

ARE NOT THESE
THE FOOTSTEPS OF JEZREEL?

AN ENQUIRY INTO SOME OF THE
HISTORICAL AND TRADITIONAL EVIDENCES
OF THE
HEBREW DESCENT OF THE BRITISH PEOPLE.

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ARE NOT THESE THE FOOTSTEPS OF JEZREEEL?

I.—INTRODUCTORY.

WHEN one offers oneself as a fresh labourer in a field where others are already toiling, especially when it is necessary to make use of much which these others have wrought out, it is fitting that the new comer should be able to show in what respect he considers that his help will be of advantage. This, then, the writer proposes to do at the outset, and for this purpose it will be best to give an account of how he was led to the idea of publishing the results of his own inquiries for the sake of others who may be interested in the Anglo-Israel discussion.

The writer belongs to a local society of believers and inquirers in regard to the Identity of the British and the Lost Tribes. It came to his turn to deliver one of the monthly lectures on the subject, and he felt that it might be useful if he tried to gather together the leading facts collected by inquirers into the historical and traditional side of the argument, trying to separate what was certain or highly probable from what seemed to him unsupported theories; and, at the same time, endeavouring to weave in a few connecting links which he had discovered in his own reading, so as to bring into one clear and concise whole what appeared to him to be lying about in a somewhat obscure and somewhat fragmentary state. The society considered his effort to have been so far successful, that they expressed a wish that the lecture might be published; but the writer felt that before venturing to present to the general public what was meant only for the friendly ears of his fellow-members, it would be needful to recast some parts, to omit others, and to add fresh matter, which want of leisure had prevented him from making part of the original

composition. Thus, then, he does not profess to be anything beyond a compiler ; and if he has entered into other men's labours by freely making use of the materials which they have been at the trouble of collecting, he hopes that he will be pardoned as having done it for the sake of the common cause.

II.—THE NATURAL DIVISIONS OF THE SUBJECT.

IN a map prefixed to a recent edition of Mr. Wilson's "Lectures on Ancient Israel and the Fulness of the Gentiles," there are marked three blue lines representing the three courses by which that author and those who agree with him believe that the Hebrews of the Ten Tribes, or a very important portion of them, were providentially led into the British Isles :—One passes through the Mediterranean and round the Spanish Peninsula to Cornwall and Devon, to Ireland, and thence to Scotland. The second line passes over the Caucasus between the Caspian and the Euxine, and passing along the Northern shores of the latter sea, comes at last through Belgium into Britain. The last line passes outside the Eastern and Northern shores of the Sea of Aral and the Caspian, and so to Northern Germany and Britain. There may be room for difference of opinion as to the exactness of the routes roughly indicated by these lines of march, but they present to us clearly the divisions into which our inquiry naturally falls, as we search in history for the fulfilment of the prophecy of Hosea concerning Jezreel (God will sow, or that which God plants), that God would sow her unto Himself in the earth (Hosea ii. 23), and that Ephraim should be wanderers among the nations (Hosea ix. 17) ; and we will accordingly take them in their order, beginning with the Mediterranean line.

III.—THE WESTERN VOYAGING OF DAN.

THE believers in the Hebrew descent of the British people are led, from reasons which will be discussed as we go on, to consider that Dan was the leading, if not the only Tribe which migrated by sea to Britain ; and our first step, therefore, will be to show from Holy Scripture that the Danites had access to the sea, and that they had ships and used them.

In Joshua xix. 46, we read of Japho or the border before it as being part of the inheritance of Dan, so that the Tribe had within its borders one good harbour at least ; and the proof that the Danites in

very early times availed themselves of their access to the sea for shipping purposes lies in Judges v. 17, where it is said :—"Why did Dan abide in ships?" The references to Dan in Holy Scripture are very few ; but there are two or three other passages which serve to strengthen the idea that Dan, as a Tribe, had its share in the maritime enterprise of the Phœnicians. The first of these is 2 Chron. ii. 14, where a certain Hiram is described as being son of a Tyrian man and a Danite woman, which marks the existence of a certain intercourse between the Tyrians and the Danites. Next comes Ezek. xxvii. 19, where Dan is linked with Javan as trading with Tyre. Javan is well known to be the Scripture name for Greece or the Ionian Greeks ; and, as these Ionians must have traded by sea to Tyre, the natural conclusion is, that Dan also traded by sea ; and this idea is farther strengthened by the fact that the cassia and calamus mentioned as products brought into the Tyrian fairs, and placed in the same verse as that in which Dan and Javan are spoken of, are said to be Arabian products likely to have come to Tyre from Egypt ; and it appears that there is evidence to shew that there was a colony of Tyrians in Egypt, and a considerable trade from very early days (Homer and the Homeric age, *Achæis*, sect. ii.) ; and the circumstances of the case would lead us to believe that the trade between Egypt and Tyre was a sea-borne trade. There are one or two other Scriptures which indirectly strengthen the idea that Dan was likely to avail itself of opportunities of voyaging. Thus, Judges i. 34 shews that the Amorites kept Dan from the agricultural valley which formed an important part of his inheritance. The whole of the second chapter of Judges, especially the thirteenth verse, shews that Israel generally mingled in the worship of the Canaanites. The whole of Judges xviii., which tells of the conduct of the Tribe of Dan with regard to Micah's image and priests (and especially the thirtieth and thirty-first verses), shews that Dan joined in this idolatrous tendency, and persevered in it ; and the expedition to Laish marks the unsettled state of the Tribe of Dan, whilst the position of Laish would bring them into close proximity to the Sidonians ; and if we are at liberty to consider that the coast towns were at all recruited from the neighbouring country, this would form another point of connection between them and the classical Phœnicians, who are admitted on all hands to have had such extensive commercial relations with the various parts of the Mediterranean and with our Islands and the Baltic.

