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ART. I.—*The Life of Robert Blair, Minister of St. Andrews, containing his Autobiography from 1593 to 1636, with a Supplement to his Life, and Continuation of the History of the Times to 1680.* By his son-in-law, Mr. William Row, Minister of Ceres. Edited for the Wodrow Society, from the Original Manuscript, by Thomas McCrie, D.D. Edinburgh: Printed for the Wodrow Society, 1848.

ROBERT BLAIR was a remarkable man, and lived through a large part of a century, in very eventful times. His history has not, hitherto, been so well known, as that of other Scottish worthies; but by the exertions of the Wodrow Society, it has recently been brought to light. He was born at Irvine, in the year 1593, and was the youngest of four brothers; the names of the other three were John, James, and William: the two eldest rose to be chief magistrates of Irvine, and William was first a regent in the University of Glasgow, and afterwards minister of Dumbarton.

Robert entered the University in the year 1611, and took his degree of A.M. in 1614. After teaching two years in the public school, he succeeded his brother as one of the Regents

criticism to discover them at all. But we have not the space for such a catalogue, and it would not be necessary to form one if we had. The book will work out its own remedy. It may at first shock the reader who has not become accustomed to the most irreverent use of Scripture; but in its progress it becomes so sweeping in its assertions, so reckless in its spirit, and so bold in its assurance, that his fears will give way to indignation, and this in turn to wonder and contempt.

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- ART. III.—1. *Ancient Egypt, her testimony to the truth of the Bible. Being an interpretation of the inscriptions and pictures which remain upon her tombs and temples; illustrated by very numerous engravings and coloured plates.* By Wm. Osburn, Junior, Member of the Council of the Royal Society of Literature. London; Bagster & Sons, Paternoster Row. 1846, pp. 242, 8vo.
2. *The Monuments of Egypt; or, Egypt a Witness for the Bible.* By Francis L. Hawks, D. D., LL. D. With Notes of a Voyage up the Nile; By an American. New York: Geo. P. Putnam, 155 Broadway. London: John Murray. 1850, pp. 412, 8vo.
3. *Egypt and the Books of Moses; or, The Books of Moses illustrated by the Monuments of Egypt: With an Appendix.* By Dr. E. W. Hengstenberg, Professor of Theol. at Berlin. From the German, by R. D. C. Robbins, Abbot Resident, Theol. Sem., Andover. New York: Robt. Carter & Brothers. 1850, pp. 300, 12mo.
4. *Nineveh and its Remains; with an account of a visit to the Chaldean Christians of Kurdistan, and the Yezidis, or Devil-worshippers; and an inquiry into the manners and arts of the ancient Assyrians.* By Austen Henry Layard, Esq., D. C. L. New York: George P. Putnam, 155 Broadway. 1840, 2 vols. 8vo. pp. 326 and 373.

We have grouped together the works that stand at the head of this article, not merely on account of their nearly contem-

poraneous publication and their interesting contents, but chiefly on account of a certain connexion between the subjects of which they treat.

Egypt and Assyria were the oldest and most magnificent of the early nations. Of the first we have obtained remarkably copious and minute information. To our stock of knowledge Mr. Gliddon has greatly contributed; and his zeal, his lectures, his pamphlets, his beautiful panorama, and his extensive pictorial apparatus, have awakened a wide-spread interest in the antiquities of Egypt.

The work of Hengstenberg is intended as a complete thesaurus for the student and antiquary, a sort of modern Witsius's *Ægyptiaca*. It displays characteristic erudition and research.

Osburn's work has not been reprinted in the United States. It is a beautiful specimen of typography, and its brilliantly coloured plates give a vivid idea of the costumes, furniture, and other objects which they are intended to represent. The author's purpose was to furnish a coup d'œil of the evidence afforded from the inscriptions on the tombs and temples of ancient Egypt in favour of the Scriptures. The proofs are every where apparent of a thorough exploration and an accurate scholarship, although some of his conjectures may be considered rather fanciful.

Dr. Hawks has the same object in view, and has largely borrowed from Osburn. His work does not pretend to be original, but is a compilation from the best writers on the subject. He frankly disclaims the merit of authorship, and aspires to nothing more than the humble office of a compiler. But he has done his work in a creditable manner, and has succeeded in producing, as he intended, not a profound but a popular book. His arrangement is lucid, and his style flowing and agreeable. On some points we could have wished him more diffuse, even at the expense of the omission of the vivacious and anonymous journal, which swells the bulk of the volume one-third. It is indeed not a little remarkable that on the subject of circumcision both Hawks and Hengstenberg are silent. It has been alleged that this rite was borrowed by

Moses from the Egyptians. This was Warburton's opinion; while Witsius was satisfied that it was the Egyptians who borrowed from the Israelites. Others have supposed that every difficulty is met by the restriction of the rite to certain classes of the priesthood only, while it was not the general practice of the people. The absence of all pictorial representations of a religious ceremony so important seems rather at variance with the statements of Herodotus, respecting the universality of circumcision and the punctilious distinction attached to it.

