to come hastily out of the dungeon, "He shaved himself

and changed his raiment," before coming into the presence of Pharaoh (Gen. 41:14). The Egyptians shaved both their heads and their faces; the Mohammedans today shave their heads, but regard their beards as too sacred to be touched. On the monuments of ancient Egypt, only foreigners and natives of inferior rank are represented as growing beards.

(f) Joseph's Physicians and Embalmers.

The physicians of ancient Egypt were primarily embalmers. "Joseph commanded his servants the physicians to embalm his father," and they spent forty days in fulfilling the task (Gen. 50:2-3). Pliny says, that during the process the physicians studied the diseases of the deceased. Under the XVIII and XIX Dynasties the art of embalming reached the height of its historical attainment. It was an expensive process, costing, Herodotus tells us, sometimes as much as one thousand dollars. The dead body was finally deposited in a mummy case, or sarcophagus; as was Joseph's (Gen. 50:25).

Joseph died 110 years of age. This was considered by the Egyptians as the ideal age, the most perfect age that could be desired. According to the Papyrus Prisse, which is perhaps the oldest inscribed papyrus we possess, a life of 110 years is declared to be the best; and in another papyrus, known as the Papyrus Anastasius IV, we read, "Fulfill 110 years on the earth whilst thy limbs are vigorous." And on a granite statute at Vienna there is a prayer to Isis to grant health and happiness for 110 years.

(g) Life after death and the Pyramids.

No other nation of antiquity believed so deeply in the persistence of human personality after death as did the ancient Egyptians. Their firm faith in life indefinitely prolonged, and feelings of the importance of the body, through mummifying it, is demonstrated by the great Pyramids which the early Kings constructed as post-mortem abodes. Their idea was that the body of a deceased King had to be preserved in order that his Ka, or soul, or "self-consciousness," might return to it whenever it would, and find a home.

The lavishly furnished tomb of King Tut-ankh-amen of the XVIII Dynasty is ample evidence that the ancient Egyptians believed in a life after death. The numberless furnishings of his crowded tomb-chambers, which are now spread out on exhibition in the Cairo Museum, witness to the luxuries not only of this life but also of the one anticipated in the ages to come. Up to the present time this tomb of King Tut-ankh-amen is the only one ever discovered by archaeologists in a perfect and undisturbed condition; though it is evident that even the forechamber of his tomb seems to have been slightly plundered,—perhaps by



the very men who laid the monarch to rest!

According to Egyptian belief even the gods were not immune from death; they had no divine superiority over men; they were not omniscient, they walked the earth to see what was being done, and had scarcely greater powers than men might hope to gain by magic or witchcraft of their own.

The author of the Book of Job seems to have intimate acquaintance with the Egyptian practice of royal entombing in Pyramids. Job mourns, "Why died I not from the womb? Why did I not give up the ghost when my mother bare me? . . . Then had I been at rest, with kings and counsellors of the earth, Who built up waste places (or, better, "Pyramids") for themselves". (Job 3:11-14, A. R. V.).

Sugden calls attention to another interesting fact in connection with Egyptian tombs, namely that "all the burial places of the Egyptians were on the western bank of the Nile, whilst the towns and villages inhabited by the living were on the east of the river. The corpse after being mummified and kept for some time in its old home, was ferried over the Nile in a sort of hearse-like barge, and so conveyed to its final resting place. From this the Greeks derived their myth of Charon, who ferried departed souls over the Styx into Hades; and from them the idea passed into Christian phraseology."

#### 5. Israel's Sojourn in Egypt.

Concerning Israel's long sojourn in Egypt, some 400 years more or less (Gen. 15:13; Exod. 12:40), what their fortunes were, especially when their real affliction and slavery began and ended, we learn very little directly or definitely from archaeology. But the silence of the monuments about such a small number of immigrant shepherd-nomads, segregated in Goshen, should not surprise us. There is abundance of evidence, however, which shows that the author, or authors, of the last four books of the Pentateuch were well acquainted with the life and conditions of Egypt.

We would call attention to certain features of the record which are obviously marks of Egyptian psychology:

(a) Israel's task of making "bricks without straw."

In wadi tumilat, ten miles west of Ismailyeh, there is a mound of ancient grain-pits, called by the Arabs Tell el-Maskhuta, which is commonly identified with the store city of Pithom, mention in Exod. 1:11, as having been built by the Israelites for Pharaoh as a magazine in which to store grain. Naville, in 1883, found there bricks, some of which were made with teben, or chopped straw, and some without; some large, others small. Bricks in the Delta, however, made out of Nile mud, do not as a rule, need straw to bind the mud together. Perhaps, therefore,

as Petrie has suggested, "the straw here asked for (Exod. 5:16), was for dipping the hand in, or for sprinkling over the bricks while still soft, that they might not stick together, or to the ground. The mud of the Nile coheres of itself so well that no binding material is really necessary."

Many of the buildings of ancient Egypt, as those of today, were constructed of sun-dried bricks, crude and unburnt, about  $15 \times 7 \times 4\frac{1}{2}$  inches in size, but without straw to bind the mud together. Straw is used in handling them, for sprinkling the ground where they are to be set to dry, and to prevent the bricks from adhering to the hands, or to one another. For Israel to be denied straw, therefore, meant, not that the output would be more difficult, but much slower, and their labors would require more time to fulfill their tasks (Exod. 5:10, 16).

Naville identified Tell el-Mackhuta with Pithom, which is connected with the Egyptian name Thuku, and suggests the name Cuccoth, mentioned in Ex. 12:37 as an early stage in Israel's exodus. Unfortunately, the Romans erected a large fortified camp among the ruins of Pithom, and used many of the city's monuments, to the great loss of present day archaeology.

The modern name, Tell el-Maskhuta, meaning "Hill of the Pillar," comes from the fact that a statue of Rameses II was found there. To some this suggests that he probably built the original "store city," and that, therefore, he was the Pharaoh of the oppression; but this conclusion by no means follows, as Rameses, in order to claim honors which did not belong to him, often unscrupulously erased the names of his predecessors, and in their place inscribed his own, or, in rebuilding a city had his name inscribed on conspicuous monuments in it. In fact, as we shall see later, the presence of his name on this statue at Tell el-Maskhuta proves nothing as to his having originally built Pithom.

(b) The Ten Plagues.

Nowhere else in the history of Israel does an Egyptian coloring show as conspicuously and unmistakably as in the very dramatic account of the plagues (Ex. 7-11). They were obviously aimed at the various gods of the Egyptian pantheon; their ultimate purpose being, that the Egyptians might become convinced that there is none else like unto Jehovah in all the earth (Exod. 1:5; 9:14).

For example, when the water of the Nile was changed into blood, that was a phenomenon directed against the god Nilus, in whose honor temples were erected as those near Memphis and Heliopolis. He was known as a god by the name Hapi, and was hailed as the "giver of life to all men, bringer of joy, creator and nourisher of the whole land." The water of this deified

river, instead of being life-giving, were thus made putrid and undrinkable!

When the frogs were sent, the frog-headed goddess Hekt was insulted. She was believed to have played a prominent part in the creation of the world; her cult was one of the oldest in Egypt. By this plague she was made an object of loathing!

The plague of Flies, or beetles, was a judgement on those who worshipped Khephera, the acarab-headed god; especially, on the priests who wore scarabs as charms and amulets.

The plague of Murrain, which smote their sacred cattle with a deadly disease, was a definite challenge to the cowheaded goddess, Hathor; and a special reproach to the Pharaoh of the time, who worshipped the cow as his favorite deity.