IV.—THE DANAANS OF GREECE.

THE Scriptural statements set forward in the last section, if taken in their obvious sense, lead us to the following conclusions. First, that Dan, as a Tribe, was in an unsettled state with regard to inheritance for a considerable time after the Israelitish invasion of Palestine. Secondly, that, as a Tribe, they had so far taken to sea-faring pursuits that they are poetically spoken of as abiding in ships at the time of Sisera's invasion. Thirdly, that the Tribe was prone to idolatry, and so all the more likely to easily coalesce with the Phœnicians, or with Western Gentiles. Fourthly, that the Tribe had notoriously associated itself with Javan or the Ionian Greeks in trading with Tyre with products mentioned by Ezekiel, and likely to come over sea from Egypt. Following these indications our natural course is to look among the myths and traditions of Greece for traces of a settlement by Danaans from Palestine; for if we cannot find something about the Danaans in the myths and traditions, there is little hope that we shall find much of authority in the Greek histories, which did not begin to be written till about the time of Herodotus—a thousand years after the Israelitish invasion of Palestine, long after the destruction of the kingdoms of Israel and Judah, and later even than the time of Ezra and Nehemiah. We do, however, find several important statements in Greek mythology and tradition with regard to certain persons into whose names the syllable Dan enters as an element.

Most important of all, perhaps, is Homer's use of the word *Danai*, as to which I shall cite the authority of Mr. Gladstone who is, I believe, the chief English writer on Homeric questions, at all events as a vindicator of the historic value of the *Iliad* and the *Odyssey*. The reader can refer to the first volume of "*Homer and the Homeric Age*" if he wishes to see Mr. Gladstone's opinions in his own words.

He points out that the phrase *Danaoi* is a standing appellation of the Greeks, that it is used one hundred and forty-seven times in the *Iliad*, but never in the singular, and never applied to women; and the words and phrases used to describe the *Danaoi* are words applicable to soldiers and soldiers only, such as heroes, servants of Mars, war lovers, and so on. He therefore concludes that the word *Danaoi* was used in the *Iliad* only to describe the Greek soldiers, and in this idea he is confirmed by its use in the *Odyssey*, where it occurs only thirteen times, and is always employed of the soldiers who had been serving before Troy. He goes on to shew that the Danaan name is not used by Homer in connection with any special part of Greece, or any

special Tribe or particular deity, nor yet can it be derived from any physical feature; but, nevertheless, he concludes that it must have had some root lying very deep in the history or legends of Greece, as otherwise it could not have been used by Homer to describe the Greek army in such a poem as his, because the title employed under such circumstances must have been either traditionally glorious or traditionally venerable; and he compares it to our modern use of the word Cambrian for a Welshman, Caledonian for a Scotchman, and Gael for a Highlander, or son of Albion for an Englishman—all these being appellations suited for romance, or war, or poetic language generally, but not suitable for plain history. In language which seems to shew that he regards his opinion as little beyond a probable conjecture he suggests that the word was connected with some Danaus who founded a dynasty in the early days of Greece, but did not introduce a race.

With all deference to so great an authority, I would venture to urge that the advent of a body of Danai coming as sea rovers and mingling with a previous population is more probable than the coming of a single individual to set up a kingdom; in other words, if ever there was a Danaus who came into Greece as a foreigner and set up a kingdom there, he must surely have had a considerable body of followers; and it seems highly unlikely that one man coming, as it were, as an intruder, should lead a nation to adopt his name as a symbol of the heroic side of its national character.

Let us, however, examine the legend of Danaus, which is post-Homeric—that is, is recorded by writers later than Homer.

Danaus is said to have been a son of Belus (that is, Bel or Baal), who reigned in union with his brother Ægyptus over Egypt. Owing to some quarrel with his brother, Danaus left Egypt and came to Argos with fifty daughters, where he either deposed Gelanor, king of the country, by force or by agreement, so that the dynasty of Belides or Danaids succeeded to the previous dynasty of the Inachids or children of Inachus. The fifty sons of Ægyptus follow their uncle to Argos, are betrothed and wedded to their cousins, but, by their uncle's orders, are all murdered but one on their wedding night.

Here, then, we have a personage described as fleeing from Egypt because he did not wish his daughters to be linked with the sons of Egypt. But the sons of Egypt pursue him. All at first seems to be going well with their projects, when in one night they are violently put to death. Does this not look something like a mythologic form of the story recorded in Exodus, where the king of Egypt desires to keep the daughters of Israel alive among his people while the sons

are destroyed (Ex. i. 16)? and when Israel fled from the Egyptians, did not the sons of Ægypt pursue? and were they not cut off in one night by the Red Sea? If, then, some prince of Dan did come into Greece by sea and set up a dynasty, is not this exactly the kind of story which the tale of his father's escape from Egypt was likely to take when the national history was handed down in unwritten ballads so that sun-myths and other extraneous matters were liable to be mixed up with the original tale? The number fifty in the fable of the Danaids is remarkable; but whether it has any reference to the number of clans into which the invading Danites may have been divided, it would be unsafe to say, although believers in the connection between the Great Pyramid and Israel may well be excused for seeing a striking point in the occurrence of that particular number in the story.

