

Chapter 1 : Ancient Kush or "Ethiopia"

Excerpt from Meroë, the City of the Ethiopians: Being an Account of a First Season's Excavations on the Site, This is shown by the common pottery of early times, in which the complete absence of Egyptian influence is at once important and surprising.

Sudan Notes and Records, Vol. JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. II of the Sudan Notes and Records, the outline of the ancient history of the Sudan was left unfinished from the reign of Nastasan, about B. So it was not till - that the Expedition was able to begin the work of recovering from the royal pyramids of Meroe the knowledge needed to permit a reconstruction of the history of the later southern Kingdom of Ethiopia. To the ancients, the country of the Upper Nile was an important subject which stirred the imagination, but little has survived of their writings which give any real knowledge of the country. Of all the ancient writers, Strabo has handed down the best account of Ethiopia in Book xvii of his Geography, and he relates much which I now see I In - 21 the excavations were supervised and recorded with the assistance of Mr. Dunham was in charge for the greater part of the season, assisted by Mrs. Amory Godard. This content downloaded from But he mentions only one ruler, the famous one-eyed queen whom he calls by her title, Candace, not by her name. Pliny, in his Natural History, has written more fully, but with a great mixture of fantastic reports which only serve to obscure the truth. Other writers give us even less of value and only Diodorus Siculus mentions the name of the single ruler - Ergamenes. There was one historian, Simonides the Younger, who according to Pliny, N. But the writings of both have been lost. Lost also are the books of a number of other authors on Ethiopia whom Pliny mentions. The contemporary Egyptian inscriptions of the Ptolemaic period are practically silent on Meroe. The demotic inscriptions of the late Ptolemaic and the Roman periods at Philae record the visits of Ethiopians, and some of these mention Meroe. One gives us the name of a king, Bauw-en-Oash, and another that of one named Tereramani, the latter being dated to the year B. It has long been clear that the history of Meroitic Ethiopia could only be recovered by modern researches, and since the early part of last century, when Ethiopia was opened up by Mohamed Ali to European travel, interest has centred round the capital city of Meroe. The Frenchman, Cailliaud, was the first to identify the site of Meroe with the great mounds and the pyramids found at a place called variously from adjacent modern villages Begarawiyah, Kabushiyah or As-Sur which is only the local name of the town wall and not a place name at all. These ruins lie on the east bank of the Nile in the district known to us as the Island of Meroe. The pyramids lie in three groups, - one near the city in the desert plain the Western Cemetery and the other two on the first hills of the higher desert about two miles away the Southern and the Northern Cemeteries. Thus hope of recovering the history has rested on the ruins of the capital city and its royal pyramids. Their plans, de- This content downloaded from From them the names of a number of kings and queens had become known, but their order and their dates except for Ergamenes were only conjectural. In -, Prof. Garstang, representing Liverpool University, excavated the most considerable of the buildings in the city and found a number of very important inscriptions and several royal names, among them one new family group of three king, queen and crown prince; but little further was accomplished in recovering the chronology. Griffith towards the decipherment of the Meroitic writing. From the records of Lepsius, it became clear that while some of the kings of Meroe used in their inscriptions a debased form of Egyptian written in Egyptian hieroglyphics, most of them employed an unknown language, sometimes in hieroglyphics which appeared to imitate approximately the Egyptian hieroglyphic alphabet and sometimes in a cursive script unlike anything hitherto known. It has been Prof. The language has not been identified and no considerable bi-lingual texts have been found to assist in establishing a vocabulary. The enormous difficulties presented by the decipherment under these circumstances will be made clear when the decipherment of the Babylonian cuneiform and the Egyptian hieroglyphic inscriptions is recalled. Both were made possible by the use of great bi-lingual or rather tri-lingual inscriptions of which one language was known. And progress in the decipherment of the Egyptian