The plague of Darkness was a bold challenge to the mighty Sun-od, Amen-Ra. He was really the king of the Egyptian pantheon. He styled himself the "Son of the Sun." To have the sun's light extinguished for three days was a colossal blow to the prestige and dignity of the principal divinity of Thebes!

But the Tenth Plague was the culminating stroke; the death of all the first-born among the Egyptians! This was a direct attack by Jehovah on the alleged sovereignty of their god Ptah, who was worshipped by them as the giver and sustainer of life. The wholesale destruction of the first-born was a proclamation that Ptah was no real author of life.

Thus, with crescendo emphasis, from the first to the last, the plagues demonstrated Jehovah's absolute superiority and also the fulfilment of his threat to execute judgments against all the gods of Egypt (Exod. 12:12). For, the contest was not between Moses and Pharaoh alone, but between Jehovah and the gods of the Egyptians. Archaeology has thus thrown welcome light upon these wonders!

(c) "The Finger of God."

When the third plague was inflicted on the Egyptians, "the magicians did so with their enchantments to bring forth lice, but they could not" (Exod. 8:18); and in order to justify their inability they declared, that "this is the finger of God" (Exod. 8:19).

Whether the plague was one of lice, or mosquitos, or canflies, or fleas, or gnats, matters little (the Hebrew word, kinnim, is uncertain); the phrase, "the finger of God," was a current expressions among Egyptian magicians and conveyed the idea of threat and terror. It occurs often in magical texts; for example, we read of "the finger of Seth," who was one of the principal gods of Egypt. According to the Egyptian story, Seth got into a controversy with Horus concerning the question of their aversion to pork; and in the heat of the debate between them

Seth transformed himself into a black pig and wounded Horus. Out of this grew the Egyptian hatred of pigs. Then said Ra to the gods: "Abominate the pig for the sake of horus." The Egyptians did so, and abstained from eating pork till at least the time of Merodotus.

This same phrase "finger of God" is also employed in connection with the god Thoth to signify dread, or danger. To Aphophis, the monster dragon of the night, and the inveterate foe of the sun-god Ra, it was a constant threat. Thus the Sun-god addresses Aphophis: "Ra dismembers thee; the finger of Thoth is before thy eyes, his spell seizes thee."

In view of such threats, therefore, we may justifiably assume, that the magicians regarded the plague of lice as coming from some source over which they had no power, either to produce or avert; and, accordingly, they decided this plague must be caused by some god like Thoth, or possibly by the god of Moses. In any case they regarded the atrocious plague as dangerous, and outside their domain; and they absconded, no more to be heard from during the remaining season of plague. The phrase was very evidently an Egyptian idiom, which had become stereotyped; while the plague itself was regarded as a magical display of supernatural influence, beyond the power of the magicians to explain.

Now this Egyptian idiom helps us to understand also several other passages in the Book of Exodus. For example, the two tables of the testimony are said in Exod. 31:18 to have been "Written with the finger of God;" and in Exod. 32:16 it is solemnly affirmed that "The tables were the hand of God;" and in Exod. 34:28 it is implied that Jehovah himself wrote upon the tables the words of the covenant, the ten commandments. The question naturally arises: must we take such statements literally? or, shall we explain them in terms of the idiom and influence of Egypt? By the use of this idiom, unquestionably, the author intended to emphasize the divine origin and divine character of the ten commandments.

But as we have already seen, even the Egyptian hieroglyphics were called "the writing of God." The inscription on the Rosetta Stone was regarded as the writing of divine words, which the god Thoth was believed to have taught mankind. In fact, uniform, also, Naville, tells us, was esteemed by the Babylonians, as God's own writing.

The New Testament passages throw valuable light upon the problem. In one passage, Jesus, in answer to those who explained his expulsion of the demon from a dumb man by Beelzebub, the prince of demons, says: "If I by the finger of God cast

out demons, then is the Kingdom of God come among you" (Lk. 11:20, A. R. V.); "If I by the-Spirit of God cast out demons, then is the Kingdom of God come upon you" (A. R. B. From these passages it is perfectly patent that the phrase, "finger of God" in Luke is synonymous with the phrase, "Spirit of God," in Matthew. Hence, the obvious and only sensible conclusion, in writing the New Testament interpretation, is, that the Ten Commandments were written by the Spirit of God, i. e., that they were from God. To express this truth the great law-giver, being acquainted with Egyptian phraseology, and knowing the psychology of the Israelites who had been long resident in Egypt, expressed their divine origin in the strongest phraseology of which he was capable.

(d) The Pharaoh of the Oppression.

Who was the "new king over Egypt", who knew not Joseph" (Exod. 1:8, A. R. V.)? Was he Thothmes III of the XVIII Dynasty, as many still think, or Rameses II of the XIX Dynasty, or some other great oppressor? That is the question. That Israel was oppressed is explicitly and definitely stated in Exod. 3:7, 9, where we read: "Jehovah said, I have surely seen the affliction of my people that are in Egypt and have heard their cry by reason of their taskmasters; for I know their sorrows."

Let us consider first, Thothmes II, who has long been regarded as Israel's greatest and most ruthless oppressor. He was the "Alexander the Great of the New Empire, which grew into power after the expulsion by Aahmes of the Hyksos or Shepherd Kings. Naville held that it was Thothmes who finally expelled the Hyksos, kings. (ca. 1580).

Tothmes ruled over Egypt for 54 years (ca. 1501-1447 B. C., and extended Egypt's influence into Palestine and Syria. He was a great conqueror. During his reign he made no less than seventeen expeditions into Palestine, Phoenicia and North Syria. He carried Egyptian Arms not only through the Holy Land and across the Syrian desert, but also into the upper reaches of the Euphrates, and the forbidden territory of the Hittites, who were the strongest of the Asiatic races at that time.

Inscribed on the walls of the temple of Amon at Thebes, he has left on record a long list of cities which he conquered in Western Asia, among which are Damascus, Edrei, Bethshean, Kadesh, Megiddo, Taanach, Acco, Laish, Shunem and many others; two others in particular, also with strange yet familiar names, Joseph-el and Jabob-el, whose locations are hard to determine, all these and their adjacent districts Thotmes amalgamated and organized into one huge empire, extending from Southern Egypt to the Euphrates and Mesopotamia. His repeated expeditions brought him into contact with the Mitanni,

whose chief city was close by Haran, the city in which Abram sojourned till after the death of his father Terah (Gen. 11:31; 12:4). This inscription on the temple of Amon at Thebes is Thotmes' most important monument. It dates from ca. 1494 B. C. It is of singular interest and importance, because he mentions "Canaan," and gives a list of Canaanite princes, whom he shut up at Megiddo. He really records the beginning of Egyptian rule over Syria and Palestine. As Barton observes, Thotmes' expeditions give new meaning to passages such as Ezek. 16:3, "The Amonite was thy father, and thy mother was a Hittite" (A. R. V.).

Thotmes ruled over Western Asia for many years; and his empire held together for well-nigh a century after his death. He is described as having been a man of great firmness and vigor. Mespéro pictures him as a fellah, vulgar in character and expression. He was also ruthless in his executions. His wall paintings in a tomb at Abd el-Guranah, portray his building of the temple of Amon at Thebes, with slave gangs (apparently Semitic) hard at work. Over them stands the slave-driver, or task-master, with an inscription which reads: "The Taskmaster saith to his laborers, The rod is in my hands; be not idle."

It is presumably his death to which allusion is made in Exod. 2:23, "It came to pass in the course of those many days, that the King of Egypt died: and the children of Israel sighed by reason of the bondage" (A. R. V.).

