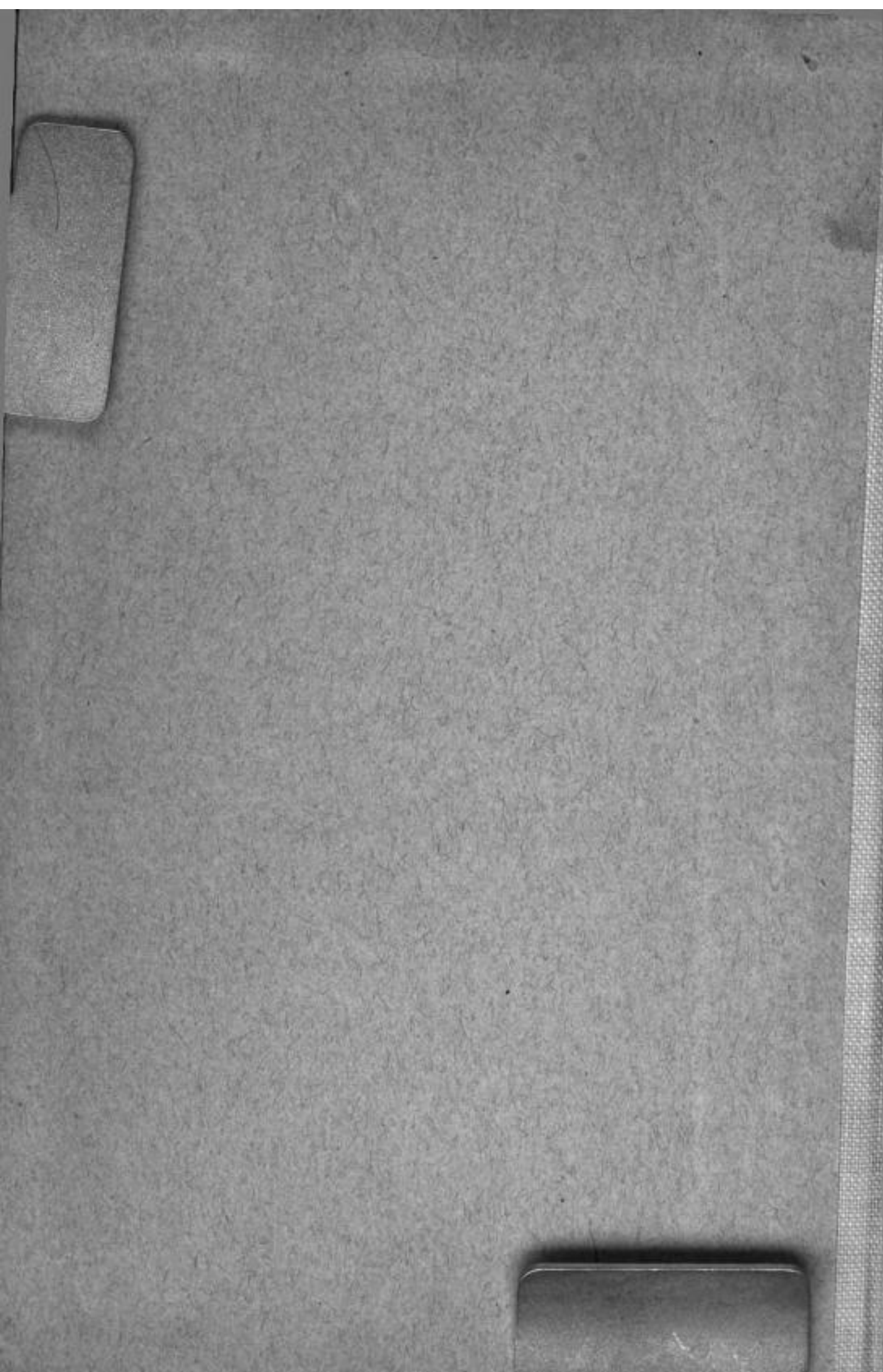


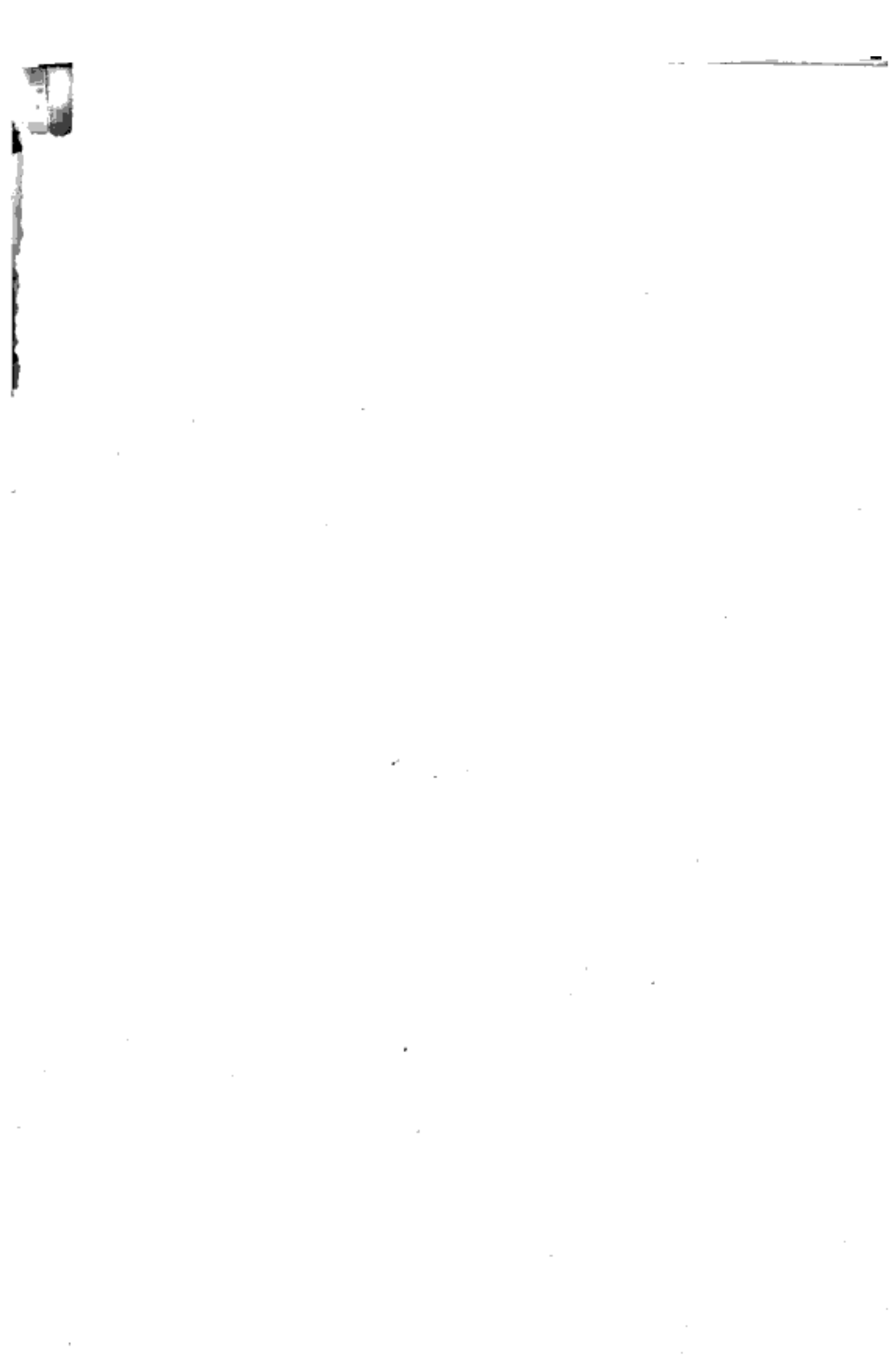
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Dear Sir

In reply to your letter  
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authority for ascribing "Genesis  
of earth and man" to  
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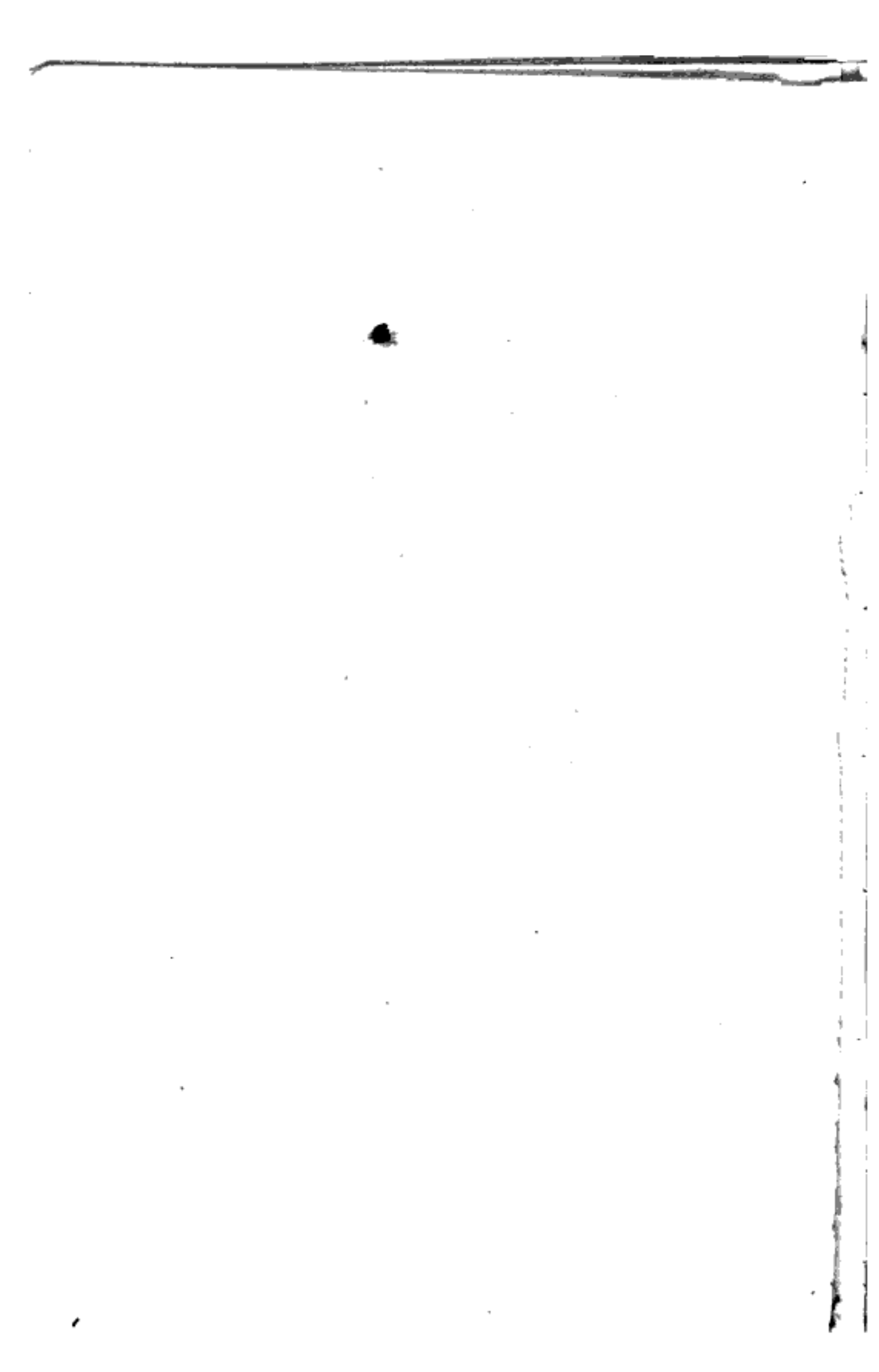
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THE  
GENESIS OF THE EARTH  
AND OF MAN.



THE  
GENESIS OF THE EARTH  
AND OF MAN:

A CRITICAL EXAMINATION OF  
PASSAGES IN THE HEBREW AND GREEK SCRIPTURES,

CHIEFLY WITH A VIEW TO THE SOLUTION OF THE QUESTION  
WHETHER THE VARIETIES OF THE HUMAN SPECIES  
BE OF MORE THAN ONE ORIGIN:

WITH A SUPPLEMENTARY COMPENDIUM  
OF  
PHYSICAL, CHRONOLOGICAL, HISTORICAL, AND PHILOLOGICAL  
OBSERVATIONS, RELATING TO ETHNOLOGY.

*Edward William Lane,*

EDITED BY

REGINALD STUART POOLE, M.R.S.L., ETC.

EDINBURGH:  
ADAM AND CHARLES BLACK.

MDCCCLVI.


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## EDITOR'S PREFACE.

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My object in editing the following Essay has been to aid in giving publicity to a work in which sound doctrine is combined with liberal criticism.

In these prefatory observations, I do not propose to offer any opinion of my own as to the correctness of the views which the Essay presents ; but in order, if possible, to guard against prejudice, I desire most prominently to put before the reader the facts that it propounds no new *religious* doctrine, that it manifests a profound re-

spect for the Scriptures, and that it even favours a belief in verbal inspiration. On this point I may quote a passage from a recent work by Professor Baden Powell. Speaking of a pamphlet which contains a sketch of the Biblical portion of the following work (in his "Essays on the Spirit of the Inductive Philosophy," etc., page 310), he makes these observations:—  
"While writing this Essay, I have received a copy of a pamphlet, circulated privately and anonymously, in which an able and learned writer, evidently a strict upholder of inspiration, endeavours to shew by elaborate, critical, and philological investigations, that the Bible distinctly sanctions and asserts the idea of the primeval existence of other races of men besides the family of Adam. It also includes an able



defence of this belief against its supposed unfavourable influence on the doctrine of original sin. ('The Genesis of the Earth and of Man,' etc., printed for private distribution, July 1854)."

It is also important to notice, that if certain of the opinions expressed in the following work be correct, they remove one of the chief causes of modern skepticism, and lay a new foundation for primeval history; for surely the bare possibility of its accomplishing such objects entitles the Essay to the careful and impartial consideration of every one who desires to uphold the truth of the Bible, and to extend the knowledge of early history. The cause of skepticism to which I allude is the difficulty of reconciling the received explanation of Bible-history with the physical and

historical evidences of the existence of more than one race of mankind, or of reconciling any Bible-chronology with the existence of one race during a period of enormous duration, which in this case is held to be required for the development of its varieties and their languages. Hence, some persons, who would regard the theory of a plurality of origins with a *religious* aversion, have not scrupled to abandon a belief in the early history of the Scriptures.

The most moderate Egyptian chronology refers the accession of the first Pharaoh to a time almost coincident with the earliest date of the Dispersion allowed by any Biblical chronology ; and yet we know, from contemporary monuments, that less than four hundred years later, Egypt was powerful and civilized, and structures were

being constantly raised which required the continual employment of a prodigious multitude of workmen. This is hard to explain, unless we suppose that the Mizraite settlers found an aboriginal population, which they reduced to servitude. The history of Palestine also presents remarkable evidence bearing on the same question. When Abraham came from the eastward, he found the Philistines already established in the south-west of the Holy Land, and we are told that they were a Mizraite people who came out of Egypt and supplanted the Avim, of whose ancestry nothing is stated. In like manner it is narrated, that other primeval tribes of Palestine and its neighbourhood, most of whom are related to have been of gigantic stature, and of whose origin, like that of

the Avim, we find nothing recorded, had been destroyed, chiefly, as it seems, by peoples of Abrahamic descent, before the Israelites took possession of the country. It is difficult to understand how, if there were no aboriginal population in Egypt, any of the Mizraite settlers should so soon have returned eastward; and it is equally difficult to explain the circumstance that nothing is said of the ancestry of all these extinct tribes, while we have an account of that of every people which supplanted them, and of the whole Canaanite race among whom they dwelt, and by whom some of them were probably driven out. Besides these particular difficulties, there are the general ones that most nations, including some undoubtedly descended from Noachian colonists, have recorded in their tra-

ditions, that their ancestors, in the countries where they settled, found aboriginal races, generally described as differing from them physically and in speech, and that several chronologies go back in their mythical or traditionary period to times long before the Deluge. Some nations have even traditions of a succession of different races of man, each one of which has been supplanted by the next.

Besides offering a complete explanation of these difficulties, this Essay presents a theory equally consistent with ancient history both sacred and profane, with tradition, and with ethnology; and is in this respect different from any hitherto proposed. Most of the ethnologists, whether they hold the unity or the plurality of races, abandon or pervert the Bible his-

tory, while the Biblical scholars, with the same injustice, generally refuse to accept, or even examine, the deductions of ethnology. No one has before arrived at results harmonizing Biblical history with ethnology, and both with the deductions of the study of profane history and tradition. Much less has any one propounded a scheme so minutely consistent with the past history and the present distribution of man as that of the following work. Besides explaining the causes of the diversity of races, it traces the history of each from its source, and thus shews the reason of the prevalence, in distant countries, of particular forms of idolatry, and peculiar superstitions,—characteristics more durable than even language in some historical examples. The remarkable manner in which its

theory thus elucidates the beginnings of history is perhaps the strongest evidence in its favour.

Those who are inclined to judge the views of the Essay hastily, by their own preconceived opinions, may be reminded of an age when the Ptolemaic system was held to be an article of Christian belief, and of a time, within the memory of many of us, when those who held, on the evidence of their senses, the leading truths of geology were stigmatized as deists or even atheists.

REGINALD STUART POOLE.

LONDON, *March* 1856.

## AUTHOR'S PREFACE.

---

ATTEMPTS to reconcile the Sacred Records with scientific discoveries by strained interpretations of the former have never given general satisfaction.

Seeing this to be the case, and also that the Bible, though not designed to teach mankind geology or ethnology or any similar science, must, if rightly understood, greatly extend the limits of the second of those sciences, by its mention of matters beyond the reach of human investigation unaided by revelation, the writer of the following work was induced to try



the contrary method—that of adhering closely to the letter of the original in cases where the authorized English version is loose or free, but combining with this method a constant comparison of Scripture with Scripture as to words and also as to topics.

The principal results of this experiment, some of which are of a kind regarded as wanting the sanction of the highest of all authorities, or even as opposed thereto, but perfectly consistent with deductions of reason and science, were stated by their author, somewhat more than a year ago, in a pamphlet printed for private distribution, and elicited some remarks which have induced him to make large additions to them. He found that some persons of

considerable learning and science argued as though unity of species, and general consanguinity, necessarily involved unity of origin ; which, in the present more extended statement, he has shewn to be false. He also found that some of those persons to whom his pamphlet was submitted had not duly considered certain facts necessary to be taken into account, in particular cases, when we have to choose between two or more ascertained meanings of a word occurring in the Bible ; and therefore he has added some physical, chronological, historical, and philological observations, illustrating his main subject.

An abstract of the pamphlet above mentioned, published in " the Journal of Sacred Literature," has called forth some objec-

tions, and a reply to the latter, in the same journal; and a few remarks upon those objections will be found in the present work.

The author has laboriously striven to discover faults in his interpretations and inferences and arguments; and he hopes that others, if they do the same, will pay due regard to all the bearings of the case. Strict examination, and just criticism, he rather courts than deprecates; protesting only against that opinative and uncharitable kind of controversy which ignores the results of philosophical research and would fain persuade persons desiring to believe the Scriptures that no interpretation of a passage therein is allowable but one which they cannot accept; often pro-

ducing no effect but that of confirming skepticism or absolute infidelity. To any reader of superior knowledge, who will concede that the Bible is not rightly understood when it is made to be at variance with facts and science, he submits the contents of the following pages with this request—

——— “ Si quid novisti rectiùs istis,  
Candidus imperti.”



# THE GENESIS OF THE EARTH AND OF MAN, ETC.

---

## CHAPTER I.

### THE GENESIS OF THE EARTH.

THE narrative with which the Bible commences, ending with the third verse of the second chapter, is distinguished from that which immediately follows it, as the latter narrative also is from the third, not merely by the name given therein to the Déity, but in several other respects. Its most remarkable characteristic is this : that it altogether consists of a description of events which could not have been witnessed by any human being. Every one, therefore, who admits the truth of the Bible, whatever be his opinion of some other portions of it, must hold this narrative to be *a revelation*.

Now we find that revelations of this kind, of

which the subjects are *events*, were generally conveyed in *representations to the sight*: and hence, by the safest and the most legitimate mode of judging, by comparing Scripture with Scripture, we are led to the conclusion, that the narrative under our consideration is *most probably the relation of a revelation by means of a vision*, or rather *a series of visions*. If we understand it as a description of a series of visions, we may naturally regard the words “and it was evening and it was morning, day first,”—“day second,”—and so on, (not well rendered in our authorized version,) as denoting the limits of time between which the first vision and the second, etc., occurred.

It was thus, by means of a vision, that the future desolation of Judæa was revealed to Jeremiah; and in a similar manner, partly in the very same words, he has described it in chapter iv. verses 23-26, of the book of his prophecies. “I beheld the earth [or ‘land’], and, lo, [*it was*] *without form* [so in the authorized version, but correctly ‘*desolate*’], *and void*; and the heavens, *and they* [*had*] *no light*. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I

beheld, and, lo, [*there was*] *no man* [or ‘*the ādām* (or ‘*Adamite*’) *was not*’], and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place [was] a wilderness, and all the cities thereof were broken down at the presence of the Lord, by his fierce anger.” In the same manner, also, (as the late Professor Samuel Lee has observed in the Introduction to his translation of the book of Job, page 16,) the creation of Eve seems to have been revealed to Adam, who, in his “deep sleep,” or ecstasy, appears to have seen God take one of his ribs, and make it a woman, and bring her unto him ; as related in Gen. ii. 21 and 22 : with reference to the former of which two verses Professor Lee remarks, (in the same introduction, page 74,) “It was in visions, seen in a sort of ecstasy, (comp. Acts x. 10—*Ἐπέπεσεν ἐπ’ αὐτὸν ἔκστασις* Griesb., the very Hebrew phraseology, *ib.* xi. 5, xxii. 17,) that revelations were perhaps most frequently made under both Testaments.”

Christian philosophers have been compelled to acknowledge that this account of creation is only reconcileable with demonstrated physical facts by its being regarded as a record of *appearances* : and



if so, to vindicate the truth of God, we must consider it, so far as the *acts* are concerned, as the relation of a revelation to the *sight*, which was sufficient for all its purposes, rather than as one in words; though the words are perfectly true as describing the revelation itself, and the revelation is equally true as shewing man the principal phenomena which he would have seen had it been possible for him to be a witness of the events.

Further: if we view the narrative as the description of a series of visions, while we find it to be perfectly reconcileable with the statement in other parts of Scripture, that "in six days the Lord made heaven and earth," we remove, with other difficulties, the only strong objection to the opinion of those who regard the "six days" as periods of undefinable duration (since we are told, say they, that "one day is with the Lord as a thousand years, and a thousand years as one day,") and who may even believe that we are now in "the seventh day," the day of rest, or of cessation from the work of creation. Certainly "the day of God," and "the day of the Lord," and the "thousand two hundred and threescore days" of

the Revelation of St. John, and the "seventy weeks" in the prophecy of Daniel, are not to be understood in their primary and natural senses. It is therefore unnecessary to discuss the question, whether the eleventh verse of the twentieth chapter of Exodus be a gloss, or comment, as some suppose it to be, (on the ground that another passage is substituted for it in the repetition of the decalogue, in Deut. v.,) and whether the latter portion of the seventeenth verse of the thirty-first chapter of Exodus be also a gloss, and both be, in consequence, of doubtful authority. The only reason that we can see for regarding the last of these three passages as a gloss, and as being of uncertain authority, is the doubt which, in the opinion of some, is cast upon the first by the second; unless we regard as an additional reason the change from the first to the third person.

A writer in a periodical journal (the *Journal of Sacred Literature*, No. II. of the present year, 1855,) objects to our view of the record of the creation, and says that "the seer does not give the remotest intimation that it is not the most rigidly historical narrative." We think that he

*does* give an intimation, and one not remote, of its being the relation of a series of visions, in the words "and it was evening and it was morning, day first,"—"day second,"—and so on : for these words appear to us very plainly to denote that the events after the mention of which they occur are represented as though taking place in the *night*, between evening and morning; not between evening and evening, in four-and-twenty hours; nor between morning and evening. We think that in one *night* the darkness was seen to withdraw itself and the *light* to appear : that in another, the *sun* was seen, as well as the moon and stars; and that in the night of the seventh day no vision was beheld, God having then "ended" and "rested" "from all his work which he had made." He says also, "To assume that the record is one of *appearances* and not of *facts*,"—a most unjust insinuation, for we have contended for the perfect truth of the revelation—"is to strip it of its historical character." And again, he says of our explanation of that record, "Does it not reduce it to a dream, a waking dream if you will—but still a dream?" Would he venture to say thus of *un-*

*questioned* visions related in the Bible? And if he must allow that revelations made in dreams and *seeming* to be only *heard* are entitled to be regarded as strictly true when found related in the Bible, (as in several instances which we are about to mention,) will he, after a moment's reflection, say that we impair the credibility of the record of the creation by explaining it as a dream in which the revelations seemed to be both *heard* and *seen*? Admitting that "the revelation of *future* events may have been by vision," (as though even this were doubtful,) he asks, "but where can we find a revelation of *past* events of which this can be said and proved?" We have given what we regard as a sufficient answer to this question by a quotation from Professor Lee: and we might content ourselves with asking, in our turn, a question of our objector: Where can we find in the Scriptures a relation of any past event beside the two instances mentioned above, and those which are represented as having occurred in the spiritual world, but such as might be given on the authority of human witness, without being revealed, either in the more usual manner (that of a vision) or otherwise?

But even past events of the latter kind can be "said and *proved*" to have been sometimes revealed in dreams, in which the revelations thus imparted *seemed* to be *heard*; as in the instance of the dream of Abimelech, related in Gen. xx. 3, informing him of an event which Abraham and others could have made known to him; and in the instances of two dreams of Joseph, the husband of the mother of the Saviour, related by St. Matthew in ch. i. v. 20, and in ch. ii. vv. 19 and 20, of his Gospel. The last of the chapters to which we have here referred is remarkable as relating three dreams which were revelations of future events, as well as one revealing a past event. And in the second chapter of the book of Daniel we find two dreams mentioned—one a revelation of a future event; the other, of a past event: and again, in the ninth chapter of the Acts. Thus we have given five instances of the revelation of past events in dreams or night-visions; and thus our objector has led us, against his will, to confirm our view of the narrative of the creation.

The same writer questions whether this view be consistent with the statement that "in six days

the Lord made heaven and earth :” but if the record be a relation of six visions, in which were seen the aspects of events of six distinct periods of equal, though undefinable, length, we assert, incontrovertibly, that these periods may be termed “days” in later passages of the Bible with as much propriety as the periods which are so termed in the Revelation of St. John, or as other periods in the book of Daniel are termed “weeks.” In saying this, with respect to the term “days,” we are even understating the case; for there is a close analogy between natural days and the great geological periods: each of the latter was a period of *life* followed by a period of *death*, or at least of death on a very extraordinary scale: and the period of human *life* is called in Scripture “*day* ;” and that of *death*, “*night* ;” as in St. John’s Gospel, ix. 4. For this reason, therefore, more particularly, the passage in Exodus xx. 9-11 may mean, “Six of thy days (natural days) shalt thou labour, . . . but the seventh of those days is the Sabbath, . . . for in six of his days (figurative days) the Lord made heaven and earth, . . . and rested the seventh of those days.”

But we regard the six supposed *visions* as bearing only a *general* relation to six *great periods*, and revealing only those *particulars* which most concern *mankind*; excluding multitudes of animal and vegetable species which man has never seen save in a fossil state or by means of the microscope; for they exclude all the animals of the first four periods, and all the vegetables of the same excepting those of the third period, apparently the earliest *land-organisms* with which we are acquainted. The fourth period is held by many scientific men to have been one of a great atmospheric change, whereby the heavenly bodies first became distinctly *visible* from the *earth*.

If the probable correctness of this view of the general character of the narrative which we have been considering be admitted, we are not of necessity to infer that this record of the creation does not leave some important facts to be supplied by other portions of Scripture; and with this observation, we may proceed to the second part of our inquiry.

## CHAPTER II.

### THE GENESIS OF MAN.

WHEN a passage, or a collection of passages, in Holy Scripture, is known to be susceptible of two different interpretations, without any forced construction, it is our right and duty to refrain from forming an opinion in favour of one of those interpretations, and against the other, until we have carefully weighed all the circumstances of the case, not suffering the evidence on either side to be swayed by any educational bias, or by any tradition that might be brought to bear upon it, and have found a decided preponderance of probability in one scale of the balance. It is one of our most precious privileges, as Protestant Christians, to hold this axiom; and astronomy and geology have sufficiently rebuked us for neglecting it.