It strikes us indeed as not a little surprising that neither of the authors we are reviewing has said a word on this subject.

The silence of Hengstenberg in a work meant for a thesaurus is very remarkable; unless we can perceive a reason for it in the following sentence:—"We satisfy ourselves with the statement of the *really tenable* Egyptian references," p. 153. Dr. Hawks remarks as follows on the Hebrew ritual: "In fact, the whole Hebrew ritual appears to have been framed on the principle of embodying Egyptian ceremonies, carefully guarded, modified and expurgated, and applying them to the worship of the true God. We are aware that in the opinion of some excellent men, this seems to detract from the Jewish ritual, as being but a modification of idolatry. We are unable to see this. It was a modification of idolatrous *ceremonies*, but it involved no recognition of idolatrous *worship*. It acknowledged no false god; on the contrary, it was so changed as to make the ceremonies retained, appropriate only in the worship of the true God. As well might it be said that retaining, as we do at this day, the heathen names of the days of the week, proves that he who only says 'Thursday' is an idolatrous worshipper of the northern Thor." p. 233. He goes on at some length to specify certain resemblances; as the naked feet of the ministering priests; their frequent bathing; their linen vestments; the ephod, girdle, breastplate, Urim and Thummim; the inscriptions on the doorposts; and the use of an ark. He next specifies certain points of contrast; as the prohibition of the worship of the heavenly bodies, or statues of men and animals; wounding their flesh; placing food near the dead; and planting trees round the place of worship. But in these

lists we look in vain for a syllable on the distinctive rite of circumcision.

There are some things which may be considered as settled at present beyond dispute; for instance, that the authentic records of Egypt do not mount to that high antiquity which was formerly claimed for them; that there has been no diminution of the human stature or of man's physical strength in the lapse of ages; that the pyramids were constructed for royal tombs; that the hieroglyphics were not a priestly device to conceal knowledge, but were a real written language as much as the enchorial or demotic; and that the antiquities of Egypt greatly illustrate and corroborate the books of holy scripture. The closing paragraph of Dr. Hawks's work sets this last subject in a clear light. While affirming that the Bible is independent of the incidental confirmations derived from the monuments of Egypt, he adds, "It has been too much the fashion of a certain class of men, infidel in principle, but claiming (and in some instances justly) to be scientific, dexterously to insinuate, rather than positively to assert, that Egypt was making to them wondrous revelations at the expense of the truth and scripture. The characters and claims of these men have, perhaps with a class, given weight to their insinuations when there was neither the ability nor the means to test their boasted science, or sift their artful insinuations. It was for this class principally that the present writer assumed the pen. Purposely avoiding all perplexing questions of mere science, it occurred to him that it might be useful to plain Christians of honest hearts and common sense, if from the labours of men as good and as learned as the self-styled scientific, there should be gathered into one body and plainly presented, evidence from Egypt, intelligible to ordinary faculties, tending to show that the Bible found there *some* support at least; and that unhesitatingly to reject it, on the ground of any supposed discoveries yet made there, indicated a disease of the *heart* quite as much as a fault of the *head*."

The divine wisdom employs divers methods of affecting men, according to their peculiar dispositions or circumstances. For an age of the world that was governed by the senses, God provided miracles; for the Jews just emerged from bondage and



surrounded by the pomp of heathen worship, he ordained a gorgeous ritual and a worldly sanctuary; for the Orientals, addicted to astronomical observations, he prepared a star as their guide to the Saviour; and we do not think it superstitious to suppose that for the reflecting and inquisitive mind of the present day, he provided prophecy in advance, together with an apparatus of proofs of its due fulfilment, to be brought to light at the proper time. The lettered monuments of Egypt, the rock-carvings of Petra, the sullen surf of the Dead Sea, the exhumed sculptures of buried Nineveh, all contribute, as by providential foresight, their quota of evidence in favour of the Scriptures. Is it too much to believe that the Great Disposer of all things will overrule the skeptical and inquiring spirit of this age for the final and triumphant establishment of his own revealed truth; as upon the burning prairies of the West, the raging element is converted into the means of its own defeat and subjugation? Of one thing we may feel well assured, that Christianity has nothing to fear from investigation. The furthest planet detected by the Tuscan tube, the spadeful thrown up from the earth's centre, the electro-magnetic experiments of the laboratory, the baring of the fibrous convolutions of the brain beneath the scalpel, the most subtle speculations of metaphysical acumen, the most thorough explorations of the curious traveller, will in the end promote, and not hinder, the majestic march of truth, and range themselves in the ever widening circle of superb and incontestable evidences of the inspiration of the Scriptures.