For the past thirty years or more, as is well-known, there has been a growing conviction that instead of Thotmes III of the XVIII Dynasty (ca. 1501-1447 B. C.), more probably Rameses II of the XIX Dynasty was the Pharaoh of the oppression. He reigned over Egypt for 67 years, and was a very great conqueror.

Rameses began to rule with a determination to crush the Hittites, who at that time were at the height of their power and the only serious rival he had. His father, Seti I had made an expedition into Asia to recover certain provinces which had been lost to Egypt under Amenhotep IV, who was far more interested in religion than in holding domain over Asiatic foreigners. Rameses pm tje contrary, set his teeth to conquer all his foes. Chief among his struggles in warfare was a fierce battle with the Hittites at Kadesh on the Orontes River, in North Syria, four miles south of Lake Homs, and not distant from the Cedars of Lebanon. Heavy losses were suffered on both sides, however, and the issue of the conflict was a drawn battle. Nevertheless, on his way back to Egypt, Rameses conquered many cities and towns, and brought with him to Egypt a hoard of Hebrews from Palestine as prisoners of wa. Among them were men of the tribe of Asher, who were particularly humbled, and

certain Aperu, who were set to work as slaves on the public works of Egypt.

But the principal reason given by those who believe that Rameses was the Pharaoh of the oppression is, the discovery in recent years at Bethshean of a great monument of Rameses II, nine feet high, bearing a long inscription replete with boasts and empty phrases; interesting to the Bible student, because of a reference to the town of Raamses which the Israelites were said to have built during their Egyptian bondage. (Exod. 1:11). The stele is described as a master piece of poetic literature. It consists of 24 liens, wholly devoted to a panegyric of the king, who was like a lion among the goats, an eagle among birds, his enemies flying like feathers before the wind. Almost hidden among its flowery language is a reference to the building of the town of Raamses in the Delta of Egypt, in which certain Semites are said to have taken part.

But the supposed weight of the evidence, afforded by this inscription in favor of Rameses as the great oppressor of Israel, is greatly lessened by the more recent discovery that the alleged reference to the Hebrew is completely wanting. The inscription was misread by the earliest interpreters. Barton, for example, says, "While it refers to the city of Raamses, mentioned in Exod. 1:11, it makes no reference, as was first thought, to the employment of Semitic captives in building it. Whether Raamses in the inscription does not mean the province of Ramses is also a question; but, aside from the ambiguity as to the meaning of the text, it is almost certain that the city Raamses was built long before the time of Rameses II. To assume, says Jack, that it was founded and built as late as the reign of this Pharaoh is unwarranted. Geographical names occurring in a narrative written many centuries after certain events took place are often much later than those events. This treasure-city was discovered by Petrie in 1906 at Tell er-Rotab; having been identified by a temple which may have been actually built by Rameses II.

But the Hebrew word *bana*, "built" which is used in Exod. 1:11, may mean just as legitimately, "rebuilt," as in Josh. 6:25, where we read, "Cursed be the man that riseth up and buildeth, (i. e., re-buildeth) this city Jericho." Yet Hiel the Bethelite ventured to do so in the time of King Ahab, as we are informed in I Kings 16:34. Hiel did not, of course, found Jericho: but he built it in the sense of having re-built it. In both these passages the same Hebrew word is employed as that in Exod. 1:11.

(c) The Pharaoh of the Exodus.

The question as to who the Pharaoh of the Exodus was, as in the case of who the Pharaoh of the Oppression was, lies also between two kings: either Amenhotep II of the XVIII Dynasty,

or Merenptah of the XIX. We speak of Merenptah first.

In 1896 Petrie discovered at Thebes, in the court of the great mortuary temple of Mer-en-Ptah, a colossal black granite stele, the largest ever discovered in Egypt. It is especially unique because it is the only monument in Egypt which bears upon it the name of Israel,—the determinative following the name denoting a people of Israel.

This massive slab measures  $10\frac{1}{4}$  ft. high by  $5\frac{1}{2}$  ft. broad, and 14 inches thick, inscribed on both sides. The polished side is covered with a long inscription dating from the time of Amenhotep III. On the reverse side is found Merenptah's triumphal inscription, carrying 28 lines, about 3000 hieroglyphics, with cartouches of the Pharaoh ten times repeated. The stele stands today in the Museum at Cairo, mounted, in a conspicuous place, and labelled as the Israel stele.

The inscription records Merenptah's victories over Libya, as well as over other lands, and concludes with a list of his glorious triumphs in Palestine. He says: "Wasted is Iibya; The Hittite Land is pacified; Plundered is Canaan; Carried off is Ascalon; Seized is Gezer; Yenoam is made a thing of naught; Israel is desolated, her land is not; Palestine has become a defenceless widow."

This is the first appearance of the name "Israel" is, that the Hebrews have evidently evacuated Goshen, and are already settled in Canaan. The inscription is dated, "The ..rd year of Merenptah" (ca. 1223 B. C.).

Various attempts, per contra, have been made to harmonize the reference here to Israel's desolation, and at the same time retain Merenptah as the Pharaoh of the Exodus. For example, to fifteen advocated a double Exodus, one in 1447 and another in 1144 B. C. Meek argues that "the exodus had not as yet taken place," and that "there were Hebrews in Palestine, particularly in northern Palestine, all the time there were Hebrews in Egypt and that only a comparatively small group ever went to Egypt." And he adds, "This, too, is the opinion of most scholars today, but it is disputed by some, e. g., Phythian-Adams, Garstang, and Marston." According to Meek, only the Levites ever went to Egypt; the proofs of their sojourn in Egypt being the fact that the parents of Moses and Aaron were Levites, and that the Levites in particular bear Egyptian name, se. g., Moses, Phinehas, Hophni, Hur, Merari, and others.

Such a conclusion of course is not substantiated by the Old Testament. Yet, strenuous advocates of the Merenptah hypothesis have gone even greater lengths to demonstrate that he was the Pharaoh of the Exodus. Caiger records, that as late as 1909 Merenptah's mummified heart was sent to the Royal College of



Surgeons in London, to see if it was really "hardened" (Exod. 8:15, 32; 9:7). And Peet gives a similar report, stating that "Enthusiasts have gone so far as to attempt to show from the condition of the mummy that the King died of drowning!" Eerdmans sweeps away with one stroke the difficulty of reconciling the "Israel" inscription with the exodus, by affirming that Israel's descent into Egypt never took place until after Merenptah's reign! Such extreme hypotheses only create greater difficulties than they explain, and are unnecessarily perplexing. Breasted frankly concludes: "One thing is certain, Merenptah can no longer be called the Pharaoh of the Exodus, unless the wilderness wanderings be given up." The Exodus, therefore, we think must have taken place earlier. We turn now to Amenhotep II.

Amenhotep II succeeded Thothmes III of the XVIII Dynasty and reigned over Egypt for some 28 years (ca. 1448-1420 B. C.). Those who identify Thothmes III with the Pharaoh of the Oppression find no difficulty in identifying Amenhotep II with the Pharaoh of the Exodus. Here are the facts:

Soon after his accession to the throne he led an expedition into Canaan and subdued a revolt that had sprung up among the kinglets of Egypt there. On a stele in Karnak, he tells how he marched through Syria, conquered Aleppo, crossed the Euphrates and penetrated into the territory of the Mitanni, carrying Egyptian dominion to parts more distant from the Nile Valley than any of his predecessors had ever done. According to his own claims, he personally captured 18 prisoners and 16 chariot-horses. His official Court Annalist reports that "he was a man of terrible valor, as awful as the god Set in his fury and rage!"