The passages in the Bible which are commonly regarded as deciding the question respecting the unity of origin of the human species demand a



reverential caution of this kind in him who examines them: for while these apparently indicate the origination of all mankind from a single pair of ancestors, there are others which apparently imply the existence of human beings not the offspring of Adam.

Of the former, the following passages are those which are generally esteemed the most weighty in their evidence.

1. "*And the Lord God said, [It is] not good that the man [“the ādām”] should be alone: I will make him an help meet for him.*" (Gen. ii. 18.)

This passage certainly seems, at first sight, to imply that Adam was the only human being then existing. But if we regard him as the first individual of a new variety of a species which had universally sinned but not become extinct, we may not only understand why God *created* "an help meet for him," but also why we find no mention of the creation of wives for his sons. The sinless Adam needed a sinless wife: but in the cases of Cain and Seth, the same necessity did not obtain; they having been *born* fallen creatures.

2. "*And Adam [or “the ādām”] called his*

*wife's name Eve, because she was the mother of all living.*" (Gen. iii. 20.)

To understand what is here said, we must first observe, that it has an obvious reference to the announcement previously made to Eve, (*who, it is clear, was not yet a mother,*) that she should "bring forth children;" so that the verb here rendered "was" must be one of the numerous instances in which the preterite in Hebrew is used as an emphatic future; as in Gen. i. 29, and xv. 18, and xvii. 20, and xxiii. 11 and 13, etc.: and secondly, that the Hebrew noun which is here rendered "all," when the noun to which it is prefixed is without the article, as it is in this instance, often signifies "*many,*" or "*a variety,*" or "*all kinds,*" or "*all sorts;*" as in Gen. xli. 57, and Lev. xix. 23, and 1 Chron. xxix. 2, and Neh. xiii. 16, etc. We therefore believe that Adam called his wife's name Eve because she should be the mother of many children. If the meaning be "all living," we have no right to infer from it more than that Adam was as yet in ignorance of the existence of any human beings beside himself and his wife; and it is not unreasonable to suppose that he may

have been originally placed apart in the garden of Eden because that ignorance was necessary to the preservation of his innocence. Before his fall, he had known good only : not evil.

3. “ *Have ye not read, that he which made from the beginning* (ἀπ’ ἀρχῆς [as in the fourth verse following]) *made them male and female,* [according to some translators, “ *a male and a female,*”] *and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?*” (Matt. xix. 4 and 5.) And “ *But from the beginning of the creation* (ἀπὸ δὲ ἀρχῆς κτίσεως) *God made them male and female. For this cause,*” etc. (Mark x. 6.)

As these two passages relate what was said in explanation of the divine law of marriage, we think that they may reasonably be understood to mean, that God’s making male and female, or a male and a female, signified that the female is the necessary complement of the male, and that the two should be inseparable; and that He said, to shew this more plainly, when he made Eve and brought her unto Adam, “For this cause,” etc. We do not see that they necessarily imply the

non-existence of Pre-Adamites : but rather believe them to mean, that God has ever proportioned the females to the males so *as* to shew that for every male there was designed a female for his counterpart.

4. “ *And hath made of one blood all nations of men for to dwell on all the face of the earth.*” (Acts xvii. 26.)

If the being “made of one blood” necessarily meant the origination from one pair of ancestors, then the statement of the inspired Apostle Paul, that “there is one flesh of men, [not “one *kind* of flesh,” as in our authorized version, though it is not intended by this observation to find fault with this particular rendering,] another flesh of beasts, another of fishes, [and] another of birds,” (1 Cor. xv. 39,) would necessarily mean that all beasts, collectively, whatever be their genera and species, originated from a single pair, and so all fishes, and all birds. Dr. Pye Smith candidly admits that “we cannot indeed affirm it to be an *impossibility* that the Almighty Creator should have seen fit to bring originally into being duplicates, triplicates, or other multiples of pairs, formed so alike

that there should be no specific difference between them." And he afterwards observes, "With regard to Acts xvii. 26, it cannot be proved that 'one blood' necessarily signifies descent from a common ancestry: for, admitting a specific identity, though having proceeded from distinct foci of creation, both the physical and the mental characteristics would be the same in all essential qualities." ("The Relation between the Holy Scriptures and some parts of Geological Science:" ed. of 1852: Supplementary Note E.)

We think that these words are mainly designed to convey a *figurative* meaning. The context seems plainly to indicate this, declaring the doctrine of a unity of mankind far above that of physical consanguinity, by teaching that God "giveth to all life, and breath, and all things," and that "*we are his offspring.*" In like manner, also, the Saviour says, (Matt. xxiii. 8 and 9,) "Be not ye called Rabbi: for one is your Master, [even] Christ; and *all ye are brethren.* And call no [man] your father upon the earth: for *one is your Father, which is in heaven.*" Here the figurative meaning is still more plain; though

these words appear chiefly to point to a yet higher unity, to which we shall have to advert in considering the two passages of Scripture next following. But we strongly incline to the opinion that the words in Acts xvii. 26, have *also* a *literal* meaning; and this may be the case without their disproving the existence of Pre-Adamites: for if there have been two creations of man, the first consisting of one pair, or of two or more pairs whose blood became united by the intermarriages of their children, and the second consisting of one pair whose children intermarried with descendants of the first pair or pairs, then, literally speaking, *one blood pervades the whole human species*, although in a very large portion thereof intermixed with another blood, that of the man created "in the image of God."

5. "*By one man sin entered into the world, and death by sin, and so death passed throughout* ( $\delta\iota\eta\lambda\theta\epsilon\nu$ ) *to all men* [of his descendants], *for that* ( $\epsilon\iota\phi'\alpha$ , in the margin of the authorized version 'in whom') *all have sinned.*" (Rom. v. 12.) And "*Since by a man* ( $\delta\iota' \alpha\nu\theta\rho\omega\pi\omicron\nu$ ) *[is] death, by a man* [*is*] *also the resurrection of the dead: for as by* ( $\epsilon\nu$ )

*Adam all* [who partake of the nature which he transmitted] *die, even so by Christ shall all* [who partake of the nature which he assumed] *be made alive.*" (1 Cor. xv. 21 and 22.)

Before geological discoveries had brought to light abundant and overwhelming evidence of the fact that irrational animals lived and died upon this earth countless ages before the time of Adam, these passages of Scripture were commonly regarded as teaching that death was unknown in the world before Adam's transgression. It requires but little consideration to see that this was an unjust, or at least an unnecessary, inference; that the death here spoken of is only that which Adam brought upon himself, and, by the transmission of his sinful nature, upon all his descendants: and as these passages do not declare, contrary to demonstrated facts, that death in an absolute sense was unknown before Adam, neither do they prove that rational beings did not exist before him, dying for a cause different from that which brought death upon him and his seed. Both assert that one man brought death upon all his posterity; and this fact is by no means inconsistent with the existence of

multitudes of other men of whom every one died for his own transgression against the law written in his heart. They teach that death as a punishment for transgression of a divine commandment came by one man, namely, Adam; and the latter of them, with its context, teaches that the resurrection of the dead as a gratuitous compensation for that punishment is also by one, namely, Christ. Therefore, all that we may reasonably infer from them, with respect to the question of the existence of human beings before Adam, seems to be this: that if such beings existed, they did not sin against a divine revelation: and the existence of Pre-Adamites without a revelation is surely less wonderful than the fact that there have been, and still are, Post-Adamites without it: but there exists no people whose genealogy can be traced up in the Scriptures to Adam without some *relic* thereof, small though it be: and this is an argument for the existence of Non-Adamites; for we think that the revelation made to Adam can never have become extinguished among his posterity.

“Sin is the transgression of law;” (1 John, iii.



4;) for "through law (*διὰ νόμου*) [is] the knowledge of sin:" (Rom. iii. 20 :) "where there is no law [there is] no transgression:" (Rom. iv. 15 :) "sin is not imputed where there is no law." (Rom. v. 13.) But law, in this definition of sin, has a twofold acceptation: there is a revealed law and a natural law. St. Paul speaks of the former where he mentions those who "have sinned without law;" (Rom. ii. 12 ;) and he draws a distinction between the former and the latter where he says, "when, therefore, the Gentiles, who have not a law, do by nature the things contained in the law, these, not having a law, are a law unto themselves, which shew the work of the law written in their hearts." (Rom. ii. 14.) Therefore sin, also, has a twofold acceptation: And hence the same Apostle says afterwards (perhaps more particularly referring to the latter half of the first chapter of his Epistle to the Romans, in which he has recounted the enormous sins committed against the law of nature by Gentiles "professing themselves to be wise,") "we have before proved both Jews and Gentiles to be all under sin:" (Rom. iii. 9 :) the sin of the former being against a revealed law; that

of the latter, against the law of nature, and what, in our language, we might perhaps rather term "crime." Now the sin spoken of in the former of the two passages to which these observations are appended, and alluded to in the latter of them, was only of the former kind; therefore these passages do not prove that sin of the latter kind did not before exist: and the death of which they speak being likewise only that which was occasioned by the former kind of sin, they do not prove that there was no death of human beings for a different cause before the sin of Adam, any more than they declare the refuted doctrine that death in an absolute sense was unknown before his time.

It may be observed also, that the expression rendered "the world" (τὸν κόσμον), in the former of the passages to which these remarks apply, may possibly mean "the world of Adam's race;" for it is often used so as to exclude many of the human species; as, for instance, in 1 John, v. 19, where "*the whole world*" (ὁ κόσμος ὅλος) denotes *all who are not of God*.

And here, too, we may observe, that Adam is

called "*the first man Adam*," and simply "*the first man*;" but only where Christ is called "*the last Adam*," and "*the second man*;" (1 Cor. xv. 45 and 47;) and we should not insist that an appellation must be literally understood when it has a correlative which *cannot* be so understood. The propriety of these appellations may be sufficiently seen from the consideration that the dispensation which commenced with Adam was closed by Christ; but most manifestly from the fact that Adam was *the first man who bore* "*the image of God*" (Gen. i. 27); and that Christ is *the second and last who received that image*, "*who is the image of the invisible God*" (Col. i. 15), "*the express image of his person*" (Heb. i. 3), in the highest sense; which image believers are to bear at the resurrection, *as the Apostle goes on to shew after using the appellations which we have thus explained* (1 Cor. xv. 49).

The religious bearings of this question seem to have caused most Christians who have thought upon it to lay too much stress upon the apparent scriptural evidences of the non-existence of Pre-Adamites, and to overlook or evade the apparently

contrary evidences which we have yet to examine, and which are of the same paramount authority. But many persons have taken too gloomy a view of the condition, with respect to a future state, in which human beings not descended from Adam, if there be, or ever have been, such, must be considered as placed. "For there is no respect of persons with God: for as many as have sinned without law shall also perish without [being judged by] law; and as many as have sinned under law shall be judged by law: for not the hearers of the law [are] just before God, but the doers of the law shall be justified: when, therefore, the Gentiles, who have not a law, do by nature the things contained in the law, these, not having a law, are a law unto themselves, which shew the work of the law written in their hearts." (Rom. ii. 11-15.) Moreover, the Scripture teaches that persons in this condition, having the gospel made known to them, may obtain salvation by faith in the atonement, like others. "For the Scripture, foreseeing that God would justify the heathen through faith, preached the gospel before unto Abraham, [saying,] In thee shall all the nations be blessed. *Wherefore*

*they who are of faith are blessed with faithful Abraham."* Thus says St. Paul, addressing Gentiles. (Gal. iii. 8 and 9.) And again, addressing the same people, he says, *Ye are all the sons of God by faith in Christ Jesus: for as many of you as have been baptized into Christ have put on Christ: there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus: and if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."* (Gal. iii. 26 to the end of the chapter.)

A late devout and philosophic author, whom we have before cited, although strongly inclining to the popular belief in the origination of the entire human species from one pair of ancestors, has plainly recorded his conviction, that it cannot be proved from Scripture; and has thus been led to make the following important observations on this question in its relation to ourselves as Christians, supposing the limitation of the posterity of Adam to the narrowest compass which the Bible, by any fair construction, can be held to allow.—“ If the two first inhabitants of Eden were the progenitors,

not of all human beings, but only of the race whence sprung the Hebrew family, still it would remain the fact, that *all* were formed by the immediate power of God, and all their circumstances, stated or implied in the Scriptures, would remain the same as to moral and practical purposes. Adam would be a 'figure of Him that was to come,' the Saviour of mankind ; just as Melchizedek, or Moses, or Aaron, or David : the spiritual lesson would be the same. The sinful character of all the tribes of men, and the individuals composing them, would remain determined by the most abundant and painfully demonstrated proofs, in the history of all times and nations. The way and manner in which moral corruption has thus infected all men, under their several heads of primeval ancestry, would be an inscrutable mystery (—which *it is now* ;—) but the need of divine mercy, and the duty to seek it, would be the same ; the same necessity would exist of a Saviour, a redemption, and a renovation of the internal character by efficacious grace. That the Saviour was, in his human nature, a descendant of Adam, would not militate against his being a proper Redeemer for all the races of mankind,

any more than his being a descendant of Abraham, Judah, and David, at all diminishes his perfection to save us, ‘sinners of the Gentiles.’” (“The Relation between the Holy Scriptures and some parts of Geological Science ;” by Dr. Pye Smith : ed. of 1852 : Supplementary Note E.) That this is scriptural doctrine is plainly shewn by the tenth chapter of the Acts, and by our citations from the third chapter of the Epistle to the Galatians.

But here it is important to add, that, according to the view which we have taken, of the mutual relation of all mankind, and which will be found fully explained hereafter, the Saviour, as man, is connected by consanguinity with the whole human species.

Let us now consider some passages which appear to indicate the existence of human beings not descended from Adam.

1. Cain’s saying, “*I shall be a fugitive and a vagabond in the earth ; and it shall come to pass [that] every one that findeth me shall slay me.*” And the consequence of that saying : “*And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And*

*the Lord set a mark upon Cain, [or "gave a token unto Cain"] lest any finding him should kill him."* And the subsequent events related of him : "*And Cain went out from the presence of the Lord, and dwelt in the land of Nod, [or "land of exile,"] on the east of Eden. And Cain knew his wife ; and she conceived, and bare Enoch : and he builded a city, and called the name of the city, after the name of his son, Enoch."* (Gen. iv. 14-17.)

Cain may be supposed to have expected the great increase of Adam's posterity which happened during his life-time, and thence to have feared the vengeance of a kinsman : but this is certainly not the obvious meaning of his words : and, moreover, he was, on the day of his saying thus, "driven out from the face of the earth" [or "land"], evidently meaning the land of his parents, and became "a fugitive and a vagabond." How, then, should he fear the vengeance of his own kindred ?

His wife is commonly supposed to have been his sister : and at least one of Adam's sons must have married his sister if no other human race but that of Adam existed : but this is contrary to an express law of God. (Lev. xviii. 9). It has been

*the law was not*



argued that a marriage of this kind was unobjectionable until it was expressly forbidden : but an infidel might argue thus with respect to adultery, and even murder. Dr. Johnson, in his Dictionary, (though not referring to this particular case,) terms such a union “unnatural and criminal.” The case of Abraham (who, as some suppose, married a sister, not a niece as others contend, but a sister *by the father's side only*,) cannot be adduced as a parallel case to the marriage of a son of Adam with his sister ; much less as shewing that a positive law of God, affecting the very foundations of society, was not always binding : still less will it avail to adduce examples of the marriages of brothers with sisters which were held lawful and practised, in the fullest extent, among the ancient Egyptians ; and with the limitation to the sister by the father's side only, among the Athenians, according to an old tradition, an Egyptian colony.

We must therefore conclude, unless we presume to impute inconsistency to the *moral* law and government of God, that, beside the family of Adam, there existed a race of earlier origin, with whom his sons and daughters intermarried. And

if so, we must further infer, that, in the times of the third and subsequent generations after Adam, while one portion of mankind was wholly Non-Adamite, another portion was more Non-Adamite than Adamite, and a third portion alone was that to which the appellation of Adamite can properly apply. The race of Cain (who was "cursed from the earth" [or "land"], "a fugitive and a vagabond," "driven out from the face of the earth" [or "land"], expatriated, and in a manner excommunicated, who "went out from the presence of the Lord, and dwelt [apart from his kindred] in the land of Nod" [or "land of exile"], and there had a wife,) cannot, we think, be included among the Adamites: for if (as we suppose him to have done) Cain married a woman of another race, his children, we may most reasonably assume, living apart from all their collateral relations, did the same; thus producing a progeny in which the Adamite blood must have been much less than that with which it became intermixed. On the other hand, the brothers and sisters of Cain, though, like him, intermarrying with another race, produced families of cousins, who most probably intermarried

among themselves, (setting an example which we find to have been followed by many of their posterity,) and thus preserved less deteriorated the Adamite blood. Of such a race as we suppose that of Cain to have been, it might be said that they were not Adamites, though of an Adamite, in a stronger sense than it is said of others, (in Rom. ix. 6 and 7,) "They [are] not all Israel, which are of Israel; neither, because they are the seed of Abraham, [are they] all children: but [God said,] In Isaac shall thy seed be called." In explanation of these words, it is added, "That is, they which are the children of the flesh, these [are] not the children of God: but the children of the promise are counted for the seed." Now Seth was of the children of the promise, for of his seed, according to the flesh, was to be the Saviour; and he had a title to be called "a son of God" as well as "a son of Adam," seeing that he was, as St. Luke says, (iii. 38,) "[the son] of Adam, which was [the son] of God:" but not so Cain: the latter lost his title to be called "a son of God," as is shewn by St. John's contrasting (in his first Epistle, iii. 9 and 12,) him who is "begotten of God" with

him who is "as Cain was, [begotten] of the wicked one;" and hence, also, we may infer that he lost his title to be called "a son of Adam." Eve, moreover, seems to have alluded to his having ceased to be reckoned as her offspring when "she bare a son, and called his name Seth: for God [said she] hath appointed me another seed instead of Abel, whom Cain slew." The appellation of "the Adamites" may also be supposed to be used so as to exclude the race of Cain for another reason, because these probably constituted a comparatively small portion of the collective races which were in part descended from Adam, like as the appellations of "Israel" and "all Israel" are used so as to exclude the tribes of Judah and Benjamin.

2. "*Then a beginning was made for proclaiming the name of Jehovah.*" (Gen. iv. 26.)

The passage which we have thus translated has been regarded as one of which the meaning is extremely obscure. In the authorized version it is rendered, "then began men to call upon the name of the Lord," or, as in the margin, "to call [themselves] by the name of the Lord:" and according to the former of these interpretations,

the meaning is generally supposed to be, that men then began to celebrate the public worship of the Lord : according to the second, that righteous men then began to call themselves " sons of God ;" and thus the passage has been regarded as connected with the beginning of Gen. vi., which is separated from it only by a parenthetical chapter. The difficulties which attend the admission of either of these interpretations, if we hold the common opinion, that at the time to which this statement relates, soon after the birth of Enos, there existed no human beings beside the family of Adam, are sufficiently obvious to need no comment : and with respect to the latter of them, a further difficulty arises from a critical examination of the meaning of the appellation rendered " sons of God " in the authorized version in Gen. vi. 2 and 4, (as we shall have to shew in considering the passages in which it occurs,) standing, as it does, in the same sentence with " the daughters of the Adamites." But if we admit that there then existed other human beings beside the family of Adam, both these interpretations appear to be suitable ; for we must regard the latter as meaning that certain men

then began to call themselves the servants of Jehovah.

In this case, however, the rendering which we have given seems to be far more suitable. It is agreeable with the rendering in the authorized version in Ex. xxxiii. 19, "I will make all my goodness pass before thee, and *I will proclaim the name of the Lord before thee :*" and in the next chapter, verse 5, "And the Lord descended in the cloud, and stood with him there, and *proclaimed the name of the Lord.*" The like rendering is also, evidently, the most appropriate in 1 Chron. xvi. 8, and Ps. cv. 1, "Give thanks unto the Lord ; *proclaim his name ; make known his deeds among the people :*" and in Is. xii. 4, "Praise the Lord ; *proclaim his name ; declare his doings among the people ; make mention that his name is exalted ;*" and probably in several other instances. The words rendered "proclaiming," and "proclaim," and "proclaimed," "the name of the Lord," in these passages, literally signify "calling," or "summoning," and "call," etc., "in the name of Jehovah." And it is worthy of remark, that the Arabic word which exactly agrees in all its applications with the Hebrew verb

here used is often employed to signify the "calling," "summoning," or "inviting," to the true faith. This Arabic verb is "da'ā;" and its active participial noun is commonly applied to "a religious missionary."

Another interpretation has been adopted by Jewish writers: "Then a profanation was committed for calling by the name of Jehovah;" that is, applying the name of Jehovah to other objects. This rests only upon an assumption; and in point of probability differs but little from the interpretations in our authorized version.

3. "*And it came to pass, when the Adamites* [lit. "*the ādām,*" or "*Adam,*" which, whenever it occurs after the death of the man to whom the name of "Adam" is first applied, properly signifies "the Adamites," just as "Israel," in the like case, properly signifies "Israelites," though the former differs from the latter in being originally a generic epithet, and therefore has the article prefixed to it, frequently when applied to Adam himself,] *began to multiply on the face of the earth, and daughters were born unto them, that the sons* [or "*servants,*" as in Deut. xiv. 1, and Ps. lxxiii. 15, and Prov. xiv. 26,

etc.,] *of the gods* [as in Ex. xxxii. 1 and 23, and Deut. iv. 28, and Judges x. 14, and xvii. 5, and 1 Kings xix. 2, and xx. 10, and Jer. xi. 12, etc., and thus (τῶν θεῶν) in the version of Aquila in the present instance,] *saw the daughters of the Adamites that they [were] goodly ; and they took them wives of all which they chose.* . . . “ *The giants* [or rather, (though the Hebrew word, which is “*Nephīlīm*,” seems to be a Gentile appellation,) “*fallen ones*,” or “*apostates*,”] *were in the earth in those days ; and also after that, when the sons* [or “*servants*”] *of the gods came in unto the daughters of the Adamites, and they bare [children] to them ; these [were] the mighty ones which of old [were] men of renown.*” . . . . “ *And the Lord said, I will destroy the Adamites whom I have created,*” etc. (Gen. vi. 1-7.)

The two phrases rendered above “the sons [or “servants”] of the gods” and “the daughters of the Adamites,” being rendered in the authorized version “the sons of God” and “the daughters of men,” most of the commentators have supposed to mean “good men” and “wicked women ;” imagining, it seems, that good men were then



insnared by the wiles of wicked women ; though this is evidently not the most obvious meaning ; while some have even imagined them to mean “ angels ” and “ women. ” Our rendering of the latter of these phrases we have already explained. In vindication of our rendering of the other, the following, also deviating from the authorized version, may be adduced, as less liable to cavil, inasmuch as it presents a plain and consistent statement in the place of one which staggers the reader by its incongruity. “ *There was a day when the sons [or “ servants”] of the gods came to oppose themselves [so in 1 Sam. xvii. 16, and Job xxxiii. 5, and Ps. ii. 2,] to the Lord, and Satan came also among them,* ” (Job i. 6, and ii. 1,) “ *to oppose himself to the Lord.* ” (ii. 1.) The passage may be thus paraphrased : “ There was a day when wicked and impious men, the worshippers of false gods, opugned the moral government of Jehovah, and Satan aided them in their rebellion against him. ” If this case could be considered abstractedly, we think that scarcely any candid person would refuse his assent to the correctness of our interpretation of the phrase in question ; which we therefore regard

as presenting a very strong argument against the unity of origin of the human species, by its occurrence in Gen. vi.

The above are the only instances in which the phrase here rendered "the sons [or "servants"] of the gods" occurs. An instance nearly the same, only the article being omitted before the word rendered "gods," occurs in Job xxxviii. 7 ; rendered in the authorized version, "*when the morning stars sang together and all the sons of God shouted for joy :*" in which spirits seem to be intended : but a comparison with Isaiah xiv. 12, ("How art thou fallen from heaven, O Lucifer, [or "O day-star,"] son of the morning!") and the fact that the two verbs in this passage of Job sometimes signify "*crying for aid*" and "*shouting for battle*," shew that the meaning is at least doubtful. It is an awful thing to apply to false gods, in a particular instance, a name possibly there meant to denote the true God ; but it is equally awful to do the reverse. A literal translation is surely the best in such a case ; and a preference of one interpretation may be allowed, without an absolute denial of the other.

To the above passage in the book of Job, there

is a very remarkable parallel: "*I saw the Lord sitting on his throne, and all the host of heaven standing by him* [or "*against him*," i. e. "*opposing him*," as though "*confronting him*,"] *on his right hand and on his left.*" (1 Kings xxii. 19: repeated in 2 Chron. xviii. 18.) "*The host of heaven*" generally, if not in every case, means *objects of idolatrous worship*; and particularly, *as such, the stars*; and is therefore a very proper appellation for *evil spirits*; whom it may perhaps denote even in Neh. ix. 6, where it is said, "*the host of heaven worshippeth thee*;" for the verb rendered "worshippeth" more properly signifies "*acknowledgeth thy superiority or authority.*" (See Ps. xcvi. 7: "worship him all [ye] gods.") Moreover it seems evident that from "the host of heaven" spoken of by Micaiah, not from among God's holy angels, came forth the "*lying spirit*" that was to persuade Ahab: and, thus understood, Micaiah's vision, otherwise incongruous, (like the parallel passage in Job as rendered in the authorized version,) is perfectly consistent.

The word rendered "gods" in the passages of Genesis and Job upon which we are commenting is

“elōhīm.” “Ēlīm” is also thought to signify the same, and is applied to false gods: (as in Ex. xv. 11, “*Who among gods [is] like thee, O Lord?*” which compare with Ex. xviii. 11, “*Now I know that the Lord [is] greater than all the gods,*” where the word “elōhīm” is used :) and if so, we have the phrase “sons of gods” also in Ps. xxix. 1, “*Give unto the Lord, O ye sons of gods, give unto the Lord glory and strength;*” which compare with Ps. xcvi. 7, before cited; (“worship him all [ye] gods;”) and again, in Ps. lxxxix. 7, “*For who in the heaven can be compared unto the Lord? [who] among the sons of gods can be likened unto the Lord?*” As a contrast to this phrase, we find (in Hosea i. 10) “*the sons of the living God.*”

The substitution of “*fallen ones,*” or “*apostates,*” for the “*giants*” of the authorized English version and of other versions, in Gen. vi. 4, is justified by many critics, and is more agreeable with the Hebrew etymology; although we have reason to believe that the people to whom the appellation thus rendered is applied were generally of extraordinary stature. In favour of rendering it “giants,” it has been urged that “niphlā” is applied in

Chaldee to "the giant in the sky," that is, the constellation "Orion:" but Orion is distinguished by the Arabs for its obliquity; (see, for instance, Freytag's "Hamasæ Carmina," page 561;) particularly, it seems, in respect of the three bright stars of the belt, which form a line oblique to that of its course, as though *falling*. But supposing the word to signify "giants," it is said in the Hebrew, and in the Septuagint also, not that "there were giants in the earth in those days," but "*the giants were in the earth in those days:*" and the most obvious and probable inference from these words, unswayed by a foregone conclusion, seems to be, that the epithet thus rendered is a Gentile appellation, like several other epithets which are untranslated in the various versions of the Bible, such as the "'Anākīm" (or "long-necked" people), the "Amorites" (supposed to signify "mountaineers"), the "Perizzites" (meaning the "villagers"), the "Hivites" (a name thought to have the same signification as "Perizzites"), etc. It occurs only in the passage to which these observations refer and in one other instance, Num. xiii. 33, "*There we saw the Nephilīm, the sons of*

'*Anāk of the Nephīlīm*;' which, compared with another passage, shews, if the latter be not a gloss, that the people thus called were either wholly or in part the same who were called the "Rephaim;" for among the latter also were reckoned the "'Anākīm," as well as those whom the Moabites called "Ēmīm," and those whom the Ammonites called "Zamzummīm;" who are all described as having been of gigantic stature, and *whose pedigrees are not recorded in the Bible.* (See Deut. ii. 10 and 11 and 20, *in the Hebrew*; held by some to be interpolations, but, if so, doubtless of very ancient origin.) Thus we find the Nephīlīm mentioned as existing before the flood, and also in the days of Moses; and we must not hastily infer from this that they were not a race distinct from the descendants of Adam; for an examination of passages in the Bible hereafter to be cited will shew strong reason for believing that people not descended from Adam, if such existed before the flood, were not among those whom it destroyed. But let it be observed, that we build no theory upon the statement of the spies, in Num. xiii. 33, quoted above. We build upon other statements, among which we

reckon that in Gen. vi. 1-7 as one of the most remarkable; though we think our view to be confirmed by the account of the spies; for it is hardly credible that they condemned themselves by speaking of a people who had no existence, and of their relationship to the well-known 'Anākīm. We are induced to add this by an observation intended to cast discredit upon our arguments, "that it is scarcely safe to build a theory upon a lie." Misrepresentation is generally a sign of the weakness of the cause for which it is employed, however good be the motive.