was made especially fast because of the use of picture signs. In the case of Meroitic no long bi-linguals are, as yet, available and the language is of an unidentified group written in alphabetic script. The present decipherment, though far from complete, makes it possible for almost any scholar to read the sound values of the Meroitic script and to understand approximately something like fifty words. Of especial importance is the ability to read the royal names and titles. All this knowledge has been won bit by bit with great labour by one man. Griffith, by his work on the Meroitic writing, has recovered for us the names of several kings and identified the tombs of two of them at Meroe. His work has also enabled me to read the names of four or five more kings and identify their pyramids. But with all this the basis of the history of Meroe was not recovered, - the chronological order of the rulers, on which alone it is possible to build a reasoned reconstruction of the course of events and their causes. The principle on which the solution was to be based is quite simple. The kings of Meroe lived in succession and died about a generation apart. They were buried in the same order as that in which they reigned and were laid in pyramids in the official royal cemetery. Once the order of the royal tombs is known, the chronological order of the kings buried in them follows, and the only difficulty which may arise is the fixing of the names of the kings buried in the pyramids. Now, at Meroe there are, as I have already said, three cemeteries of pyramids and therefore of royal tombs, - the Western called hereafter W Cem. The royal family of Ethiopia was by origin of the Southern Libyans, the tribe of the Temehu, whose ancestors in the western desert are mentioned by the leaders of the first Egyptian trading caravans who, about B. These desert men had pushed into Ethiopia and settled at Napata some time about B. Kashta was also buried here, - the This content downloaded from The following king, Tirhaqa, could find no place in the old cemetery for the great pyramid he had planned, - the greatest in Ethiopia, - and he began a new cemetery at Nuri, 5 miles further up the river. The struggle lasted for about ten years, as the Assyrians had many other wars on their hands. But after the death of Tanutamun the prosperity of Ethiopia revived and for about years to about B. The one exception was a late king, about B. There are two points of special interest in the history of the Napatan kings of the monarchy which I call the Napatan Kingdom of Ethiopia - B. These included masons, sculptors in relief and in the round, scribes, jewellers, faience workers and other craftsmen, all of the highest standing. Thus a school of crafts was established at Napata in the persons of these Egyptian craftsmen, and the traditions of Egypt became fixed as the traditions of Ethiopia. This is the basis on which rests the whole history of the culture of Ethiopia. The civilisation was Egyptian, not native, and the subsequent history is one of loss, not of gain, - of the gradual fading of the tradition of the arts and crafts and of the knowledge of the Egyptian language and the sacred texts. For a century or so the degeneration was hardly noticeable. After three hundred years, the losses, especially in forms, in skill and in knowledge of Egyptian had become striking, but the main features of the old culture, although blurred, were still discernible. Then the sovereignty passed to Meroe and the development of the Meroitic culture begins with this Ethiopian version of the Egyptian culture, - all being based on Egypt. The power of the early kings of Ethiopia, those who conquered Egypt, was founded on the caravan traffic between Egypt and the South and on the exploitation of the gold mines of the Eastern desert. Northern Ethiopia, the seat of the first monarchy, is agriculturally and otherwise one of the most poverty-stricken lands of the world. In itself a narrow river-channel between two deserts, there was no support for more than a scanty population. And in the eastern desert lay that long series of gold mines which had supplied Egypt so abundantly with gold during the New Empire. The Libyan tribesmen who seized Napata seized the control of the trade routes and the roads to the gold mines of Egypt. On the exploitation of this control they built the material power of their monarchy until. But Southern Ethiopia, falling within the region of tropical rains, was of an entirely different character. Crowfoot The Island of M tree. It was also crossed and recrossed by caravan routes and supported a number of great trading centres. But more than this, the rain fertilized vast tracts of land suitable for cultivation and pasture. Abundant supplies of grain were obtainable with little labour, and enormous herds of domestic cattle bred and increased on the pasturage with still less trouble. Forests of ebony grew in the south, and resin-producing trees flourished in much the same provinces where they grow to-day. And the vegetation sheltered numbers of wild animals and birds whose products formed part of the trade supplies for Egypt. On the south, again, there was contact with the black populations which yielded slaves. Thus Southern Ethiopia was self-supporting even without the profits of the