Mr. Gladstone shews that Homer carefully avoids any reference to a colonisation of Greece from abroad, because it is his purpose to represent everything Greek to have sprung from the very soil; so that it is only accidentally that he drops a hint as to settlement or immigration. Mr. Gladstone himself endeavours to shew that Danaus came from Phœnicia, or from Egypt through Phœnicia, about two hundred years before the period of the Trojan war. But this answers admirably to the time of Dan's immigration into Palestine, and betaking himself to ships, as stated in the book of Judges. This point involves a little examination of chronological questions. The various schemes of Scripture chronologers differ considerably, according as they go by the Hebrew or the Septuagint version, and according to the way in which they arrange their data. Thus, Hales, founding his calculations on the Septuagint, dates the Exodus B.C. 1648; Usher, taking the Hebrew text as his basis, dates it B.C. 1492. The mean date of the chief computations is B.C. 1572, and the date, according to the Great Pyramid, is probably 1542. This would bring the invasion of Canaan to about the year B.C. 1500. The song of Deborah is calculated to have been sung less than two hundred years after the Conquest (Keil and Delitsch on the Judges), so that in the interval Dan's sea-going tendencies must have been fully developed as characteristic of the Tribe. But Mr. Gladstone, in his *Homeric Synchronisms*, arrives at about the date B.C. 1300 for the destruction of Troy; so that the time which he estimates roughly as the time of the immigration of Danaus, coincides as nearly as possible with the time when chiefs of the Tribe of Dan must have been looking about for a field for their energies, and in all probability turning their eyes seaward. If, then, there is a

historic basis for the fable of Danaus, what so probable as this—that a chief of Dan came to the Eastern Peloponnesus, and was followed by others in sufficient numbers to establish their name and fame in the Greek world? so that, as our sailors might now be poetically spoken of as “sons of the Hardy Norsemen,” though made up of a mixture of Gaels, Cymrians, Saxons, and Danes, so the Greek soldiers might be described as Danai, though far from being the unmixed descendants of those early Danish sea-rovers.

But the likeness of name between the Palestinian Danaans and the Greek Danaans is anything but the whole of the matter. The writings of Mr. Gladstone may be consulted for proofs of the active communication between the Phœnicians and the Greek, and the presence of a large Phœnician element in the formation of the Greek race, and especially with regard to the island of Crete.

There appears to be considerable field for research on this point, but too wide for the present writer's purpose. Suffice it to say, that it appears from Mr. Gladstone's reasoning, that the Achæans were the leading race in Greece at the time of the Trojan war, that their supremacy was short-lived, extending over about five generations, and being subverted by the invasion of the Dorians and Heraclids. These Heraclids appear to have been previously driven out by the Achæans from the Peloponnesus, so that possibly we have here mixed with fable a history somewhat after this fashion—a people from Palestine or Phœnicia acquire a leading position among the original Pelasgian population; a people of Persian origin invade their territories and drive them out; but by the fable that Perseus was the son of Danae, they establish a claim to be connected with the original stock. Finally, the Heraclids recover their lost power, and from them descended the Lacedæmonians, who claimed to be kindred to the Jews (1 Mac. xii.).

In support of the foregoing outline may be cited Col. Gawler's arguments as to the connection of Hercules with the Tyrian Melcarth as a god of commerce (*Banner of Israel*, No. 8). There may also be something to be learnt from the Dorians having been residents at one time in Crete, and from the existence of an important commercial port called Dor, on the coast of Palestine (Judges i.), as well as from the Mosaic aspect of Spartan land-laws.

V.—THE EVIDENCES OF A CONNECTION BETWEEN GREECE AND THE BRITISH ISLES.

THE argument of the preceding paragraphs has been designed to establish the probability of the Tribe of Dan (to say nothing of

other Hebrews) having formed part of those Phœnicians who traded to Greece, to Spain, to Britain, and to the Baltic; and, further, to shew that they were likely to become partially Aryanised by intercourse with the Pelasgians, who formed the original base of the Greek, and, perhaps, the Latin race, just as the Celts are the base of the French population.

The next step will be to shew evidence of a connection between the British Isles and the Eastern Mediterranean, supplied by the Greek writers.

Diodorus, the Sicilian, quotes from Hecataeus an account of the Hyperboræans, which I shall presently give; but first it will be needful to discuss the value of Hecataeus as an authority on the subject. He was, it appears, mixed up in an Ionian revolt against Darius, king of Persia, about B.C. 500, and he seems to have been familiar with such information as was open to the Ionians generally. One body of the Ionians, the Phocæans, traded with Tartessus, which, we believe, to have been the Tarshish of Scripture, and Arganthonius, king of Tartessus, favoured them greatly. Under these circumstances we may consider Hecataeus an important authority on Spanish topics. With this preface we will go on to the statement of Diodorus the Sicilian:—