If we suppose that the men who are here said to have married with "the daughters of the Adamites" were of the race of Cain, we remove one difficulty: but we have no evidence whatever to shew that these were idolaters, though in a manner excommunicated; nor is it probable that they should be mentioned without any reference to their origin: and we should still have to ask, Who were the wives and husbands of Adam's sons and daughters? Who were the people so dreaded by Cain? Who were the Nephilim? etc.

4. "*By these the isles of the nations became*

*divided in their lands, ([every] man according to his tongue,) according to their families, in their nations."* (Gen. x. 5.) And again, "*By these the nations became divided in the earth after the flood.*" (Last verse of the same chapter.) Compare also verses 20 and 31 of the same chapter; and the following very remarkable passage: "*When the Most High gave nations for a possession, [which may mean either when He gave certain of the sons of Noah nations for a possession, (compare Is. liv. 3, "and thy seed shall inherit nations," and other passages,) or when He gave nations certain lands for a possession,] when He separated the sons of Adam, [literally "on the Most High's giving nations for a possession, on his separating the sons of Adam,"] He set the bounds of peoples according to [or, perhaps, prospectively, "even to"] the number of the children of Israel.*" (Deut. xxxii. 8.)

These passages, though reconcileable with the general opinion respecting the origination of all mankind, seem rather to indicate the existence of nations not of the same race as the descendants of Adam, and not destroyed by the flood, and the partition of the lands of the former among certain



colonies of the latter ; and an argument in favour of this inference may be drawn from the fact that the appellation here rendered “ the nations,” (“ haggōyīm,”) in other instances, which are very numerous, generally, and perhaps always, denotes the nations exclusive of the people of God, or of the Israelites ; wherefore it is often rendered in the authorized version “ the gentiles” and “ the heathen.” If so, we may suppose that the confusion of tongues was the consequence, not the cause, of the dispersion from Babel.—The whole of the tenth chapter of Genesis seems to be parenthetical.

A writer to whom we have before referred has expressed surprise that we have quoted the tenth chapter of Genesis to shew that the Bible gives intimations of Non-Adamic races who survived the flood, and have overlooked the nineteenth verse of the ninth chapter, where it is said, “ These [are] the three sons of Noah : and of them was the whole earth overspread.” According to his mode of reasoning, it may be argued at some future time, that North America and Australia, and other regions, had no human inhabitants before they were “ over-

spread" by English and other Europeans. And he has added, "If any doubt still remain, we can only refer him to 2 Pet. ii. 5, which it is hoped is conclusive." To this we reply, that if we make *κόσμος* to signify always "all the inhabitants of the earth," we shall falsify many passages of Scripture. Again, he says, that the tenth chapter of Genesis shews, "that from the sons of one man have descended tribes in whom all extremes of difference may be traced." We ask him, Where shall we find the Negro? where the Malay? where the Mongolian? where the American Indian? where, in short, any one people whose physical type is not either purely or predominantly Caucasian? The "Cush" of the Bible, as relating to Africa and Africans, is clearly Ethiopia and the Ethiopians, distinct from Nigritia and the Nigritians, or Negroes. Hieroglyphic inscriptions shew that in the times of the Eighteenth Dynasty of the Pharaohs, there existed Negroes, who are faithfully represented in accompanying sculptures, and some of whom were dominant, in "Kish," which certainly applies to Ethiopia, south of Egypt, and is therefore identified with the Hebrew "Cush:" but

it does not hence follow that Cush is Nigritia; still less, that it denotes the Negroes; whose proper general appellation in hieroglyphics is "Nahsi." (The ancients, however, not knowing Negroes beyond Ethiopia, often confounded them with the Ethiopians properly so called; as many writers do in the present day.) Cush and Mizraim are represented in the Bible as *brothers*; and the people of Mizraim, we know, were not Negroes; their own paintings and painted sculptures shewing them to have been a *brown* people, with *Ethiopian* (not *Negro*) features, like several Ethiopian races in the present day. But the existence of Negroes in Ethiopia, and in Egypt also, before the Hamites entered Africa, is a fact without which we are unable to explain African ethnology; as will be seen in future portions of this work.

5. "*Hear ye this, all peoples* [or "*tribes*," in the Hebrew "*'amim*," often specially applied to the tribes of Israel, as in Deut. xxxiii. 3 and 19, etc.]; *give ye ear, all inhabitants of the world: both sons of Adam* [corresponding to the "*peoples*" or "*tribes*" above mentioned] *and sons of man* [in a general sense, in the Hebrew "*ish*," corresponding

to the "inhabitants of the world,"] *together ; rich and poor.*" (Ps. xlix. 1 and 2.)

The words here rendered "sons of Adam and sons of man" are converted in the authorized version into "low and high;" and the like is done, in that version, in five other passages, which may be rendered thus: "*Surely vanity [are] the sons of Adam: a lie [are] the sons of man:*" (Ps. lxii. 9 :) "*They worship the work of their own hands, that which their own fingers have made; and Adamite boweth down, like as [so in Job v. 7, and xii. 11, and xiv. 19, and xxxiv. 3, etc.,] man [in a general sense] humbleth himself: therefore forgive them not:*" (Is. ii. 8 and 9 :) "*And Adamite shall bow down, and man shall humble himself,* [in the Hebrew exactly the same as a clause in the passage next preceding, the tense being vague,] *and the eyes of the lofty shall be humbled:*" (Is. v. 15 :) "*Then shall the Assyrian fall with the sword, not of a man; and the sword, not of an Adamite, shall devour him:*" (Is. xxxi. 8 :) "*And with men of the multitude of Adamites* [in the authorized version "of the common sort," but in the margin, "of the multitude of men," *were] brought Sabeans [or*

"*drinkers*" ] *from the wilderness.*" (Ez. xxiii. 42.)

Among more than seventy instances in which "ish," or its plural, or a variation thereof, and "ādām" occur in the same sentence, the cases above mentioned are the only ones in which we find them rendered in the authorized version by "high" and "low," or the like; while each of these words in other instances, almost countless, in which one of them occurs without the other in the same sentence, is regarded by the authors of that version as signifying simply "man" or "men," in a general sense, excepting in a few cases, in which "ish" is opposed to a woman, or, by extension, to a female, because this word has its proper feminine form, (namely "ishshāh,") which "ādām" has not.

For the distinction which has been made, of "high" and "low," or the like, between "ish" and "ādām," respectively, it is very difficult to find any foundation: but, on the contrary, it is easy to find reasons for a distinction the *reverse* of this: for "God said, let us make ādām in our image:" (Gen. i. 26:) "ādām" was also the pro-

per name of the man so made : it was also a name given by God to that man and his wife together (Gen. v. 2) : and our Saviour himself is called " the last Adam " (1 Cor. xv. 45). But independently of any consideration of superiority implied by either, it is plain that the rules of literal translation require us to regard " īsh " as a general appellation, including " ādām ; " and " ādām " as denoting the first man so called, and any, and all, of his descendants, though it may generally be rendered " man " or " men " because the Old Testament seldom speaks of any other human beings than descendants of Adam, unless incidentally and distinctively.

He who asserts that the appellation " ādām " always denotes, in the Scriptures, the whole human species, when not distinguished from " īsh," should, at least, consider how often, in every language, words are made to include meanings not *originally* belonging to them. Such is the case, for instance, when all the believing Gentiles are called by St. Paul, in a passage which we have already cited, " Abraham's seed." In like manner, therefore, all who have transgressed like Adam may be called " his sons ; " and hence *the whole world* may some-

*times* be so called ; as all who are not of God are expressly termed "the whole world" in another instance which we have adduced.

Some of the passages of Scripture which we have cited relate to times posterior to the flood, and the translations of them which have been proposed require some further observations.

The study of geology, ethnology, zoology, and botany, raises objections so many and so great to the popular belief concerning the deluge described in Scripture, of its having been universal with respect to the earth, and to its human and other occupants which were excluded from the ark, that it becomes a matter of the highest importance to ascertain what is the true meaning of the narrative of that awful event. The universality of the deluge with respect to the earth has been denied by many very learned and scientific and pious authors : and whatever variety we may suppose to have existed in the wives of the three sons of Noah, whether derived from difference of original ancestry or produced by physical causes operating during a long lapse of ages, such variety we may find to be insufficient to account for the differences which are

now observed in mankind. If we find any inconsistency between what we certainly know of the works of God and what we conceive to be the meaning of a portion of his word, we may be sure that we have not rightly understood the latter : and we have not sufficiently emancipated our minds if we cannot accept the revelations of science as well as those of the Bible, and avail ourselves of the former to explain *ambiguities* in the latter.

Throughout the Scripture-narrative relating to the deluge, what is rendered "*man*" in our authorized version is invariably "*ādām*," or "*the ādām* ;" and of the two words there rendered "*earth*," one very frequently signifies "*land*," or "*country*," or "*region* ;" and the other, "*ground*," by which it is rendered in that version in Gen. vi. 23. The denunciation may therefore be strictly rendered thus : "*I will destroy the Adamites whom I have created from the face of the land ; from Adamite to beast, to creeping things, and to the fowls of the heaven :*" and all that follows it here and in other parts of Scripture is perfectly consistent with this rendering if we understand what are called the "*universal terms*" in these cases as universal only



with respect to the objects previously named in the denunciation ; in doing which, we shall even give them a larger range than they can be allowed to have in some other passages in the Bible ; as, for instance, in Ex. ix. 6 compared with 19-21 of the same chapter ; and verse 25 of the same chapter compared with 5 and 15 of the next chapter ; not to name other cases, far from few, in which it is sufficiently obvious that such terms are not, strictly speaking, universal. It must also be particularly observed, that the expression sometimes rendered in the authorized version "*the whole earth*," or "*all the earth*," is rendered in other instances in the same version "*the whole land*," or "*all the land*," or "*every land* ;" and is often applied to a few countries collectively, and even to one country : see Josh. xi. 23 ; 1 Kings x. 24 ; Is. vii. 24 ; x. 14 ; Jer. i. 18 ; iv. 20 ; viii. 16 ; li. 7, 25, and 49 ; Dan. ii. 39 ; Zeph. i. 18 ; iii. 8 and 19 : and in several of these instances, (as in 1 Kings x. 24, Jer. li. 7 and 25 and 49, and Dan. ii. 39,) where it is rendered "*all the earth*," and in two other instances (Gen. xli. 57), where it is rendered "*all countries*," and "*all lands*," its application only to

*portions* of the earth is undeniable. These instances, therefore (beside the fact that the account of the deluge *literally* relates to the *Adamites*), we may adduce in favour of our limiting the meaning of certain passages in which we find the same expression so that they shall not apply to the whole world of unbelievers. Thus we may read, "*The whole region was of one language*" (Gen. xi. i.); as will sufficiently appear from our comparing this passage with 1 Kings x. 24, where we find in the authorized version the words, "*And all the earth sought to Solomon :*" and it should be observed that the words "*they have all one language*" are afterwards said, in the same chapter, verse 6, of "*the sons of Adam,*" mentioned in the next preceding verse, and there called in the authorized version "the children of men." In like manner, we may read, "*The Lord did there confound the language of all the region : and from thence did the Lord scatter them abroad upon the face of all the region*" (verse 9 of the same chapter) : or here, instead of "*and,*" we may perhaps be justified in reading "*for,*" or "*because;*" as in Gen. xx. 3, "*for she [is] a man's wife;*" and Ps. v. 11, "*because thou defendest them ;*" etc.

The whole narrative must be regarded in its relation to the times immediately preceding the events which it describes ; and if there existed any race of men not descended from Adam before the flood, we must consider them as excluded from the subjects of the narrative by the term “*ādām*” there employed. Even the race of the outcast Cain may perhaps be so excluded, for reasons formerly mentioned : and if so, the original “*Kenites*,” of whom, as of a people existing in the time of Abraham, mention is made in Gen. xv. 19, may have been of his race ; “*Kenite*” and “*Cain*” having the same radical letters, and the *Kenites* being called “*Cain*” in Numb. xxiv. 22. It is worthy of notice, that Balaam, in this chapter of Numbers, prophesying the wasting, and carrying away captive, of *Cain*, also foretells the destruction of “*Amalek*,” “the first of the nations ;” and, as Onkelos and several others interpret the prophecy, the Messiah’s ruling over (not destroying) “all the children of *Sheth*,” or “*Seth*,” the *brother* of Cain.

Hence, also, the meaning of the history of the *dispersion* would be, that “the children of Adam,” exclusively of the rest of mankind, gathered them-

selves together, in opposition to the plan of Providence, in "a plain in the land of Shinar," and there built "a city and a tower," with the view of remaining together; wherefore the Lord "scattered them abroad from thence upon the face of all the region;" and by confounding their language at the same time, or causing it to be confounded by their mixing with other races, prevented their re-uniting. In their gradual spreading over the globe, they doubtless carried with them the history of their ancestors, originating those traditions respecting a deluge, more or less agreeing with the Scripture-narrative, which have been found to obtain in so many regions of the earth, and which afford an argument, but only *primâ facie*, in favour of the opinion that the event in question was universal with respect to all mankind except Noah and his family. The only persons who witnessed the deluge probably believed it to have spared themselves alone, of all their species; and the traditions handed down by the family of Noah, to their descendants the Jews, would be fully sufficient to account for the manner in which the latter, and the Christians after them, have understood the

scriptural relation which we have been considering. It has been plausibly observed, that the Jews are more likely than ourselves, when we differ from them, to understand aright their own Scriptures: but if we should admit it to be so, consistency would require us to take for our guides the Talmud and the Targums, and to adopt the Jewish interpretations of the prophecies respecting the Messiah. It has also been urged, that the belief of the universal church in past ages should silence him who proposes a new interpretation of any passage of Scripture, opposed to her belief: but to this we have only to reply, that the universal church, until modern times, believed it to be plainly declared in Scripture that the sun revolves round the earth.

The circumstances of the deluge, particularly in relation to one of the main sources of the waters, and to the height which the waters attained, suggest that it may have been a miraculous overflowing of the Euphrates and Tigris. "*The great deep*" (spoken of in Gen. vii. 11) may be regarded as a fit appellation of what is called (in Gen. xv. 18, and Deut. i. 7, and Josh. i. 4,) "*The great river*,

*the river Euphrates :*" for the plural of the word rendered "deep" is applied (in Deut. viii. 7) to "*depths* that spring out of valleys and hills" in the promised land. And "the high hills" and "the mountains" which are said (in Gen. vii. 19 and 20) to have been "covered" by the waters, appear most probably to have been slight elevations, which are often termed "mountains;" and to be called "high" only because they were the highest of the parts overflowed: for the narrative seems plainly to state (in vii. 20) that the entire rise of the water was "*fifteen cubits*," either from its lowest level, or above the lowest part of the land; or, at least, affords us no warrant for asserting it to have been more than this. The lowness of the "mountains" covered by the deluge seems also to be indicated by the fact that the tree from which was pluckt off the leaf that shewed the waters to have abated, and which was evidently upon one of the highest of the parts that had been overflowed, was of a kind which (naturalists have observed) will grow only upon low, or slightly elevated, spots.

The tradition which identifies "the mountains of Ararat" mentioned in Scripture with the-

double mountain now commonly known by that name is of very doubtful authority: but supposing it to be so far true that the latter is a portion of the scriptural mountains of Ararat, it affords no evidence of the universality of the flood; for in the statement which, in the authorized version, represents the ark as having rested "upon the mountains of Ararat," the preposition there rendered "upon" may mean, as it does in many other instances, "at," or "by," or "near." The ark, however, when it grounded, could not have been near to any portion of a chain of mountains as high as the spot on which it rested: for it "rested in the seventh month, on the seventeenth day of the month;" and "in the tenth [month], on the first [day] of the month, were the tops of the mountains seen," being so distant that, "at the end of forty days," the dove which Noah sent forth "found no rest for the sole of her foot, and she returned unto him into the ark, for the waters [were] on the face of the whole land" (in the authorized version "the whole earth"). He who asserts that the ark rested on, or near, the highest part of what is now called Ararat must admit

that when "the tops of the mountains" were seen from that point an immense portion of Mount Ararat itself must have become exposed, which is inconsistent with the Scripture-narrative.

It appears, therefore, that the spot where the ark rested was nearly level with "the tops of the mountains" which were seen beyond the reach of the flight of the dove when the waters "had decreased continually" nearly two months and a half; while the lowest parts of the whole tract covered by the waters, according to the most obvious meaning of the statement respecting the rise of the flood, were no more than fifteen cubits below the highest level to which the waters attained. This limitation of the total rise of the flood does not involve the necessity of any inconsistency of interpretation throughout the whole record, nor the assigning to any word in it a meaning which it is not well known to have in many other places. But those persons who insist upon straining the terms of the narrative to the utmost, and suppose it to mean that the waters rose fifteen cubits above the tops of the highest mountains of our globe, must be reduced to the



necessity of inferring that the ark rested (not upon what *we* call *Ararat*, but) upon the *Himalaya* mountains, and upon a part thereof very little lower than their loftiest summit; "the tops of the mountains" not being then seen; and this inference they cannot maintain without departing from their own principles of interpretation, which require them to read, agreeably with the authorized version, that forty days after "the tops of the mountains" had been seen, "the waters were on the face of the whole *earth*." As the Bible itself shews that, in this instance (as well as in many others), the word here rendered "earth" cannot have this meaning, nothing can be more uncritical or unfair than to insist that it must have this meaning in other passages of Scripture where it relates to the same event.

The physical objections to the popular belief respecting the extent and effects of the deluge have been fully detailed by many writers; and are only to be met by the supposition of a series of miracles to which the Bible makes no allusion.

To revert from this necessary digression to the chief subject of our inquiry, we venture to assert,

that if certain expressions in particular passages of Scripture cited in these observations have the meanings which have been here assigned to them, they afford more than a preponderance of evidence in favour of the inference of the coëxistence of two races of men, physically one in species, in the time of Adam (the progeny of Adam being one of these two races); and these meanings are either the most literal that can be allowed, or such as the same expressions indubitably have in many other instances. If we stretch the meanings of these expressions to their utmost possible extent, we may, indeed, reconcile them with the prevailing opinion respecting the origination of all mankind; but this opinion is inconsistent with a conclusion to which science has led many of its most profound investigators; and involves the admission of God's necessitating, in the marriages of Adam's sons and daughters, an act which his moral law forbids: whereas the adoption of *unstrained* interpretations, even when a choice must be made between two or more figurative meanings whichever side of the argument we may take, enables us to discover the necessary harmony of Scripture

with results of scientific inquiries which have been supposed to impugn it, and also with itself.

It appears, therefore, that Holy Scripture does not forbid, nay, rather that it requires, a belief in the existence of Pre-Adamites of our species, who, we have reason to suppose, lived in a savage state, or, at the best, led a kind of Nomadic or Arcadian life, and whose posterity did not share in the destruction of the unbelieving Adamites by the waters of the flood. We read of a time, described in Gen. ii. 5 and 6 (strangely misinterpreted in our authorized version), when "*no shrub of the field was as yet in the earth, and no herb of the field did as yet sprout forth ; for the Lord God had not caused it to rain upon the earth ; and there was no Adam for tilling the ground [i.e. the Adam, or "red man," with whom agriculture and other arts of civilized life most probably originated, (not called "white" because white is used to signify "leprous," did not as yet exist]: then [i.e. afterwards] a vapour went up from the earth, and [descended in rain so that it] watered the whole face of the ground:*" after which we find immediately added, "*and the Lord God formed the Adam [of] dust of the ground;*"

although we most certainly know that several successive creations of animals as well as plants intervened. We are left to supply the omissions from other parts of the Bible, and from the endless revelations which its Author vouchsafes to those who investigate his works: and among the subjects here to be supplied, we include the ancestors of the persons with whom Cain and Seth and the other sons of Adam, and his daughters, intermarried; of those men whom Cain at one time so much dreaded; and of those whose intermarriages with the daughters of the Adamites produced that corruption which occasioned the destruction of Adam's unbelieving posterity by the deluge, perhaps a people of the same race as the Nephilim whom we find mentioned both before and after that event.

## CHAPTER III.

### PHYSICAL OBSERVATIONS.

A GENERAL view of the geographical distribution of the varieties of man immediately suggests the inference that Providence adapted them to the climates and other physical conditions of different regions of the earth. It is found in general to agree very nearly, in some cases exactly, with that of the inferior animals, and that of plants; and hence it would seem that the geographical distribution of all organic beings might be reasonably inferred to have been regulated by the same general laws. From this analogy, some philosophers have argued, that as each of the principal zoological and botanical regions of the earth has its peculiar species, and even genera, of animals and plants, so it has its peculiar species of man: but for "species" of man, we must substitute "varieties," unless we oppose a great majority of men of science, who support their opinion of the unity of our species by

arguments almost, if not quite, amounting to demonstration.

But there is another analogy which requires our consideration. As the earth in different successive periods has had its peculiar genera and species of animals and plants, may it not in different successive periods have had its peculiar varieties of man, though the latter periods are but subdivisions of the last of the former?

Let us first consider the inference drawn from the former analogy; that Providence adapted the varieties of man to the climates and other physical conditions of different regions of the earth. If this inference be true, when, and how, was the adaptation effected?

Those who hold that all mankind are descended from Adam, and consequently from Noah, are generally of opinion that the assumed adaptation, by modifications of form and colour, was effected gradually, by the agencies of climate, soil, food, mode of life, occupation, and the like; and by artificial means, such as aboriginal American tribes, and modern Greeks, employ for the purpose of altering the natural conformation of the skull.

There are, however, very strong objections to be urged against this idea of progressive change as adequate to the exigencies of the case. The alterations of form effected in human beings by the natural means above mentioned are extremely slow. Those of colour, on the contrary, are sometimes very great even in the case of a single individual; for we all have, in the *rete mucosum* of our skin, whether it be demonstrable or not, a substance, or matter, which renders it, like photographic paper, capable of becoming darkened by the sun's rays. But no length of exposure to the fiercest sun, in the present condition of the earth, seems to be sufficient to produce the deep black tint of the Nigritian. In Nubia, a portion of the very hottest region of the earth, we find, in ascending the Nile, first, a race of which the prevailing colour is nearly black, namely, the descendants of the Beni-l-Kenz, who are said to have come from the adjacent desert on the east and south-east, and whose settlement on the banks of the Nile is historically traced back by Eastern writers through at least seven centuries: and then, hemmed in between these and equally dark races which extend

to Abyssinia, various tribes of the Nūbeh (from whom the country is named), exhibiting, like the Abyssinians, complexions of many shades of brown, the lightest nearer to white than it is to black. We also find that numerous tribes have continued from time immemorial conterminous, and even intermixed, with the aborigines of Nigritia, not only differing widely from the true Negro in physical conformation, but without assuming his intensely black hue. And again, in the Malayan region, we find several intermixed races very widely differing in complexion, hair, and features. India, also, exhibits a population in which two very distinct types are observable under the same circumstances of climate.

It appears, therefore, that climate does not in the course of many centuries produce even the *hue* of the Negro-race; much less does it, in such a lapse of time, produce the *physical conformation* of that race. Nor do the mixtures of other races with Negroes produce either of these effects: though the coloured matter of the skin of the Negro is transmitted with its full colour to the offspring when both the parents are Negroes, more than



half of its colour is lost in the transmission when one of the parents is white: the offspring in the latter case is tawny; and by intermarriage with the white, produces an offspring nearly as fair as the European: by one more admixture of the blood of the white, every trace of the Negro is generally lost; the peculiarities of his form also disappearing with his hue. Nothing less than repeated additions of the blood of the Negro race in several successive generations is known to produce a change from the hue and features of the white to a hue and features even *approximating* to those of the former. It has been argued with truth, that almost every shade of complexion is observable among the Jews of different countries in the present age: but this is a fact which the Bible-history would lead us to expect (see Ezra ix. and x. and Neh. xiii. 27, etc.); and the practice of concubinage with Negresses and other Gentile women is notorious as obtaining among modern Jews in Eastern countries, in spite of frequent edicts against it: though most of that people in the Turkish Empire exhibit little or no evidence of their being imbued with Negro blood. The same is the case

with the Arabs, by whom such concubinage is held to be lawful. It is a fact of great importance in ethnology, and one which, to our knowledge, has not been hitherto mentioned by any writer, that very many of the Jews in Eastern countries, who are not known to have had any ancestors resident in other regions, are characterised by reddish or yellowish hair, and blue, gray, or yellowish hazel eyes, as well as by a very fair complexion. It has been falsely supposed that such Jews are only found in Europe. The high antiquity of these characteristics, in people known to the ancient Egyptians, will be shewn hereafter, in our fifth chapter.

Thus we see that Providence has ordained rapid means of effecting a change from the form and hue of the darkest of our species to the form and hue of the fairest; but only extremely slow means of effecting the contrary change, excepting in respect of colour, and even in this respect the change is in most cases only from fair to tawny; in other cases, at the most, amounting to a blackish brown, produced in the course of many generations, partly by a hot climate, but in a great measure attributable with the highest degree of probability, if not with

certainly, to the mixtures of fair races with dark ; excepting in some extraordinary instances of particular individuals, in whom the complexion of some dark ancestor reappears ; if we may judge from all the cases of which we have heard, or read, or had ocular proof.

Hence it has been supposed by some philosophers that Adam and his wife were Negroes. Dr. Pri-chard asserts (in his "Natural History of Man," third ed., p. 85), that "instances are not unfrequently observed in different countries in which Negroes gradually lose their black colour, and become as white as Europeans ;" and the fact of the frequent births of Albinoes (persons entirely destitute of colour in the skin and hair, and often having blue eyes) from Negroes, we cannot but regard as favouring the supposition that the brown and tawny races have sprung from the black. But the wide differences of physical conformation which distinguish the Negro from the Caucasian, with other considerations hereafter to be mentioned, forbid, in our opinion, the deriving of the latter of these two varieties from the former without an intermixture with a race of distinct origin.

Others have suggested that Adam and Eve may have been brown. This hypothesis would *apparently* lessen the difficulty of our question, and the name of Adam might be urged in its favour, though we know that the epithet "red" as applied to a man is adopted in Eastern countries in preference to "white" because the latter, as we have before mentioned, is used to signify "leprous:" but still this supposition, as we have already shewn, is attended with difficulties which seem to be insuperable.

One of the greatest of the difficulties which beset us when we endeavour to account for the commonly-supposed descent of all mankind from a single pair, that pair being Adam and Eve, even if we adopt the latter of the two hypotheses mentioned above, lies in the fact of our finding, upon Egyptian monuments, mostly of the thirteenth and fourteenth and fifteenth centuries before the Christian era, representations of individuals of numerous nations, African, Asiatic, and European, differing in physical characteristics as widely as any equal number of nations of the present age that could be grouped together; among these being Negroes, of

the true Nigritian stamp, depicted with a fidelity, as to colour and features, hardly to be surpassed by an accomplished modern artist. That such diversities had been produced by natural means in the interval between that remote age and the time of Noah, probably no one versed in the sciences of anatomy and physiology will consider credible. But we find even earlier, much earlier, representations of races foreign to Egypt very widely differing from the Egyptians, as we purpose to shew in another chapter.

It has therefore been argued by a late writer (the Rev. Dr. Hamilton, of Mobile, in his work entitled "The Friend of Moses," pp. 444, *et seqq.*), that as the dispersion of the descendants of Noah from Babel was miraculous, they were then miraculously adapted, in their physical organization, to live and flourish in the several different regions which they were destined to occupy. But this argument is not founded upon any express declaration in the Bible, nor even upon any intimation therein; and is in a great measure, if not entirely, fallacious, as we shall immediately proceed to shew.

Shortly after the remark that "a general view of the geographical distribution of the varieties of man immediately suggests the inference that Providence adapted them to the climates and other physical conditions of different regions of the earth," we mentioned another analogy, the consideration of which we proposed by the following question: "As the earth in different successive periods has had its peculiar genera and species of animals and plants, may it not in different successive periods have had its peculiar varieties of man, though the latter periods are but sub-divisions of the last of the former?"