While the laborious German Professor, by an extensive induction of both a negative and positive kind, shows that Egyptian antiquity furnishes not only no evidence against the Books of Moses, but on the contrary weighty evidence in their favour; the English labourer in the same field ransacks tombs and temples for wall-paintings and inscriptions and deciphers the names of foreign nations brought into contact with Egypt; Canaanites, Hebrews, Arvadites, Hermonites, Zuzim, Jebusites, Hittites, Amorites, Philistines, and Syrians. Of these names, he has collected, in his *Onomasticon*, a catalogue of eighty-eight, among which we readily identify Amalek, Hermon, Rabbah, Ekron, Tyre, Sidon, Kadesh, Mahanaim, Canaan,

Megiddo, Hebron, Petra, the kingdom of Judah, and the valley of Hinnom.

Among these collaborators, amidst the dust of buried ages, while there is an essential agreement, we find an occasional difference of opinion; but it is gratifying to observe the perfect good temper with which each maintains his own position. Manetho's story of the expulsion of the Israelites as lepers, and their calling in the aid of the Assyrians or Canaanites, is an instance. Dr. Hawks is content to question the account as an interpolation. Professor Hengstenberg throws discredit on the whole work of Manetho as spurious, and considers it as the production of an individual who dishonestly appropriated the name. He convicts the author of being unworthy the repute of a learned priest of Heliopolis, from numerous philological and geographical errors. Mr. Gliddon, however, considers the table of Manetho confirmed by the sculptures.

Hengstenberg is disposed also to doubt the existence of such a dynasty as the Shepherd-kings. But to other investigators no fact appears better established than this. Hawks regards it as the most satisfactory explanation of different passages in Genesis, that every shepherd was an abomination to the Egyptians, &c. He supposes Abraham to have visited Egypt under the reign of one of the Hyksos, and that they were expelled just before the arrival of Joseph in Egypt. Others have been disposed to consider the king who knew not Joseph as the founder of a new dynasty succeeding the Shepherd-kings, and subsequent to the death of Joseph. Mr. Gliddon makes the Hyksos contemporaneous with the 17th Theban dynasty of Upper Egypt, who expelled the alien race. This Theban king might then be the king who knew not Joseph. Osburn thinks there were two invasions of the Shepherd-kings. The Canaanites were called Shepherds, as appears from the wall-paintings. Amenophis was entitled the Smiter of the Shepherds. Sethis and Sesostris are represented as fighting with them. He supposes that, after their first expulsion, the Canaanites, Hyksos or Zuzim, took advantage of the mishap and confusion resulting from the escape of the Israelites and the drowning of Pharaoh, or Si-phtha, to invade Egypt a second time. After the lapse of thirteen years they

were finally expelled by Remesses, the son of Si-phtha. Thus he explains the allusion of Manetho to the Israelites receiving aid from the Canaanites. He inclines to the opinion that the Osarsiph (Moses) of Manetho may have been a stranger and usurper, of the name of Remerri, of Heliopolis, himself of the blood-royal. He tells us that this Remerri effaced the names of Si-phtha and his wife from the tomb near Thebes, and on the fresh plaister, he inscribed his own. p. 94.

The subject of the Shepherd-kings is a vexed and intricate one. There are other illustrations of the Scripture history which are more clear and satisfactory. Of these Dr. Hawks has prepared a luminous series.

Beginning with Abraham, he shows the entire probability of the narrative in Genesis. At the time of the patriarch's visit, Egypt was a powerful, rich and civilized nation. Lower Egypt was then dry, and not marshy, as the disciples of Voltaire have pretended; Zoan in the Delta, being built seven years after Hebron. The kings of Egypt were called PHARAOH. The royal cartouches bear the hieroglyphic of the *Sun*, which in the Coptic, or old Egyptian, is PHRE or PHRA; *Pi* being the article. Domestic servitude then existed in Egypt, and the monuments display some examples of its rigorous character. Sarah wore no veil, because the manners of the female sex at that time were as free and unfettered as in our own country. Indeed the license they indulged in was carried to the utmost bounds; as some of the paintings represent ladies at entertainments indulging to excess in wine, and servants hurrying to their assistance with basins for no equivocal purpose. The loose manners that prevailed are seen in the despot's carrying away Sarah to his harem; a proceeding which is in perfect keeping with the habits of the East to this day. There was no dislike shown to Abraham's pastoral occupation. The gifts made him were appropriate, and Abraham accepted them without reluctance.