carrying trade. And it is clear that if, for any reason, trade declined or the gold-mines ceased to yield their wonted supplies, Southern Ethiopia would be less affected and would become the chief source of the material power of the monarchy. The shift in power, about B. Thus the Meroitic Kingdom of Ethiopia is culturally and politically merely a continuation of the Napatan Kingdom of Ethiopia. By a superficial examination, I selected for preliminary excavation two pyramids of the Southern Cemetery, Beg. V, as nearest like the pyramid of Nastasan and, therefore, the earliest royal tombs at Meroe. Their excavation proved that this conclusion was correct, for the burial chambers and the objects found were also similar to those of Nastasan. Subsequent excavations showed that six other pyramids near these were the burial places of other kings of the same period and of five queens related to the three kings. A ninth pyramid, belonging to a queen Khennuwa, was later found in the plain, north-west of the southern hill and proved to belong to the same royal family. These nine tombs repeated at Meroe the chief characteristics of the last royal tombs at Nuri thus linking the two cemeteries archaeologically and forming a chronological basis for the examination of the other tombs at Meroe. After they were built. But above the eight tombs on the bank of the ravine, the southern hill rises eastwards to a flat top about 30 feet above the bank of the ravine. The whole of its eastern slope, a northern extension and the top were covered with small tombs. Their excavation proved that the S. The objects they contained were the same as those found at Napata and some of them were even dated to the reigns of known kings of Napata. Several of the graves belonged, moreover, as was proved by Egyptian inscriptions to members of the royal family of Napata. Thus a branch of the royal family was established at Meroe, and it was from members of this branch that Nastasan had been selected to become king of Ethiopia. His stela, found at Barkal Napata, narrates his accession and his coronation at Napata, and his tomb is No. The parallelism between the cemeteries of Napata and those of Meroe was continued by the N. The three earliest tombs were similar to the royal pyramids of the S. Thus it is clear that the N. There are 41 pyramids in the N. The queens appear to have been of unusual power and it may be stated that the N. But it is clear that queens of the blood-royal and members of collateral branches of the family would not suffer skti-burial. Thus at Meroe, according to previous custom, about 50 - 60 queens should have been buried in separate pyramids.

Chapter 2 : Meroë, the City of the Ethiopians

Excerpt from Meroë, the City of the Ethiopians: Being an Account of a First Season's Excavations on the Site, This is shown by the common pottery of early times, in which the complete absence of Egyptian influence is at once important and surprising. It is, therefore, both possible and

For More Information Heliodorus, the author of *An Ethiopian Story*, claims to be a Phoenician from the Syrian city of Emesa and to belong to the priestly clan of the sun god. Racine, the famous seventeenth-century French dramatist, had a son who tells an amusing anecdote about his father in relation to this novel. In his youth, an official at the monastery school he attended caught the young Racine devouring a copy of *An Ethiopian Story*, immediately confiscated the pagan novel, and burned it. The same thing happened again and Racine was severely reprimanded. Not long after, he cockily approached the official and surrendered a third copy to the furnace—for by then, we are told, the stubborn young student had memorized it! An adventure-packed novel, *An Ethiopian Story* unravels like a detective tale and contains not only a sentimental love interest but also a nuanced portrayal of ethnic relations in the ancient world. Both the Greeks and the Romans who conquered Greece in the third century bce showed dislike mixed with fear of foreigners. In fact, the degree of dislike was inversely proportional to the distance of a particular people from Greece or Rome. A neighbor, such as the Persians, whom the Greeks or Romans were more likely to have knowledge of and engage in conflict with, were more feared than, for example, the Ethiopians or the Chinese. It is not that the Greeks necessarily thought of themselves as the wisest. In fact, Philostratus, a Greek writing in the early third century ce, describes the hierarchy of world wisdom as moving from the Greeks, up to the Egyptians, then up to the Ethiopians, and at the top to the Indians. There was a general tendency in Greek and Roman society to honor other peoples with a longer history of civilization. Yet at the same time, a sense of superiority, or ethnocentrism, prevails in much of Greek thought and writing. In the ancient novels, Greekness is a prerequisite for what is stylish and admirable: The Greeks had a history with the East, or more exactly with the Persians, harking back to the mid-sixth century bce. It was during the reign of the Persian King Cyrus that the Greeks first came into contact with the Persians. Cyrus began expanding the Persian Empire over the known Eastern world, eventually taking it all the way to the borders of India. Beginning his enterprise close to home, he set the Persians against the Lydians, who occupied an ancient country, Lydia, spread over much of the western part of Asia Minor present-day Turkey. By paying yearly tributes to the Lydian kings, these Greek colonies that occupied the Ionian coast for the most part lived in peaceful co-existence with the Lydians. The situation would change dramatically when the Persians conquered Lydia. The Persians ravaged the Greek cities of the Ionian coast, sparing only Miletus. At the beginning of the fifth century bce, the Ionian Greeks revolted against the Persians, who were now under the leadership of Darius. Darius soon demanded the submission of all of Greece, and when the Greeks refused, he waged war. During the course of these hostilities, the Acropolis of Athens was devastated and Greek works of art were irrevocably lost. But the Greeks successfully resisted conquest, convincing the Persians and Xerxes, who had taken over after Darius, that victory was neither possible nor profitable. The Greeks had fended off the Easterners, bringing the Persian Wars to an end, but an uneasy relationship between the Greeks of Ionia and the Persians ensued. The Persians established satrapies, provinces ruled by governors who answered directly to the king himself. There was also in Greek mythology a pretext for Persian-Greek enmity in the stories associated with Medea, the legendary barbarian princess from Colchis on the Black Sea, whose liaison with the Greek hero Jason had been treated by the poet Hesiod in the eighth century bce. In Greek art, especially Greek vase paintings, Persians are characteristically denoted by their unfamiliar dress: In the eyes of the Greeks, the Persians were a decadent people, whose love of luxury testified to their moral corruption. The distinction between themselves and the Persians is evident in the Greek names for styles of rhetoric or oratory. At the end of the sixth century, Athens had rid itself of tyrants and instituted a more representative government. Many other Greek city-states, such as Corinth, went through a monarchic period before they, too, established protodemocratic regimes. They considered their elective system superior. In actuality, though, Greek democracy more closely resembled the