He is further described as "a man of great physical strength, one who could draw a bow which none of his soldiers, nor any of his subject Canaanite princes, were strong enough to wield. This bow, about which he boasted so much, was buried, it is said, with him in his tomb. He built great buildings; one, a magnificent temple near Wadi Halfa at the Second Cataract. Thousands of captives were compelled to toil without mercy in their construction. It is only reasonable to suppose that the Israelites were among those forced to work as slaves. The Peninsula of Sinai was then a part of Egypt's possessions, and we know that this King added a chamber to the temple at Sarabit el-Khadim. In his fourth year, he opened a new quarry near Mehphis.

It is remarkable, as Sugden suggests, that there are no records of any wars undertaken by him after the fifth year of his reign. Some colossal calamity must have befallen him and his resources, which crippled his ambitions for the rest of his reign. If he

lost his "horses, his chariots, and his horsemen" (Exod. 14:23, 27) in the Red Sea, this would account for the sudden cessation of his expeditions into Asia. It is never stated explicitly in Scripture that he himself was drowned; hence the discovery of his mummy in 1898 at Thebes does not conflict with the Bible records. His mummy and that of Tut-ankh-amen are the only two royal mummies left in situ where discovered by archaeologists. From all the archaeological evidence in our possession, therefore, scant though it is, it seems far more likely that it was Amenhotep II who was the Pharaoh who hardened his heart and would not let the people go (Exod. 9:7). Confirmations of this conclusion might easily be multiplied.

The "Osarsiph Legend" which Josephus has handed down from Manetho confirms this identification. Though a strange legend of practically no historical value, it preserves a tradition to the effect that the events of the Exodus were in some way connected with the name of Amenhotep. It tells how Amenhotep gathered all the lepers of Egypt together and made them labor in quarries near the Red Sea, allowing them to make their center at Avaris. They there chose Wsarsiph to be their leader, who enacted a number of laws to preserve the religious integrity of the community, fortified Avaris, and made war on Amenhotep and defeated him. Osarsiph ruled over the whole land of Egypt for fourteen years. Finally, the Egyptians rose in revolt and expelled the lepers, who afterwards became the patriarchal ancestors of Israel.

In further confirmation of Amenhotep II, as the Pharaoh of the Exodus, the curious "Dream Inscription" of Thothmes IV, who was the son but not the "first born" son of Amenhotep, should be remembered. It stands on an imposing slab of red granite, near the Sphinx. It does not state explicitly that Thothmes IV was not the eldest son of his father, yet it does imply that for some reason he felt uncertain about securing his father's throne. The dream was needed to assure him that he would. "Jehovah smote all . . . the first born of Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon." The dream implies that the heir apparent had died, and that Thothmes LV, who was his younger brother, was designated to succeed him in the succession. This is monumental evidence pointing to the event of the Exodus as at least a historical fact. Those who date the Exodus of Israel late, under Merentah, are compelled, as we have seen, to doubt even the fact. The date of the event is quite secondary to the fact!

Two so-called "long-dates" in the Old Testament, bearing upon the date of the Exodus, still remain to be considered; one is I Kings 6:1 and the other is Exod. 12:40.

In I Kings 6:1 we are informed that Solomon began to build the temple in Jerusalem, in the fourth year of his reign which was 480 years after the children of Israel came out of Egypt.

Now, the date of Solomon's fourth year is definitely obtained from certain Assyrian inscriptions which record that a total eclipse of the sun took place at a time corresponding to June 15th, 763 B. C. The Assyrians are known to have kept Eponym Lists, every year of which bore the name of an Assyrian officer. From these it is possible to fix the date of the battle of Karkar (854 B. C.), at which Ahab, king of Israel, and Benhadad II, king of Damascus, fought together against Shalmanezar II (I Kings 20:33). By reckoning back from this date, and adding together the lengths of the reigns of Israel's kings prior to 854 B. C. (as given in I and II Kings), we arrive at 965 B. C. as the probable date corresponding to the fourth year of King Solomon, the year in which he began to build the temple. Adding to this date (965 B. C.) the 480 years, which according to I Kings 6:1, are said to have intervened between the foundation of the temple and the Exodus, we obtain ca. 1445 B. C. as the probable date of the Exodus, which corresponds with the 5th year of Amenhotep II.

The other long date is Exod. 12:40, in which we read, that "the time that the children of Israel dwelt in Egypt was four hundred and thirty years." This number, "four hundred and thirty" years is usually treated, like the "four hundred" years in Gen. 15:13, as a "round number"; but, Albright is unwilling to treat these years as "round number." Quite probably the author did intend them as more precise than those in Gen. 15:13. Unfortunately, we do not know the name of the Egyptian king under whom Jacob went down into Egypt; and so we have no independent data for fixing with precision the interval between Jacob's migration into Egypt and the Exodus. Knight dates Jacob's descent into Egypt as having taken place in 1875 B. C. (Gen. 46:3); Caiger prefers 1847; Marsten, 1870. Subtracting 430 from 1875, the exodus took place in 1445 B. C., which is probably not many years from its correct date, which would then fall within the reign of Amenhotep II (ca. 1448-1420 B. C.). "With very few exceptions serious Old Testament scholars have abandoned the XIX dynasty date for the Exodus." (So T. H. Robinson, Expos. Times, Nov. 1935, 54).

If 1445 be allowed to be approximately correct, then Amenhotep II rather than Merenptah must be regarded as the Pharaoh of the Exodus; and so, not only the archaeological evidence, but the Scriptural "Long dates" are confirmed as historical trustworthy. Later, we shall find that the references to the Habiri in the Tell el-Amarna Letters also confirm this conclusion.

## 6. The Tell El-Amarna Tablets

In the year 1887, a native peasant woman called the attention of the archaeologists of Egypt to certain clay tablets which she had found at Tell el-Amarna, a place about 170 miles south of Cairo on the east bank of the Nile. It was the site of the "new" capital which Amenhotep IV had chosen, when he was expelled by the priests of Amon at Thebes, and where, in the place of Amon he set up the worship of Aton, as the One Great Sun-god.

The tablets were of clay, and the writing upon them was not the hieroglyphic of the Pharaohs but the cuneiform of the Babylonians. Altogether several hundred tablets were discovered. Today they are scattered among the nations: 82 may be found in the British Museum; 160 in the Royal Museum of Berlin; 60 in the Museum at Cairo; the remainder being for the most part in the possession of private individuals.

Amenhotep IV, whose name means, "Amon is satisfied," changed his name to express his new religion, calling himself Akhenaton, which means, "The Disk is pleased." He was at heart a religious reformer, and cared more for religion than for dominion over Asiatics; he had inherited from his father dominion over Palestine and Syria.

When these tablets were first discovered they were seriously undervalued, indeed, all but disregarded. Hundreds were destroyed by over-eager native excavators, who found a market for them among the vendors of antiques in Cairo. But eventually their priceless importance was recognized; for they were eventually proven to be the diplomatic correspondence of foreign kinglets, vassal princes, and provincial governors in Palestine addressed to Amenhotep III; but especially to Akhenaton.

Some were written by the Governor of Askelon, others by the governors of Gezer, Byblos, Jerusalem, and of Tyre. Their general tenor, on the whole, is the same: namely, that reinforcements and food-resources are imperative (if the Egyptian King hopes longer to maintain control of Palestine. For example, Abdi-Hiba of Jerusalem writes: "The whole land of the kind has revolted. There is not one governor that is loyal to the king; all have rebelled. Let the king take care of his land and send troops, for if no troops come this year, the whole territory of my lod! the ding will be lost. The Habiri are capturing the fortresses of the king." Rip-adda, also, of Byblos, writes in one of his letters: "I am like a bird caught in a trap. Is there no one to deliver me out of the hand of my enemies?" Yet, the indifferent Pharaoh, Akhenaton, answered them never a word; he was too busy building a new capital and trying to reform the faith of his people.