Now the idea that a peculiar physical conformation, or even hue of skin, is necessary to fit a people to live and flourish only in a region of the earth distinguished from all other regions by its physical condition, or is necessarily produced by the peculiar physical condition of a particular region, we have shewn to be false in many instances; and here we must further observe, that the different varieties of our species are evidently suited rather to different *periods* than to different *regions*; for the ways of Providence prove that this

is the case by placing one variety throughout a range of climates differing in the utmost degree, and gradually supplanting it by another. The true Negro is perhaps the most remarkably adapted to the particular regions in which alone he is naturally found: but we have before mentioned that numerous tribes have continued from time immemorial conterminous, and even intermixed, with the aborigines of Nigritia, not only widely differing from the true Negro in physical conformation, but without assuming his intensely black hue; and we have adduced other similar facts. The Malayan variety is nearly in the same predicament as the Nigritian, and is found intermixed with tribes of which some are evidently descended wholly or in part from Nigritian ancestors. The black Australian race occupies a vast region extending nearly equally to the north and south of the southern tropic, and is being supplanted by the fair Caucasian. The neighbouring dark Tasmanians have already been almost entirely so supplanted. The Mongolian variety in Asia and Europe ranges from within the tropical zone to the most northern limits of the habitable earth; and this, too,

has been partly supplanted, or encroached upon, by Caucasians: the aboriginal natives of India are all of the former variety; the main bulk of its inhabitants (according to their own histories and traditions later settlers) are of the latter. The American race (which is considered by some of the best authorities, and, as we hold, justly, to be a branch of the Mongolian variety) extends from within the limit of constantly frozen ground throughout every other zone of climate, and, like the Australian and Tasmanian races, is being supplanted, or rather has already to a very great degree been supplanted, by the Caucasian.

Thus in many cases, analogously with the course of nature prior to the present geological period, a variety of man is planted upon the earth, flourishes and multiplies for many centuries, we know not how long, and then is extirpated from a large portion of its original region, and supplanted therein by another variety. We cannot, therefore, reasonably suppose that mankind were stamped by a miracle with those physical characteristics by which we find them to be distinguished, since it appears that such a miracle would have been need-



less. Nor can we suppose that they were miraculously made to differ in order to keep them apart, since Providence has made them all of one species, that is to say, capable of intermarriages productive of prolific offspring.

The facts here adduced, and a multitude of circumstances connected with them, all tend to establish the theory of successive productions of varieties of man, at periods separated by long intervals of time : and as we have formerly shewn that the existence of human beings before Adam appears to be plainly indicated in several passages of Scripture, we have what seems to us to be an amount of testimony sufficient to produce a moral certainty of the truth of this theory ; which we shall therefore endeavour to develop, by stating the following propositions, and testing and illustrating them by some further observations, in subsequent chapters, partly suggested by our own researches made during travels among African and Asiatic peoples, and during several years of residence in a country where numerous races of different varieties were always found to be congregated.

1. That man came into existence as soon as the

condition of the earth had become such as to fit it for his habitation; consequently, at an unknown period, probably never to be defined, but which, we shall shew, may have been many thousands of years before the creation of Adam. That the first stock of man was created in the equatorial region of Africa, where uninterrupted summer prevents the necessity of clothing, and where every want of nature is easily supplied by the luxuriance of vegetation; or, in other words, that the true Negro, the aboriginal inhabitant of Nigritia, is the primary variety of our species. And that branches from this stock gradually spread throughout the basins and lower regions of the Nile and other rivers, through the tracts on the south of their original seat, and through most, or many, of the islands of the Malayan variety; extending also into the Malayan peninsula, into China and India, and into Arabia.

2. That from the Nigritian stock, in regions equidistant from the equator, sprang the Hottentots and the Chinese; whose striking mutual resemblance has been remarked by the accurate Barrow; and the former of whom are regarded by Dr. Knox

as a branch of the Mongolian race (to whom they also seem to be allied in language, as will be seen in the last chapter of this work), and as particularly resembling in face, excepting in the greater thickness of their lips, a particular family of the Mongolians, namely the Calmucks, a tribe having the same facial angle as the Negro. And that from the Chinese sprang all the Mongolian, or Turanian, races, extending from the limits of the Malayan region, through Asia and Europe, to the coldest limits of the habitable earth, and throughout the American continents, pervading every zone of climate; for, as we have before stated, we hold the American races to be justly considered as a branch of the Mongolian variety.

3. That the Malayan variety, judging from physical and philological evidences together, sprang from a branch of the Mongolian, or Turanian, stock, nearly allied to the Chinese; and by degrees entirely supplanted the older Nigritian settlers eastward of the African continent, excepting in a few instances. The most remarkable of these exceptions are, first, the mountainous parts of the Malayan peninsula, together with some islands,

including Luzon in the north and Tasmania in the south, where we find a race, which has been termed Negrito, and Negrillo, very nearly resembling the Nigritian in features, and almost as dark, with short woolly hair: secondly, parts of New Guinea, with several neighbouring islands, where Malaysians appear to have mixed with Negroes, and so produced a race, the Papuans, or Papuas, having a form of skull and a cast of features in which the Nigritian type greatly predominates, with crisp, frizzled, and bushy hair, but without the true Negro's deep hue of skin: and lastly, the interior of New Guinea, New Britain, New Ireland, and some other islands, inhabited by the degraded and persecuted Haraforas, Alfoërs, Alforas, or Alfours; with the whole of Australia; where the Nigritian features and hue are more preserved, but the hair is more like that of the Malayan.

4. That we might suppose the first (or Nigritian) variety to have commenced with a single pair; some reason for this supposition being afforded by the fact that the marriages of brothers and sisters obtained among the ancient Egyptians,

whom we shall hereafter shew to have been partly of the Nigritian type; whence, apparently, the marriages of half-brothers and half-sisters, by the father's side, among the Athenians, who were, according to an old tradition, a colony of Egyptians: but we should rather infer that it commenced with two pairs, and that the children of one of these pairs intermarried with those of the other; because the marriages of brothers and sisters is contrary to a law of the Creator, to whose moral government we have no right to impute inconsistency; and because the differences of the black and brown and tawny races may be most easily accounted for by the supposition of physical differences, however small, in two pairs of protoplasts; though new varieties may have commenced in a manner somewhat similar to that of Albinoes, and been afterwards further modified by climate and other means.

5. That the Caucasian variety (characterized by the form of head which is now found to be predominant throughout the south-western parts of Asia and nearly the whole of Europe, and originally by a fair complexion, brown, or light,

hair, and probably what is commonly termed the blue eye,) was brought into existence after all the other varieties mentioned above had become developed; commencing with Adam, the man created in the image of God; and dividing into two branches; namely, the race of the exile Cain, which degenerated by his own and his children's marrying with descendants of the primitive stock, and so became more Non-Adamite than Adamite, probably, for the most part, blending with the Mongolians; and that of Adam's other sons and daughters, whose children, though themselves deteriorated by one intermixture of the blood of the primitive race, may be reasonably presumed, on religious as well as other grounds, to have set the example of the intermarriages of cousins, followed by many of their posterity, and thus to have produced that progeny which may more properly be termed the Adamite race.

*Thus we hold that one blood pervades the whole human species, although in a very large portion thereof intermixed with another blood, the blood of a nobler stock, the physical characteristics of which have become predominant in that portion, as we*

*always find to be the case in the offspring of two distinct varieties. All the arguments which have ever been adduced in favour of the descent of all mankind from a single pair, without any second creation, whether they be physical, chronological, historical, or philological, apply to the case which we have here put ; and in most respects, with far greater force.*

A second creation of man might seem improbable, but that we find it to be analogous to the known course of nature. Many authorities for this assertion might be cited. We will content ourselves with adducing one, alike distinguished by religious and scientific knowledge. Dr. Hitchcock, in his "Religion of Geology and its connected Sciences" (Lecture I.), states it to be a "well-established fact, that there have been upon the globe, previous to the existing races, not less than five distinct periods of organized existence ; that is, five great groups of animals and plants, so completely independent that no species whatever is found in more than one of them, have lived and successively passed away before the creation of the races that now occupy the surface.

. . . . The slow change from warmer to colder appears to have been the chief cause of the successive destruction of the different races; and new ones were created better adapted to the altered condition of the globe." So we may suppose that the Nigritians and their unmixed descendants were best adapted to the condition of the earth during one period, and that the Caucasians have been so during a later period. Conceding that some of the expressions in the foregoing extract may perhaps be somewhat too strong, we may safely assert that the analogy which we have pointed out is undeniable.



## CHAPTER IV.

### CHRONOLOGICAL OBSERVATIONS.

GEOLOGICAL investigations have established beyond all reasonable doubt that man has existed only during a portion of the alluvial period. This period has been limited by some to about thirteen thousand or fourteen thousand years; but the latest and most accurate researches have shewn it to have been more than seven times this length.

“ At the meeting of the British Association at Southampton, in September 1846, Mr. [now Sir Charles] Lyell delivered a discourse, marked by his characteristic comprehensiveness and perspicuity, upon the Delta of the Mississippi, a narrow promontory projecting into the Gulf of Mexico. This is known to have been, and still to be, increasing and advancing, from the constant action of the river in bearing down mud and other matter of deposit. Observation and comparison, made

during more than one hundred years, had directed attention to the progress of deposit, and the consequent gain of land advancing into the sea. But never before had the requisite talents, the result of science and experience, been employed for the resolution of the question. Mr. Lyell had the concurrent investigation, and assent to his conclusions, of several American men of science. The conclusion of the whole is, that the alluvial plain from which the portion of land projects, with that portion itself, after making great deductions to satisfy the most excessive caution, has required *more than one hundred thousand years.*" (Dr. Pye Smith's "Relation between the Holy Scriptures and some parts of Geological Science:" edition of 1852, pp. 390 and 391.)

It has been asserted that human remains are only to be found within a few feet of the surface of the alluvium; and hence it has been argued that man cannot have been an occupant of the earth more than a few thousand years. But the experiments which would suffice to establish this assertion never have been made, and probably never will be; and a similar assertion, respecting

anthropomorphous apes, has within the last few years been proved to be false by discoveries in several quarters of the globe. Moreover, if we concede the truth of the assertion respecting man, upon which this argument is founded, we may be only justified in inferring from it that in the earlier ages of his existence he did not inhabit the *low* tracts in which the alluvial deposit is now found to be of great thickness. This, indeed, is what we should infer, without experiment, supposing man to have existed many thousands of years, from the consideration that the places of these low tracts, in general, for vast lengths of time after the commencement of the alluvial period, must have been occupied by the waters of rivers, lakes, estuaries, or the open sea. We must admit the lapse of an enormous portion of the alluvial period before *any* part of the earth may be supposed to have become fitted, by its vegetable produce and other physical conditions, for the habitation of man; but still it is evident, if the Bible do not forbid the deduction, that man may have existed many thousands of years before the highest date which chronologers assign to the creation of Adam.

But so remote an age as we have here stated to be possibly that of man's first appearance on the earth is not required to render credible the existence of Pre-Adamites. We might therefore argue thus: according to the common opinion, the temperate regions of the earth have been fit for the habitation of man about six, or seven, thousand years, or a little more; and if the alluvial period began more than one hundred thousand years ago, we cannot reasonably deny that those parts of the warmer regions where vegetation is most abundant, and most rapid in growth, may have been fit for man's habitation (at least for the habitation of a race like the Negroes) for *some* thousands of years before the temperate.

One of the most eminent scientific writers of the present day, Professor Baden Powell, in his article on "Creation" in Kitto's "Cyclopædia of Biblical Literature," makes the following observations. "With regard to the most material point, *the origin of the human race*, the evidence [of geology] is *chiefly negative*. It is *positive* only thus far: that in the earlier formation the physical conditions of the globe, and the nature of the

animals which did exist on it, concur in showing that it would have been impossible for the human race to have been sustained in life or well-being. In the latter stages of things there is no such reason why man might not have existed. But the fact is, no human remains *have been found*. In the tertiary strata the nearest approach has been the distinct discovery of remains of the monkey-tribe. It is clearly impossible, then, on geological grounds, to affirm that human remains may not be discovered in the latest tertiary beds, or to place any such positive limit of antiquity to the *possible* existence of the human species. It can only be asserted, *at present*, that, *as far as research has yet gone* (1843), *it has detected no human remains* older than those deposits which are probably within the period of history." To this we will only add, that the researches have as yet scarcely extended beyond *historical ground*.

Some men of science and learning, holding the common belief that Adam was the first of our species, have expressed their opinion, as justified by geological and other considerations, that he was created twenty thousand years, or more,

before the Christian era: and the early biblical history has been enormously strained to accommodate it to this belief. But our own opinion, that the Bible itself indicates the existence of Pre-Adamites, relieves us from the necessity of requiring a more extended biblical chronology than that which appears to be advocated by most of the best judges in the present day; we mean that of the Septuagint; the authority of which, at least as giving with approximative accuracy the date of the Deluge, we regard as deserving of the highest respect.

The following table shews the chronology of the Septuagint (neglecting small variations in different copies) to the birth of Abram, and the disagreements therewith in the present copies of the Hebrew text and in the Samaritan version, by stating the age of each of the ancestors of that patriarch, according to these three authorities, at the time of the birth of the next, who was not in every instance the eldest son. The dots in the table denote figures agreeing with those of the Septuagint.

	Age of each when the next was born.			Years of each after the next was born.			Total length of the life of each.		
	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.
Adam . . .	230	130		700	800		930	...	...
Seth . . .	205	105		707	807		912	...	...
Enos . . .	190	90		715	815		905	...	...
Cainan .	170	70		740	840		910	...	...
Mahalaleel	165	65		730	830		895	...	...
Jared . . .	162	...	62	800	...	785	962	...	847
Enoch . . .	165	65		200	300		365	...	...
Methuselah	187	...	67	782	...	653	969	...	720
Lamech . .	188	182	53	565	595	600	753	777	653
Noah . . .	502	...	...	448	...	...	950	...	...
Shem . . .	100	...	...	500	...	...	600	...	...
	2264	1658	1309	This was "two years after the Flood."					
Arphaxad .	135	35	...	400	403	303	535	438	
Cainan . .	130		...	330			460		
Salah . . .	130	30	...	330	403	303	460	433	
Eber . . .	134	34	...	270	430	...	404	464	...
Peleg . . .	130	30	...	209	...	109	339	239	
Reu . . . .	132	32	...	207	...	107	339	239	
Serug . . .	130	30	...	200	...	100	330	230	
Nahor . . .	79	29	..	129	119	69	208	148	
Terah . . .	70	..	..	135	...	75	205	...	145
Abram . .									
	1070	290	940						

This table suggests a chain of observations on some points of great importance.

1. It is obvious that the Jews from whom we have received the existing copies of the Hebrew Scriptures, or the Jews to whom we owe the Septuagint-version, have *designedly* altered many of the numbers, for a chronological purpose. The

most esteemed of our chronologers in the present day generally agree with most of the early fathers, and with the Eastern churches of every age, in preferring the authority of the Septuagint in this case; and suppose that the later Jews made alterations in the numbers which fix the chronology in order to bring the birth of Christ from the sixth millenary to the fourth, and so to induce the belief that, at the birth of Jesus, the time of the coming of the Messiah had not arrived (as He was expected to appear in the sixth millenary because Adam was created on the sixth day); while they followed an original generally agreeing with the Septuagint-version, or not very widely differing therefrom, in the cases of the other numbers, *mutatis mutandis*; and that a similar proceeding was adopted in a portion of the Samaritan version.

It has also been objected against several of the Hebrew numbers in the second and third of the three main divisions of the table, that they make Shem, as well as Salah and Eber, not only to have lived at the time of the building of the Tower of Babel, but even to have outlived Abraham; which is hardly reconcileable with circumstances of the times.



The Samaritan numbers are rendered suspicious in three points by the fact of their making Jared and Methuselah and Lamech to die in the same year—the year of the commencement of the Flood; but a providential reason for their all dying in that year may perhaps be deemed not improbable.

2. As two of the three sources must have been corrupted, we may reasonably doubt whether any one of them be preserved in its genuine state.

3. As either the later or the earlier Jews have designedly altered the numbers, we can hardly believe that they regarded the passages which contain them as being of a higher authority than a mere historical document introduced into the Word of God, in separate portions, as an illustration or a supplement; and this inference is rendered more probable by the fact that these passages form three distinct fragments, the first and last with particular titles (“the book of the generations of Adam,” and “the generations of Shem”), and by the general admission that the Bible is not altogether free from illustrative interpolations.

We therefore think it doubtful whether the

numbers originally existed in any correct copy of the Bible; that is, whether the portions in which we find them consisted originally of much more than is contained in the former half of the first chapter of the first book of Chronicles, which presents the complete genealogy of Abraham from Adam, with the names of collaterals of some of his ancestors, for the most part agreeing *verbatim* with that in the tenth chapter of Genesis, with very small omissions, but without any statements of the lengths of generations or of lives from first to last.

But we are fully convinced that these genealogical tables in the book of Genesis are historically true, so far as that they contain a complete list of all the male ancestors of Abraham, in the direct line from Adam, because we find the same names not only in the first book of Chronicles, but also in the gospel of St. Luke.

4. If it is probable that the later Jews designedly altered the numbers for a chronological purpose, it is not unreasonable to suppose that the earlier Jews may have done so for a like purpose, or may have been the first to insert them, if any cause for either of these acts existed. Now such an alteration or

addition may have appeared to the authors of the Septuagint-version to be demanded, to render credible the genealogies, by some of the monuments of the country in which they were dwelling (for it cannot reasonably be doubted that they dwelt in Egypt); to say nothing of the notices which the Bible itself contains respecting populous kingdoms in the time of Abraham: for they may have found it impossible to reconcile the existence of those monuments, and hardly possible to reconcile the existence of those populous kingdoms, with a chronology less extended than their own, agreeably with the universal opinion of the Jews, that none but the eight persons who were saved in the ark escaped destruction by the Flood.

Reasons of this kind are the strongest that have been urged in favour of the chronology of the Septuagint from Adam to Abraham: and we regard it with a most decided preference. We do so partly for these reasons, and partly for the near agreement therewith of the Samaritan chronology of the post-diluvian period; but more especially because, although it may be said (and not without reason) that its numbers are uncertain,

and probably exaggerated, we think it may be supposed with equal reason that they have been altered, or originated, and apportioned, to make up a known period, or a period which can hardly be conceived to have been not known approximately, in the age in which the Septuagint-version was made, at least up to the time of the Deluge; and that the names of females have been omitted in the lists of the ancestors of Abraham.

Yet, while we so decidedly prefer the chronology of the Septuagint, we think that its uncertainty should be admitted by every one who desires to uphold the credit of the Bible. This is a point of which the consideration has, during the last few years, rapidly become more and more important and imperative; and a few more years of research may probably decide it. Already monumental evidence has shewn that the foundation of the kingdom of Egypt must be referred to a period long anterior to the Hebrew date of the Deluge, and barely reconcileable with the Septuagint-chronology; and the means of settling the question are far from being exhausted. The monuments of Babylonia and Assyria, moreover, are restoring

to us the history of the ancient Eastern World, and may perhaps reveal to us the existence of nations coeval with, and surviving, the Deluge, and bordering upon the region which may have been the sole scene of that event. We should therefore beware, lest, in trusting too much to passages which have come down to us in three forms, all widely differing, we injure the cause which we desire to uphold, and become in the condition of those who "give heed to fables and endless genealogies, which minister questions, rather than godly edifying."

5. A strong argument against the correctness of the generations of the Septuagint, and of the Samaritan version in the period after the Flood, may be said to be presented by Abraham's words (mentioned in Gen. xvii. 17), "shall [a child] be born unto him that is an hundred years old?" and by St. Paul's saying (in Heb. xi. 12), that he was then "as good as dead;" seeing that, according to those versions, among all his ancestors, excepting three, up to Adam in the Septuagint-version, and up to Noah in the Samaritan, there was not one whose age did not

considerably exceed a hundred years at the time when he is said to have begotten a son. But this may be answered by the supposition of the omission of females, and of consequent extension of the lengths of single generations.

As to the opinion of some, that Abraham had many children after this, by Keturah, it is founded upon a passage which should literally be rendered, "And Abraham added and took a wife, and her name was Keturah;" (Gen. xxv. 1;) and many critics, with good reason, understand it as meaning that he took an additional wife, or concubine; that is, a wife, or concubine, in addition to Sarah, during her life-time; holding the event to be mentioned after the account of the death of Sarah for the purpose of avoiding an interruption of the main narrative.

Another cause for want of perfect confidence in the accuracy of the chronology of the Septuagint-version is the existence of extreme uncertainty as to what was the genuine text of that version, and what were the characters and the literary qualifications of its authors.

6. What is most extraordinary in this table is

the enormous age assigned to Noah at the time of the birth of his son Shem. It is said in "the book of the generations of Adam," (Gen. v. 32,) that "Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth:" and in "the generations of Shem," (Gen. xi. 10,) that "Shem was an hundred years old, and begat Arphaxad two years after the Flood."

If the numbers in these two statements, which are the same in the existing Hebrew text and in the versions, be interpolated, they may, perhaps, be mainly founded upon three passages which we find in Gen. vii. 6 and 11, and viii. 13: "Noah was six hundred years old when the flood of waters was upon the earth:" and "in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened:" and "in the six hundredth and first year," etc.

The age thus assigned to Noah at the time of the birth of Shem is not only very far from having any parallel, but is not supported by any other

statement respecting him, excepting that which gives the sum of the years to which he is said to have attained at the time of his death; and a mistake in the statement of his age at the time of the Flood may have occasioned one in that of the total length of his life. Now if we suppose a single letter (lāmedh) to have been accidentally dropped, in a standard-copy of the Hebrew text, from the middle of the word signifying "six," in one of the three passages mentioned above, in Gen. vii. and viii., and afterwards intentionally, in the others, the age of Noah at the time of the Flood becomes reduced to *three hundred* years. An omission of a letter in the middle of a word is not of rare occurrence, and is therefore not improbable. But such an omission at the beginning of a word is *less* improbable; and if we suppose a single letter (vāv) to have been accidentally dropped before the latter of the two words rendered "six hundred" and "six hundredth," the age of Noah at the time of the Flood becomes reduced to *a hundred and six* years, (in the Hebrew it would be "six and a hundred years," though the usual Hebrew idiom is either "six years and a hundred years" or "a



hundred and six years,") without the necessity of any other alteration to effect this change of meaning. For if it be objected, that the latter of the two words is written in the plural form in our copies of the Hebrew text, it may be replied, that we find an instance of its being thus written when used as a singular, in 2 Chron. xxv. 9; and that a double reason may have suggested the writing it in the usual plural form in the instances in question; for we find it, as a plural, written in a form which, divested of the modern points, is exactly the same as the singular, in two instances in "the book of the generations of Adam."

The admission of either of these suppositions would require the inference that "the book of the generations of Adam" and "the generations of Shem," in the Hebrew and the translations, are incorrect in many of their numbers which cannot be *proved* to be erroneous: but as so many of the numbers *are indisputably* incorrect, such an inference does not seem to us to be unreasonable.

The dropping of a letter by accident is much more likely than its accidental insertion; and many emendations have been proposed and approved, by

Christian biblical critics and divines, and (what is more to the point) by leading doctors of the Jews, differing far more from the existing text of the Bible than these. If the letter were accidentally dropped in the first of the three instances, and not in the others, the latter may have been probably thought to be mistakes, and altered accordingly. The multiplicity of the various readings in the Hebrew copies of the Bible is a fact of immense importance to our faith: in many cases they have doubtless arisen from accident: in some, as we have remarked above, they have been occasioned by design.

7. Even the latter of the two reductions here suggested would leave us to infer that the longevity of Adam and his descendants, nearly to the time of Abraham, was enormous in comparison with the greatest length of life known to have been attained in later times; the total age of Noah, as found by adding the number of years which he lived after the Flood, according to what we find in Gen. ix. 28, to a hundred and six, being four hundred and fifty-six years, instead of nine hundred and fifty, the sum mentioned in the next verse. But these

two verses, the former of which is absolutely necessary to define the total length of the life of Noah, belong to the same category as "the book of the generations of Adam;" or rather they constitute a portion of that book, like "the generations of Shem;" the three pieces forming one complete document, which presents the entire genealogy of Abraham; and as this document has come down to us in three widely different states, we should look to other evidence, not liable to suspicion. Such evidence we have, though it leads only to a very vague conclusion: that the longevity of Jacob's ancestors was in a high degree extraordinary is shewn by his saying to Pharaoh, (as is related in Gen. xlvii. 9,) "The days of the years of my pilgrimage [are] an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

Extraordinary longevity, indeed, is what we should expect to find in these cases; and it may be argued that its degree is not to be limited by the consideration of the causes of decay pointed

out by modern physiology, which is founded upon the observation of subjects infected by the diseases of countless ancestors. Adam must be held to have been created without any morbid affection; (for we can hardly believe God to have created a being with any taint, physical or moral;) and it is a common opinion, which seems to be sanctioned by Scripture, that he was created without any germ of decay, and became subject to natural as well as spiritual death by eating the forbidden fruit; that this fatal fruit, while engendering new and unholy ideas and passions, introduced into his frame the first seed of disease, and consequently eventual death; and that the eating of the tree of life would, as its name indicates, have cured that incipient malady. Disease, then, being once introduced, and successively increasing in those by whom it was inherited, until checked by the providence of God, and by the curative means prepared and made known by Him, might be supposed, agreeably with the analogy of nature, to have gradually reduced the length of human life to its general term: for decay and death, it is well known, are mainly caused by a process of consolidation, which com-

mences at the first moment of growth, and continues to the last moment of life; and this, being rapid or slow according as the subject is more or less diseased, may be inferred to have been incalculably slow where scarcely any disease existed. But this argument is so much weakened, excepting in relation to Adam and Seth, by the moral necessity in which we are placed, of believing that Adam's sons married women who were not their sisters, that it seems most reasonable to look mainly to the special providence of God as the cause of Jacob's ancestors' living so long as we must infer that they did from his words which have been cited above.

Our main concern, however, is not with the lengths of the lives of the patriarchs, but with the chronology, before the time of Abraham; and particularly in relation to the dates of the Deluge and the Dispersion.

The common opinion which refers the date of the Dispersion to the time of Peleg, (who was born, according to Usher's Hebrew chronology, in the year B.C. 2247, but according to Hales's chronology, chiefly based upon the Septuagint, B.C. 2754, though he places the Dispersion two cen-

turies later,) being founded upon the *name* of Peleg, may be erroneous; for it is held by some authors of good repute, that Peleg may as probably be supposed to have been so named from the opening of a chasm in the earth in his time as from the division and dispersion of the descendants of Noah.

It is, perhaps, worthy of remark, that, according to Manetho, in the reign of the first king of the Second Dynasty of the Pharaohs, apparently somewhat more than two centuries and a half after the accession of Menes, the founder of the first Pharaonic kingdom, a chasm in the earth opened at Bubastis, in Lower Egypt, and many persons in consequence perished. Seldom is a tradition of this kind without foundation; and as Lower Egypt is not subject to earthquakes excepting when they are far more violent in the regions lying to the north-east of that country, this tradition suggests the probability of the occurrence, at the same period, of an earthquake of extraordinary violence in Syria, or in a more distant country occupied by early descendants of Noah.

But whether this be considered probable or not, the date of the Dispersion is obviously founded

upon a very unsure basis by those who hold it to have happened in the time of Peleg. It may therefore, perhaps, be referrible to a period much nearer to that of the Deluge, which, according to Usher, was in the year B.C. 2348-9, but according to Hales, B.C. 3155. Preferring the latter authority, we suppose that the Dispersion may have taken place neither much later nor much earlier than the middle of the twenty-eighth century B.C., which happens to be almost exactly the period to which Hales refers the birth of Peleg.

With this date the chronology of Egypt appears to be reconcileable, as we shall have to shew hereafter; and for this reason, rather than for any other, we believe it to be nearly correct. If the Dispersion were proved to have been but a century, or even half a century, later, in which case its date would be far anterior to that assigned by Usher, the principal question which we are endeavouring to solve in the present work would be placed almost beyond dispute; for then it would be impossible, or extremely difficult, to reconcile with that date the Egyptian chronology without conceding the existence of people not included among the

Adamites; that is, without conceding that there existed nations not in any degree descended from Adam, or, at least, that the race of Cain was not included among the Adamites who were destroyed by the Flood; and even that some of the Pharaohs were anterior to Noah, as Arabian traditions assert them to have been. But the establishment of a biblical chronology much less extended than that of the Septuagint we regard as scarcely within the bounds of probability; though we consider an acknowledgment of its *possibility* as a concession which no impartial critic can withhold after noting the many intentional alterations which we have mentioned, and as one which is perfectly compatible with faith in the Scripture-history, notwithstanding the consequences indicated above.