Joseph was sold to a caravan, such as, it is highly probable, then as since traversed the desert, for twenty pieces of silver, bullion, not of coin. He was sold for a household slave to the captain of the executioners or chief-marshall, a high court officer. As overseer of the house, he took account of every



thing; as the steward does in the tomb-paintings. As there was no restriction on the intercourse of the sexes, the German critics are mistaken in supposing that Joseph would not have been permitted to come into the presence of his master's wife. The story of the baker and butler is illustrated, and also the existence of the vine established, which Herodotus denied. The Egyptians are depicted without beards; and accordingly Joseph shaved himself before coming into the presence of the king. The luxuriant wheat of seven ears is fully substantiated as a peculiar product of the country. The elevation of Joseph, his vice-royalty, his seal, his naturalization, his marriage, &c., are all in accordance with probability. The possibility of a famine, though denied by Van Bohlen, has been abundantly proved. The refusal of the Egyptians to eat with foreigners; the wagons sent for Jacob; the settlement in Goshen; the embalming of Joseph, and putting him into a coffin; need not be dilated on.

The bondage of the Hebrews is another probable event. Brickmakers are seen in the paintings, with taskmasters over them. The treasure-cities, the use of straw, the making of boats of bulrushes cemented with slime, are all illustrated with vivid accuracy.

The handling of serpents by the Psylli to this day, and their making the reptile stiff and motionless like a rod, resemble the tricks of the magicians. But when the rods of Jannes and Jambres were swallowed up by that of Moses, we see a miraculous intervention. In the account of the Ten Plagues, nothing is found that does not harmonize with what we know of the country. The plagues fell on those things which were objects of worship, and thus converted them into instruments of punishment; or they were strikingly calculated to evince the supreme control and jurisdiction of Him who proclaimed himself as the Self-existent and Independent One. In regard to Moses, Dr. Hawks judiciously observes, that whether the account of Manetho were drawn from ancient records or from tradition, it must be conceded as a fact, independent of the Bible, that "there was a man called Moses, of a different race from the Egyptians; that he lived in Egypt; that he taught his countrymen to shun idolatry; and that finally, he and they

left Egypt together. Leper or no leper, these *facts* at least are distinctly and unequivocally recorded; and thus *the ancient Egyptian records bear testimony to the truth of the Bible.*" p. 117.

The worship of a golden calf, obviously in imitation of the sacred bull Apis, and the dancing round it, derive illustration from the manners of the Egyptians; and the narration in the Pentateuch displays his familiarity with the idolatrous system.

It has been objected that the Israelites were too rude and unskilful to do the exquisite mechanical work of the tabernacle. But the writers before us have shown with abundance of detail the existence of a high state of art among the Egyptians, and the consequent probability of the Israelites who resided so long among them becoming proficient in the arts. The wall-paintings of the tombs exhibit various handicrafts, with a variety of tools, some of them similar to those employed in modern times. They knew how to make leather, how to weave costly stuffs, how to engrave gems, and how to work in gold and silver.

The countless incidental illustrations of the Mosaic narrative thus indisputably indicate an author acquainted with all the wisdom of the Egyptians, and familiar with the scenes he describes. Nor was it ever doubted that Moses was the author of the Pentateuch till the 11th century of the Christian Era.

There is yet one more noteworthy evidence mentioned by Dr. Hawks, taken from the history of Shishak or Sesonchis. It was foretold to Rehoboam, king of Judah, that while his humble penitence would avert total destruction, yet he should not be exempted from punishment altogether, and that he should become a tributary of the Egyptian monarch. The younger Champollion was so acute as not only to discover the cartouche bearing the name of Sesonchis, but to read the indisputable proof of his conquest. "On his passage up the Nile, Champollion landed for an hour or two, about sunset, to snatch a hasty view of the ruins of Karnac; and on entering one of the halls, he found a picture representing a triumph, in which he instantly pointed out in the third line of a row of sixty-three prisoners (each indicating a city, nation or tribe,) presented

by Sheshonk to Amun-ra, the figure on the opposite page, and translated it, *Judah Melek kah*, "king of the country of Judah." p. 247.

A remark is subjoined by Dr. Hawks, not very complimentary to the *savans* of Europe. "But of the numerous captives that were once represented on that picture, why is it that now, but three remain? for such, we believe, is the fact. Those who defaced or removed some of them are known. They are Europeans, and profess to be scholars seeking for the truth. Is the suspicion well-founded that the mutilation is the work of those who deem it more honourable to be deemed scientific neologists, than it is to sustain Scriptural truth? We would fain hope that the destruction may have been accidental. Fortunately for truth, many copies of the picture had been made before its mutilation. It is the more to be lamented that this picture has been defaced, because the sculptured memorials of the Jews in Egypt, as we have already intimated, were not likely to be very common. The Egyptians could not but be humbled by that portion of their history which connected them with the Hebrews; they never, as we have stated, perpetuated their own shame in sculpture." p. 248.