It is especially noteworthy, that among all the letters sent to Akhenaton from Palestine, there are none from Jericho, Shiloh, Mizpah, Gibeon, or Shechem; these places had probably either been conquered by the Habiri, or had already allied themselves with them.

Meek's interpretation of the occupation of Canaan by the Hebrews is pertinent at this point, he says: "This contemporaneous account (the Tell el-Amarna Letters) of the settlement of the Habiri in Palestine so exactly parallels the Old Testament account of the Israelite conquest of Jericho and the invasion of the highlands of Ephraim under Joshua that the two must have reference to the same episode. The name of Joshua as a leader appears in both accounts. Both accounts reflect the same political situation in Palestine: petty kings intriguing, making alliances, and warring against one another." Both represent the native princes as allying themselves with the invaders, i. e., allying themselves with the Habiru, quite like Gibeon's alliance with the Hebrews, as recorded in Josh. 9:3ff. Meek also says, "The Hebrews at first were able to conquer only the Jordan valley and the eastern highlands of Ephraim, and only gradually did they extend their occupation westward. The so-called 'conquest' was neither complete nor immediate. The Old Testament picture here, as so frequently elsewhere, is very much foreshortened. The 'conquest' was rather a gradual infiltration of the Hebrews into the country and must have continued over a period of a century or more before they had made any considerable portion of the land their own.

The bearing of these Tell el-Amarna Letters on the Old Testament is obviously very important. From the Biblical point of view they constitute, indeed, the most important discovery ever made in Egypt. They inform us:

(1) That Palestine, for more than one hundred years during the XVIII dynasty, was an Egyptian province;

(2) That the *lingua franca* of international correspondence was Babylonian cuneiform;

(3) That the Canaanite words in the text of these Letters, which were inserted to explain the Babylonian cuneiform, show that the Canaanite language before the exodus was practically identical with the Hebrew of the Old Testament; and, also,

(4) That the ancient and probably original name of the Holy City was "Jerusalem," not "Jebus," as was formerly supposed from Judg. 19:10, 11 and I Chron. 11:45.

## 7. The Habiri

Who were the Habiri, or Habiru? This is an oft repeated question. That they were the Hebrews is now almost the unani-

mous conclusion of archaeologists. Zimmern was the first to identify them. Etymologically and philologically their names are identical. Both the likeness of their language, and the part they played in the history of Western Asia at the time of the Exodus make it little less than certain, that they are closely related to each other, if not identical. Many accept of their identification "with little uneasiness." The Tell el-Amarna tablets paint a picture from the Canaanite point of view which the authors of the Books of Joshua and Judges paint from the Hebrew side. They therefore not only help greatly in fixing the date of the Conquest but throw light on the conflict in many ways.

It is only natural that those who believe that the Hebrews did not leave Egypt until the reign of Merenptah, two centuries later than the Tell el-Amarna period, should deny that the Habiri and the Hebrews are the same people. Even Driver dismisses the Habiri in a passing word, allowing in foot-notes only, that "the two cannot be identical, for chronological and other reasons."

On the other hand, H. R. Hall, of the department of Egyptian and Assyrian Antiquities in the British Museum, unhesitatingly accepts their identification, saying, "We may definitely say that in the Tell-el-Amarna Letters we have Joshua's conquest seen from the Egyptian point of view."

In the Tell el-Amarna Letters, the Habiri are described as coming from Seir, or Edom; which, of course, exactly agrees with the route of the Hebrews who entered Canaan from the same general direction (Num. 21:4).

We conclude, therefore, that the Hebrew word 'ibri, Hebrew, and the Babylonian word Habiru, as also the Egyptian name Apiru, all refer most probably to the same people, namely, the Hebrews.

### 8. Akhenaton's Hymn to Aton

Akhenaton was the name King Amenhotep IV chose when he left Thebes and established himself in his new capital at Tell el-Amarna. He was the famous father-in-law of his still more celebrated son-in-law, Tut-ankh-amen. He undertook a great religious revolution in Egypt; his creed being that of "Solar Monotheism."

Breasted regards Akhenaton as "the first prophet of history." Hes says, "While to the traditional Pharaoh the state god was only the triumphant conqueror, who crushed all peoples and drove them tributeladen before Pharaoh's chariot, Akhenaton saw in him the beneficent father of all men. It is the first time in history that a discerning eye ever caught this great universal truth."

Akhenaton composed two hymns in "Praise of Aton," the longer of which resembles in some respects Psalm 104 of the Hebrew Psalter. In both there is strikingly the same order of thought. Weigall champions the idea that Akhenaton was practically the author of Ps. 104. Blackman points to this hymn of Akhenaton, and also to others of the XVIII dynasty, as examples of a distinctly monotheistic tendency."

Breasted was the first to note these resemblances in phraseology and thought between the Hymn of Akhenaton and Psalm 104. "These are not thoughts," he says "which we have been accustomed to attribute to the men of some 1400 B. C.; Akhenaton, the young king breathes a new spirit. He has grasped the idea of a world-dominator as the creator of nature; and he calls Aton the father and the mother of all that he has made, the beneficent father of all men. Akhenaton is the first prophet of history." Blackman, still more extravagantly, claims, "It can almost be said that the Songs of Zion were being sung in Zion herself."

Akhenaton died at not more than 27 years of age, probably insane, after a brief reign of not more than 18 years; and not long after the h"eretic's" death the old polytheistic religion of Sun, and Calf worship was fully restored, and this cult of Solar Monotheism—the Cult of the Disk—was forgotten. There is no evidence "that the distinctive underlying philosophy of Akhenaton's Solar Monotheism, ever exercised any permanent effect on the social psychology of Palestine." Besides, many other heathen hymns might be cited as similar to Hegrew Psalms. Hebrew monotheism was not borrowed but born; the prophets of Israel neither received it from man, nor were they taught it; it came rather by revelation (cf. Gal. 1:12).

### 9. The Inscription of Shishak

According to I Kings 14:25, 26, "In the fifth year of King Rehoboam, that Shishak, king of Egypt, came up against Jerusalem; and he took away the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made" (A. R. V.).

In the history of Egypt, there was a Libyan named Sheshonk I, a usurper, who founded the XXII dynasty, and ruled some 21 years (ca. 945-924 B. C.). He it was, quite possibly, who gave his daughter to Solomon in marriage; and to her, as a dowry, he gave the important city of Gezer which Solomon rebuilt (I Kings 9:16, 17).

Shishak is the first king of Egypt mentioned in the Old Testament definitely by name. Usually the Egyptian monarchs are spoken of as "Pharaohs," i. e., by their titles only. Prior to

Shishak none of the Pharaohs had ventured into Palestine, for a period of some 270 years. But in the fifth year of King Rehoboam (ca. 931 B. C.), Shishak invaded Palestine with an army; directing his invasion against Jerusalem in particular, but as his inscription shows, against North Israel also. He was taking advantage of the scism which followed Solomon's death and was attempting to wing back the cities which had been lost to Egypt during the XXI dynasty which was weak. Both Rehoboam and Jeroboam were evidently humbled by his invasion.

Shishak has left a record of his victories in a huge bas-relief on the pylon of the great temple at Karnak, near the South gate; in it he depicts himself as smiting the Asiatics before Amon, who is in the act of handing over to him the cities which he had conquered. Of the 154 cartouches, or ovals, or shell-like indentations, containing the names of cities and town conquered by him, only 120 are legible, and even many of these can only with difficulty be identified. Among those legible are: Gath, Sharuhén, Arad, Gibeon, Bethhoron, Socoh, Aijalon, and "the Field of Abraham" in the South; Taanach, Megiddo, Bethshean, and Shunem in the North; and Edrei and Mahanaim in the distant North-East, across the Jordan.