democracy in the United States at the end of the eighteenth century, in that Greek society also ran a partially slave-based economy, and only free males were allowed to vote. Egyptians and Indians The Greeks knew more about the Egyptians than about the Persians and maintained an active fascination with Egyptian culture. Herodotus in book 2 of his Histories asserts that the Greeks derived their gods from the Egyptian gods. This does not necessarily mean that the Greeks literally invented their gods based upon the Egyptian gods, in a one-to-one type correspondence. What it does mean is that Herodotus is laying a claim to prestige for the Greek pantheon based upon an association with an older, more established tradition. The four areas of Egyptian culture most impressive to the Greeks were its art, architecture, religion, and socio-political system. There is good evidence for healthy trade between various Greek city-states and Egypt, an activity that declined following the conquest of Egypt by the Persians under Cambyses in bce. Thereafter, the Persians established a satrapy in Egypt. But Egypt did not submit to subjugation easily; the cultural memory of 2, years of independence was difficult to dispel. In the mid-fifth century bce, there was a revolt in Egypt against the Persians, and Egyptian rebels appealed to the Athenians for aid, mindful of the fact that Athens operated the finest navy of the day. The Athenians sent a fleet to Egypt, a force that was at first quite successful in vanquishing the Persians, helping to free Egypt from Persian rule for five years. The Persians, realizing that their best defensive strategy was to exploit an internal rivalry for power in Greece—the contest between Athens and Sparta—did their best to aggravate this hostility. They sent envoys to the Spartans, encouraging them to attack Athens while its fleet was in Egypt. In the end, the Spartans decided not to raise tensions to such an extent, and Persia had to move against the Athenians itself. It took almost two years, but Persia eventually routed the Athenians and reclaimed Egypt, which periodically revolted against the Persians until bce, when Alexander the Great annexed Egypt to the Macedonian Empire. The Egyptians, who are described as having detested Persian rule, regarded the Macedonians as liberators, and Alexander founded the first of the many cities to be named after him, Alexander died and Macedonian the mouth of the Nile River. Hers became the last of all the Macedonian dynasties to fall to Rome. Once Egypt became a Roman province, it seems to have lost some prestige in Roman circles. It had been a long time since Egypt had governed itself as an independent country, and to the minds of many Romans, it shared an unhappy fate with Greece. The decline of Greece could be seen in the transformation of Athens; once an empire unto itself, the city became little more than what today might be called a college town, a place wealthy Romans sent their sons for education. Once a great power, Egypt had withered from its former glory. The land, long ad-mired for its age-old wisdom, became associated with arcane lore and magic. In An Ethiopian Story, all older Egyptian women are proficient in potions and spells, and an Egyptian priest Kalasiris speaks at length book 3, chapter 16 about lower magic and higher divination kinds of Egyptian wisdom. As such, the Ethiopians existed on the border between reality and fantasy, which allowed the Greeks to lend the Ethiopians certain attributes in the earliest literature. For example, Semele, a princess of Thebes in Greece, has a son with the god Zeus and convinces him to appear to her in the same form as to his heavenly wife; he appears as a thunderbolt, and Semele is blasted into oblivion. The Seres refer to the silk-producing Chinese, whom the Greek travel writer Pausanias second century ce confuses with the Ethiopians and the Scythians. Though Aristotle fifth century bce knew of the silk worm ser in Greek, the famed Silk Road overland trade route linking the East to the West was not established until the second century bce. The Romans nevertheless had direct contact with the Chinese when Chinese envoys visited the Roman emperor Augustus. Regarding the Indians, the Greek geographer Strabo first century bce admits that any accurate information about India is shrouded in the obscurity of third-hand reports. This does not stop him from passing on fantastic accounts of Indian tribes, animals, and cultural practices—including an erroneous summary of the caste system. Also in India were the Gymnosophists, or Naked Sages, groups of philosophers who saw food and clothing as counterproductive to pure thinking. Strabo locates the Gymnosophists, who were as famous for their wisdom as for their habit of meditating in the nude, in India. But Heliodorus places them in Ethiopia for narrative convenience. Not only is it home to the renowned Gymnosophists, but its king is also a model of sophistication, learning, and military prowess who commands the respect and tribute it seems of all the Eastern world. In real life, ancient Meroe appears to have been settled in the early sixth century bce by Cushites, who were from Nubia present-day Sudan. They conquered their

