

ture, particularly with Gen. x. 7-12. Throughout Scripture Cush or Ethiopia is usually applied to the country bordering on the Red Sea, both East and West, and from the names of his sons in Gen. x. 7, which are the names of places there, little doubt remains that this was the original seat of the family of Cush. But in the verses following, his son Nimrod is represented as growing powerful, and moving toward the Persian Gulf and building four cities in the land of Shinar, while Asshur the son of Shem is represented as "going out of that land" (probably dispossessed by Nimrod) and building Nineveh and other cities in Assyria.

These Cushite colonists Mr Loftus regards as the same people afterward known as the Chaldeans. The frequent mention of them as priests and astrologers is accounted for by their having brought with them in their migration a knowledge of the sciences of Egypt. This will also account for the similarity observed between the architectural forms of Babylonia and Egypt. Their Hamitic origin also appears in the application of the name Cush under various modifications to different sites in the territory North and East of Babylonia, for instance, Shush, Cutha, Kushadan, Shuster, &c. "With the rise of the Assyrian power," remarks Mr L., "in the thirteenth century B. C. the Shemitic races appear to have in turn gained the ascendancy, and spread over the low countries; at the same time the language gradually acquired a Shemitic character, but still retained an admixture of Hamitic roots."

The most interesting of Mr Loftus' explorations are those among what are supposed to be the ruins of the towns built by Nimrod and Asshur. The first of these was the modern Niffar, supposed to be the ancient Calneh, fifty or sixty miles to the South-East of the ruins of Babylon. The following are opinions of these ruins, held by Col. Rawlinson as stated by our author:—

"He regards the site of Niffar as the primitive Calneh—the capital of the whole region. It was dedicated to Belus, and was called the city of Belus. Hence he concludes that this was the true site of the Tower of Babel; and that from it originated the Babylon of Nebuchadnezzar, on the banks of the Euphrates at Hillah. The existing remains were built by the earliest king of whom we have any cuneiform monuments, about 2300 B. C., but whose name cannot be read with certainty. It was then called Tel Anu from the god Anu, our Scriptural Noah, who was worshipped under the form of the fish god Oannes, of whom we have representations on the bas reliefs of Nineveh. The name Niffar was subsequently given to it.—The old titles were retained when the Talmud was composed, the writers of which say that Calneh was Niffar, and they call the place Nineveh; but the Nineveh of Assyria was certainly at Mosul. 'Out of that land went forth Asshur and builded Nineveh.'"

The ruins of Niffar had been partially explored by Mr Layard and still farther by Mr Loftus, but no discoveries were made of special interest to the student of Scripture. In this neighbourhood our author met with an independent tribe known as Beni Rechab, which he regards as probably, though not certainly, the descendants of the Rechabites referred to in Jer. xxxv.—He describes them as extremely jealous of strangers and living in the observance of their ancient customs like the wild Arab hordes around them. He adds, that in countenance they bear a strong resemblance to the Jews, and may easily be distinguished from the surrounding Arab tribes. He is not aware however that they have any traditions of a former connexion with the Jewish nation.

The next interesting Scriptural site visited by our author was the ruins of Mugeyer. We cannot afford space for any account of the explorations among them, but can barely refer to those discoveries of Scriptural interest.