From old Memphis and the Nile, and palace-temples with their forests of gigantic columns, let us now seek the banks of the arrowy Tigris, and survey the remains of Nineveh, "that great city."

While every smatterer knows something of Egypt and its history, Nineveh had been completely lost to the world. Of Assyria we knew next to nothing. Fables and obscurity involve her earliest annals, and thirty generations of monarchs are passed over by the historian as inglorious and unknown. The very site of Nineveh had been forgotten. Malte-Brun assured his readers that all traces of the city were irrecoverably lost. Xenophon and his Ten Thousand on their famous retreat found nothing but mounds of a ruined city called Larissa. The name of Nineveh does not seem to have reached their ears. From that period the silence of the grave again hung over the spot for centuries, broken only at rare intervals by the conjectures of Benjamin of Tudela, Abulfeda, and Niebuhr. In 1820 Mr. Rich possessed himself of a few kiln-

dried bricks; and in 1843 M. Botta, the French Consul, excavated a mound opposite Mosul, and another at Khorsabad, and brought to light some sculptures, magnificent engravings of which were published at the expense of the French Government.

But it was reserved for English enterprise to achieve the most signal triumph, to bring the modern world face to face with the relics of a forgotten antiquity, and to place us in startling proximity with the times immediately succeeding the flood. Disentombed from the long sleep of nearly three thousand years, the stupendous monuments of Assyrian greatness meet our eye, coeval with those of Egypt.

The unity of this article, and the necessity of economizing our space, preclude us from noticing Dr. Layard's interesting digressions. He made a visit to the Yezidis, or Devil-worshippers, and witnessed their romantic nocturnal procession. Recent reports say, that on a second visit since he has been admitted to ocular inspection of the precious symbol, the Melek Taous, or King Peacock, whose existence some persons had affected to doubt. We must omit also the examination of his chapter on the Nestorians, and his error in laying at the door of the American missionaries the responsibility of the massacre of those mountaineers. For the correction of this error, the reader is referred to Dr. Robinson's introductory note, and to Dr. Grant's exculpatory letter in the *Missionary Herald* for March, 1844, p. 82.

Dr. Layard seems to have been admirably fitted for his task. A man of few wants; capable of easily accommodating himself to circumstances; of a buoyant, genial disposition; and possessing wonderful tact in managing men of all sorts; he reminds us of Ledyard, and Burnes, and Borrow, and Stephens, and Fremont. His simple and easy style of travelling is described in his opening paragraph.

"During the autumn of 1839 and winter of 1840, I had been wandering through Asia Minor and Syria, scarcely leaving untrod one spot hallowed by tradition, or unvisited one ruin consecrated by history. I was accompanied by one no less curious and enthusiastic than myself. We were both equally careless of comfort and unmindful of danger. We



rode alone; our arms were our only protection; a valise behind our saddles was our wardrobe, and we tended our own horses, except when relieved from the duty by the hospitable inhabitants of a Turcoman village or an Arab tent. Thus unembarrassed by needless luxuries, and uninfluenced by the opinions and prejudices of others, we mixed among the people, acquired without effort their manners, and enjoyed without alloy those emotions which scenes so novel, and spots so rich in varied association, cannot fail to produce." p. 25.

Leaving the graceful architectural ruins of Asia Minor, half hidden by the myrtle, the ilex, and the oleander, he bent his steps to the ancient Mesopotamia, where nothing but wide masses of denuded brickwork, shapeless mounds, and perpetual desolation meet the eye. Satisfied with the result of his own observations, and encouraged by the success of Mr. Botta at Khorsabad, Mr. Layard sought and obtained from Sir Stratford Canning, the British Government's representative at Constantinople, and from the British Museum, the means to prosecute excavations at the ruin of Nimroud, some miles below Mosul. It was on the 9th day of November, 1845, when he commenced his search, and immediately he found his perseverance richly rewarded. The traditions of the place, communicated by the Arab superintendent of his workmen, are not without interest. "The palace, said he, was built by Athur, the kiayah, or lieutenant of Nimrod. Here the holy Abraham, peace be with him! cast down and brake in pieces the idols which were worshipped by the unbelievers. The impious Nimrod, enraged at the destruction of his gods, sought to slay Abraham, and waged war against him. But the prophet prayed to God, and said, 'Deliver me, O God, from this man who worships stones, and boasts himself to be the lord of all beings,' and God said to him, 'How shall I punish him?' And the prophet answered, 'To thee armies are as nothing, and the strength and power of men likewise. Before the smallest of thy creatures will they perish.' And God was pleased at the faith of the prophet, and he sent a gnat, which vexed Nimrod night and day, so that he built himself a room of glass in yonder palace, that he might dwell therein, and shut out the insect. But the gnat entered also, and passed by his ear into



his brain, upon which it fed, and increased in size day by day, so that the servants of Nimrod beat his head with a hammer continually, that he might have some ease from his pain; but he died after suffering these torments for four hundred years." Vol. i. p. 42.