“Hecataeus and some other authors of ancient mythology, say that in the regions over against ‘Celtica,’ there is in the ocean an island not smaller than Sicily; that this island is situated below the constellation of the bears, and that it is inhabited by men called Hyperboræans, because they are placed beyond the blast of Boreas. They add that the land being fertile, and producing everything necessary, and enjoying a fine temperature, bears two crops in the year. Now they mythologically state that Latona was born there, and that, on that account, Apollo is honoured by them above all other gods; that among them there are some men, priests as it were of Apollo, and, consequently, he is daily and continuously hymned by them with lyric songs, and exceedingly honoured; that there is also in the island both a consecrated precinct of great magnificence, and a temple of corresponding beauty, adorned with numerous dedicated gifts, and in shape spherical; that there is also a city sacred to the god, and that the majority of its inhabitants are harpers, and that these continuously harping in the temple, sing, lyrically, hymns to the god, and magnify his deeds. They also state that the Hyperboræans have a peculiar dialect, and are very kindly disposed to the Hellenes, especially to the Athenians and Delians, and that they have inherited this friendly feeling from ancient times. They also

say that some of the Hellenes have passed over to the Hyperboræans, and have left there precious dedicated gifts, bearing Hellenic inscriptions; that in the same manner Abaris, in a former age, had passed into Hellas and renewed with the Delians the bond of friendship and consanguinity. They also say that the moon from this island appears to be not far distant from the earth, and clearly shews certain earthly eminences. It is also said that every nineteenth year the god descends into this island. Now every nineteen years certain returns of the stars to fixed positions take place, and on this account a period of nineteen years is called by the Hellenes the great year; that when the god makes his periodical appearance, he both plays the harp and dances during the night, from the vernal equinox to the rising of the Pleiades, taking great delight in his own successful efforts."

The situation and circumstances of the island thus described by Hecataeus and other ancients, according to the testimony of Diodorus, are applicable to no island but Great Britain or Ireland; and if we may credit the foregoing description as the real state of opinion in Tartessus or Southern Spain, concerning the Islanders to the North of them, we have these people described to us by comparatively near neighbours as being in an advanced state of heathen civilisation, worshipping a sun-god like Apollo or Baal, and retaining affectionate recollections of former intercourse with Ionian Greeks.

In further proof of a connection between Greece and the Hyperboræans, let me take the testimony of Herodotus:—

"Now concerning the Western extremities of Europe, I have no accurate account to give, but the Delians say much more about the Hyperboræans, as they say that sacred gifts, bound up in wheaten straw, are regularly conveyed to the Scythians, and that the neighbours of these, receiving them in succession, convey them to the Hadriatic, the furthest station from the West; that thence being conveyed Southward, they are escorted until the Dodonæans, first of the Hellenes, receive them; that from thence they descend to the Malæan Gulf, and cross over into Eubæa, and then that city sends them to another city, until they reach Carystus. But the Carystians, passing by Andros, convey them to Tenos, and the Tenians to Delos. That in earlier times the Hyperboræans sent two virgins to bear the sacred offerings. These the Delians name Hyperoché and Laodicé, and that, as an escort, they sent with them five of their citizens, whom they now call Perphérees, who have great honours at Delos; but that, when the men thus sent forth,

never returned back, the Hyperboræans, regarding it as a great evil that it should always be their lot never to receive back the men deputed, conveyed on this account the sacred gifts bound in wheaten straw to their next neighbours, with injunctions to escort them from their own to another nation, and they say that the offerings thus escorted reached Delos."

These extracts are thus given in Morley's "English Writers" as part of the arguments of Archdeacon Williams, of Cardigan, in favour of the Hyperboræans being Britons. Among other further arguments is the statement of the existence of a tradition among the priests at Delphi, that the great oracle at Delphi was set up by a man called Olen, and by Hyperboræans.

K. O. Müller, in his "History and Antiquities of the Doric Race," specially connects the worship of Apollo and Diana and the legends concerning Hercules with the Doric race, and Mr. Gladstone holds that Apollo is a distorted image of the Messiah. To sum up then, briefly, the arguments as to the connection between the Britons and the certain Tribes of Greece on the one hand, and between these Tribes and the Phœnicians, and probably the Hebrews. The Hyperboræans are described as dwelling in an island answering to Britain or Ireland, and it appears that the inhabitants of those islands were actually worshippers of Baal, according to evidences to be gathered from the traditions of our own land. The Hyperboræans are represented as connected with Ionian Greece by the worship of Apollo, who, with his sister Diana, seem to answer to the Baal and Astarte of the Sidonians; and this worship is said to be connected in a marked manner with the Dorians, who in the earliest reliable record are described as residing in Crete, an island specially connected with the Phœnician element in the formation of the Greek race. The descendants of these Dorians are declared in a Jewish historical book (1 Maccabees) to have established their descent from Abraham to the satisfaction of a people peculiarly jealous of that distinguished ancestry. Further, the traditional emblem of Sparta was a snake, and of the Tribe of Dan an adder. All this, as far as it goes, helps to confirm the idea that the Tribe of Dan formed an important element in the Phœnician body of traders, who are possibly personified by Hercules or Melcarth, whose exploits extended as far as the pillars of Hercules, and, as we know, passed out into the Atlantic Northward and Southward; so that it seems equally possible that Daandns may have come direct from the Phœnician coast to Britain, or may have had to give way before the Achæans in Greece; so that they may have partly gone Westward and partly North-

ward, to return with renewed strength and expel their conquerors, whilst those who had gone to the North-west, remembering their old connection, and their common worship, continued to send, first, deputations and then offerings to the place that was endeared to their memories as sacred to Baal or Apollo.

That the state of the Hyperboræans in peace and plenty agreed with the real state of the Britons, let us take another extract from Diodorus, as given by Mr. Morley. "It is said that aboriginal races inhabit Britannica, who preserve in their habits the primitive mode of life. For among other things they use chariots for their wars, as it is handed down to us the ancient heroes of the Hellenes did in the Trojan war. That in their habits they are simple, and far removed from the craftiness and wickedness of the present age. That the island is very populous. That they have many kings and princes, and that these, for the most part, are peacefully disposed toward each other. That those who inhabit the Western promontory of the island, called Belerium, are hospitable even in an exceeding degree, and, on account of their intercourse with foreign merchants, completely civilised in their habits."