The inscription is specially important because it hrtows additional light on the fact of Shishak's invasion as recorded in I Kings 14:25-28. It not only explicitly confirms the essential fact itself, corroborating the Hebrew historian's statement that such an invasion actually took place, but it also catalogues the cities and districts which were overrun by him. One cartouche is labelled "The King of the Jews." The inscription also discloses that Shishak's aim was, that he might bring all of Palestine back into subjection to Egypt. The Old Testament record gives no hint of this. His victories, accordingly, must have greatly humiliated both kingdoms, North Israel as well as Judah.

This is the last inscription, in Egyptian, on record of any special importance to Hebrew history. The Papyri from Elephantine are later and in a different language; being written in Aramaic, and pertaining to the Jews of post-exilic times.

It only remains to be said concerning Shishak, that though we have no written proof that Jeroboam was influenced by the Apis and Mnevis Bull-worship of Egypt while he sojourned there (having fled thither under Solomon, cf. I Kings 11:40), yet, it seems altogether probable that what he observed in Egypt must have inclined him to set up calf-worship at Bethel and at Dan (I Kings 12:28, 29). For, though it is true that the Apis bulls of Egypt were living animals, it is also true that even in the Nile Valley, sacred models of cattle have been found, such as the gigantic Hathor-Cow discovered by Naville at Deir



el-Bahri, which were worshipped. Astarte herself was frequently worshipped in Palestine as a Cow-divinity, as the many statues of Ashtaroth Karnaim (Horned Astarte), which have been found, would witness.

### 10. The Elephantine Papyri

In 1895, on the island of Yeb, or Elephantine, near Aswan in Upper Egypt, there were discovered a number of Papyri, written in Aramaic, which disclose the fact that there once existed on this island, between 494 and 400 B. C. a small colony,—the earliest of all Jewish settlements in foreign countries of which we have archaeological knowledge.

These documents show that the community was composed of soldiers as well as traders, and that they had early built for themselves a temple. How these Jews came to Upper Egypt is an enigma. One suggestion is that Psammetik II (ca. 593-588 B. C.), desiring to conquer Nubia, had garrisoned certain Jewish soldiers on the island. Others have suggested, that "they were originally Israelites deported to the Euphrates after the fall of Samaria (722 B. C.); and thence, enlisting in the victorious armies of Assyria, arrived in Egypt. In other words, at Elephantine we have actually found some of the Ten Lost Tribes."

The papyri were "dug out of the Mounds of the old city," as Naville reports, "from the heaps of decayed bricks which the natives carried away as fertilizer for their fields."

On the first examination they were declared to be forgeries; but now they are generally accepted as genuine. Herodotus, however, who is known to have visited the island at the very time these papyri were being written, never once speaks of the people as Jews, though he says much about the island and its inhabitants.

In most cases the letters are of a business and domestic character; some having been written by members of the colony to different ones at Elephantine; others are "carbon copies," so to speak, of dispatches sent by the colony in Egypt to Jerusalem. For example, one is a recommendation of a certain Anani, who is identified by Barton with Hanani, Nehemiah's brother (Neh. 7:2). Another is the so-called "Passover Letter" of Hananiah. In it, Hananiah of Jerusalem informs the Jewish garrison at Elephantine concerning the details for the observance of the Jewish Passover, as they are laid down in Exod. 12 and Lev. 23. These letters have a bearing of course on the question of the late origin of the ritual laws of the Pentateuch, but they really prove nothing as to the date of the original composition of those laws.

The most interesting of them all is that written by a priest named Jedoniah and his confrefres to Bagohi, the governor of

Judah, begging assistance to rebuild the fortress, and the temple on their island, which had been destroyed some time before. In it they explain how Waidrang, the acting governor of the island, had ordered their temple to be destroyed, and that it had lain in ruins three years. And they complain that they had already written to Jehohanan, the High Priest of Jerusalem, when their temple was first destroyed, and had received no answer. Now they most earnestly appeal to the Governor of Judah, and to the sons of Sanballat, invoking their aid.

Speculations as to who Jehohanan and Sanballat are, cannot be satisfactorily answered, but there is a strong inclination on the part of archaeologists to identify the former with the Jehohanan of Ezra 10:6 Neh. 12:23, and to identify the Sanballat of the Letter with the Sanballat mentioned by Nehemiah (Neh. 4:1; 6:1).

It is even possible that these "queer" and "unpopular" Jews of Elephantine, as they are spoken of by some, were descendants of the mixed Israelites of Samaria and that there was naturally a sympathetic feeling between them and the Samaritans. This would explain, in part at least, why the "orthodox" Jews of Jerusalem had not responded to their former appeal!

The value of these Elephantine Letters is largely negative. Aside from the fact that they inform us that a colony of Jews existed there in Upper Egypt as early as the fifth century B. C., they tell us nothing. They prove absolutely nothing concerning the supposed date of Deuteronomy (621 B. C.), or the post exilic origin in the midst of the land of Egypt.

#### DR. G. L. PRINCE

President of Mary Allen Baptist College

Dr. G. L. Prince, President of the National Baptist Convention of America and a native Texan, was born in Gonzales County. He received his common school education in the same county. He was converted when he was 11 year old; under the preaching of Rev. F. Dilworth, and was baptized by Rev. R. N. Harrison. He at once became active as a church worker filling many prominent positions in his local church. He was licensed to preach when he was 26 years old and was ordained as a gospel preacher the same year. The first church he pastored was the New Hope Baptist, San Antonio, Texas, a church that was organized by the late Dr. R. H. Boyd. Other churches pastored by him were Mt. Rose Baptist Church, Coveto, Okla.; First Baptist, Checlah, Okla.; First Baptist, Tulsa, Okla.; Central Baptist, Muskogee, Okla.; Metropolitan Baptist, Kansas City,

Kan.; Francis Street Baptist, St. Joseph, Mo.; Zion Baptist, Denver, Colo. He is now pastor of the proud Avenue L. Baptist Church, Galveston, Texas. He was a public school teacher prior to his entering the ministry and while pastoring in Oklahoma, he served as principal of the San Jean College for three years and because of the efficient and high-class service he rendered as principal, he was later on made president of the college and after serving two years, resigned in order to take care of his pressing duties and obligations as pastor. He not only is a great gospel preacher, teacher and theologian, but he is a builder, which was demonstrated in no uncertain terms when he finished the building of the First Baptist Church, Tulsa, Okla., a job that had lagged for a number of years previous to his pastorage.

Dr. Prince has been a leading figure in the National Baptist Convention for a quarter of a century. His keen intellect, sound judgment, courageous stand and fair dealing have won for him a place in the ranks of Baptist affairs that will never be erased by the dashing waves of time, and when the time arrived when there appeared to be a necessity for a change in the leadership in the National Baptist Convention of America, all eyes were turned toward Denver, where the subject of this sketch was pastoring at that time. And as a result, when the convention met in Chicago in 1933, Dr. Prince was elected President over his opponent and incumbent of the office, the late Dr. J. W. Hulse, by a large majority. Dr. Prince took charge of the Convention and he has the unique distinction of being the first man to call the Baptist to order in the true sense of the word. For it has been said no man had been able to corral and keep order in such a large deliberate body and it was for Dr. Prince to prove that it could be done. And now every session of the National Convention over which he presides is as orderly and quiet as a regular church service. He is not a Zzar but handles his convention with love and since his administration, more money is being given for Mission and Education than at any time during the convention's history. Dr. Prince is a high-class, straight forward, Christian gentleman and an executive of rare ability. Dr. Prince has established a reputation not only as a great pastor, minister, and president, but also as a scholar and a community leader. He is much in demand as a lecturer on literary as well as social and economic topics, and since he has been in Galveston he has not failed to take a leading role in civic affairs of the city in seeing to it that our group is given a fair and square deal from every angle. He is fearless and yet courteous, bold as a lion and yet harmless as a dove, determined in his will and yet considerate of the opinion of others.