The foregoing observations on chronology we have found it necessary to make in order to prepare the way for testing our inference from the Bible respecting the existence of Pre-Adamites by considering its relation to historical facts and traditions.



## CHAPTER V.

### HISTORICAL OBSERVATIONS.

THE inquiry which we have thus far pursued had led us to form an opinion which we have already expressed, respecting the origination of the human species, without our foreseeing that we should find that opinion to be confirmed to us by some very remarkable historical facts which seem to be unexplainable by any other theory ; though this result suggested itself immediately afterwards.

We have inferred that man came into existence as soon as the condition of the earth had become such as to fit it for his habitation : for otherwise there would be a seeming inconsistency in the works of God. And we have argued that he may have existed many thousands of years before the creation of Adam.

We have also inferred that the first stock of man was created in the equatorial region of Africa,

where uninterrupted summer prevents the necessity of clothing, and where every want of nature is easily supplied by the luxuriance of vegetation ; or, in other words, that the true Negro, the aboriginal inhabitant of Nigritia, is the primary variety of our species.

This inference implies that we consider the first of mankind as living in a state of nature, but not as possessing no knowledge of God, though without any express revelation ; for man in his natural state must always have had a knowledge of God sufficient for the condition in which he has been placed. Although God “in times past suffered all nations to walk in their own ways, nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” “For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, [even] his eternal power and godhead.” But the people of whom we are speaking “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-

footed beasts, and creeping things," "and worshipped and served the creature more than the Creator, who is blessed for ever." Thus arose that strange superstition which is known by the term *Fetichism*, consisting in the worship of animals, trees, rivers, hills, and stones, and found to obtain in every region through which the Nigritian race has spread itself: some of these objects of worship being local and tribal, and some being peculiar to households or individuals, like the *Lares* and *Penates* of the ancient Romans, and the Phœnician Πάραικοι, or *Pataeci*, a word remarkable for its resemblance to *Fetish*. The word *fetish*, however, is said to be derived from the Portuguese *fetisso*. It appears to be properly applied to a charm, or spell, and an amulet; but is used to denote an object of idolatrous worship of any of the kinds mentioned above.

If this race originated in the equatorial region of Africa, we must suppose its first seat to have been in a part where alluvial soil had been deposited in a quantity sufficient to produce the necessary vegetable food; most probably, near the sources of the Nile, not only the greatest, but the

most fertilizing also, of all the African rivers, and on this account held sacred by the ancient Egyptians, like as the Ganges has been by the Indians to the present day. As the race multiplied, we suppose it to have spread over the increased alluvial soil; some of its more extended branches (having learned, by the invention of simple clothing, to accommodate themselves to changes of climatic temperature unknown in their original seat,) advancing over the basin of the Nile, and then along the narrow and winding valley through which that river pours its waters into the sea; thus giving rise to the aboriginal *Egyptian people*. Throughout these tracts, no agricultural art was necessary; no tilling of the ground; but the simple scattering of the seed, and treading it into the moist earth, after the rainy season or the subsiding of the inundation.

We formed this idea without reflecting that the history of Herodotus contains a passage expressing a similar notion. He says (in Book II. chapter 15), "I think the Egyptians not to have originated with what the Ionians call the Delta, but ever to have been, since the race of man was; and as the

land advanced, many of them to have remained, and many to have descended by degrees. Thus, of old, Thebes (which has a circuit of six thousand and one hundred and twenty stades) was called *Ægyptus*." And Diodorus Siculus, in his account of the Ethiopians, relates a tradition of that people, to the effect that the land of Egypt was gradually formed by the Nile, that the Egyptians were an Ethiopian colony led thither by Osiris, and that most of their customs, and even their hieroglyphical characters, were of Ethiopian origin. Hence these characters have been called, by some writers, "the Ethiopian letters."

The opinion in which we have thus been anticipated, as to the main assumed fact, by the most celebrated of the Greek historians, who had probably heard the tradition afterwards related by Diodorus, appears to us to indicate the only way in which we can reasonably account for several very remarkable peculiarities which distinguished the ancient Egyptians under the Pharaohs. It may also be regarded as explaining the origin of the tradition mentioned by Manetho, and indicated by the Turin Papyrus of Kings, that Gods, Demigods or Heroes,

and Manes, reigned in Egypt before the accession of Menes, the first of the Pharaohs, with whom apparently commenced the civilization of the nation, and certainly its veritable history. A tradition somewhat similar to this obtains in India: that the dominion of that country, in primeval ages, was divided between two families, who were called the family of the Sun, and that of the Moon.

No evidence has hitherto been found to alter the prevailing opinion, that the first Asiatic settlers in Egypt were the descendants of Ham, whence that country is called in the Bible "the land of Ham," (in hieroglyphics "Kem," or "Chem,") and "the land of Mizraim;" and in these circumstances it is not necessary to consider the possibility of there having been earlier Asiatic immigrants, of the race of Cain. The settlement of the descendants of Ham is generally supposed to have taken place soon after the Dispersion, which, as we have before remarked, we do not think it reasonable to refer to a period much higher than about the middle of the twenty-eighth century B.C.

Now according to the Egyptian chronology of

Mr. Stuart Poole, founded chiefly upon an arrangement of the dynasties of the Pharaohs which he has proved to be correct in many points by monumental evidences of synchronisms and by other means, and to the correctness of which Sir Gardner Wilkinson has testified his assent, the first of the Pharaohs, Menes, began his reign in, or about, the year B.C. 2717: and between three and four centuries later, in the age in which the most famous pyramids were built, the Egyptian Memphite kings and their subjects are shewn by painted sculptures of contemporary monuments to have been perfectly similar in their general *physical characteristics* to those of later, but ancient, times, at least down to the age of the last of the Pharaohs. In all the sculptures and paintings of the Pharaonic ages, the form of the head, and the features of the face, are represented as of a modified Caucasian type, approaching to that which is known as the Syro-Arabian, but inclining in the nose and lips to the Negro character, as in several Ethiopian races in the present day. The complexion of the men is denoted by a dark red pigment; and that of the women, generally, by a light shade

of red, or, on the more ancient monuments, by a deep yellow. The hair is shewn, in all the instances in which the head is not represented as shaven or as covered, to have been extremely crisp, almost woolly, by its being generally divided into a number of small plaits, or twists, like cords; exactly as the similar hair of many tribes on the east and south of Upper Egypt is dressed, by means of grease, in the present day. The beard is very small, and artificially dressed and trimmed: we cannot therefore judge of its natural character: but it was probably short and scanty; for many of the beards appear to have been false. Such were the principal physical characteristics of the ancient Egyptians as shewn by their own monuments, which present more certain criteria than the mummies, (as many of these are Greek or Roman, and none of them can shew the complexion,) and even than the testimony of the accurate Herodotus, who (in Book II. chapter 104) speaks of the Colchians as resembling the Egyptians, "because they are black," or "swarthy," (*μελάγχροες*) "and crisp-haired."

All the peculiarities thus indicated are exactly



what are now found to be produced by the mixture of Caucasian and Negro races in the same country; and if, as is most probable, the first Hamite settlers were not soon followed by others of their stock, their mixing with aboriginal natives of Nigritian ancestry must have resulted in the production of a race perfectly such as the ancient Egyptians under the Pharaohs are thus shewn to have been by their own monuments, neither more nor less approaching to the Caucasian type; for in the mixing of races, the physical characteristics of form of the race which we regard as the later and the more noble variety are always found to predominate in the offspring. Their monuments exhibit to us, as Egyptians, only persons of this mixed race; but as their sculptures and paintings of the first twelve centuries after Menes, to the times of the Eighteenth Dynasty, are few, and as the mixed race was evidently that which was dominant, this is what we might reasonably expect to find, and does not disprove the fact, which, on other grounds, we must consider as probable in the highest degree, that Egypt continued to comprise for some centuries after the settlement of the

Hamites an aboriginal population, which assisted in the enormous labour of constructing the Pyramids and other great works, and became gradually more and more blended with the race of their rulers. We may readily conceive the willing submission of such aboriginal inhabitants to a superior race of settlers, introducing among them for the first time the arts of civilized life. And this observation suggests what we think a probable explanation of the remarkable fact, that the subjects of the sculptures and paintings in the tombs of the ancient Egyptians are generally the arts of civilized life (mostly husbandry), and sports; for it seems reasonable to suppose that the custom of thus decorating the walls of their tombs originated from the first civilized settlers' thus commemorating their own useful innovations. Diodorus Siculus relates (in Book I. chapter 45), that a curse was inscribed against Menes, or, as he calls him, Menas, [the first of the Pharaohs,] in the temple of Jupiter [or Amen-Ra] at Thebes, by Tnephachthus, the father of Bocchoris the Wise, for his having changed the original simple manners of the Egyptians; but this, if there be any truth in it, was a condemna-

tion only of luxurious living, and of him who introduced it; not of useful arts.

The first of the Pharaohs laid the foundation of his kingdom in Upper Egypt; the city of This being his capital: and hence it would seem that the first Asiatic settlers found the whole extent of Lower Egypt occupied by a population too numerous to allow of their immediately establishing themselves in that more desirable region: but when their own number and power had increased, a portion of them succeeded in doing this, and founded a second kingdom, the Memphite, which eclipsed, without supplanting, the former. Afterwards arose other kingdoms, during the continuance of the first and second; and contemporary dynasties held rule for many centuries in different parts of the country. Manetho relates, that the first king of the First Dynasty (Thinites) made a *foreign expedition*: and that in the reign of the first of the Memphites, *the Libyans revolted from the Egyptians*, but, being terrified by a sudden increase of the moon, returned to their allegiance.

That the first Asiatic settlers in Egypt found there an aboriginal population, by mixing with

which their Caucasian characteristics became modified, is not a notion here for the first time put forth. A high authority, before mentioned, Sir Gardner Wilkinson, thus pronounces his opinion on this subject. "The origin of the Egyptians is enveloped in the same obscurity as that of most people; but they were undoubtedly from Asia; as is proved by the form of the skull, which is that of a Caucasian race, by their features, hair [?], and other evidences; and the whole valley of the Nile throughout Ethiopia, all Abyssinia, and the coast to the south, were peopled by Asiatic immigrations. . . . At the period of the colonization of Egypt, the aboriginal population was doubtless small [?], and the change in the peculiarities of the new comers was proportionably slight; little variation being observable in the form of the skull from the Caucasian original. Still there was a change: and a modification in character as well as conformation must occur, in a greater or less degree, whenever a mixture of races has taken place."—With these observations, as to the main points, we perfectly agree. (We cite them from their author's latest work, "A Popular Account

of the Ancient Egyptians," vol. i. p. 302.) One statement which they comprise, that of "little variation being observable in the form of the skull from the Caucasian original," does not require the inference that the aboriginal population must have been small, as appears from a physical fact before mentioned (p. 116); nor must it be understood as meant to imply that little variation is observed in other respects; for the same author has abundantly shewn in other places that this was far from being the case; and we must subjoin some additional remarks on this point.

The sculptures and paintings upon the monuments of the ancient Egyptians, beside their exact representations of that people, exhibit a very remarkable confirmation of the conviction which we have expressed respecting their double origin, by proving that wide differences of feature, complexion, etc., distinguished them from their contemporaries in Asia. This is manifest to every one who, like ourselves, has studied those monuments, or has examined the plates in the great and accurate works of Champollion and Rosellini and Lepsius, or the engravings, equally accurate, though smaller, with

which Sir Gardner Wilkinson has enriched his valuable writings.

If the Egyptian nation were solely of Hamitic or other Asiatic origin, they must have preserved for many generations a near physical resemblance to other contemporary nations. Of the truth of this assertion we have living evidences in the descendants of the Arabs who have settled in Egypt at various periods during the last twelve centuries. It appears that many of the descendants of the ancient Egyptians have become much changed since the introduction of Christianity into their country; but only by intermarriages with foreigners; whence we generally observe a marked difference between these modern Copts and the ancient inhabitants of Egypt in the Pharaonic ages: so those of the Arabs who have not acquired somewhat of the cast of countenance of the Copts by intermarriages with Coptic converts to the Arabian religion (we do not mean those who boast themselves to be Arabs, but those who are acknowledged to be such by others,) have generally preserved the physical type of their ancestors without any perceptible alteration. But Egyptian sculptures in the peninsula of Mount Sinai,

of the same age as those in Egypt which exhibit the earliest examples of the Egyptian type, that is, of the age in which the most famous Pyramids were built, the twenty-fourth century B.C., represent enemies of the Egyptians with features very widely differing from those of the latter race; as may be sufficiently seen from two examples (though each is copied on a very small scale) given by Lepsius in his "*Denkmäler*," Abtheilung II. Bl. 2, fig. c., and 39, fig. f. Next in the order of time, in the reign of Sesertesen, or Osirtesen, II., about two thousand years B.C., we find the well-known representations, in one of the grottoes of Benī-Hasan, of persons whose physiognomy is so remarkably Jewish that they have been supposed to be Hebrew bondsmen; which their age, now known, shews that they cannot be. They have a reddish yellow complexion, with black eyes, full black hair, and a black beard. In the Tombs of the Kings at Thebes, and upon other monuments, of the period between the fifteenth and twelfth centuries B.C., we find numerous other representations of races foreign to Egypt, and, among them, examples of a race apparently the same as that of the persons last

mentioned above : in one instance, with a similar physiognomy, light pink complexion, blue eyes, and full black hair and beard : in another, with a similar physiognomy, light red complexion, yellow eyes, denoting a peculiar yellowish hazel which is one of the most remarkable characteristics of many of the modern Eastern Jews, and full yellow beard, which is also a characteristic of many among that people in Eastern countries—a fact of great importance in ethnology, as we have before observed, in our third chapter. Among the other races which these monuments exhibit to us, we find examples as widely differing from the Egyptian, and unquestionably Asiatic or European, in which the nose is generally prominent and aquiline ; and where the colours are still preserved, the complexion is pink or yellow, the eyes are often blue, and the hair is of a reddish brown, or black. In almost all the instances with which we are acquainted, the enemies of the Egyptians are represented either as Negroes or as bearded, and in the latter case, where the colours remain, light-complexioned.

The evidences which we have thus adduced as



indicative of the double origin of the ancient Egyptians of monumental and historical times (and which are of the greatest importance as shewing the very early physical distinctions of nations) are confirmed by our finding that their *religion* was in like manner a compound of Asiatic and Nigritian elements. With Nigritian fetishism, the lowest kind of nature-worship, it combined the higher kinds of that worship, which prevailed in Babylonia and other parts of South-Western Asia soon after the Deluge, and, if we may believe tradition, even before that event; together with some of the grandest principles of the religion of the Bible.

The lowest kind of nature-worship which was the most remarkable characteristic of the religion of ancient Egypt is too well known to need our giving any account of it in these pages; but its identity, or near agreement, in almost every respect, with that still obtaining among the Negroes has never, we believe, been pointed out. This will be sufficiently shewn, together with other very striking points of agreement between the ancient Egyptians of historical times and the modern

Negroes, in religion and in religious institutions, by the following extracts from the valuable work of Dr. Prichard on the Natural History of Man, (third edition, pp. 525-539,) a work respecting which we may here observe, that we have carefully examined it without finding in it anything that is not either confirmatory of our opinion respecting the originations of the varieties of our species or perfectly reconcileable therewith.

“The excellent missionary Oldendorp, who appears to have had rare opportunities, and to have taken great pains to become accurately acquainted with the mental history and character of the Negroes, assures us that he recognised among them an universal belief in the ‘existence of a God,’ whom they represent as very powerful and beneficent. ‘He is the maker of the world and of men: he it is who thunders in the air, as he punishes the wicked with his bolts. He regards beneficent actions with complacency, and rewards them with long life. To him the Negroes ascribe their own personal gifts, the fruits of the earth, and all good things. From him the rain descends upon the earth. They believe that he is pleased when

men offer prayers to him in all their wants, and that he succours them in dangers, in diseases, and in seasons of drought. This is the chief God who lives far from them on high; he is supreme over all other gods.' 'Among all the black nations,' says Oldendorp, 'with whom I have become acquainted, even among the utterly ignorant and rude, there is none that did not believe in a god, which had not learned to give him a name, which did not regard him as the maker of the world, and ascribe to him, more or less clearly, all the attributes which I have briefly summed up. As, however, the Negroes always designate God and the heaven by the same term, [as the Chinese, also, are by many held to do,] it is doubtful whether they do not regard heaven itself as the Deity: but, perhaps, their notions are not so clear as to have led them even to contemplate this distinction.

" 'Besides this supreme beneficent divinity, whom all the various nations worship in some way or other, they believe in many gods of inferior dignity, who are subject to the chief Deity, and are mediators between him and mankind. Such are the powers which they reverence in serpents,

tigers, wolves, rivers, trees, hills, and large stones. The more stupid of the Negroes certainly imagine the serpent, the tiger, and the stones, to be themselves gods, that the tree understands them, and the tiger gives them rain: on the other hand, the more intelligent look upon these objects as representations of the inferior gods, and imagine that local deities dwell unseen under certain trees or on particular hills.' . . . The objects of their worship are either national or domestic."

" ' Sacrifices constitute the most important part of their worship, which are always performed in sacred places by consecrated persons. The sacred places are those where one of their divinities dwells, visibly or invisibly, particularly buildings, or hills, or trees, remarkable for their age, height, and strength. They have also sacred groves, [as the ancient Egyptians had, and the idolatrous Israelites,] which are the abodes of a deity, which no Negro ventures to enter, except the priests. The oblations of the Negroes consist of oxen, cows, sheep, goats, fowls, palm-oil, brandy, yams, &c. Human sacrifices are offered by some nations. [And the Egyptians, in early times, are related by

Manetho, as cited by Plutarch and Porphyry, to have offered such sacrifices.] . . . The priests and priestesses are the sacred persons upon whom the divine service of the Negroes depends, and who, as they suppose, have confidential intercourse with the gods, and interpret their will. They alone understand by what means the wrath of the deity may be appeased. To them it belongs to present the offerings to the gods, and to be the intercessors between them and the people. They convey the questions of the people to the gods, who reply by the mouths of the priests. . . . The priests of the Negroes are also the physicians, as were the priests of Apollo and Æsculapius. . . . Some priests are likewise sorcerers; but among several nations, the Sokko and Watje for example, the latter office is distinguished from the former.' "

“ ‘ The Negroes believe, almost universally, that the souls of good men, after their separation from the body, go to God, and the wicked to the evil spirit. . . . They believe that the souls which go to the evil spirit become ghosts, and reappear; and because they preserve their disposition to do evil, torment those whom they dislike in sleep;

and, besides, flutter about in the air, and make noises and disturbances in the bushes.' . . .

The Karabari, and several other black tribes, believe in the doctrine of the transmigration of the soul from one body to another, and imagine that the soul of a dead person revives in the body of the next child born after his death. It is fully established, by the assurances of the Negroes, that [like the ancient Egyptians] they believe in the transmigration of a human soul into the body of a bird, fish, or other creature."

In all these particulars, we see what we might reasonably suppose to be characteristics of a primeval people destitute of revelation. We see in them the ruder elements of most of the religions of the ancient pagan world ; together with a kind of priesthood exercising functions and influence and authority similar to those of the priests and priestesses of ancient Egypt, as well as of the Bonzes of China, the Shamans of Northern Asia, the wizards of the Finns and Lapps, the Angekoks of the Esquimaux, the "medicine-men" of the American Indians, the Druids, the Brahmans, and the Magi ; and also of those vagrants who pervade

Turkey and South-Western Asia, and, under the cloak of religion, impose upon the credulity of every class. But the most remarkable features of the Negro religion are the *veneration of irrational creatures*, and *that of trees and rivers and hills*; the kind of nature-worship which most prominently characterized the religion of ancient Egypt, and the origin of which, in that religion, has hitherto, we believe, never received any explanation in the smallest degree approaching to probability. Is it credible that the descendants of the Hamite settlers in Egypt, necessarily acquainted with revealed religion, invented this monstrous system in the very early age in which we know it to have existed among them? We doubt not that they found it prevailing in that country among a more ancient, aboriginal, Negro population. The name of "Athothis," the second of the kings of Egypt, (meaning "son of Thoth," or "Hermes," to whom the ibis was sacred, and also the cynocephalus, not a native of Egypt, but of more southern regions,) confirms the inference to be drawn from very ancient sculptures, that animal-worship obtained among the Egyptians in the earliest age of

their historical existence : and we know how the Israelites were led into idolatry by mixing with their heathen neighbours. Or it may have been adopted by the Hamite settlers in Egypt gradually, though soon ; for Manetho relates that in the reign of Cæéchôs, the second king of the Second Dynasty, the bulls Apis (in Memphis) and Mnevis (in Heliopolis), and the Mendesian goat, were called gods. In the Egyptian sculptures in the peninsula of Mount Sinai, we have evidence of the worship of Thoth in the age of the Great Pyramid : and we find, also, monumental evidence of the worship of Apis at the commencement of the dynasty under which that pyramid was constructed.

We should not expect to find in Ethiopia any monuments of religious *art* more ancient than those of Egypt ; for we know that the arts of civilized life travelled from the latter country to the former, excepting, according to a tradition related by Diodorus Siculus, which we have before mentioned, the art of hieroglyphic writing, the least artificial mode of representing to the eye what one would say, and practised, in a rude manner, by more than one uncivilized people. But we



might reasonably look for some *natural* monument indicating the spreading of nature-worship through the former country to the latter; and as such, we think, may probably be regarded "the Sacred Mountain," as Jebel Barkal is called in its own hieroglyphic inscriptions. Such also, perhaps, was the sacred sycamore at the place (in Lower Ethiopia) called after it, "Hierosycaminon," where a sculptured representation of it still remains, a work of Roman times.

Beside adopting this grossest kind of superstition, and making many of its objects to be representatives also of imaginary gods, the ancient Egyptians had a higher kind of nature-worship, the worship of the heavenly bodies. This the Hamite settlers in Egypt doubtless brought with them from Babylonia. A proof of its very early existence in a neighbouring country is given by the Bible, in the saying of Job, (ch. xxxi. vv. 26-28,)

"If I beheld the sun when it shined,  
Or the moon walking [in] brightness,  
And my heart hath been secretly enticed,  
Or my mouth hath kissed my hand;  
This also [were] an iniquity [to be punished by] the judge;  
For I should have denied the God [that is] above."

The Egyptians of the Pharaonic ages had also a still higher kind of nature-worship : they *personified* the powers of nature ; and with these they associated personifications of various divine attributes ; representing their ideal gods by human figures generally with the heads of inferior animals, and thus seeming to connect the very lowest kind of nature-worship with the highest.

Hence, alone, we might infer that they were not without some knowledge of the true God : but that they had such knowledge plainly appears from our finding that they combined, with their three-fold system of nature-worship, some of the grandest doctrines of *revelation*. This fact is fully established by the following observations, which we extract from the article "Egypt," by Mr. Stuart Poole, in the edition of the *Encyclopædia Britannica* now in the course of publication.

"Osiris is the most remarkable personage in the Egyptian Pantheon, and was probably more highly revered than any of the other gods. His usual form is that of a mummied figure holding the crook and flail, and wearing the crown of Upper Egypt, generally with an ostrich-feather on each side. He

was regarded as the personification of physical and moral good, and hence one of his commonest names, Un-Nufre, signifies 'the opener' or 'revealer of good things.' He is related to have been on earth instructing mankind in useful arts, to have been slain by his adversary Typhon, by whom he was cut in pieces, to have been bewailed by his wife and sister Isis, to have been embalmed, to have risen again, and to have become the judge of the dead, the righteous among whom were called by his name and received his form, in which indeed they are always represented. Although in this extraordinary story we may possibly trace a physical meaning, yet the moral meaning is far more prominent; and the intention appears rather to point to the struggle between moral good and moral evil, than between physical good and physical evil. Indeed although the opponent of Osiris personified both physical and moral evil at a comparatively late period, there is strong reason for supposing that such was not originally the case; and it is therefore not probable that the story of Osiris was intended to typify the opposition of good of both kinds to evil of both kinds. Admitting, then,

that it teaches the doctrine of the conflict between moral good and moral evil, it is to be inquired why this doctrine was embodied in so remarkable a narration. Considering all the points of resemblance—bearing in mind that mankind must have been granted a primeval revelation, and what evidence of there having been such a revelation is afforded by the great doctrine of the immortality of the soul, the resurrection of the dead, judgment to come, and future rewards and punishments, all so closely interwoven with the story of Osiris—carefully weighing all this, it seems an unavoidable conclusion that this story is derived from some prophecy of the remotest times respecting the future Saviour of mankind. The discovery of this remarkable analogy was made some years since by Mr. Lane, and a careful comparison of all the hieroglyphic documents which bear upon it, in our hands, has afforded it a complete confirmation. . . . The only representation that we find of moral evil is that of an enormous serpent called Apep, which was, in the Greek form, Apophis. The gods are portrayed in the mystic subjects on the walls of the Tombs of the Kings at Thebes en-

gaged in warfare with this monster, whom they ultimately destroy. Moral evil being represented by a serpent, affords another link in the argument that much of primeval revelation was retained, more or less distorted, by the ancient Egyptians."

The opinion which we have advanced respecting the double origin of the Egyptians of the Pharaonic ages, first as being suggested by their physical characteristics, and next as being confirmed by considerations of their religion, is further confirmed by their *language*. But this important subject we reserve for examination in another chapter.

A still further confirmation of the same opinion we find in the remarkable agreements, never, we believe, hitherto explained, in religious and other institutions of Ancient Egypt, and of *India*, more particularly in animal-worship and tree-worship and river-worship, which, with other superstitions, the Indians, as well as the ancient Egyptians, may be reasonably supposed to have learned from the Negroes: for we have shewn that the extension of the Negroes, in remote times, to the eastward of Africa, even beyond the Indian Ocean, may be

traced in the Nigritoes, or Negrilloes, and other races, inhabiting parts of the Malayan Peninsula, and islands in the western portion of the Pacific. In India, moreover, as in Egypt, the powers of nature were *personified*; and thus arose a philosophic, poetic, fantastic, and monstrous mythology, which, while in many respects it resembled the Egyptian, in others more nearly agreed with the Greek, the Roman, and the Scandinavian.

Having mentioned India, we may here observe, that the Caucasian settlers in that country, the Aryas, or Arians, found there, according to their own historical traditions, an aboriginal population, whom they represent sometimes as monkeys, and sometimes as giants, or savages. The descendants of the latter for the most part occupy the Deccan, south of the Vindhya chain; their complexion is generally darker than that of the Arians; (many of whom are as light in hue as people of the southernmost parts of Europe;) their predominant type is Mongolian, more or less approaching to the African Negro in colour and in features; and their dialects, agreeably with their type, are of the Turanian stock. Branches of the same race are

also found in the north-eastern parts of India, whither their ancestors retreated from the invading Arians ; and the speech of these also is Turanian ; and their physiognomy, Mongolian.

In *Arabia*, as in Egypt, descendants of Noah appear, from the Bible, to have settled very soon after the Dispersion. The southern and more fertile parts of the former country were chosen by the family of Joktan, generally supposed to be the same whom the Arabs call “Kahtān ;” the rest being left unoccupied by them for the later Noachian settlers, the family of Ishmael : and beside these, Arabian writers make mention of several extinct tribes, to whom, probably taught to do so by the Jews, whose religion spread widely in their country, they likewise assign a Noachian origin ; but whom we rather incline to regard as aboriginal inhabitants. We possess no veritable ancient history of any of these races, either of the extinct or of the surviving ; nor any very ancient monuments, excepting, perhaps, a few in the southern parts, bearing Himyeritic inscriptions, and some of the inscribed rocks in the Peninsula of Mount Sinai, recording, in a Semitic dialect, visits of pagan and Christian pilgrims :

but thus far we know ; that the religions of the Joktanites and Ishmaelites, and the language also of the former, were such as can hardly be explained without the supposition of their having intermixed in early times with foreign races. With the worship of the true God, they combined that of angels, and of idols, and the higher kind of nature-worship which seems to have originated in Babylonia ; namely the adoration of the sun, moon, and stars : and to all this they added the lowest Negro fetishism, the worship of trees, and of stones, or masses of rock ; still surviving, in a manner, in the practice, common among the Arabs and their modern co-religionists, of decking certain trees with votive offerings or memorials of pious visits, and in the veneration of the Black Stone of the Kaabeh. And here it is worthy of remark, that tree-worship may be traced from the interior of Africa not only into Egypt and Arabia, but also onward, uninterruptedly, into Palestine and Syria, Assyria, Persia, India, Thibet, Siam, the Philippine Islands, China, Japan, and Siberia : also, westward, into Asia Minor, Greece, Italy, and other countries : and in most of the countries here named, it obtains in the pre-



sent day, combined, as it has been in other parts, with various forms of idolatry.