In this quotation it is to be noted that the promontory of Devon and Cornwall is stamped with the name Bel, which seems to confirm the connection with Apollo and Baal.

These observations of the Greek writers may be supplemented by a brief reference to the primitive traditions of our own islands. Like all early traditions, the history in them appears so mingled with fable that he must be singularly bold who declares that he can tell where the fable ends and the history begins. Neglecting what happened at the time of the flood, the Irish traditions speak of three sets of invaders—the Firbolgs, the Tuatha de Danaan, and the Milésians. The Tuatha de Danaan are said to have passed into the North of Europe in former times when the Firbolgs went into Thrace; but they were originally of one race and language; they are further said to have landed in the North-east of Ireland, and to have dispossessed the Firbolg who had previously occupied the island. They were at last overcome by the Milésians—a people kindred to the Firbolg and the Tuatha de Danaan, who are said to have been into Egypt, Scythia, Greece, and at last to Spain, where they built Bragantia before reaching Ireland. The Welsh traditions also point back to the Eastern Mediterranean or its neighbourhood as a place of their residence, since they describe themselves as coming from Defrobane which is said to be Constantinople, and the tales about Brutus the Trojan landing at Totnes although perhaps utterly

valueless in themselves, yet shew that there was nothing in British tradition to contradict the assertion that the Britons came from that part of the world. The Druidical institutions, the use of chariots, and the Greek character are further arguments for the comparative civilisation and Eastern connection of the Britons; and the traditions of the bringing of the Gospel into Britain by Bran, the father of Caractacus, is both interesting and important as being the planting of the kingdom of God in our land, and among the Celtic portion of the forefathers of our nation, at the very time it was being taken from the Jews (Matt. xxi. 43). The Celtic Church in these isles is known to have been zealously opposed to Roman usurpation, and the English as a Church and nation, to-day seem most nearly to answer to the nation spoken of by our Lord.

VI.—THE CAPTIVITY IN ASSYRIA AND MEDIA.

HITHERTO our search has been directed to the course suggested by the lowest of Mr. Wilson's three lines, that through the Mediterranean. Without doubt, much could be added to what has been advanced there in favour of the idea that the Hebrews joined the dwellers on the coast of Palestine in their Western expeditions and settlements; and on the other hand it may be possible to shew that what has been urged in favour of that conclusion admits of another interpretation, or is in itself of little value; but at all events it may serve to incite other searchers into the existence of a connection between the Hebrews and the English to carry their inquiries into the literature and antiquities of Greece, Italy, Spain, and the British Isles, to see how far it can be settled, one way or the other. It is now time to turn to the other two lines which start from the Caspian, one going over the Caucasus and through Central Europe, and the other round the East of the Caspian, and so towards the Baltic coast. But first we have to consider the starting point of these lines, the place of Israel's captivity. The texts which speak to us of the places to which the Ten Tribes were removed, are three in the second book of Kings, and one in the first book of Chronicles. 2 Kings xv. 29 describes how Tiglath-pileser took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. 1 Chron. v. 26 describes the same king as carrying off the Reubenites, Gadites, and half-tribe of Manasseh to Halah, Habor, and Hara, and to the river Gozan. It appears from the conclusion

of this verse that the captives remained in the same district up to the time the passage was written, or at all events that they were kept away from Palestine. The completion of the captivity is described in two parallel passages (2 Kings xvii. 6, xviii. 11), where the places are mentioned as Halah, Habor by the the river Gozan, and cities of the Medes.

As to the exact position of these places there appears to be considerable uncertainty, except as to Media. Let us take first the opinion of Gesenius. Halah or Chalach he regards as probably identical with Calachene, the Northern Province of Assyria on the borders of Armenia. Hara he is of opinion is Media Magna. Habor he considers to be the Khabor or Chaboras, a river of Mesopotamia falling into the Euphrates; and by Gozan he understands the country round the Khabour, now called Kaushan, and formerly named Gauzanitis. Canon Rawlinson's opinion agrees with that of Gesenius as to Gozan and Habor; but he looks upon Hara as a softened form of Charran; and Halah he thinks is a district named Chalcitis in classical geography.

But, on the other hand, the writer of the Chronicles separates Habor from the river of Gozan; and the commentator on Ezekiel in the Speaker's Commentary, referring to the Khabor in connection with the Chebar spoken of by that prophet, seems to consider that the original reading of the passages in 2 Kings, points to the places there mentioned as being situated in the North of Assyria, or in Media, so that the modern Khabour would not be the river of Gozan, nor yet would Gozan be in Mesopotamia.

In support of the Northerly position of the places mentioned, the opinions of Major Rennell and Mr. Bell, editor of Rollin's Ancient History, may be quoted. They identify the names with those of places near the Caspian; so that the only thing which seems quite certain is, that part of the Israelitish captives were placed in the cities of the Medes—that is, in the country South-west of the Caspian; and if the book of Tobit is of any historical value it, would appear that others fled into Media from oppression.

Before leaving the question of the Israelites' place of captivity it will perhaps be well to mention the tradition preserved in an ancient document among the Jews in the Crimea, as given by the Rev. B. W. Savile in his contribution to the *Banner of Israel* (Numbers 3 and 4), and which identifies Habor with Cabool, Gozan with Gozna, and speaks of the Khorsonesus or Crimea as one of the places to which the exiles were carried.