The wonder of the simple Arabs when Layard succeeded in disintombing a colossal statue, is highly amusing: "Hasten, O Bey, exclaimed one of them, "hasten to the diggers, for they have found Nimrod himself. Wallah, it is wonderful, but it is true; we have seen him with our eyes. There is no God but God! . . . . It was sometime before the Sheikh could be prevailed upon to descend into the pit, and convince himself that the image he saw was of stone. "This is not the work of men's hands," exclaimed he, "but of those infidel giants of whom the prophet, peace be with him! has said, that that they were higher than the tallest date tree; this is one of the idols which Noah, peace be with him! cursed before the flood." In this opinion, the result of a careful examination, all the bystanders concurred. vol. i. p. 73.

These excavations brought to light the site of three palace temples of large dimensions, whose walls were lined, or wainscotted, with slabs of alabaster, covered with a variety of well-executed sculptures. The method pursued was to dig down several feet till a wall was reached, along the line of which a deep trench was sunk, turning with the angles of the hall, and ascertaining the entire outline. The earth in the centre was generally left undisturbed. Mr. Layard met with repeated interruptions in his work, from the ignorant bigotry of the natives, and from the jealous interference of Europeans, of which last he bitterly complains; nor was he suffered to go on without molestation till he received a firman from the Sultan through the intervention of Sir Stratford Canning. It was during the intervals of suspension of his labour that he visited the Yezidis and the Nestorians, and the ruins of Al Hather and Kalch Shergat.

The excavations covered a quadrangle more than six hundred yards long by about three hundred in width; and they comprised, besides the high pyramidal mound seen by Xenophon, and which the author conjectures may be the "*Busta*

*Nini'* of Ovid, three palaces, together with an edifice in the South-east corner, filled with tombs. The palaces are named after their position, the North-west palace, the North-east palace and the Central palace. It is to be regretted that sufficient care has not been taken with the plates which present the ground plans, in consequence of which one who attempts to trace the descriptions in the text, is sometimes not a little perplexed. In one plate the North points to the right, in another to the left, and in a third to the top of the page. In the plan of the South-west palace, the letter *c* is three times used for reference, the letter *f* as often, and the letter *l* is wanting. In the plan of the North-west palace the letter *y*, which is frequently referred to, is wanting.

The palaces were subdivided into numerous chambers, of various sizes. The smaller ones were walled with bricks, plaistered, and covered with paintings, and seemed to serve only as corridors of communication. The larger chambers were faced with slabs ten feet high, of alabaster or gypsum, (such as abounds near Mosul and is easily wrought,) above which were high brick walls; of a like height, plaistered and covered with paintings which it was found impossible to preserve. These slabs were set in bitumen. Upon them were carved bas-reliefs differing in different apartments. In some there were alternations of kings and winged figures, eagle-headed, or holding a fir-cone. In others there were complete series or processions representing lion-hunts, battles, sieges, victories and triumphs. The king is drawn in his chariot, with armed troops and military engines. There are seen sculptured the mountains of Armenia and the castellated sea-coast of Tyre. The entrances are guarded by gigantic human-headed lions or bulls with wings of yellow limestone, twelve feet in height; thirteen pairs of which have been discovered.

While there is a resemblance to Egypt in the custom of covering the walls with bas-reliefs and paintings, there is this difference, that all the scenes are of a public character, there are no figures illustrative of the manners of private life. There is also a striking want of those vast and numerous columns, which abound in Egypt. The temple of Karnac boasts no fewer than three hundred and sixty, of stupendous size. But not a single column has been discovered in the excavations of Nimroud,

although both pillars and arches have been found in the paintings. To support the beams of the ceiling, clumsy masses of brick were reared along the middle of the hall. Remains of beams were frequently found, but soon crumbled on exposure.

The execution of the bas-reliefs was in a superior style. The finish was elaborate, the development of the muscles strongly delineated, and the anatomy correct. There was none of that lank, splay-footed, stiff, conventional style peculiar to Egypt. And although the figures were in profile, they were not, like the Egyptian, drawn with a front view of the shoulder, and a side view of the legs. All the delineations both of men, horses, and lions, appear to have been taken from nature; and if we may depend upon their truthfulness, the Assyrians were a stoutly built, and muscular race. Some of the human-headed lions, however, betrayed a clumsy contrivance to suit the spectator's position, in being furnished with five legs. The same deficiency is found in perspective that is observable in both the Egyptian and Chinese, and we may add, the Mediaeval drawings. The bas-reliefs appear to have borne partial marks of paint, and were probably also gilded. The colours employed on the walls were the three primitive ones, blue, red and yellow. Of green there are no traces, except at Khorsabad.