The *Chinese* are one of those nations which deserve particular notice for the apparent evidences which they present, in their traditions as well as in their language, of a very remote antiquity. Reserving the subject of their language to be considered in another chapter, we shall here only speak of their traditions, which refer the foundation of their empire to a period many thousands of years before the Christian era; relating that their country was then invaded, from the mountainous region on the north-west, by a race of conquerors, who found it occupied by barbarous tribes, and partly extirpated these aboriginal inhabitants, compelling those whom they spared to adopt their language and customs. The conquerors, however, may have only become the dominant race, and been few in number in comparison with the people whom they subdued; and if so, we may suppose with some probability that they were of the race of Cain, whose first journeying is recorded to have been eastward, and who are the first known as originators of arts. The Arabs in their nomadic state have ever been

remarkable for their backwardness in arts ; and so have the Mongolians ; but the Arabs have become equally remarkable for the facility with which they have learned arts from others, and for their having made these arts exclusively their own by a peculiar and admirable development ; and so, as it appears from their own traditions, have the Mongolians who compose the population of China. Rude kinds of sculpture and painting are common among barbarous people ; but very different from such arts are those which are peculiar to the Chinese, a people eminent for imitative skill, and also the inventors of printing, of the magnetic needle, of gunpowder, of silk fabrics, and of porcelain.

Even independently of their chronology, which may be greatly exaggerated, it is clear that the Chinese traditions favour the belief in the existence of Pre-Adamites : for we can hardly suppose a people to have *sunk* into a state of barbarism, like that of the traditional aborigines of China, (a state into which the Arabs are not known to have ever become degraded,) and then to have attained a signal proficiency in arts through the influence of a foreign race of invaders.

The same may be said of the traditions of many other nations, and particularly of those of the ancient *Greeks* and *Romans*.

According to the concurrent testimony of antiquity, the Hellenes, whom we call the Greeks, were not the first inhabitants of their country : yet they seem to have settled there very soon after the dispersion from Babel. Their legends represent them as descended from Hellen, a son of Deucalion and Pyrrha, who were saved from a great flood ; and they were long divided into four tribes ; namely, the Dorians, Æolians, Ionians, and Achæans ; said to be the progeny of Dorus and Æolus the sons of Hellen, and of Ion and Achæus the sons of Xuthus the son of Hellen. Hence alone we would not venture to infer that the Hellenés were early descendants of Noah ; nor from Plutarch's mention of the dove which Deucalion sent forth from his ark. But we have stronger reasons for doing so : the Ionians (called by Homer, Il. xiii. 685, 'Ιάονες,) are generally held to be the "Javan" (pronounced "Yāvān") of the Bible : the Æolians are identified by Josephus among the ancients, and by several of the moderns, with descendants of "Elishah"

the son of Javan ; or Elishah, according to some, denotes "Elis," an Æolian settlement : and as the "Dodanim" of our English Bible is "Rodanim" in the Samaritan and Septuagint and according to Jerome, and the *d* and *r* are so nearly alike in Hebrew, the right reading may perhaps be "Doranim ;" and the people meant thereby, the Dorians. But to establish that "Javan" denotes the Ionians would alone suffice ; for the latter appellation is often applied to *all* the ancient Greeks ; and variations thereof are generally, if not always, so applied in the languages of neighbouring peoples on the east and south ; in the ancient Egyptian and the Arabic, the Syriac, the Sanskrit, and the old Persian. According to common consent, "Javan" means "Greece" in Dan. viii. 21, and Zech. ix. 13, and other passages in the Bible ; and "the Greeks" are meant by "the sons of the Javanites" in Joel iii. 6.

There appears, therefore, to be at least a preponderance of probability that the Hellenes were among the earliest Noachian emigrants from Babel : and if so, their traditions clearly point to an antediluvian people not destroyed by the deluge of

Noah: for they state that Greece, before the Hellenic immigration, as well as part of Asia Minor and Italy, was mostly occupied by the Pelasgians. Of the origin of this earlier race, with which other tribes appear to have been intermixed, we naturally find no credible or uniform accounts: in some of the traditions, they are said to be autochthons, offspring of the soil: in others, nomadic immigrants. They are generally represented as a rude and barbarous people; but in Greece they became gradually blended with the Hellenes; (mostly, it seems, with the Ionians, who are called by Herodotus, in Book i. chapter 56, a Pelasgian people, while the Dorians, apparently from their having kept more apart, are called by him Hellenes;) and hence, Pelasgian elements are found to characterize the language and the religion of the latter race. Thus the mixed origin of the Greeks of history, and of their dialects and mythology, appears to be well established: and numerous roots which are common to the Greek and Hebrew languages lend support to the traditions which state that the Greeks received colonies from Phœnicia, whence they obtained their alphabet, and also from Egypt, of which

the language, as we shall shew in our concluding chapter, was partly Semitic, and of which the religion was in many respects analogous to the Greek.

The three principal stages in the progress of false religions, exclusive of astrolatry, to the third of which belongs the idolatry of the Greeks, are, by Epiphanius, (a writer of the fourth century of our era, quoted by Cory in his "Ancient Fragments," pp. 53-55,) termed "Barbarism," "Scythism," and "Hellenism." The first, according to him, extended from the days of Adam to those of Noah; during which period, he says, every one "was at liberty to follow the dictates of his own inclination." But according to our own view, the first form of religion mentioned by him was the nature-worship of the Negroes, and of those who inherited from them this superstition. The appellation which he applies to it (being radically identical with the existing name of a great race of Northern Africa, whence "Barbary," and also with that of the two principal races of Nubians inhabiting the valley of the Nile above Egypt, with that of a district of Upper Nubia, and with that of a place on the African shore of the Gulf of Aden), strongly

confirms our opinion of its proper application. The second stage, "Scythism," he asserts to have extended from the days of Noah to those of Peleg and Reu; and among the nations bordering upon Europe, to the age of Terah, and afterwards; and he says that the Thracians were of this religion. He represents it as a kind of demonolatry; and thus it correctly applies to the Shamanism of Mongolian tribes. The third stage he describes as that of the worship of pictures and images of honoured ancestors. He says "that the Egyptians and Babylonians and Phrygians and Phœnicians were the first propagators of this superstition of making images, and of the mysteries: from whom it was transferred to the Greeks [Hellenes] from the time of Cecrops downwards. But it was not till afterwards and at a considerable interval that Cronus and Rhea, Zeus and Apollo, and the rest, were esteemed and honoured as Gods." (Cory's Transl.) These three kinds of religion Epiphanius thus represents as originating, successively, before Judaism and Christianity, which, with them, constitute five stages of progress. The heresy which emanated from Arabia, mainly a compound of the two last-

named religions, may be mentioned as the only great retrograde movement. But in speaking thus of five stages of progress, let us not be supposed to hint the impious opinion, that Judaism was a *natural* advance from an older form of religion, and Christianity a *human* improvement of Judaism.

The Roman traditions respecting the nations which preceded them in the occupation of their country are similar to those of the Hellenes respecting the earliest occupants of Greece; but more vague and uncertain; particularly as to the Etruscans; of whose origin the most discordant opinions still obtain; whose language is almost unknown; whose religion was the model after which that of Rome was in a great measure framed; and who are famous for their progress in various arts, from a rude and barbarous backwardness to a very high degree of proficiency, which, in painting and sculpture, was chiefly attained by imitation of the Greeks. Nature-worship, which is more conspicuous in the religion of ancient Italy than in that of Greece, the Bible warrants us in regarding as having originated with men who had



no express revelation ; as we have shewn in speaking of the Negroes.

Such, we believe, are the principal ethnological facts and traditions which monuments and books have made known to us respecting the earliest historical ages and the times preceding them ; and all concur to confirm the inference which we have drawn from the Bible, of the existence of Pre-Adamites.

## CHAPTER VI.

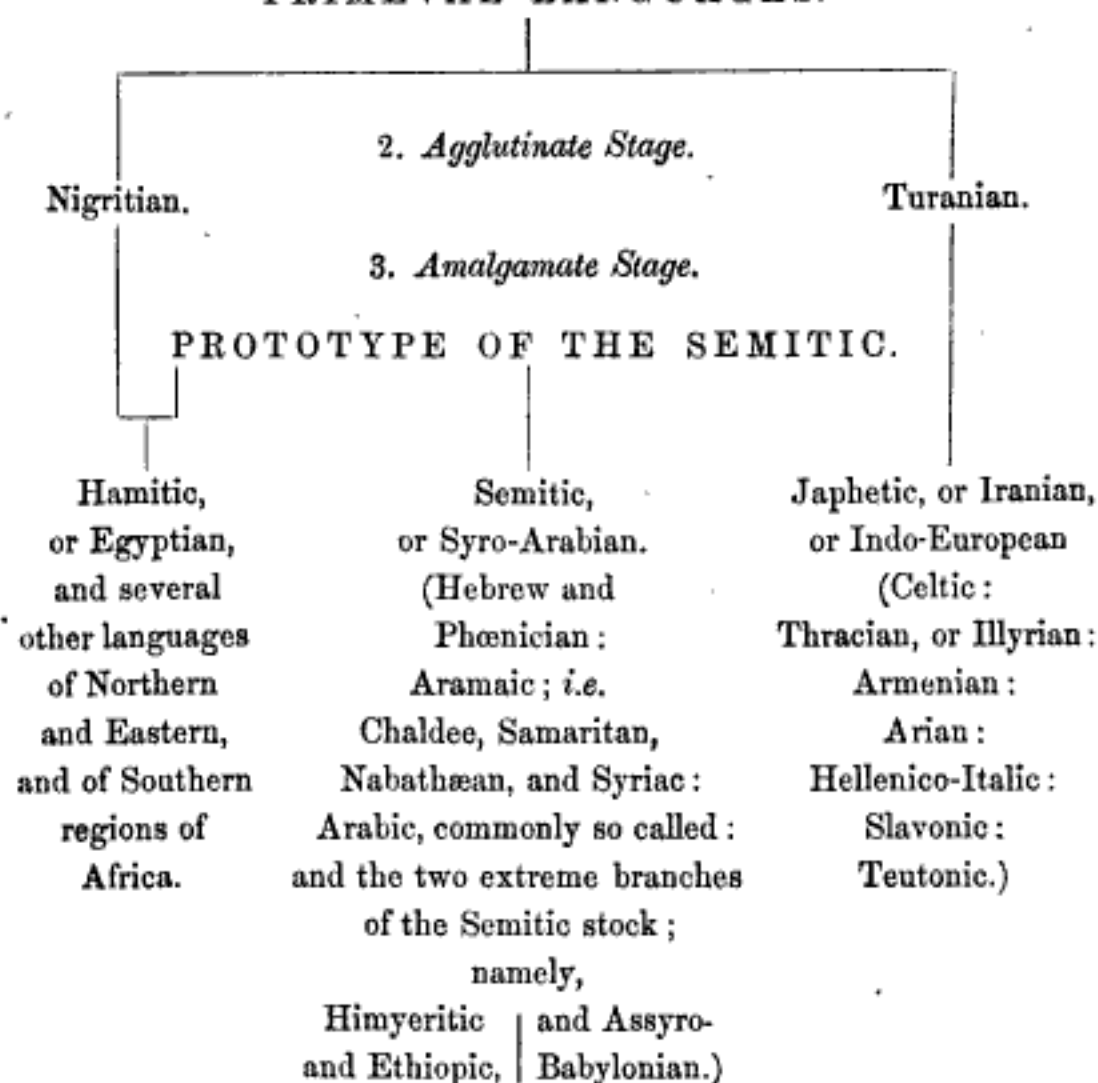
### PHILOLOGICAL OBSERVATIONS.

THE principal results of the latest researches in comparative philology, considered as illustrative of ethnology, have been amply and ably exhibited by Chevalier Bunsen, in his work entitled "Outlines of the Philosophy of Universal History, applied to Language and Religion ;" and though many of the opinions expressed in it are inconsistent with our own, it is a work from which we have derived much valuable information respecting the intricate and difficult subject that we have now to consider, and of which we shall therefore largely avail ourselves in this concluding portion of our inquiry.

The following scheme, distinguishing three stages in the general progress of speech, exhibits our view of the mutual relations of the families of languages to which the observations that we are about to offer will chiefly apply.

1. *Inorganic Stage.*

## PRIMEVAL LANGUAGES.



This scheme is at variance with the opinions of Chevalier Bunsen in two very important points : first, in representing the Semitic stock as in no way derived from a primeval language, though it may have received many Turanian roots ; whereas

he regards it as having probably a common origin with the Turanian and Iranian : and secondly, in representing the Hamitic, which he terms "Khamitism," or "Chamitism," as occupying an intermediate place, essentially, but not chronologically, between the Prototype of the Semitic and a branch of the Primeval stock ; while he regards it as being itself "Ante-historical Semitism." If he be right respecting these two points, we must infer, as it appears to us, either that there have existed Pre-Adamites of our species, or that the portion of the Bible which relates to the ante-diluvian period consists of faulty and vague traditions : if our own opinion respecting them be correct, then the former inference without the latter seems to us to be inevitable, though not at first sight so strikingly obvious.

"Languages compared together and considered as objects of the natural history of the mind, and when separated into families according to the analogies existing in their internal structure," says the venerable author of "Cosmos," "have become a rich source of historical knowledge ; and this is probably one of the most brilliant results of modern

study in the last sixty or seventy years. From the very fact of their being products of the intellectual force of mankind, they lead us, by means of the elements of their organism, into an obscure distance, unreached by traditionary records. The comparative study of languages shews us that races now separated by vast tracts of land are allied together, and have migrated from one common primitive seat; it indicates the course and direction of all migrations, and, in tracing the leading epochs of development, recognises, by means of the more or less changed structure of the language, in the permanence of certain forms, or in the more or less advanced destruction of the formative system, *which* race has retained most nearly the language common to all who had emigrated from the general seat of origin." ("Cosmos:" Otté's Transl. vol. ii. p. 471.)

We generally find that physical and philological characteristics agree in their indications of the relations of different divisions of mankind. In most of the instances in which it is known that they do not thus agree, history explains the reasons of the exceptions to the general rule. More than

one half of our species consists of nations of whose origins we possess no authentic record ; and nearly half consists of races which are physically similar, (composing what is commonly called the Mongolian variety,) and speak inorganic or agglutinate languages ; both of which kinds of languages are distinguished by characteristics from which they may be inferred to have originated with artless, uncivilized, illiterate races ; while forms of speech more rude and inartificial are found to obtain among races living almost in a state of nature, whose physical characteristics connect them very nearly with the Nigritians. The languages of almost all the nations renowned in history compose two widely distinct families, both of them amalgamate, and characterized by very high degrees of refinement ; the Semitic, or Syro-Arabian ; and the Japhetic, or Indo-European, also called Iranian, and Arian : and a third family ; the Hamitic ; which is composed of elements found in the first, and of other elements which have analogues in the second : the first and second are the languages of nations of one predominant physical type, and generally distinguished by their superior civilization

above every other people: the third was spoken by a nation in which we have shewn that the same type was blended with one of a very different character: and sacred and profane history, combined with monuments and other evidences, elucidate the originations of these three remarkable families of languages.

If every people always retained the original character of its language, we might most reasonably infer that all races distinguished by monosyllabic and inorganic languages are of earlier origin than any of those whose languages are agglutinate; and that all those races whose languages are agglutinate are of earlier origin than those whose languages are amalgamate. But as they do not always retain that character, much caution should be exercised in drawing such inferences.

Identity or similarity in the languages of two or more nations or races in different countries, when their physical characteristics are the same or similar, obviously affords a strong presumptive evidence that they have originated from a common stock. But identity or similarity in the languages

of two or more physically distinct races inhabiting the same country indicates that one has imposed its language upon the other or others. Thus, for instance, the Arab settlers in Egypt gradually imposed their language upon the Copts.

Difference of the essential characters in the languages of two or more nations or races in different countries, when their physical characteristics are the same or similar, affords no evidence of their having originated from different stocks, but is attributable to an intermixture of some of them with foreign races, whose languages they have adopted, or modified, or remodelled, and enriched with new words.

A mixed language obtaining in one country indicates a mixture of races; and the grammar of that language, by its being unmixed or mixed, is an index to the number or power of one race in comparison with the other at the period of the formation of the mixed language; a great superiority of number or power in the intruding race being necessary to enable them to abolish altogether, or even partially, the grammar of the race among whom they have settled, though they



easily and necessarily introduce a multitude of new words.

It is in those cases with respect to which both history and monuments are silent, that comparative philology affords the most valuable illustrations; and we shall therefore now employ it as a test of the correctness of the opinions which we have advanced on the originations of the principal varieties of mankind.

In the passages of the Bible in which we are told, according to our authorized version, that "the whole earth was of one language, and of one speech," until the Dispersion from Babel, and that "the Lord did there confound the language of all the earth," we believe that the word rendered "earth" means, as it does in many other instances, "land," or "region," and applies only to the part occupied by the descendants of Adam, through Noah. We think that this will be evinced to the satisfaction of an unprejudiced mind by facts to be mentioned in the course of the following observations. The fact of the Dispersion itself is, however, one without which the originations of the languages of almost all the nations famous in antiquity can hardly be explained.

All competent judges agree as to two points, which are, indeed, indisputable: that the Semitic languages compose a distinct family, very closely united among themselves; and that the Iranian languages compose another distinct family, though not so closely united. But many of the most accomplished scholars of the present age, among whom Bunsen and Max Müller hold prominent places, maintain that all the languages of the world have most probably originated from one; and hence they argue that all mankind have descended from a single pair. Others hold, with ourselves, that the Semitic languages cannot with any just reason be supposed to be derived, through the medium of any other language or languages, from a primeval form of speech: and further, that the Iranian languages cannot be derived from the Turanian, nor the Turanian from a still earlier language, such as the ancient Chinese.

The opinion of the latter party, so far as it relates only to the Semitic languages, obviously favours the belief in the existence of Pre-Adamites: and as relating to other languages, it has been urged in confirmation of the hypothesis that man

is of many, independent, origins. One of the latest of the writers who have advocated this view of the origins of languages, M. Ernest Renan, after having adduced and reviewed the opinions of many distinguished scholars, in his "*Histoire Générale et Système Comparé des Langues Sémitiques*," (p. 475,) states in the following manner the principal ethnological conclusions to which his studies of comparative philology, aided by history, have led him :—

"La philologie comparée, aidée par l'histoire, arrive, non pas certes à résoudre, mais à circonscrire le problème des origines de l'espèce humaine. Elle établit avec une entière certitude l'unité de la grande race indo-européenne ; or cette race étant évidemment destinée à s'assimiler toutes les autres, avoir établi l'unité de la race indo-européenne, ce sera, aux yeux de l'avenir, avoir établi l'unité du genre humain.—Elle rattache d'une manière très-vraisemblable à la race indo-européenne la race sémitique, inséparable de la première dans l'histoire de la civilisation.—Elle permet de rapporter à la même famille les races chamites et couschites, et arrive ainsi à montrer comme possible l'unité de

toutes les races qui ont fondé la civilisation dans l'ouest de l'Asie, dans l'Europe, dans le nord et l'est de l'Afrique.—Elle fixe avec une vraisemblance presque égale à la certitude le point de départ de la race arienne dans l'Hindoukousch ou le Belourtag, et elle rattache volontiers à ce même point le berceau de la race sémitique.—Elle répugne à en faire autant pour la race chinoise, et surtout pour les races inférieures qui durent former les premières couches de la population du globe.—Elle établit d'une manière approximative l'ordre chronologique selon lequel ces races diverses sont entrées dans l'histoire, et la date relativement moderne de l'apparition des races civilisées.—Enfin, elle attend sur tous ces points des lumières nouvelles de l'étude encore si peu avancée des idiomes de l'Asie centrale et de l'Afrique, prête à renoncer devant les faits à toute hypothèse préconçue, et persuadée que, dans l'état actuel de la science, tout système ne peut-être que provisoire, si l'on compare le peu que l'on sait à la masse énorme de ce qu'il est encore possible de savoir."

It is very remarkable that the statement which we have here quoted (from a work presenting a

strange mixture of sound and unsound criticism) is reconcileable, in all its main features, with each of the two opposing opinions mentioned above. On both of these opinions we must now offer some observations; but more particularly on the former of them, for two reasons: first, because it has often been urged in support of the notion that all mankind are of one origin: secondly, because we hold it to be correct as to the doctrine that inorganic languages preceded agglutinate, and that agglutinate languages preceded amalgamate. This we shall do chiefly in the form of an examination of the facts and arguments adduced by Bunsen, in his "Outlines," as far as they affect the main question discussed in the present work: and first we shall exhibit his classification of languages, (founded upon his own and others' researches,) and the manner in which he holds them to be traceable to one common origin.

The languages of the "SEMITIC STOCK" compose a group which, with the Egyptian, a language but partially belonging to that stock, Bunsen thus arranges:—

"A. *Chamitism*, or anti-historical Semitism:

the Chamitic deposit in Egypt; its daughter, the Demotic Egyptian; and the Coptic, its end.

“ B. *The Chaldee* : first, the original Babylonian, or the ancient sacred language of Babylonia and mother of historical Semitism; secondly, the Chaldee of Babylonia and Mesopotamia, or the most ancient North Semitic stock; thirdly, its latest phasis, the Jewish and Christian Chaldee in the book of Daniel and the Targum, and in the Christian Chaldee or the Syrian (Aramæan).

“ C. *The Arabic*, or South Semitic stock, in its two branches: the Himyaric, with its Abyssinian deposit; and the language of Northern Arabia, with the Amalekite dialect of the Sinaitic inscriptions.

“ D. *The Hebrew*, or the language of the Bible from the Mosaic records to the age of the Maccabees, with its dialect, the Canaanite language (Phœnician and Carthaginian). It forms the younger branch of the North Semitic stock.” (Vol. i. pp. 183 and 184.)

Here, at the outset, we feel compelled to differ from Chevalier Bunsen, not only with respect to the Egyptian language, as we have before shewn,

but also with respect to the relation of all the principal dialects of this stock ; for we regard them as standing to each other in the relation of *sisters* ; that is to say, as rudimentally, or elementally, combined and confused in one common parent or prototype, and severed in consequence of the Dispersion from Babel.

Of the "IRANIAN STOCK," Bunsen says, "Eight more or less extensive historical families or single nations have been ascertained to constitute one great Asiatic-European stock, of which even the remotest members speak original languages, more intimately connected with each other than with any third tongue, or family of tongues, in the world. We have called this stock the Iranian, according to a terminology which recommends itself by many advantages.

"The *first* great branch of this stock are the *Celts*, once spread over Asia Minor (Galatia), Spain, France, Belgium, Helvetia, a great part of Germany, and throughout the British Isles : it lives still in the Kymric (of which the Bas Breton is a corrupted form,) as the language of Wales, and in two cognate forms, the Gaelic and the

Erse, as the native tongue of the Highlands of Scotland, and of the whole of Ireland. This family we consider as representing the most ancient formation of the whole stock. . . .

“The *second* branch is the *Thracian* or *Illyrian*, once spread on the Dnieper, the Hellespont, and in Asia Minor, in which countries it was followed, and partly supplanted, by the *Pelasgian*, or antehistorical formation of the Hellenic. . . . The languages of the Epirots and Macedonians belong to this family, which is now represented in those countries by the Skipetarian, the language of the Albanians or Arnauts.

“The *third* is the *Armenian*, the language spoken during the historical age in the country which, according to the most ancient traditions of the Semites, was the cradle of mankind, and again the primeval seat of man after the deluge of Noah.

“The *fourth* formation we propose to call the *Arian*, or the Iranian stock as presented in Iran Proper. Here we must establish two great subdivisions. The one comprises the nations of Iran Proper, or the Arian stock, the languages of Media



and Persia. Its most primitive representative is the *Zend*. We designate by this name both the language of the most ancient cuneiform inscriptions (or Persian inscriptions in Assyrian characters) of the sixth and fifth century B.C., and that of the ancient parts of the *Zend-Avesta*, or the sacred books of the Parsees, as explained by Burnouf and Lassen. We take the one as the latest specimen of the western dialect of the ancient Persian and Median (for the two nations had one tongue), in its evanescent state, as a dead language; the other as an ancient specimen of its eastern dialect, preserved for ages by tradition, and therefore not quite pure in its vocalism, but most complete in its system of forms. The younger representatives of the Persian language are the Pehlevi (the language of the Sassanians) and the Pazend, the mother of the present, or modern Persian tongue, which is represented in its purity by Ferdusi, about the year 1000 [of our era]. The Pushtu, or language of the Afghans, belongs to the same branch. The second subdivision embraces the Arian languages of India, represented by the Sanskrit and its daughters.

“ The *fifth* branch is the *Hellenico-Italic*, or the Greek and Roman, and all the Italic languages, with the doubtful exception of the Etruscan, which at all events was a mixed language, having a groundwork kindred to Greek and Latin, with a great barbarian admixture. Under Italic tongues we understand the languages of Italy Proper, south of the Apennines, and of the Italic Isles.

“ The *sixth* branch is that of the *Slavonic* nations in their two great branches; the eastern, comprising the old Slavonic of the Bible and of Nestor, the Russian, Servian, Croatic, and Wendic; and the western, the languages of the Tschekhs (Bohemians) Slovacs, Poles, and Servians [or Serbs?]. These languages, once prevalent in the north of Germany, are now spoken from the Adriatic to the Dnieper. In the ancient world, this great, powerful, and much-divided family is represented by the *Sauromatæ* of the Greeks, or the *Sarmatæ* of the Romans, a nation living on the Don and near the Caspian Sea. . . .

“ The *seventh*, nearly allied to this and the next branch, that of the *Lithuanian* tribes, among which the ancient Prussian represents the most perfect

form, is in some points nearer to the Sanskrit than any other existing tongue.

“*Finally*, last not least, the *Teutonic nations* in their two families, the Scandinavian and the German. The first has preserved its most ancient form in the Icelandic; the Swedish and Danish are the modern daughters of the old Norse language of Scandinavia. The second is the German, now the language of the whole of Germany, and almost the whole of Switzerland. Its northern or Saxon form has received a peculiar individuality in the Flemish and Dutch tongues, and, by the emigrations which took place in the fifth century of our era, has become (mixed with French words since the Norman conquest) the prevalent and leading language of the British Isles, and is becoming now, by the emigrations which began in the seventeenth century, and are still continuing, that of the northern continent of America. The southern German tribes have successively formed, with a greater or less infusion of words into the Latin groundwork, the Italian, French, and Spanish languages.”—(Vol. ii. pp. 6-9.)

Respecting the “TURANIAN STOCK” of languages,

Bunsen quotes the following observations of Dr. Max Müller :

“ The very absence of that close family likeness which holds the Semitic and Arian [and all Iranian] languages together, seems to form a distinguishing mark of these nomadic dialects. There is, however, one positive principle which pervades the whole Turanian speech, from its lowest to its highest manifestations, and which cannot be better expressed than by the name of ‘agglutination.’ This principle, which consists in the mere juxtaposition of material and formal elements, may seem so simple and purely mechanical as hardly to offer a distinctive attribute on which to establish a family of languages ; still it forms so broad a line of demarcation, that neither in Turkish and Finnish, where the Turanian approaches nearest to the formative principles of Arian grammar, nor in the Tungusic and Tai dialects, where it verges towards Chinese simplicity, does it fail to keep the nomad type distinct from that of family or state languages. There are many ways in which the principle of agglutination can be applied ; and the greater or less perfection to which it has been brought furnishes the best scale by which

the close or distant relationship of Turanian languages can be determined. There is, however, besides this formal, a material relationship also between the members of this world-wide family; only that, owing to the very nature of these languages, its traces must be sought for in radicals only, and not, as in Greek and Sanskrit, in derivatives.

“The separation of the Turanian stock took place long before the ancestors of the Arian family left their common home; for wherever these Arian colonists penetrated, in their emigrations from east to west, they found the land occupied by the wild descendants of Tur. Through all periods of history, up to the present day, by far the largest share of the earth belongs to Tur; and the countries reclaimed by Shem and Japhet, although they mark the high road of civilization, and comprehend the stage on which the drama of ancient and modern history has been acted, are but small portions if compared with the vast expanse of the empire of the Turanian speech. The Arian [and other Iranian] and Semitic languages occupy but four peninsulas—India, Arabia, Asia Minor, and Europe:

all the rest of the primeval continent of Asia belongs to the descendants of Tur.

“The chief branches of the Turanian stock all radiate from a common centre; though they are not, like the members of the Semitic and Arian families, descended from one common parent. Their geographical distance from China seems to indicate the successive dates of their original separation; and the different degrees of grammatical perfection to which they have each attained may likewise be measured by their distance from Chinese monosyllabism.