VII.—THE LINE OVER THE CAUCASUS.

TOUCHING this middle line in Mr. Wilson's map, the evidence of the exiles passing over it seems, except at one point—the neighbourhood of the Crimea—to be of the scantiest; and what is offered in this paragraph is intended mainly as suggestion for further search to those who have the opportunity and the will. First comes the question whether Colchis may not have something to do with the Chalach or Halah mentioned as one of the places of exile, and also whether the Iberia which borders on Colchis has any connection with the root of the Hebrew name. If Gomer has anything to do with Gimiri and Gimiri with Cimmerii, then the name of Hosea's wife, Gomer (Hosea i. 3), would seem to point to a union with the Gimiri as the national mother of Jezreel or the scattered seed of Jacob; but I find it impossible to agree with those who derive the name of the Cimmerii from Omri or Khumree, because the Cimmerii are mentioned by Homer, whose poems seem to have been composed twelve hundred years before Christ, while Omri seems to have lived less than a thousand years before Christ. This would not however interfere with Canon Titcomb's hypothesis that, as the Cimmerii were passing near the place of the Hebrews' captivity, they were joined by fugitive clans of Israelites who passed into Europe with them, possibly in the seventh or eighth century before Christ. The prophecy of Hosea, that Ephraim should become "wanderers" (Hosea ix. 17), would lead us to look for the seed of that Tribe among the children of Nomads, who came from the quarter of the world where Ephraim was cast away rather than among those who, if there are such, have gone on in the same region through all generations from the days of Shalmaneser till now. Perhaps, too, the name of Diblaim (two cakes), Hosea's father-in-law (Hos. i. 3), especially when compared with Hosea vii. 8, may be intended to convey the idea of Ephraim's seed being mingled with that of some Gentile nation or nations; so that, whilst in an uncovenanted and divorced state, they were not only "wanderers" but "wanderers among the nations," whose gathering together, as described in Ezek. xxxvii., if it is a gradual matter, would seem to be quite analogous to the gathering of the various kindred nations into these islands, which amalgamated into the British people, unless the gathering of the British (using the word in its modern sense) out from other nations was in reality a part of the Divine plan prophesied of by Ezekiel. If this be so, the separation of the Cymry who came into Britain from the Celts who remained on the continent, may have been one step in a series of which the coming of the Gaels from Spain, of the Saxons, Angles, Jutes, Danes, Normans, and Flemings from

Germany and other lands may have been other steps—that is to say, the separation of the Hebrew clans from the Aryan clans with whom they had mingled. That the Hebrew clans were likely to retain their individuality as clans seems, apart from the promises of prophecy, to be probable, because they themselves had, through all their known history, been living in a tribal and clannish organisation; and the Medians, at all events, if not the other nations amongst whom they were placed, were organised on the same plan, so that the two sets of clans might exist side by side; and although there might be a considerable interchange of women by marriage, yet the races would continue distinct in the male line; so that the head of a clan, a thousand years after Shalmaneser's captivity, although thoroughly Aryanised in language and manners, and considerably Aryanised in blood by the marriage of his ancestors with Aryan women, would be admitted by all genealogists to be quite as true a representative of the founder of the family as the man who was chief of the clan at the time of the captivity; and as it would be with the head, so would it be with the members, and the whole body would be quite as strictly children of Joseph, for example, five hundred years after Christ, as their ancestors had been five hundred years before Christ; so that if God fulfilled any purpose of mercy to that particular generation, the truth of prophecy would be faithfully established, even if the mothers of the race had, through the various generations, been drawn from every nation under heaven. Thus we see in the ancestry of Christ that there was the Canaanitess Rahab and the Moabitess Ruth, but this did not interfere with our Lord's being descended from Judah. I urge this point because some people seem to think that the heirs of Joseph must be similar in feature to the Jews, although they have been separate lines since the generation of Jacob; so that it is conceivable that in the present day a member of the Tribe of Joseph, and a member of the Tribe of Judah, may exist, who have not had one male or female ancestor in common for more than 3,500 years, and yet, because we believe that our ancestor was half-brother to Judah 3,500 years or so ago, we are said to be trying to make out that the English are Jews.

Let us return, then, to the possible mingling of Hebrew clans with nations dwelling North of the Caucasus. Not only might this have taken place with the Gimiri or Cimmerii, who seem to have been powerful invaders of the countries South of the Caucasus, until driven Westward by the Scythians, but these Scythians in their turn invaded and settled themselves for years in the same country,

being finally driven Northward again. But, with regard to all these turmoils, and rushing this way and that way of nations, we have no certain knowledge, and can only guess that amid the convulsions which accompanied the overthrow of the Ninevite empire, the establishment of the Babylonian empire, and other revolutions in that quarter, many Israelites may have escaped into the Northern wilderness with flocks and herds; and, if so, they would be liable to be swept Westward, as the various waves of Aryan population pressed onward from time to time into Europe; but whether the traces of exiled Israel, which we find in South Russia, are the results of movements up the Eastern or the Western side of the Caspian, may be doubtful. We will go on to consider the probabilities of the existence of a large Hebrew element existing among the Sacæ or Sacans, if they were not altogether Hebrews, and in doing this we shall, as far as I can learn, be mostly concerned with a movement of populations along Mr. Wilson's Easternmost and Northernmost line.