The Assyrian method of building was first to raise a mound thirty feet high, then lay a pavement of adobes or sun-dried bricks, and upon that erect their structures. Although the apartments were furnished with drains, there were no perforations in the walls for windows. Whether they were roofless, or had sky-lights, is a matter of conjecture only. The exterior, Mr. Layard supposes to have been cased with slabs, which have become loosened and fallen to the bottom among the rubbish. The façade may have been sculptured or painted like the walls of Babylon, with the exploits of the "mighty Hunter."

The Central and North-west palaces exhibit no signs of fire, and it is to the falling in of the upper walls of unburnt bricks that the preservation of the sculptures is owing. The South-west palace has evidently been subject to the action of fire, from the calcined appearance of the alabaster, and the masses of charcoal. Of the destruction of Nineveh by fire ancient history informs us; but amid the uncertainty of historical details we are presented with the account of two kings who at different times

burned themselves in their own palaces to deprive an enemy of the expected triumph. Different dates are assigned to the destruction of Nineveh; but it is certain that these ruins cannot be less than 2500 or 3000 years old. In the second volume our authors brings forward a great display of erudition, to which we must refer the reader.

Mr. Layard is of opinion that in times not now ascertainable the original people were conquered, and the victorious enemy introduced a new religion, that of fire-worship, to supplant the ancient Sabdeanism. This he infers from the structure of the South-west palace, it being evidently later, and adorned with slabs brought from the older and deserted palaces. The slabs were turned with their sculptured faces to the wall, and prepared for the reception of new sculptures and inscriptions, as it was the custom not to engrave them till after they were set up.

To go into details upon such a subject as this would be to transcribe the two volumes; we will, therefore, let the author present us with a succinct reproduction of one of these palace-temples in its palmy days.

“The interior of the Assyrian palace must have been as magnificent as imposing. I have led the reader through its ruins, and he may judge of the impression its halls were calculated to make upon the stranger who, in the days of old, entered for the first time the abode of the Assyrian kings. He was ushered in through the portal guarded by the colossal lions or bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events—the king, attended by the eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were inclosed in coloured borders, of elaborate and elegant design. The emblematic tree, winged bulls, and monstrous animals, were conspicuous amongst the ornaments. At the upper end of the hall was the colossal

figure of the king in adoration before the supreme deity, or receiving from his eunuch the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes, and those of his followers were adorned with groups of figures, animals and flowers, all painted with brilliant colours.

“The stranger trod upon alabaster slabs, each bearing an inscription, recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other departments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures—armed men and eunuchs following the king, warriors laden with spoil, leading prisoners, or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees.

“The ceilings above him were divided into square compartments, painted with flowers, or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated, with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the woodwork. Square openings in the ceilings of the chambers admitted the light of day. A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures was seen the bright blue of an eastern sky, inclosed in a frame on which were painted in vivid colours, the winged circle, in the midst of elegant ornaments, and the graceful forms of ideal animals.

“These edifices, as it has been shown, were great national monuments, upon the walls of which were represented in sculpture, or inscribed in alphabetic characters, the chronicles of the empire. He who entered them might thus read the history, and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions, or for the cele-



bration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods." ii. p. 207—209.

As yet but small progress has been made in deciphering the cuneiform characters. Major Ronaldson has mastered the names of some fifteen kings. But no Rosetta Stone has been found to facilitate the translation of the ancient language. The hope is cherished that from a comparison of various trilingual inscriptions found in Persepolis, Behistun, and other parts of Persia, the contents of these ancient Assyrian records may be satisfactorily ascertained. Mr. Layard calculates from the names discovered in Nimroud, that the first palace could not have been founded later than about 900 years before Christ. He supposes that the most recent palace, the South-western, and Khorsabad, and Kouyunjik, were all contemporaneous edifices, and were destroyed by fire by Arbaces and the Medes.

The connexion subsisting between Egypt and Assyria is expected to shed some light on the perplexed subject of these dates. On a small, ivory tablet is a cartouche with sitting figures, manifestly Egyptian; and it is highly probable that considerable intercourse prevailed between the two countries about the time of Solomon. Articles of Egyptian manufacture were then introduced into the Assyrian cities. Egyptian names, Sethos and Horus, appear in the list of Assyrian kings; while on the other hand the names of Nimrot, Sargon, (Osorchon,) and Tiglath, (Takilutha,) occur among the Egyptian monarchs of the 22d dynasty. Whether there was an alliance, or an actual Assyrian occupation of Egypt, is a point yet to be ascertained. In the later monuments of Nineveh, are found the sphynx, the lotus and the obelisk. Manetho says, that the first shepherd-kings were very much afraid of an invasion from the Assyrians. And it coincides with such an apprehension, that at that period the Assyrians had extended their rule westward of the Euphrates, and had conquered not only Palestine but Tyre, if we may trust the monuments. (See Hawks's Egypt, p. 118.)