## DR. LEE LEWIS CAMPBELL

The late Dr. Lee Lewis Campbell, one of the greatest religious statesmen that Texas has produced, was born in 1868, in the rural section of Milan County, Texas, where he received his public school education. His college training was secured in Bishop College, Marshall, Texas, and the University of Chicago.

He taught in the public schools of Texas for ten years and was rated as one of the best teachers of his day. He married Miss Ella Williams, Calvert, Texas, and to this union four children were born. His son, W. B., whose sketch will be found elsewhere in this book, is the principal of the Anderson High School of Austin, Texas. Dr. Campbell was licensed and ordained as a preacher, at Cameron, Texas, and served as Sunday School Missionary of the St. John District for three years and in 1892, he accepted the pastorate of the Ebenezer Baptist Church, of Austin, Texas, where he pastored for thirty-five years. Under his leadership, Ebenezer grew to be one of the largest and most influential churches in the nation.

In 1893, he was elected Moderator of the St. John District Association and through his wise counsel, advice and direction, this association was conceded to be the best and most outstanding District religious organization to be found among Negroes in America.

Dr. Campbell was the founder of St. John Orphanage, located north of Austin, on a 350-acre tract of land. A beautiful three-story stone building was erected for the home of three hundred orphan girls and a two-story fram building for boys' dormitory. A Tabernacle was built to accommodate thousands of people one a year to hold the St. John Associational Encampment.

Dr. Campbell organized and had a standardized High School on the Encampment grounds for the Orphans, with eight teachers holding degrees from Prairie View, Bishop, Howard University and Wiley Colleges.

Dr. Campbell, at the time of his death, was elated over the fact that he had been able to see one orphan who had finished her high school education at St. John Institute, and Prairie View College and was elected to teach English at St. John Institute, in the person of Miss Ursaline Robert. She served for years as his private secretary. He was elected President of the General Baptist State Convention in 1903 and he held each of the above positions until he stuck his sword in the sandy banks of time and went to sleep August 9, 1927, in his beautiful home, 1610 Penn. Ave.

## DR. RICHARD HENRY BOYD

The Late Dr. Richard Henry Boyd who was one of the most dynamic and interesting personalities among Baptist and the race in general, was born 1840 in the rural section of Knox County in the state of Mississippi, and came to Texas as a slave when an infant, therefore Texas allows no dispute of her claim that he was a son of her precious soil.

Texas glorifies America, and the success and achievement of Dr. R. H. Boyd glorifies Texas. He was brought to Texas overland and settled around the present site of Brenham, Washington County, Texas, where he remained until the war between the States began, he followed his master and the master's three sons to Chattanooga, Tennessee, where they were engaged in the battle against the Federal Army; his master and two sons were killed and the third son was wounded, and it was R. H. Boyd who brought his young master back to Texas where he looked after him and the farm. He remained with the family until the last male member died, he then began working as a Texas cowboy, roaming the hills and rolling prairies of West Texas.

He continued this for several years. He then returned to East Texas where he engaged as a sawmill hand for a number of years. He was denied every opportunity to acquire an education in his youth, and was twenty years old before he was allowed to open a book. Freedom gave him the opportunity he desired; for it removed this cruel restriction and he began at once learning to read and write, and this he did without the aid of a teacher.

Mr. Boyd worked at manual labor each day, while he studied each night. He was converted in Grimes County, Texas. He immediately felt the call to preach the gospel and he decided to enter Bishop College, Marshall, Texas, at the age of forty, to prepare himself for the ministry. But because of financial difficulties he was only able to spend six months at Bishop; but he was determined to get ahead in life so he continued to study at home; his mind assimilated the contents of books readily. "Self-improvement" became his motto and as a result it made him one of the best benefactors of his time.

Among the churches pastored by Dr. Boyd are: Ninivah Baptist Church, Grimes County; Union Street Baptist Church, Palestine; Mt. Zion, now known as First Baptist, San Antonio.

Dr. Boyd first came into prominence as a National character when the National Baptist Convention convened in Kansas City, Missouri, in the fall of 1898. He conceived the idea of establishing a publishing house for the Baptists of America. Not only to furnish literature to the several thousand Baptist Sunday Schools, but to give employment to worthy young men and

women of his race, as well as to illustrate the possibilities of Baptists and the capabilities of the Negro.

A resolution was passed by the National Convention endorsing the idea amidst a storm of excitement, while Dr. Boyd occupied the attention of the delegates.

Dr. Boyd's past experience as a leader in the ranks of the General Baptist Convention of Texas, serving as educational secretary and Superintendent of of mission made him fully prepared to do the job of establishing the publishing house that was in his mind. It was during the time he served as Superintendent of Mission that the idea of literature for Negro children came into his mind. For a number of years he supplied the literature from office in San Antonio.

Dr. Boyd went to Nashville, Tennessee, surrounded himself with such men as Dr. C. H. Clark and the late Dr. J. P. Robinson and began at once to plan for the largest Negro publishing house in the world.

A number of his opponents tried to ridicule him and when the first literature came out it was called "Negro Backs" so-called because the plates used in the making up the forms were furnished by the Southern Baptist Convention Publishing House, a White concern and God rewarded his efforts with a publishing plant, that is now conceded by all to be the best equipped, and the largest publishing plant in the world, and employs more people than any other Negro establishment of its kind.

He served as corresponding Secretary of the National Baptist Publishing Board until he stuck his sword in the sandy banks of the latter part of August in 1922. The funeral sermon was delivered by Dr. A. A. Lucas of Texas, on Saturday in Greenwood Park during the session of the National Baptist Convention of America, Nashville, Tennessee.

Dr. R. H. Boyd dropped his mantle on his son, Henry Allen, and it can be said of his noble son that he is carrying on in a big way the task left him by his father.

Dr. R. H. Boyd founded the Nashville Globe in the first Negro bank in the southland, the Penny Saving Bank & Trust Company, this institution is still in operation, known as the Citizen Saving Bank and Trust Company, and his son Henry Allen succeeded his father and is now President and measured by any standard, Dr. Boyd was one of the greatest Negroes of his day and generation.

#### DR. DAVID ABNER, JR.

Dr. David Abner, Jr. is a native of Texas, having been born in Upsher County where he received his public school education.

He has the distinction of being the first college graduate of this institution. He was a brilliant student from his youth and bore all earmarks of becoming an outstanding leader and educator. While attending Bishop he was a student teacher and, on the day of graduation he was elected a teacher on the Bishop faculty. He was recognized as one of the most forceful and influential. At the time of his appointment the president and other members of the Bishop faculty were White. Professor Abner led out with the idea of establishing a college that would be owned and controlled by Negroes.

It was he who said in one of his passionate speeches the following words, "How Long Will We Let the White Man KEEP LOCKS AND KEYS ON OUR SONS AND DAUGHTERS?" When this particular conflict was over among the Baptists of Texas, the General Convention of Texas was organized.

Guadalupe College was established, and Dr. Abner was made president, a position and honor to the race. Dr. Abner was considered and rated as the most dynamic, best loved and honored president to hold this position.