“There are two divisions, the Northern and the Southern.

“The northern division comprehends the Tungusic, Mongolic, Tataric, Samoëdic, and Finnic branches.

“The southern division comprehends the Tai, Malaïc, Bhotiya, and Tamulic branches.

“In the northern division the Tungusic and Mongolic, in the southern the Tai and Malaïc branches, are the nearest neighbours to the Chinese, not only in geographical position, but also by the low degree of their grammatical development.

“Next follow the Tataric in a northern, and the Bhotiya in a southern direction; the former spreading through Asia toward the European peninsula and the seats of political civilization, the latter tending toward the Indian peninsula, and encircling the native land of the Brahmanic Arians.

“The most distant branches of the Turanian stock, and therefore probably the first to attain an independent growth, are the Finnic in the north, and the Tamulic in the south. The regularity and settledness of the grammar of these languages bear witness to an early literary cultivation; of which in India nothing remains but tradition, owing to Brahmanic encroachment, while in the fens of Finland oral tradition has preserved up to our own time the songs of Wäinämöinen, and of his sacred home, Kalevala.

“Besides these regular radii of Turanian speech, there are still several sporadic clusters of dialects, equally belonging to this family, but severed from the rest by mountains or deserts. In their seclusion, and debarred from the severe attrition which every dialect experiences in the intercourse with other languages, they have each produced the

utmost variety of grammatical forms, and revel in a luxuriance of verbal distinctions which small and secluded tribes alone are able to indulge in. These are the Caucasian languages, spoken in the impenetrable valleys of Mount Caucasus; the Basque, in the Pyrenees and on the very edge of Europe; and the Samöiedic, in the still less accessible Tundras of the North of Siberia.

“ That all these branches of speech on the Asiatic continent form a historical unity in themselves and as opposed to Semitic and Arian races, is a conviction which has been gaining strength from year to year; and the connecting links of several branches have now been laid open by the skill of comparative philologists. Much, however, remains still to be done before the mutual relation of all these branches can be considered as finally settled. A further extension of this nomadic family of speech has been hinted at, not only with regard to America but even to Africa. In the former case, the bridge on which the seeds of Asiatic dialects could have been carried to the New World is clearly indicated by the researches of physical science; in the latter all



is still conjecture, except this, that, besides the Semitic type of some African languages north of the equator, there is another grammatical character impressed on African idioms, such as the Hottentot, which, by its mechanical perfection and somewhat artificial complication, invites a comparison with the grammatical system of the descendants of Tur." (Vol. II. pp. 17-20.)—This last remark confirms the inference drawn from physical resemblances, that the Chinese and the Hottentots are branches of early origination from the Nigritian stock. Some further particulars respecting African languages will be found in future pages of this essay.

Referring to the investigations upon which these classifications of the three main stocks of languages are founded, and in which he has examined the Iranian stock first, then the Semitic, and lastly, the Turanian, Chevalier Bunsen makes the following general observations:—

“ Adopting the principle of the strictest philosophical criticism, and the severest method of establishing the proofs of physical and historical kindred, we examined the languages of the nations of Asia and Europe in three great groups. Start-

ing from the analysis of the Germanic and the classical languages, and examining those families which are incontestibly connected with them, we arrived by overwhelming evidence at the proof of the immediate unity in blood of by far the greater half of the civilized nations of the world.

“ We then examined the languages of another great family, second in its importance to the civilization of mankind only to that first, generally called the Indo-Germanic stock, and we laid before our readers the documents which self-evidently establish the following facts. First, that the Semitic languages, commonly so called, form a most closely connected family among themselves. Secondly, that the Egyptian language, or the tongue of Kham, belongs to the same stock, but points, however, to a considerably more ancient period of mankind. Thirdly, that the cuneiform inscriptions of Babylonia exhibit to us a language in the transition from primordial to historical Semitism. [Here we interrupt our extracts to observe, that the evidences upon which these remarks are founded seem to us to establish the inferences that the Egyptian language and the earliest Semitic pro-

perly so called occupy nearly synchronistic places, and that both intervene chronologically between the prototype and the known dialects of the Semitic. But this is not what is meant by Bunsen, as will be seen from what follows.]

“ But, at the same time, we could not help seeing from an evidence which is similar in its character to that founded upon natural facts, that these two families, as they appear together in the same part of the earth, really belong to one and the same stock, and that Iranism and Semitism represent only members of one and the same family. [This we cannot admit; holding that the Semitic became allied to the Turanian only by the adoption of some, perhaps many, Turanian roots; and, not improbably, idioms also.]

“ Now, following the same method, we discovered, in the third place, that all the remaining nations of Asia and Europe, which are neither Iranians nor Semites, form among themselves a third family, which is the greatest in extent, and reaches up to the most ancient formations. But, moreover, we found that this family, which in my Lecture of 1847 I had ventured to call Turanian, was inti-

mately connected with the Iranian, and stands to it in a similar position as Khamitism to Semitism. It is primitive Iranism, one-sidedly and wildly modified and particularized. [Here we object to the inference that Khamitism is primitive Semitism; admitting only that the Hamitic (or Egyptian) language contains primordial roots of the Semitic, derived from the prototype of this latter.]

“Thus we arrived at two great historical facts : first, that the four great families of the historical times reduce themselves to two, the Iranians and the Semites ; the one having its primordial roots [or rather many of them] in Turanism, and the other in Khamitism ; secondly, that by a more close and methodical investigation both prove to be originally, and, therefore, physically cognate among each other ; or, in other words, that, as far as the organic languages of Asia and Europe are concerned, the human race is of one kindred, of one descent. [We shall have to offer some remarks on this inference in future pages.]

“Now the question arises, if those two great families are thus united, is not their unity represented by some positive primitive formation ? All

the facts hitherto examined lead us to assume, that this formation must have differed from even the most ancient historical Turanism, or Khamitism, in a similar manner as inorganic nature differs from the first organic formations.

“ Those strata of organic structure are, therefore, necessarily underlaid by an inorganic, or as it were crystalline language, which according to all probabilities is preserved in the ancient Chinese, on which the Turanian formations are bordering internally, as they do geographically. This development requires a period of time which may appear very long according to the traditional ideas of the extent of human history ; but, in fact, is very short and recent if we look back upon the history of the earth and of her lower productions.” (Vol. II. pp. 3-5.)

Pursuing the same course of reasoning, Chevalier Bunsen says, in a later portion of his work,

“ Our historical researches respecting language have led us to facts which seemed to oblige us to assume the common historical origin of the great families into which we found the nations of Asia and Europe to coalesce. The four families of

Turanians and Iranians, of Khamites and Shemites, reduced themselves to two, and these again possessed such mutual material affinities as can neither be explained as accidental or as being so by a natural external necessity, but they must be historical, and therefore imply a common descent.

“The philosophical inquiry shewed us that the monosyllabic or particle language on which the most ancient of those formations border, both the Turanian in the East and the Khamitic in the West, is the formation which must be supposed theoretically to have preceded the organic or formative language. Every word was a sentence before it could become a specific part of speech ; and either every language separately must once have been like the Chinese, or the Chinese itself is the wreck of that primitive idiom from which all the organic (or Noachian) languages have physically descended, each representing a phasis of development. Such a phasis itself would, under the latter supposition, be a necessary element in the evolutions of the idea in time, a link in an uninterrupted chain of development.” (Vol. II. p. 99.)

That a form of speech of the same kind as the ancient Chinese preceded the agglutinate languages, we are fully persuaded ; and now we must proceed to consider whether the former may not have been preceded by languages yet more simple. This is a point which cannot at present, and which perhaps never will, be certainly established ; but we have strong reason to think that it was the case. The ancient Chinese language, simple as it is, appears to us to be too conventional and systematic to have been invented, as the first form of speech, by a people living in a state of nature : and the facts of its being composed of a small number of monosyllabic words, (said to be only four hundred and fifty,) and varying the senses of these words by two, three, or four differences of tone, or accent, suggest that it may be reasonably supposed to have been preceded by languages of almost inarticulate sounds. Now it is very remarkable that a language of this latter kind appears to obtain in the present day ; and it is also remarkable, as agreeing with our opinion of the successive productions of the varieties of man, that it obtains among a secluded race whom we have mentioned as very nearly

resembling the Nigritians in features, and almost as black, with short woolly hair. Dr. Pickering, in his valuable work entitled "The Races of Man," (Bohn's edition, p. 305,) quotes an account of this "so-called Original People," of the Malayan peninsula, "from a printed sheet obtained at Singapore," "derived partly from the Malays and partly from people of neighbouring tribes," in which it is stated that "their language is not understood by any one; they lisp their words, the sound of which is like the noise of birds, and their utterance is very indistinct." He remarks that "what is stated of their language is the more worthy of note when it is considered that the dialects of the neighbouring and closely-related tribes belong to the Malay class," whose language, we have before mentioned, is one of those dialects of the Turanian stock least advanced beyond the stage of Chinese simplicity; and he adds, that in the condition of "the Wild People of Borneo," who are described as "living absolutely in a state of nature," "treated by the Dayaks as wild beasts," "building no habitations of any kind, and eating nothing but fruits, snakes, and monkeys," yet procuring excellent iron, and



making blades sought after by every Dayak, "it seems questionable whether a language of words is really needed."

Hence it appears to us to be most probable that the agglutinate languages naturally originated from a form of speech of the same kind, if not the very same, as the ancient Chinese; and this, from a yet more simple kind, which (as such a language is found to belong to a people who seem to be evidently a very early offshoot from the Nigritian stock) may be probably inferred to be of African origin, and by reason of its excessive rudeness, to be of the primeval class. An additional argument for this inference will be found in a statement some pages later, respecting the general character of the languages of the various races resembling the Nigritians in features or in complexion or in both these respects, in many of the islands between the Indian and Pacific Oceans.

But it does not necessarily follow, that those parts of the globe in which we now find languages of the supposed earliest kind were the first seats of the human race. Bunsen, arguing that the ancient Chinese is probably the primeval form of

speech, observes, that "colonists may either preserve the ancient form, or become the instruments of a great change. The early languages of Northern Asia, which, according to Chinese tradition, is the land of their earliest recollections, may have been preserved by the colonists who formed the Chinese empire, while Thibet and Mongolia developed the inorganic language into organic structures." (Vol. II. p. 102.) And in like manner, we may suppose that emigrants from Nigritia, scattering themselves throughout the Malayan region, retained a form of speech of the earliest kind, while the parent stock, remaining together, naturally improved and developed their language. Physical indications of relationship (which, in the absence of history, are our surest guides in the application of comparative philology to the illustration of ethnology,) lead us to this inference.

Having now reached the highest point to which these philological investigations can ascend, let us pause to consider whether their necessary consequences agree, or disagree, with Sacred History.

If we regard Adam as the first of all mankind,

this general view of the origin and development of language, supposing it to be admitted, obliges us to reduce a great part of the history of the book of Genesis to the category of faulty and vague traditions, as we have before observed. It has induced Chevalier Bunsen to assert, "that a concurrence of facts and of traditions demand for the Noachian period about ten millennia before our era, and for the beginning of our race," which he evidently commences with Adam, "another ten thousand years, or very little more:" (Vol. II. p. 12 :) and though this vast period of about twenty thousand years may be considerably reduced by refusing our assent to his derivation of the Semitic languages from the Egyptian, still there will remain, according to his estimate, about ten thousand years to set against the few antediluvian generations in the Bible.

Now we will not insist upon the probable correctness of this estimate, even when thus reduced; yet we cannot make such a further reduction as would much lessen the difficulty arising, in the present case, from the small number of the generations that intervened between Adam and

Noah. For it is a necessary consequence of the theory under examination that the full growth and development of the Turanian class of languages must have preceded the origination of the classes called Semitic and Iranian; and if the former of these two did not originate with Adam, it certainly had originated about the time of Noah, that is, according to the existing text of the Bible, if Adam be regarded as the first of mankind, in the course of about eleven generations, which we hold to be not merely improbable, but absolutely incredible; and we hold it to be so even if we make the utmost reasonable allowance for the probable omission of females in the antediluvian genealogies. We have said that the Semitic had certainly originated about the time of Noah; and the Iranian may be traced up to a period not much later: for analogues of an Iranian, or a greatly advanced Turanian, language, together with Semitic elements, are found in the ancient Egyptian, which can be traced, on monuments, up to a time not more than about three centuries later than the earliest probable date of the Dispersion from Babel.

But if we have correctly rendered those passages

in the Bible which we regard as indications of the existence of Pre-Adamites, then the history of mankind as far as it is exhibited in the Scriptures, and the history of language as far as we are able to elicit it by the strictest and surest methods of critical investigation, not only agree, but signally confirm each other. In order to shew this more plainly, we will now retrace our steps, and consider the principal phases of speech from the inorganic (which claims to be regarded as the earliest of all) down to the two most perfect of the organic classes; and in doing this, we shall continue to avail ourselves of the aid of the expert guide from whom we have already derived so much valuable information, though in several points we must deviate from the course which he directs.

It is our opinion, as we have already stated, that the first form of speech was of an extremely rude kind, consisting of almost inarticulate sounds: and the natural progress of every language we believe to have been one from confusion and incongruity, which necessarily occasioned division into different dialects, like varieties of a species; these, in process

of time, reverting more or less to mixture and to simplicity, though never to the primitive state.

Let us now once more consider the peculiar nature of the ancient Chinese language.

“If language,” says Bunsen, “exhibit a principle of development by a gradual increase of the sensibility of the single words in reference to the whole of the sentence, and by conglomerations or compositions arising out of this sensibility, such a development points to rather than excludes a state of language where there was no such sensibility at all, not even so far as to give, by the unity of accent, a certain organic union to two rigidly separate words into one. Such an insensibility then would be normal, primitive, not a consequence of decayed organization. Do not the phenomena of the old Chinese look very much like such a formation? and as no less than a third part of mankind speaks in tongues of this nature, will it not be worth our while to consider well its original and peculiar character before we pronounce for or against the genealogical unity of the human race? We must, at all events, allow that the phenomena present no difficulty in assuming that a given

organic language may have passed through such a state as the old Chinese represents compared with the modern. On the contrary, the Chinese phenomenology confirms the supposition that the law of secondary formation in language is universal. The process of dissolution, which prepared in the Chinese the very first germ of development and the approach to organic language, is one and the same with that observable and traceable in all other languages." (Vol. II. p. 70.) Again, speaking of "that great monument of inorganic structure, the Chinese," he says, "We have already intimated, that it may be joined on to the other families of human speech, by the least developed Turanian. There is no scientific proof that it cannot: the law of analogy says, it must; philological and philosophical arguments combine to shew the method of verifying the fact." (Vol. II. p. 119.) And again, "The study of the Tibetan or Bhotiya language, and that of the Burmese, offers the nearest link between the Chinese and the more recent formations: but even a comparison with Sanskrit roots is indicated by our method. For it is the characteristic of the noblest languages and

nations that they preserve most of the ancient heirlooms of humanity, remodelling and universalizing it at the same time with productive originality." (Vol. II. p. 120.)

Admitting these remarks to be in the main correct, but holding the ancient Chinese to be most probably a secondary phasis of language, we might reasonably expect to find, if we be right in our opinion of the order in which the principal varieties of our species and of languages originated, that the languages generally obtaining among the Nigritians, who have remained unaffected by the advance of civilization, and have only naturally improved by forming large communities, are either of the class called Turanian, like those of the Mongolians, or analogous thereto; that is, bearing evidences of their having progressed beyond the stage of a form of speech similar to the language which the ancient Chinese (that most exclusive nation) either originated or inherited and preserved: and this is really the case.

In proof of this last assertion, we will first cite some remarks by Bunsen on the *African* languages, and particularly on those of the interior. "Semites



occupied Abyssinia: not only the Berber but also the Galla language evidently belongs to the same stock. But what do we know of the rest of Africa? We know thus much—that its languages are in a more developed state than Turanism. They are more organic. . . . The Rev. W. Koelle has returned to Europe, after many years' patient and judicious observation, with specimens of more than one hundred and fifty African languages spread over the remotest parts of Africa; and, with the assistance of that excellent geographer, Mr. Augustus Petermann, has succeeded in localizing them on a map of Africa constructed for that purpose. Mr. Koelle has, by a preliminary examination, classed them into certain groups, and as far as it was possible, furnished us with materials for establishing a unity out of an overwhelming and perplexing mass of tribes and families. Tutschek's and Krapf's labours upon the south-eastern languages of Africa had already dispelled the unfounded notion of there being an infinite number of rude and poor dialects of African tribes. We now know that the Galla language, which joins on to the Abyssinian in the north, a very fine specimen

of grammatical structure and euphonic formation, is spoken at least as far as the fifth degree south of the equator; that it extends far into the continent along the eastern coast of Africa; that it is joined by the noble Caffre idioms, which also extend far into the interior; and that the Congo idioms on the western coast, if not cognate, are at least very analogous in structure, as the Galla and Caffre languages decidedly are with each other. But Koelle's materials furnish us, for the fifth [qu. first?] time, with a safe basis as to the origin of the African languages of the interior. There evidently has been a southern as well as a northern immigration. The northern was certainly Semitic. The primitive state of Chamism, exhibiting the germ both of Semiticism [or Semitism] and of Iranism, is left behind in both the northern and southern African formations. This development of theirs, however, does not run in the Semitic line. In the historical Semitic formations, the copula is constantly expressed by the pronominal form (*he*), whereas the Iranian possess the more abstract, and therefore more advanced verbal form (*to be*). In this decisive characteristic most African

tongues agree with the Iranian [the offspring of the Turanian]; as they do in the whole system of conjugation in opposition to the Semitic conjugation, as explained above. As the American, and, in a certain manner, all Turanian languages are distinguished by their system of incorporation, and particularly by the agglutination of words, together with that of post-position; so these African idioms bear the type of prefixes and indicate the congruence, or grammatical position, of the parts of speech by changes in the initials of the words." (Vol. II. pp. 116-118.)

In the foregoing extract, there is one assertion which is not rigidly exact: it can hardly be said with propriety that, "in the historical Semitic formations, the copula is constantly expressed by the pronominal form (*he*):" in those formations, the copula is generally understood, not expressed: the pronominal form is an emphatic mode of expressing it; or, to speak more correctly, the pronoun is in this case a substitute for the preceding noun, and the copula is still understood: but sometimes they express it in the same manner as the Iranian languages: in the Arabic, for instance,

it is not unfrequently expressed by the abstract verb *kāna*, divested of all signification of time. This remark, however, does not materially affect our argument: with respect to the copula, the African languages with which we are concerned differ from the general usage of the Semitic, and agree with the Iranian; and independently of this fact, it is evident that they may fairly claim as early an origin as the Turanian. Their general backwardness appears to be established beyond doubt by the researches of Koelle; and we know that at least one of them, namely the Vei (as he has stated in his grammar of that language, page 19), "is distinguished by an almost entire absence of inflexion."

The vast assemblage of nations and tribes which compose the *Mongolian* variety all speak languages of the Turanian stock, with the exception of the portion from whose language, if not from one of the same kind, that stock appears to have originated. We have before remarked upon the linguistic as well as physical resemblances observable between Mongolian tribes and the Hottentots.

The *Malaïc* has been shewn to belong to the

Turanian family; and to be one of the Turanian languages nearest in the general character to the Chinese; and the languages prevailing throughout the whole Malayan region seem generally to belong to the same stock. On this point, Bunsen says, "I think that Wilhelm von Humboldt established the connexion between the Polynesian languages and the Malay, or the language of Malacca, Java, and Sumatra, and that this Malay language itself bears the character of the Turanian languages of Central Asia. Whether the Papua languages, spoken in Australia and New Guinea, and by the aborigines of Borneo, of the peninsula of Malacca, and some small Polynesian islands, be a primitive type of the same stock as the Malay, which afterwards in many parts superseded it, is a point which must be left undecided till we obtain from the missionaries a Papua grammar. Thus much, however, we know, that it is an earlier and very primitive formation, and one which will probably prove to have only degenerated." (Vol. II. p. 114.) This last observation, as applying to the very remote origin of certain languages, among which that of the "so-called Original People" of

the Malayan peninsula before mentioned seems to be included, very remarkably confirms the opinion which we have expressed respecting the origin of the Papuans and Australians and similar races: the more so as the fact to which it relates was unknown to us when we formed that opinion.

With respect to the *American* race, which we regard as a branch of the Mongolian variety, we borrow the following important observations from the work of Chevalier Bunsen. "It is not yet proved in detail, but it appears highly probable, in conformity with our general principles, that the native languages of the northern continent of America, comprising tribes and nations of very different degrees of civilization, from the Esquimaux of the polar regions to the Aztecs of Mexico, are of one origin, and a scion of the Turanian tribe. The similarity in the conformation of the skull renders this affinity highly probable. The wonderful analogy in the grammatical structure of these languages, with each other and with the Turanian tongues of Asia, is universally admitted; and we think that the curious and, at first sight, startling problem, of the apparent entire diversity of the

lexicographical portion of those American languages, by the side of that grammatical affinity, will be satisfactorily accounted for upon a fuller acquaintance with the roots, and by the application of our principle of secondary formations sometimes overlaying the ancient stock of roots." He had written thus far in July 1847 ; since which, the great national work published by order of the government of the United States of America, on the Indian tribes of the territory of that Republic, has afforded to him ample confirmations of the opinions above expressed. Referring to that work, he says, " The linguistic data before us, combined with the traditions and customs, and, particularly, with the system of pictorial or mnemonic writing (first revealed in this work), enable me to say, that the Asiatic origin of all these tribes is as fully proved as the unity of family among themselves. According to our system, the Indian languages can only be a deposit of a north Turanian idiom. Indeed, in addition to the evidence already collected by Prichard, the passage of tribes from Siberia (where we also find traces of the same pictorial writing), over the northern islands, is placed

beyond all doubt by the work in question. The Mongolian peculiarity of the skull, the type of the hunter, the Shamanic excitement which leads, by means of fasting and dreams, into a visionary or clairvoyant state, and the fundamental religious views and symbols (among which the tortoise is not to be forgotten, ii. p. 390), bring us back to primitive Turanism. As to the languages themselves, there is no one peculiarity in them which may not easily be explained by our theory of the secondary formation and of the consequences of isolation. The unity of the grammatical type was long ago acknowledged, but we have now (as I think) the evidence of the material, historical, physical unity. The Indian mind has not only worked in one type, but with one material, and that a Turanian one." (Vol. II. pp. 111-113.)—The analogy between the predominant superstitions of the American Indians and the Shamanism of certain Mongolian tribes, here noticed, is similar to that which is traced, through the Malayan district, between Shamanism and the Fetishism of the Negroes.

Thus the Nigritian and Mongolian and Malayan varieties of man appear to be allied both in their



languages and their religions, and exhibit the strongest evidences of their having existed many ages before the origination of the *Semitic* stock of languages and that which we term the *Japhetic*, or *Iranian*, or, as Professor Max Müller terms it, *Arian*.

The origins of these two stocks of language next claim our attention, and demand a careful investigation, which we will endeavour to pursue with the aid of Professor Müller's valuable contributions to Chevalier Bunsen's work. But first we must observe, that these two learned authors appear to have struggled with enormous difficulties in the attempt to reconcile some of their opinions, expressed in the following extracts, with their belief that Adam was the first of mankind; difficulties of so weighty a kind as to have obliged the latter of them, as we have before mentioned, to require an interval of some ten thousand years between the creation of Adam and the Noachian period.

Professor Müller says, "We cannot derive Hebrew from Sanskrit, or Sanskrit from Hebrew, but we can well understand how both may have proceeded from one common source. They are

both channels supplied from one river, and they carry, though not always on their surface, floating materials of language which challenge comparison, and have already yielded satisfactory results to careful analyzers. It is true, if there were any strong arguments against the common origin of these two channels of speech, the coincidences between them, hitherto pointed out, would perhaps not suffice to silence them. [To this admission we beg to call particular attention.] But, unshackled as we are by any contrary evidence, and encouraged as we must feel by the success of physical research, there is even now sufficient evidence with regard to a radical community between Arian and Semitic dialects, to enable us to say that their common origin is not only possible, but, as far as linguistic evidence goes, probable; while to derive the Semitic from the Arian, or the Arian from the Semitic type, may henceforth be declared a grammatical impossibility. . . The Turanian dialects share one thing in common,—they all represent a state of language before its individualization by the Arian and Semitic types. But these Turanian languages cannot be considered as standing to each

other in the same relation as Hebrew and Arabic, Sanskrit and Greek. In smaller spheres, similar families, like the Arian or Semitic, can be established within the Turanian kingdom. The Tamulic dialects, for instance, are held together by the same close ties of relationship as Greek and Latin, Hebrew and Arabic. They necessitate the admission of a common parent, of a long continued grammatical concentration preceding their gradual dispersion. The same applies to the different branches, which have been called Taïc, Bhotiya, Malaïc, Mongolic, Tungusic, Tataric, and Finnic. The languages belonging to each of these branches point to so many parent-languages, whence they proceeded, and which they represent under different aspects. But these branches themselves must be viewed as separate in their beginnings, neither of them being subordinate to any other, neither of them being parent or offspring, but all springing side by side from the same soil, though with different powers of growth, and under circumstances more or less favourable to their grammatical organization. Nor can these Turanian stems be considered as standing to one another in the same rela-

tion as Semitic to Arian. The separation of these two dialects and their independent growth is the result of an individual act, unaccountable in its nature and origin, like everything individual, while the separation and divergence of the Turanian languages can be explained as the result of a gradual, natural, and simple process, which, out of many things that were possible in the mechanical combinations of roots, fixed a certain number of real forms which, under geographical and political influences, became consolidated into national idioms. [This is another observation to which we desire to call particular attention.] . . . Where the differences between the Turanian languages cease, the first stamina of the Arian and Semitic languages also would be found to converge towards the same centre of life. Radicals, applied to certain definite but material meanings in common by all Turanian dialects, belong to this primitive era, and some of them can even now be proved the common property of the Turanian, the Semitic, and Arian branches."

The learned professor afterwards affirms, that "as to the formal elements, or the grammatical growth of language, no difficulty exists in consi-

dering the grammatical system of Sanskrit, the most perfect of the Arian dialects, as the natural development of Chinese—an admission made even by those who are most opposed to the generalizations in the science of languages.”

He then adds, “These two points, therefore, Comparative Philology has gained:—I. Nothing necessitates the admission of different independent beginnings for the material elements of the Turanian, Semitic, and Arian branches of speech,—nay, it is possible even now to point out radicals which, under various changes and disguises, have been current in these three branches ever since their first separation.—II. Nothing necessitates the admission of different beginnings for the formal elements of the Turanian, Semitic, and Arian branches of speech—and though it is impossible to derive the Arian system of grammar from the Semitic, or the Semitic from the Turanian, we can perfectly understand how, either through individual influences, or by the wear and tear of grammar in its own continuous working, the different systems of grammar of Asia and Europe may have been produced.” (Vol. I. pp. 476-480.)

Now, with respect to the languages which he terms "Arian," (that is, the Japhetic, called by Bunsen "Iranian," which we shall have to consider more particularly hereafter,) we readily concede it to be most probable that their relation to the Turanian is like that of an elegant structure to a less artistic building of the materials of which it has been in a great measure composed, though with much difference in the general plan, and with a remodelling of the materials themselves. But for the Semitic languages, we must claim a perfectly independent origin; admitting only that, in the course of their development, they received many Turanian roots, and probably some Turanian idioms.

The most extended chronology which can fairly be regarded as reconcileable with the Bible we hold to be very far from what would suffice to allow of our entertaining any other opinion than this with respect to the Semitic languages. The state of isolation in which Adam and his wife were placed clearly indicates their having originated a language, or having received one by revelation; and this can hardly be supposed to have been such as the primeval language appears to have been according

to the investigations of Bunsen and Max Müller. Independently of the obstacle, to our holding the language of Adam to have been of this kind, presented by the few antediluvian generations in the Bible, or the few generations prior to the time when Semitic, properly so called, is *known* to have already originated, even though we make the utmost reasonable allowance for the probable omissions of females, strong reason, we think, for our not holding it to have been such is presented by the fact of our finding that, among all the names occurring in the Biblical history of the times before the Flood, there are none which we have any good reason to regard as belonging to a language earlier than the first of those bearing a Semitic stamp. But as it may be urged that these names are perhaps translated from more ancient equivalents, (though we see little ground for this supposition,) we are content to rest our opinion respecting the language of Adam upon the chronological argument, which we regard as conclusive. We believe that his language, and that of his descendants to the time of the Dispersion, must have embodied the elements of the principal Semitic dialects, in a state of confusedness: the

near mutual resemblances of all those dialects appearing to us most imperatively to require this inference.