IX.—REASONS FOR IDENTIFYING THE GENTILISED HEBREWS WITH THE SACANS.

If the prophetic use of the name Gomer points to a union with the Gimiri, then our minds are at once directed to a people known among the Aryans as the Saka, because these names, Saka and Gimiri, are used for the same people in the Cuneiform Records of the time of Darius Hystaspes—Gimiri being the word in the Semitic inscription, and Saka in the Aryan. It may be well here to explain that the Semitic languages are those akin to Hebrew and Arabic, while the Aryan are those allied to Greek, Latin, German, Persian, and Sanskrit. All students of Holy Scripture will remember that the Persian conquest of the Assyrian empire took place long after the captivity of the Israelites, that conquest being the means in God's providence of the restoration of the Jews to Palestine, through the friendly feeling entertained by the Persians toward the Jews.

The Karaites are a peculiar body of Jews, resident in South Russia, who preserve many traditions about the Ten Tribes. The place assigned by some of these traditions to the Israelites in the ranks of the Persian armies, seems to answer quite well to that assigned by Herodotus to the Sacans, a leading Tribe of Scythians, who, according to the testimony of the Assyrian inscriptions, appear to have been divided into two parts, one in Tartary, and the other

on the borders of the Assyrians. The evidence of classical and of Chinese historians unites to shew that in the centuries between about B.C. 600 to B.C. 200, the Sacans were in Tartary, probably about Yarkand; but the testimony of Xenophon, taken for what it is worth, goes to shew that, in the time of Cyrus the Elder, the Sacans were on the borders of Assyria, and this agrees with the statement of the Armenian historians, as given in Colonel Gawler's valuable pamphlet on "Our Scythian Ancestors," to the effect that the Ten Tribes passed into Tartary.

If the reader has not already studied that pamphlet, he will do well to read it as soon as possible, although the present writer feels it to be very doubtful that all the Scythians were Hebrews, as Colonel Gawler seems to hold; but if all the evidence brought together there can be shewn to be drawn from thoroughly reliable sources, then it would seem exceedingly hard for an unprejudiced mind to resist the impression that, at all events, a portion of the Scythian Tribes were connected with the Hebrews on the one hand, and the Gothic nations on the other. It is to be hoped that the connection of the Sacans with the Hebrews and with the Saxons will not much longer be left to rely on the evidence of probable guesses and uncertain traditions; for one of the most eminent of English Orientalists, has lately declared his intention to publish some account of facts which he has discovered in his study of Buddhist writings, which have led him (quite apart from Scripture promises) to believe in the Identity or close connection of the Sakya-suna, mentioned in Eastern literature, both with the Hebrews and the English.

X.—THE PROBABILITY OF THE SACANS BEING ANCESTORS OF THE SAXONS.

HAVING in the last section endeavoured to point out the resemblances between the history of the Sacans and the traditions concerning the heathenised Hebrews, which serve to strengthen the idea that the Sacans were either pure Hebrews, or leavened with Hebrew blood, we have next to review some of the reasons which point to the Sacans being ancestors of the Saxons.

First comes the fact that the Sacans (according to Strabo) spread their conquests in various directions, some moving Westward as far as the Euxine.

Now, according to the Chinese historians, it appears that during

the second century before Christ, Mongolian Tribes were pushing the original inhabitants of Central Asia out of their possessions, and spreading their conquests far towards the West. Shortly before this we know that the Celts extended their wanderings and their conquests far towards the East of Europe, for the Gauls, under Brennus, attacked Delphi in Greece about B.C. 278, and the name Galatia is derived from the country having been settled by Gauls, though, possibly, the word Gaul was used in a somewhat loose sense, including Germans with Celts; yet the name Brennus seems to point to a Celtic people as the ruling race in the invading Gaulish army, because Brennus appears to be a Latin form of the British Royal name Bran. But in the time of Cæsar the Celtic Gauls, so far from pushing their conquests Eastward, were struggling with ill success against the attacks of the Germans from across the Rhine. Thus it would appear that about the same time that the Mongols were pressing on the nations dwelling East and North of the Caspian and Euxine Seas, the Celts were being driven Westward into Gaul, and were, in their turn, a source of dread to the Italians, as their power of making incursions Eastward was cut off. These considerations seem to suggest the reasonableness of the idea that the invasion of Europe by the German Tribes was not fully accomplished a very great number of years before the time of Christ, and, from the roving character of the German Tribes, as described by Cæsar, it seems probable that Tribes were still likely to keep moving in from the East, to take the place of those who, like the Cimbri and Teutones, shortly before the time of Cæsar, left their settlements in Germany, as it appears, to attack Gaul and Italy. If we may judge from the silence of Tacitus about the Saxons, and the very undistinguished position of the Angles in his account of Germany, we may perhaps be justified in regarding the Saxons as among the last of the German invaders, especially as they were near neighbours of the Slavonians, and so from local position would seem to be among the most recent of the Teutonic immigrants from the East. The authority of Mallet's Northern Antiquities may be cited as evidence that what is termed the coming of Odin took place about the time of Mithridates, or during the first century before Christ, and the traditions point back to the neighbourhood of the Euxine and Caspian as the district from which he started. The occurrence of the name Asgard in the Northern stories, coupled with the fact of a real Asgard being found, according to Col. Gawler, not far from the place of Israel's captivity, is another important contribution to the argument, as is also the similarity of costume between the

ancient Germans and the Scythians ; for, according to a picture given in Rawlinson's Herodotus, the Scythians dressed very much like seamen do now, and this is just what in Mallett's Antiquities is described as the dress of the Germans.