However, this question may be disposed of, we cannot doubt that Mr. Layard has identified the true site and boundaries of ancient Nineveh.

"If we take the four great mounds of Nimroud, Kouyunjik, Khorsabad, and Karamles, as the corners of a square, it will be found that its four sides correspond pretty accurately with the

480 stadia or 60 miles of the geographer, which make the three days' journey of the prophet. Within this space there are many large mounds, including the principal ruins in Assyria, such as Karakush, Baasheikha, Baazani, Husseini, Tel-Yara, &c. &c.; and the face of the country is strewn with the remains of pottery, bricks, and other fragments. The space between the great public edifices was probably occupied by private houses, standing in the midst of gardens, and built at distances from each other; or forming streets which inclosed gardens of considerable extent, and even arable land.

"From the northern extremity of Kouyunjik [opposite Mosul,] to Nimroud, [on the Tigris,] is about 18 miles; the distance from Nimroud to Karamles, about 12; the opposite sides of the square the same; these measurements correspond accurately with the elongated quadrangle of Diodorus. Twenty miles is the day's journey of the East, and we have consequently the three days' journey of Jonah for the circumference of the city. The agreement of these measurements is remarkable." Layard, ii. p. 194, 196.

The incidental confirmation of the book of Jonah; the prominence of the chase; the finding of the name of Nebuchadnezzar or Nabokhodrossor, the son of Nabonidas, in the ruins of Hillah, (Layard, ii. p. 141); the manifest destruction of the palaces by fire, ("there shall the *fire* devour thee," Nahum, 3, 15); and the numerous illustrations of circumstantial allusions in the prophetic writings, respecting the magnificence of the Assyrian apparel, the luxury of their manners, their mode of waging war, their extensive commerce, their suspending the *shields* of the warriors on walls and ships, ("they hanged their *shields* upon thy *walls*," Ezek. 27, 11); all these things tend to corroborate the authority and credibility of the Holy Scriptures. Such will be the effect of the further prosecution of the researches in which Mr. Layard is still engaged. We shall look with interest for future communications from him.

When the ruined temples and monoliths of Central America were unexpectedly brought to light, there were not wanting those who fancied a resemblance between them and the monuments of the old world. But however confidently this opinion may have been expressed, a careful comparison will lead to a very different conclusion. There are indeed a few striking

resemblances; but there are also irreconcilable variations. The partiality for pyramidal forms, or rather for the truncated pyramid, the covering of the walls with sculptures and paintings, and the drawing in profile, are coincidences undoubtedly worthy of attention. But on the contrary, as Mr. Stephens has judiciously observed, the pyramid is a natural form, easily suggested as affording the firmest base, and its use is therefore not a sufficient reason for predicating a common origin. The pyramids of Copan and Uxmal, are high elevations or terraces, solid, serving as foundations for superstructures, and provided with flights of steps in front or rear, for the purpose of ascent; neither do the sides form a complete square. The pyramids of Egypt, on the contrary, are square, perforated with chambers, cased with stone on the outside, and complete in themselves without any additional superstructure. Steps on the exterior formed no part of the plan.

There is also a marked absence of those forests of stupendous columns in which the Egyptians delighted. There is not a column to be found in Central America. The dromos, prodromos and adytum are also wanting. In these respects there is a much nearer resemblance to the temple-palaces of Nimroud. The sculptures also bear a closer affinity to Nineveh than to Egypt. They neither resemble the hideous and many-limbed monsters of the Hindoo mythology, nor the lank and ungainly figures of the Egyptians. They exhibit the same rounded proportions and the same truth to nature, that we find in the Assyrian bas-reliefs. Although both of these are drawn in profile, neither presents the awkward arrangement of the Egyptians, who gave a front view of shoulders, but a side view of the lower extremities.

The cuneiform characters of Assyria are radically unlike those either of Egypt or Central America, which forbids the direct tracing of the latter to the nations of the Old World. Neither can the ruins of Copan, Uxmal, Duirigua, and Palenque pretend to vie in antiquity with which we have been contemplating; for while in Egypt and Nineveh wood has been found 3000 years old, the hot and rainy climate of Central America would prevent the duration of timber for any thing like that time. The perfect preservation of the ruins of Uxmal is therefore an argument against their ascending to a remote antiquity.