Our next stage brings us to the period of the Dispersion, and “the Confusion of Languages;” and it appears to us that the confusion was the *consequence*, not the *cause* of the dispersion; (agreeably with a rendering of Gen. xi. 9, proposed in our second chapter;) designed to prevent the descendants of Noah from reuniting.

The race of Shem spread themselves through countries not far from the scene of the dispersion; and their languages, in consequence, became comparatively little varied. Each branch of this race, finding it necessary, as is always the case, to reduce its language to something like uniformity, may be most rationally supposed to have adopted particular idioms in preference to others, and to have had its dialect made to differ further from others of the same stock by natural development and by foreign influences; the Abrahamic branch, by mixing with various tribes mentioned in the Bible, such as the Nephilīm, Rephaīm, 'Anākīm, Ēmīm, Zamzummīm, and Zūzīm, whose genealogies are all unrecorded.



We know the Hebrew language in its earliest phases, or nearly so ; and in later, but still ancient, phases : the Arabic, commonly so called, only in its last two phases : we have no reason, therefore, to regard the former as of earlier origin than the latter. The existence of the Hebrew and Chaldee dialects in the time of Jacob is shewn in Genesis xxxi. 47.

A large portion of the race of Ham, and apparently the whole race of Japheth, spread themselves further ; the former, into Africa ; the latter, throughout a great part of Asia and of Europe ; and the far greater changes of their languages from the known Semitic type confirms our opinion that they became intermixed, in their adopted countries, with tribes and nations more ancient in origin than themselves. The vast extension of the race of Japheth, the consequent retention of the true religion by descendants of Shem alone, and the subjugation of Canaan by the latter, fulfilled the prediction of Noah, (in Gen. ix. 27,) which we thus render : " God shall enlarge Japheth ; but shall dwell in the tents of Shem ; and Canaan shall be a servant to them."

Our inference respecting the mixture of the

Shemites and Japhethites with other races agrees with an opinion of Professor Müller, founded solely upon his studies of comparative philology. Speaking of the "Arian [or Iranian or Japhetic] and Semitic races," and plainly shewing that he includes with the latter the Hamitic race, whose language was originally the same as that of Shem, and afterwards partially so, he says, "Wherever these two races arrive, they find the land occupied by barbarians, [but who were these barbarians before the time of Shem if not Pre-Adamites?] represented as giants [such as the Nephilim are supposed to have been] or evil spirits, and speaking languages unintelligible to the new arriviers." And it was by mixing their original form of speech with these barbarian dialects and remodelling the latter, that we hold the Hamitic and Japhetic languages to have been formed. Again he says, shortly after, "They appear at once upon the stage of history, fully clad in their own armour, the enemies of the barbarians, the worshippers of brighter gods, and with a language which has left for ever the tumult of a Turanian arena." (Vol. I. pp. 483 and 484.)

We could hardly express our own opinion on this subject more plainly than it is expressed in these extracts from a work with which we were entirely unacquainted when we formed that opinion. But we must differ from their author when he ascribes a Turanian origin to these races and to their languages, while he proceeds, immediately, to add, "They are Arians, or Shemites, inasmuch as they are no longer Turanians; and though their antecedent growth must have passed through a Turanian phase, this is overcome when they appear as the heralds of a new era in the history of man. It is only after having conquered in themselves Turanianism, in every sense of the word, that they advance through Asia and Europe as the conquerors of the descendants of Tur. This battle is not yet ended; and the largest share of the earth still belongs to its earlier occupants. The Arian and Semitic languages occupy but four peninsulas of the primeval continent,—India, Arabia, Asia Minor, and Europe; all the rest belongs to the family of Tur. But the countries reclaimed by Shem and Japhet mark the high road of civilization, and comprehend the stage on which the drama of

ancient and modern history has been acted. Shem [with whom our author here, again, includes Ham, for to Ham most of the following remarks peculiarly apply,] was in advance of Japhet; and his first colonies represent a stage of language not yet decidedly Semitic, not yet freed from all Turanian influences, and, hence, less distant also from the stream of Arian speech. These were the colonists of Africa, who have fallen back into nomadic habits, but whose language is still the language of the people in Morocco, Algiers, Tunis, Tripoli, and Fez, wherever it has not been supplanted by the tongue of the conquering Arabs. A second colony, not yet decidedly Semitic, but, owing to political influences, more settled in its grammatical system, took its abode in Egypt. A third made its idiom the language of Babylonia and Assyria. These three early colonies exhibit the Semitic in its struggle towards grammatical form and consistency; and the individuality of Shem has not yet in them obscured those traces of a common past which enable us to connect the radical elements of the Semitic with the Turanian, and through it with the Arian family." (Vol. I. pp. 484 and 485.)

The same distinguished scholar, recapitulating the results of his Turanian researches, says, "In the grammatical structure of the Semitic languages we can clearly perceive traces of one powerful mind who once grasped the floating elements of speech, and impressed on them his own stamp, never to be obliterated in the course of centuries. The same applies to those grammatical features which constitute the characteristic expression of the Arian dialects. As mighty empires founded by the genius of one man perpetuate for ages to come the will of one as the law of all, the Semitic and Arian families have preserved, at all times and in all countries, so strict a continuity as to connect the language of Moses with that of Mohammed, the poetry of Homer with that of Shakspeare. The principal branches of these two families never stand to one another in a more distant degree of relationship than French and Italian, German and English." (Vol. II. p. 17.)

In questioning the correctness of one of the opinions thus expressed, that of the possible origination of the Semitic, materially and formally, from the Turanian, we must observe, that it is one to

which both Bunsen and Max Müller have naturally been led by their belief in the origination of all mankind from Adam. Its adoption, however, demands concessions enormously at variance with the Scripture-history of the times anterior to the Dispersion, unless we admit the evidences in favour of the existence of Pre-Adamites presented by the Bible itself, and by physical and historical, as well as linguistic, facts ; and if we admit these, needless : first, that a period very far too great to be reconcileable with the Scripture-history (according to Bunsen about ten thousand years, as we have before mentioned,) must be supposed to have intervened between the creation of Adam and the age of Noah : secondly, that a long period must be supposed to have elapsed during the transition from the Egyptian to the true Semitic type. This latter concession involves difficulties which Bunsen endeavours to meet by asserting that “the emigration from Asia into Egypt is Ante-Noachian. This [he says] explains also the fact of the Egyptians having no traditions respecting the Deluge ; that is to say, the great catastrophe which changed the climate of that primitive abode of mankind, the land between

the Caucasus and Ararat in the west, the Altai in the east, and the Paropamisus in the south." (Vol. I. p. 190.) And he shortly after adds, "Khamitic is the first indistinct stage of Asiatic Semitism. This fact is symbolically represented by Kham, as Shem's elder brother, Japhet being the youngest of the three. Scripture calls Shem the elder brother of Japhet, but not of Kham. The expression that Canaan is the son of Kham must, therefore, be interpreted geographically. The departure of Canaan out of Lower Egypt, as part of the people of the Shepherd Kings, after a thousand years' sojourn in that country, which took place in historical times, and his return to the land named after him, may have frequently occurred before the reign of the Hyksos. Geographically then, and historically, it is true that Canaan was the son of Egypt: for the Canaanitic tribes which inhabited historical Canaan came from Egypt." (Vol. I. pp. 190 and 191.)

We will now briefly state, in Bunsen's words, the principal linguistic facts upon which this opinion is founded; and it will be seen that all the difficulties which it involves are completely obviated by our

own belief, (a belief which we most confidently hold, and which is perfectly consistent with all the facts of the case,) that the Hamites, settling in Egypt, contended for the mastery of that country with an aboriginal Negro population, overcame them, intermarried with them, and, during the struggle and after it, intermixed their language with that of the more ancient people. Thus we are of opinion that the Hamite settlers formed a new language, of which, as they themselves became predominant, the predominant grammatical character is found to be that of their own original tongue.

“The ancient Egyptian was, as we shall see, a form of speech only just emerging from the monosyllabic state and the absolute isolation of words.” (Vol. II. p. 62.) This remark is exemplified by the Lord’s Prayer “in the Sacred language of the most ancient Monuments; composed by Lepsius: in the Demotic of the time of the Psammetics, 6th century B.C.; composed by Dr. Brugsch: and in the Coptic of the Translation of the Gospel [of St. Matthew], 2d century A.D.”—“The language of ancient Egypt (Kham, the black land,) has an equally organic structure, but much less



developed than the Iranian and Semitic, and is connected in its roots with both, and in its grammatical forms with the Semitic more particularly. This phenomenon cannot be explained, except by the supposition that those two great families were originally connected with each other." (Vol. II. pp. 10 and 11.)—We explain it by deriving the Egyptian partly from the Semitic and partly from a language of common origin with the Iranian.—"The Egyptian language," he says, "is a formation of primitive Western Asiatic life deposited in the valley of the Nile, prior, however, to the development of historical Semitism. The facts which prove this are mainly as follows: 1. The roots of the Egyptian language are, in the majority of cases, monosyllabic, and, on the whole, identical with the corresponding roots in Sanskrit and Hebrew. This is said advisedly. The proofs will be given in the proper place. . . . 2. The grammatical forms have throughout analogous formations in both: the pronominal system is, however, preponderantly Semitic. . . . 3. The Egyptian language, in forming a sentence, expresses the copula (the junction between the subject and predicate), either, as the Semites do, by placing the

personal pronoun of the third person between both, or, as in the Iranian language, by a particle denoting the verb substantive." (Vol. I. pp. 185-187.)

Thus we find that the ancient Egyptian language, as known to us by its monuments, consists of Semitic and Non-Semitic elements: that with respect to the latter, it is similar to Iranian, but "much less developed:" and that it is connected in its grammatical character more particularly, but not exclusively, with the Semitic. To account for these peculiarities, we must observe, that a region of Asia in which only Semitic dialects are known to have been spoken from the earliest period of history lies on one side of that in which was spoken the Egyptian; and on another side lies a region of Central Africa in which only Non-Semitic dialects are known to obtain in the present day. We may therefore infer, either that the Non-Semitic elements of the second of these three regions (that is Egypt) once existed in the first, intermixed with Semitic, that both these elements thence passed into the second, (as Bunsen supposes,) and that the Non-Semitic elements, nearly, if not entirely, separated from the Semitic, then passed on into the third

region; or that the Non-Semitic elements of the second were derived from the third; which latter opinion, if we consider only the facts of the case, unbiassed by the assumption of the non-existence of a Pre-Adamite people, is evidently by far the more probable.

If we adopt either of these two inferences, we are necessarily brought to the conclusion, that the Non-Semitic elements of the third region must have been once the same, or nearly so, as those of the second: and even in the present day, notwithstanding the changes which must be supposed to have taken place during more than four thousand years, we find that the languages of the third region, surrounded as it is by tribes of mixed languages partly Semitic, are mainly, if not wholly, Non-Semitic, and that they agree with the Non-Semitic of the Egyptian in one "decisive characteristic," the manner of expressing the copula, which the Iranian languages have probably adopted from the more ancient Turanian stock, through the medium of some one or more of its dialects of South-Western Asia, such as the Turkish. To this last-mentioned language, or one of the same family, Colonel Rawlin-

son finds the original (Non-Semitic) dialect of Babylonia to be analogous ; so that it appears to exhibit a state of development to which some of the Turanian languages had attained in the earliest historical ages ; and we have before noticed, on more than one occasion, resemblances which have been observed between these languages and idioms of Central Africa. We might even add reasons of no small weight for deriving the Non-Semitic Babylonian from an Ante-Semitic dialect of Ethiopia ; reasons which, combined with facts already mentioned, indicate the high probability of there having been two streams of emigration from Africa into Asia in the ages before Ethiopia had become partly Semiticized in its languages ; one, through the region which is now that of the Malaysians ; and the other, at a later period, of a more powerful and civilized race, from Ethiopia properly so called, through Arabia, Babylonia, and Persia, to Western India. To this latter supposed emigration, we shall have to revert.

That the Non-Semitic languages of Africa existed in that continent before those having Semitic elements, appears to us to be almost demonstrated by our finding that the region in which they are spoken

is hemmed in by countries of which the languages are all partly or mainly Semitic. For it seems to us most unreasonable to suppose that a Non-Semitic language travelled into Central Africa by a *circuitous* route from Asia or Europe after all the languages of Egypt and other countries of Northern Africa had become in a great measure, or chiefly, Semitic, and before those of the Eastern and Southern parts of Africa (through one of which regions it must in that case have passed) had become similar to those of the Northern regions of the same continent. We need not suppose the possibility of an entrance from the *West*.

As the opinion of Bunsen and Max Müller, respecting the origin of the Egyptian language, plausible as it is in a merely linguistic point of view, is attended by so great difficulties, we submit with confidence our own opinion upon the same subject, for the reasons already stated, and for many others, here following. First, as affording at least as probable an explanation of all the linguistic facts of the case. Secondly, as being reconcileable with Biblical chronology. Thirdly, as being agreeable with the most obvious indications of passages

and words in Scripture which we regard as evidences of the existence of Pre-Adamites. Fourthly, as being confirmed by our finding that the people who spoke the Egyptian language were in their physical character a compound of that variety to which the Hamites assuredly belonged and of the Nigritian. Fifthly, on the ground of our finding that the Egyptian religion was a mixture of revealed truth with the earliest known forms of Babylonian idolatry and with Nigritian fetishism. And sixthly, because, to our mind, it satisfactorily explains whence arose the exploded notion (justly ridiculed by Bunsen, in vol. I. p. 191,) of an original connection between India and Egypt; for a connection of both these countries with *Nigritia* is indicated by the identity of most remarkable superstitions prevailing throughout the three.

Such, and so many, are the facts upon which we rest our opinion of the origin of the Egyptian language; and other languages of Northern Africa, and of Eastern and Southern countries of that continent, we hold to have originated in a similar manner.

We have called the Egyptian language "Ham-

L

itic," as Bunsen and others have done, because we see no reason to doubt its having originated, in the manner explained above, partly from the race of Ham. But if future investigations should shew the true date of the Deluge to be as low as Usher has placed it, (which we think most unlikely,) then we should conclude that the first Asiatic settlers in Egypt must have been of the race of Cain, whose posterity, for reasons which we have already advanced, may be inferred to have escaped destruction by that catastrophe. We can form no other supposition by which the arguments whereon we rest our opinion of the origination of the Egyptian language can be in any degree impaired; and this supposition is one which would leave several of the most remarkable of the facts which we have mentioned unexplained, unless coupled with the concession that these settlers intermixed in Egypt with an aboriginal Negro population.

The foregoing remarks respecting the Egyptian language were written before we were acquainted with the work of M. Renan from which we have added an extract in the introductory portion of this chapter. After stating that several eminent

scholars agree with Bunsen, and that others disagree with him, as to the origin of that language, and mentioning (in Book I. chap. ii.) the striking facts of the identity of pronouns, both isolated and suffixed, in the Coptic (or Egyptian) and the Hebrew, and of the manner of treating them in the two languages, the analogies of the nouns of number, the agglutination of the accessory words, the assimilation of consonants, the secondary part played by the vowel, its instability which causes it to be often omitted in writing, analogies in the conjugation of verbs, resemblances in the theory of the particles, and other characteristics almost identical in the two languages, establishing between them incontestable affinities, he pronounces against the theory advocated by Bunsen. The same subject is resumed by him in the concluding chapter of his volume; and he there (in pp. 430 and 431) makes the following observations, nearly agreeing with our own opinion on this very important point.

“ Je n’ai jamais pu me faire une idée claire de ce que serait, en philologie comparée, une famille de langues qui, par sa nature et indépendamment de tout emprunt, fût intermédiaire entre deux autres,



tenant à l'une par sa grammaire, à l'autre par son dictionnaire. Le pehlvi, le persan moderne, l'hindoustani nous offrent, il est vrai, un vocabulaire en grande partie sémitique et une grammaire indo-européenne ; le turc, un vocabulaire indo-européen et sémitique accouplé à une grammaire tartare : mais ce sont là des phénomènes de mélange relativement modernes et dont la raison historique se laisse apercevoir. Au contraire, quand il s'agit de langues simples et primitives, on ne saurait expliquer que la grammaire d'une famille se retrouvât dans une autre famille, séparée du lexique. Pour maintenir cette opinion, il faudrait soutenir que les Chamites vécurent en société avec les Sémites, longtemps après que ceux-ci se furent séparés des Ariens, puisque la grammaire, qu'on suppose s'être développée à une époque plus moderne, est analogue entre les Chamites et les Sémites, différente entre les Sémites et les Ariens. Mais alors, à plus forte raison, le dictionnaire, qu'on suppose antérieur à l'apparition de la grammaire, devrait être analogue chez les Sémites et les Chamites : or le dictionnaire sémitique et le dictionnaire copte n'ont rien de commun. Au milieu de ces profondes obscurités,

l'hypothèse d'un emprunt très-ancien au moyen duquel les langues africaines, par elles-mêmes très-imparfaites, se seraient complétées en s'appropriant le système sémitique de la conjugaison, des pronoms et des noms de nombres, est encore peut-être la plus acceptable. Le copte, le berber, le galla et les diverses langues de l'Afrique orientale nous apparaissent à l'égard des langues sémitiques dans une même position de vassalité."

To the last two sentences in this extract we desire to draw particular attention, as shewing that M. Renan has been led, by linguistic facts alone, to prefer that opinion respecting the origin of the Egyptian language to which we have ourselves been conducted by the same and *other* facts. He adds, in a note, another remark which is worth transcribing: "M. de Slane croit avoir retrouvé en berber la trilitérité des racines, les formes du verbe, et les particularités des verbes faibles et défectifs."

We may here also quote the following remarks of the learned Cardinal Wiseman, in the second of his "Lectures on the Connexion between Science and Revealed Religion," as applicable to the illus-

tration of the origin of the Egyptian language.—  
“ I will take the liberty of saying, that some instances seem to warrant us in maintaining, that under the pressure of peculiar influences, a language may undergo such alterations as that its words shall belong to one class, and its grammar to another. It is true that in that case, a new language will be formed, different from either of its parents, but still it will depart from the one which preceded it by the adoption of new grammatical forms. Thus, Schlegel himself allows that Anglo-Saxon lost its grammar by the Norman conquest. And may we not say that Italian has sprung out of the Latin, more by the adoption of a new grammatical system, than by any change in words? For if you will compare any works in the two languages, you will hardly perceive any difference in the verbs and nouns: but you find articles borrowed from the pronouns, a total loss of case, and consequently of all declension; and the verbs conjugated almost entirely by auxiliaries in the active voice, and totally deprived of a passive, properly so called. These, in fact, are the alterations which entitle it to be considered a new language. It is true, that

in this case, the language has not gone out of its own family for the types of its variations; for these peculiarities are all to be found in other languages of the Indo-European class, as German and Persian; but it is no less true, that the change is very great, and allies the new language to another subdivision, which forms one extreme, while the Latin is almost the other, of the family."—After mentioning some other instances of a similar kind, the same distinguished scholar adds:—"Finally, another example may be drawn from the Amharic; and I will state it in the words of an able writer in a new periodical, deserving of every encouragement: (the *West of England Journal*, No. 3, July 1835, p. 94:)—‘ So much has been stated merely to shew that the question needs to be considered thoroughly, whether languages may not borrow each other’s pronouns and inflexions, while the whole material remains incongruous. . . Indeed, the Amharic language, which at first was supposed a dialect of the Gheez (Abyssinian), and then to be Shemitic, is now alleged by the most recent inquirers to be of African pedigree, and only to have imitated Shemitic inflexions.’ ”

The Himyeritic and Ethiopic, and the Assyro-Babylonian, deserve particular notice among the languages of which we hold the origins to have been somewhat similar to that of the ancient Egyptian, though predominantly Semitic; for they exhibit too many and too great disagreements with all the well-known Semitic dialects to admit of our believing them to have arisen in any other way than from a mixture of peoples of distinct and very different languages. With respect to the Assyro-Babylonian, (which apparently deviates more widely than do the Himyeritic and Ethiopic from the pure Semitic type,) Colonel Rawlinson has clearly proved a most important fact, fully sufficient to account for its having arisen from such a mixture; that this language was preceded, in the region south of Assyria, by one of a different stock, held by him to be Scythic, which continued to obtain in Babylonia until near about the time of Nebuchadnezzar, when it was superseded by the language previously confined to Assyria. Thus he has discovered what was doubtless the original language of the kingdom of Babylonia: and as Nimrod may be said to have been begotten by Cush without being one of

his immediate offspring, we may, with a high degree of probability, trace a colony of the Cushites, through their settlements in Arabia, from Ethiopia, after adopting an African language, into Babylonia, as we have before hinted; in like manner as we may trace their brethren the Canaanites from an African settlement into Phœnicia, and thus account for Homer's coupling Ethiopians with Sidonians, in the *Odyssey*, iv. 84. That such a migration of Cushites took place, or one in the reverse direction, seems to be indicated, not only by Nimrod's being said to have been begotten by Cush, but also, by the two applications of the name "Cush," in the Bible, to regions of Africa and Asia; by the corresponding applications of the term "Ethiopians" by several of the ancients, as Homer, (*Odys.* i. 22), Herodotus, (vii. 70), and Strabo, (i. p. 60); and by the resemblances obtaining between the Turanian languages (to which the earliest Babylonian has been found by Colonel Rawlinson to be analogous) and idioms of Central Africa. And that Babylonia was colonized from Ethiopia, rather than that the reverse was the case, may be argued from the fact that the sons of Cush are mentioned in the Bible,

probably without a single exception, in the order of their settlements, commencing from Ethiopia commonly so called, and ending with Babylonia; and from an opinion of Colonel Rawlinson, that the cuneiform character originated from hieroglyphs, compared with the old tradition (mentioned in our fifth chapter) that the Egyptian hieroglyphics were derived from Ethiopia. We therefore think it most probable that the earliest Babylonian language was at least in a great measure, if not mainly, Ethiopian: not doubting it to be mixed with Scythic or some other Turanian dialect; for it seems to us almost as certain that the Cushites of Asia intermixed with earlier Asiatics as it is that those who remained in Africa blended their race with that of the Negroes. Agreeably with this view of the case, Herodotus (in Book vii. chapter 70) says that the Eastern Ethiopians were lank-haired, and those of Libya [or Africa] crisp-haired; and that, in his time, they differed in language. The settlement of Shemites among the remains of Cushites, in Southern Arabia and in Ethiopia, affords a reasonable explanation of the origin of the Himyeritic and of the language which we term the Ethiopic, as together

forming one of the remote branches of the Semitic stock.

The Japhethites, in the ages immediately following the Dispersion, do not appear, from any historical records, to have founded powerful kingdoms, as the Shemites and the Hamites did ; and accordingly we do not find that they either preserved their original language little altered, like the Shemites, or amalgamated it with the languages of the nations among whom they spread, like the Hamites : but it seems to be most probable that they gradually remodelled many of those languages with consummate philosophical skill, and introduced into them an abundance of Semitic roots, which still remain in European tongues and in the Iranian languages of Asia. We find analogies between the known Turanian languages and the Iranian sufficient to suggest the probability of there having once existed dialects, now lost, which became links between the former and the latter ; that is, from which the earlier Iranian languages have been formed ; in like manner as the later (such as the Pehlevi, the modern Greek, the Italian, the Spanish, and the English,) have been produced from, and



made to supersede, other languages of their own stock, by foreign intruding races. Amalgamation, in language, we believe to have originated with the prototype of the Semitic dialects: with this characteristic, the Iranian languages possess another, consistent with later origin; namely, an abundance of compound words; of which the Semitic present extremely rare instances; little more than a few contractions of two or more particles or other words into one.

The only Iranian language of which we possess any remains of very high antiquity is the Sanskrit: the hymns of the Rigveda being asserted by Professor Wilson to be "at least fifteen centuries prior to the Christian era;" so that they may be even anterior to the writings of Moses, and yet by many centuries less ancient than the Egyptian "Book of the Dead."

Further than this, we need not pursue our philological inquiry. We have continued it down to the times of the first great kingdoms of the Eastern World, and the age of the earliest monumental records, applying our last test of the correctness of our opinion respecting the originations

of the principal varieties of our species, founded upon the closest possible renderings of words and passages in the Scriptures; and philological evidences have led us to the same conclusion as the evidences of every other kind which we have examined.

Can the numerous facts which we have adduced as confirmations of this opinion be regarded with any degree of probability as mere fortuitous coincidences?

We hope that this question will be dispassionately and carefully considered by competent judges; not by such as are merely theologians, but such as combine general scientific and literary attainments with biblical learning: for we have seen that the understanding of the Bible has hitherto increased, with, and by, the increase of human knowledge; and we confidently believe that it will continue to do so to the end of time.

## NOTES.

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### 1. *Relating to page 34, lines 14-21.*

The remark which we have made respecting the appellation "ādām," with the article prefixed to it, perhaps requires explanation. We mean that, in the cases which we have specified, when it does not denote the man to whom it was applied in the manner of a proper name, it *properly*, by itself, signifies "the Adamites," including none *beside* them, and excluding none *of* them (though some are occasionally excluded by the context), whether rendered in the authorized version by a plural or by a singular. It is like "the 'anāk," or "the 'anōk," in Josh. xv. 13 and xxi. 11; where Arba is called, as Rosenmüller says, "*pater Anaki* s. *Anakæorum*, quod non de generis origine, sed de imperio intelligendum videtur." (See Barrett's "Synopsis of Criticisms," vol. ii. p. 92.) In saying this, we do not deny that "the ādām" may sometimes be rightly and preferably rendered "the Adamite;" as in the latter clause of Ex. xxxiii. 20, "the Adamite

shall not see my face and live ;" "the Adamite" here applying to *every* Adamite supposed to see the face of God ; and if the existence of Non-Adamites be a fact, meaning, *à fortiori*, "man," as in some other cases. In this instance, and, we believe, in every similar case in which it may be preferably rendered by a singular, "the ādām" is a *vague* and an *equivocal* singular, which is *virtually* a plural. We have not met with any exception, unless it be one presented in Josh. xiv. 15 : but here, the reading followed in the Septuagint-version seems to have been not "hā-ādām," etc., but "hā-adāmāh," followed by a feminine epithet and a feminine pronoun ; as observed by Rosenmüller (*vide* Barrett, "Synopsis," *ubi supra*) ; and we regard this as the *right* reading. We might have rendered the above explanation unnecessary, by inserting, after "occurs," "thus used as a collective noun ;" but this restriction we do not think requisite.—Without the article, ādām reverts to its primary character, namely, that of a generic epithet properly applying to an individual, though very often used as a collective noun.

2. *Relating to the remarks on the Deluge, in pages 56-60.*

In the "Journal of Sacred Literature" (New Series, No. XIV.), is the following postscript to a notice of the pamphlet which we have mentioned in our preface ; written before the remarks to which the present note relates, and proposing for consideration an opinion respecting the Deluge remarkably consistent with the

Scripture-narrative of that event, except with regard to the locality.

“Since writing this, I have received a copy of a pamphlet on ‘the Deluge,’ suggested by that noticed above, and likewise printed for private distribution. The author holds the opinion that the Adamites were a distinct race, and not the progenitors of the whole human species, and points out a curious analogy between the Deluge and a very destructive overflow of the Nile, both as to the time of the year at which the Deluge happened, supposing that the year commenced about the vernal equinox, and also as to the manner in which the waters rose, and the height to which they attained. These views are supported with much learning and ingenuity, and deserve a careful examination. Great difficulties seem to me, however, to stand in their way. The bases of the argument are affected by the impossibility of determining what year was in use in those times, and by the consideration that regular or accidental floods of other rivers might fulfil nearly the same conditions as those of the Nile, while the result is opposed to the fact that the Ark rested on the mountains of Ararat, and to the silence of the Egyptian records with respect to the Noachian flood.”

It should be added, that the author of the opinion to which the above remarks relate believes “the usual interpretation of Ararat” to have “no authority whatever.” We admit that the Bible does not anywhere distinctly indicate the position of that country; and hence many learned men have differed very widely

respecting it : while one, whose opinion has occasioned this notice, holds it to have been somewhere on the eastern border of Lower Egypt, others have fixed upon various localities in regions extending from Asia Minor to Northern India ; and according to the Samaritan Pentateuch, it was in Ceylon ! Certainly, then, the opinion which points to the eastern frontier of Lower Egypt is not the *most* improbable. But, for ourselves, we can hardly doubt that the name of “ Ararat ” applies to a part (or perhaps the whole) of Armenia, which is said to be still so called by its inhabitants in their own language.

THE END.



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