To sum up this part of the matter then, it seems highly probable that the ancestors of the Saxons and certain descendants of the Sacans were both in the country North of the Euxine and Caspian somewhere about the time of Christ, and that they were included among the people vaguely known as Scythians. The similarity of name is a certain amount of evidence that the Sacans and Saxons were the same people, when coupled with the fact that the name vanished from the neighbourhood of the Caspian some time before it appeared in Europe ; and that as the Sacans had been a military and a horse-loving people, with an aptitude for sea service, so the Saxons also were able to fight on foot as valiantly as the Sacans did at Marathon and Plataea, and were able to ride on horseback as could the Sacans, and could in time of need fight at sea, as the Sacans had done in the service of Persia. The argument from the occurrence of tombs in South Russia, of a character in some degree resembling those of the Beni Israel in India, may be examined in Wilson's "Israelitish Origin," and is another important link in the chain of evidence connecting the Saxons with the Scythians or Sacans, and these with the heathenised Hebrews, driven into the wilderness of the nations, wandering like a lamb in a large place. Therefore, if there is any value in likeness of national names, there is a *prima facie* argument for the connection of Saxons and Sacans, which is strengthened by arguments derived from the time and the place of the disappearance of the one people, or of some branches of it, and appearance of the other people. I speak advisedly of branches of the Sacan people, because, in addition to those who probably were driven Westward into Europe, there were some who were driven into Afghanistan, and this is important when connected with the claim of certain Afghans to an Israelitish origin.

But not only does the time and the place of the disappearance of the North-western branches of the Tribes, amongst whom we have been led to look for the Israelites, agree with the time and place to which Northern traditions and other evidences point back as those of the fountain of the races from which our own people are descended, but the manners and customs of the people, and other things, such as the wide dispersion of inscriptions in the Runic character, help to the same conclusion.

XI.—THE ARGUMENTS FROM LANGUAGE.

THE philological argument is not one into which a man of merely ordinary classical education can venture to enter very deeply. One thing seems plain, that from the fact of the Hebrews having been exiled among the Aryans, the language which their descendants would be likely to be found speaking would be an Aryan tongue, retaining traces of the fact that those who had learnt to use it had once spoken Hebrew. To establish the position that the heathenised Hebrews would learn to use an Aryan tongue we have only to consider that the modern Jews speak the tongues of the nations amongst whom they are born, that the Parthian, Median, and Elamite Jews of the times of the apostles spoke the languages of their adopted lands though in the habit of visiting Jerusalem; and if men who kept up acquaintance with Hebrew literature and with Syriac-speaking brethren had yet lost the Semitic tongue for ordinary purposes, how much more likely is it that Hebrew clans, launched forth amid a very wilderness of Aryan nations, divorced from kindred and literature, should become, for all intents and purposes, identified with their neighbours in language and manners; yet eminent philologists have been found to stand up and lecture before the London Philological Society, giving evidence of strong affinities existing between Hebrew and the Celtic languages, and between Hebrew and the Teutonic languages, especially Anglo-Saxon. If men like the Rev. J. Davies (Phil. Soc. Trans., 1854), and the Rev. F. Crawford (Phil. Soc. Trans., 1858), find affinities of this character, without apparently, in the least, suspecting any community of blood between the Hebrews and the British, except in descent from Noah, then an Anglo-Israelite may be excused if he fancies that the sneers of those who have only dabbled in Philology are not of much weight in the matter. I have not had the pleasure of reading Dr. Margoliouth's publications on the traces of Hebrew influences in South-western Britain, but the reader will be able to learn for himself if he gives himself to the study of the subject that we Anglo-Israelites have a method in our madness which even Philology seems to confirm rather than to destroy.

CONCLUSION.

ALL the foregoing arguments may amount to very little in themselves, and may be capable of being taken to pieces and shewn to be unsound; but if it is not possible to prove them absurd, or even unlikely, then

it must be allowed to one who believes in the abiding character of God's promises to think, that the more the Roman Gentiles fell away from the purity of the faith preached in St. Paul's epistle to them, the more likely it would be that the natural branches which had been cut off should be planted in again, and that the coming of the Lord was not only a Light to lighten the Gentiles, but also the Glory of His people Israel. If we are mistaken, let it be proved to us step by step, or else we shall continue to believe that the nation which has received the blessings of Joseph sprang from the loins of Joseph, and the great adversary of Romish error is a tree sprung from the planting in again of the natural branches, in the place of those wild branches, which, after being planted in, cut themselves off by their own wilfulness. One word in conclusion. If the Hebrew origin of our people is a truth, it ought to be proclaimed with energy to the utmost corners of the land as the answer to infidels who think the Bible a mass of worn-out fables and unfulfilled promises. Also it should be proclaimed as an encouragement and a warning to those who can see only in Rome the historic Church of God, and who thus slip more and more into what seems to Protestants an elaborate man-devised polity, overgrowing and choking Christian doctrine and discipline. If England is Israel, the English have no part in a Church, which, at its very birth, the apostle of the Gentiles warned of possible, if not probable, failure. If these things are so, is it not the duty of Christian men to see into its truth? if they are false, ought not Christian men to shew by reason, rather than by abuse and ridicule, that they are so? Whatever the issue be, the believer in God the Father, in His Son Jesus Christ, and in the Holy Ghost, can trust that "Great is Truth, and it shall prevail!"