He possessed a winning personality and a congenial spirit. He was firm in his desires and yet tolerant in his consideration on the questions; whether related to a student, teacher, or some one of his contemporaries. He remained at Guadalupe College until 1905, in which year he accepted the presidency of Conroe College. He remained in this position from the fall of 1905 to 1917 and he resigned to accept a presidential office again—National Baptist Theological Seminary, Nashville, Tennessee. This strenuous task soon impaired his health to the extent that he was compelled to resign this post.

He folded his tent July 21, 1922 and stuck his sword in the sandy banks of time and went to sleep with those who have gone from labor to reward. Dr. Abner was a staunch Christian and a member of the St. John Baptist Church on Dowling Street, Houston, Texas.

He was married to Miss Ella Wheeler of Brenham, Texas in 1891. She is at present one of the leading teachers in Black-shear Elementary School, Houston, Texas. Dr. Abner was not only a great educator and religious force, he was also one of the tallest pines in the fraternal forest.

At one time he was District Grand Master of the Odd Fellows of Texas, New Mexico and Arizona. At the time of his death he was District Most Noble Governor of District No. 13 of the Household of Ruth. Peace to his ashes and he still lives in the hearts of those whose lives have been touched by his glorious example of manhood.

His daughter, Eulalia Louise, is one of the most accomplished

musicians that Texas has produced. His son, W. Ewart Godstone, is highly respected and successful real estate man of Chicago, Illinois.

### DR. WILLIAM B. BALL

The late Dr. William B. Ball was born in Danville, Kentucky, February 5, 1839. He was reared on a farm of humble parentage. He had a desire for education so he journeyed to Xenia, Ohio, where he worked his way through college and when the Civil War broke out, he enlisted in the United States Army and served until 1865. He went to San Antonio, Texas in 1868, raised a company and was appointed captain to do service on the frontier. After serving faithfully for the government, he moved to Seguin, Guadalupe County, Texas in 1871 and began teaching school and for more than fifty years, he labored for the uplift and advancement of his people. He was the organizer and principal of the Lincoln School for more than thirty years at Seguin, now known in his honor as the Ball High School. He founded and fostered Guadalupe College as an Industrial and Intellectual Institution for Negroes, by securing the aid of Col. George W. Brackenridge (White), philanthropist of San Antonio, Texas. He was a great Christian, served 11 years as Church Clerk and three years as Deacon, before his Ordination. He pastored the Second Baptist Church of Seguin for thirty years and resigned Sept. 26, 1920. He married Miss Rachel Cartwright of Seguin and as result of this union a splendid family was reared. He has three daughters living. Miss Eva Ball married Mr. E. W. White, the auditor of the National Baptist Convention of America and one of the leading pastors of Baltimore, Md. She is corresponding secretary of the Women's Auxiliary to the above convention. Miss Hattie Ball is the wife of Major Jackson, who is an Alderman in the city of Chicago; Mrs. Susie Ball Salome is the leading Beautician in New Orleans, La. Two sons, Willie and James, live in Chicago and Haywood resides in San Antonio. His widow lives at intervals with her children.

Dr. Ball's life in Texas was a beacon and will ever stand as a who came in contact with him who was not influenced by his monument to his memory. There was scarcely a man or woman teaching, preaching or by his dynamic personality for he was a true and tried leader whose advice and counsel was sought by many.

He served for a number of years as president of Guadalupe College. A swimming pool, an auditorium-gymnasium have just recently been completed in Seguin for the use of the colored citizens and June 19, 1939 they were dedicated and named in his



honor and the city has also named one of its principal streets for him.

### III. The Ancient Versions

#### I. Greek.

A. The Septuagint was probably the first version of the Hebrew Scriptures. The Pentateuch was translated in Egypt about 275 B. C. Josephus records the marvelous story of the work of the seventy translators. Scholars are agreed that the story has been "dressed up"; but the fact that the Septuagint version of the Law was made in Egypt long before the Christian era is well established. The Prophets and the Hagiographa were translated into Greek before 132 B. C.

The Greek of the Septuagint is far removed from the classicism. Different books of the Bible evidently fell into different hands and while some translators knew Hebrew quite well, and Greek tolerably well, others were at home in either language. Most translators were quite faithful to the original Hebrew, while others best rendered. The Book of Daniel is the worst. The Apostles quote quite frequently from the Septuagint, and the idiom of the New Testament Greek is anticipated, for the most part, in this early Greek translation.

Three other Greek versions of the Old Testament were made from 100 A. D. to 200 A. D. by Jews. Exact dates are not known, and only fragments of these translations have been preserved. (1) The versions of Aquila probably comes from the second quarter of the second century A. D. It was slavishly literal. The Jews quoted it in opposition to the Christian use of the Septuagint. (2) Theodotion, in the latter half of the second century, made a version that aimed to be smooth. He is sometimes paraphrastic.

Origen's Hexapla (c. 230 A. D.) contained, in addition to the Hebrew text and a Greek transliteration of the Hebrew, the four Greek versions named above. Only fragments of Origen's great work remain. Perhaps no complete copy of this magnum opus was ever made. All of these translations took place in Egypt, among our people, the dark race.

## MEET THE AMERICAN NEGRO

(This reprint is a small portion of a very interesting and informative article under the above title published by the Women's Missionary Union of the Southern Baptist Convention of Royal Service.)

### Their Achievements

In spite of their hardships and the pattern of discrimination which has been against him in American life, the progress of the Negroes since their emancipation, less than a century ago, has been remarkable. In slavery Negroes owned no property; today their property holdings are valued at three billion dollars. They operate 1,100,000 farms and own 800,000 homes. Negro insurance companies carry half a billion dollars worth of insurance, and there are close to 100 Negro banks.

When the Negroes were set free, less than five per cent could read simple sentences and write their own names. Today Negro literacy has climbed to 85 per cent. During the last six years 20,000 Negroes have been graduated from colleges and universities and about 250 have received the Ph. D. degree. Negroes publish several hundred newspapers and magazines, many of them being very creditable. In the professions are 66,000 Negro teachers, 17,000 preachers, 3,500 physicians, 1,600 dentists, 6,000 nurses and 1,000 lawyers. Over one million Negroes are working in the mechanical and manufacturing industries of the nation, and still more are engaged in agriculture.

Many illustrious Negro names shine on the pages of American history. Benjamin Benneker, the Negro astronomer and mathematician, was one of the six commissioners planning the city of Washington. Matthew A. Henson, a Negro chosen for "his adaptability, fitness and loyalty," was with Commodore Robert S. Peary in his discovery of the North Pole and in seven other polar expeditions. Professor George Washington Carver is recognized as one of the world's greatest scientists. "Through his loving understanding of nature and his magic with sweet potatoes and peanuts, he helped to free the South of its peonage to cotton and to bring new wealth to the region." There are the educators: Booker T. Washington, Mordecai Johnson and Mary McLeod Bethune. There are the musicians: Roland Hayes and Marian Anderson. There are the writers: Paul Lawrence Dunbar, Langston Hughes and Richard Wright. There are hundreds of others—lawyers, doctors, preachers, athletes, architects, artists—Negroes who are nationally known because of their achievement in their chosen vocation.

Added to the achievements of these Negroes classed as

"great" must be mentioned those of the millions of just ordinary Negroes, who as laborers in our fields, factories and homes have made their contributions to the wealth and well-being of the American people. Contemplating all of these contributions made by the Negroes to American life we can agree with the writer who says: "The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come he needs the help of those who have voices of influence. He needs only that we remove unnecessary barriers out of his way and give him a chance to demonstrate that under God he is a man and can play a man's part."—Commission on Negro Missions, 57 East Main Street, Columbus 15, Ohio.

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The origins and history of the Negroes ...

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