way northward, up to middle Egypt Thebes , where their progress was arrested, first by the Assyrians and then by the Egyptians, who forced them to retreat and move their capital south to Meroe, near the sixth cataract of the Nile. Irrigation from the river helped the settlement at Meroe thrive. Meroe Island, a triangular landform south of the fifth cataract on the east bank of the Nile, was the cultural and social center of the kingdom. The isle was bordered on the north by the Atbara River, on the west by the Nile, and on the south by the Blue Nile River. The Cushites of Meroe adopted many aspects of Egyptian culture, then developed independent offshoots of these traditions over time. The Ethiopians also adapted their own writing system which has yet to be deciphered based upon the popular script of the Egyptians. Meroe gained wealth through trade by exploiting its convenient position between subSaharan Africa and the Middle East , Europe, and North Africa. It reached its zenith of power in the third and second centuries bce, at which point its territory extended from the third cataract of the Nile southward almost to modern Khartoum. The kingdom of Meroe was successful enough to attract the attentions of ancient superpowers. Then when the Persian Empire fell to Alexander the Great and the Macedonians in bce, Ethiopia began sending tribute to this new imperial power. During the reign of Augustus at the beginning of the Roman Empire , Ethiopia once again switched, now paying tribute to its new Roman rulers. At the same time, in a quest to extend its boundaries, Meroe made forays north into Egyptian territory, causing so much trouble that the Roman army razed the formerly Ethiopian town of Napata in ancient Egypt but did not venture further south, deeming the territory unfit for colonization. In the second century ce, the Blemmyes, a nomadic people living in the regions of Ethiopia and Egypt, made many incursions against Roman territories in Egypt. To suppress them, the Roman emperor Diocletian at the end of the third century ce in effect hired the Nobatae, a tribe of uncertain origin that had settled in the northern territory of Meroe, as mercenaries to contain the Blemmyes. Priests, prophets, and sacrifice Greek religion is founded around the principle of exchange: Priests were intermediaries who performed the sacrifices and interpreted messages from the gods. In this way, the priests filled a prophetic function, which helps explain why most prophets in Greek literature are also priests. Gods were believed to communicate with mortals through patterns in nature: Priests could interpret these signs and, through sacrifice, could coax the gods to reveal more. The items to be sacrificed included food, animals chickens, goats, cows, pigs , and perhaps even humans. Andromeda, a legendary princess of Ethiopia, is herself a human sacrifice to appease the anger of the gods. Archeological evidence, which is not without its critics, suggests that human sacrifice might have played a part in Greek culture during the second millennium bce and perhaps into the early first millennium. There does not appear to be archeological evidence for human sacrifice in Ethiopia, though it would not be surprising to find human sacrifices in the royal tombs, given that the Ethiopians adopted the art of pyramids and the pharaonic system from Egypt, where human sacrifices have been discovered. An alternate way of consulting the gods was through oracles. In his Histories, Herodotus describes how King Croesus of the Lydians tested the accuracy of all the oracles in the ancient world and found the one at Delphi, which is consulted in An Ethiopian Story, to be the most reliable. At Delphi, the Pythia, or priestess, served in the temple of Apollo, the god of prophecy. Visitors would bring offerings to Apollo and await their turn to approach the priestess with their questions. People typically consulted her about business, health, wealth, and love. The Pythia would then enter into a frenetic trance. Some ancient writers supposed the Pythia would enhance this trance by breathing vapors from a chasm in the rock or by chewing on laurel leaves.

Chapter 3 : Kandake - Wikipedia

Meroë, the City of the Ethiopians Being an Account of a First Season's Excavations on the Site, by John Garstang
Being an Account of a First Season's Excavations on the Site, by John Garstang.

I found this piece of information intriguing and so I went on a bit of a search to find out if there is some truth in his statement. As it turns out, there is. There were several female rulers of Ethiopia, or Kush. Modern-day Ethiopia is still further south. Others ruled with their husbands; these queens were not merely consorts, they seem to have had equal power with the king. At least one kandake was the ruler while her husband was her consort. Furthermore, some of these kandakes were warrior queens who led their armies into battle. Strabo, a geographer and historian d. This treaty lasted for three centuries. Timothy Kendall, an archaeologist and expert in Nubian studies, describes the appearance of Amanirenas and some other kandakes. The successive Candaces Amanishakheto and Amanitore, for example, Their huge frames tower over their diminutive enemies, whom they are shown grasping brutally by the hair with one hand and dealing the coup de grace with the other. The social and aesthetic implications expressed by these reliefs are very different from those of Egypt, where women preferred to be portrayed as lithe and slim. This attribute, together with the facial scars worn by both the kings and queens of the Meroitic period, were the marks of physical beauty, common to central Africa. These women were formidable rulers and some were effective military leaders. Both Deborah and Salome Alexandra were excellent leaders and the Israelites and Judeans, respectively, prospered under their leadership. It seems that women in leadership, even as rulers of nations, is neither a modern invention nor just a recent phenomenon. Its boundaries have shifted over time, but the northern boundary has always begun at modern-day Aswan. Could she have been a kandake as some suggest? See also the Wikipedia article on the Kandakes of Kush here. Source [6] The source of this quotation is no longer available online, and I am unable to locate the paper or book the quotation comes from. Historians know of fifteen women, in all, who ruled as pharaohs. Some of these were co-rulers with their brother-husbands. Nubian Queens, 2 Here is a link to an interesting video on the Queen of Sheba. Relief of Amanitore Kandake, who ruled c. Wikimedia Commons Related Articles.

Chapter 4 : History of Ethiopia - Wikipedia

*Meroe, the City of the Ethiopians: Being an Account of a First Season's Excavations on the Site, [John Garstang, Horst Schliephack, A. H. Sayce, F. LL. Griffith] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

By Louis Rushmore "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: The name "Candace" appears but once in the Bible Acts 8: However, Ethiopia is mentioned by that name 20 times in the Bible, as well as otherwise referenced e. There is no controversy regarding the usage of the term "Candace" though there is some confusion regarding the location of the biblical Ethiopia. The following material defines "Candace," locates biblical Ethiopia for the Bible student and indicates the relationship of ancient Ethiopia to the antique world. Historically, kings rather than queens usually ruled kingdoms in antiquity. Typically, men ascended to thrones, led armies and were warriors. However, two notable exceptions ascribing regal rule to women appear both in the Bible and in secular history. Caius Petronius, the governor of the latter province, marched against the Ethiopians, and, having defeated them in the field, took Pselca, and then crossing the sands which had long before proved fatal to Cambyses, advanced to Premnis, a strong position. He next attacked Napata, the capital of Queen Candace, took and destroyed it; but then retired to Premnis, where he left a garrison, whom the warlike queen assailed, but they were relieved by Petronius. She was still later treated favorably by Augustus. Thus, on the largest sepulchral pyramid near Assour, the ancient Meroe see Cailliaud, plate xlvi, a female warrior, with the royal ensigns on her head, drags forward a number of captives as offerings to the gods; on another compartment she is in a warlike habit, about to destroy the same group. In this, the term "Candace" was not unlike regal or family names of rulers in many other ancient dominions e. The common name of the queens of Meroe: Candace, a title, did not refer to a particular queen but to a line of queens. Not a proper name but the title of the royal office. The king of Ethiopia was thought to be the child of the sun and therefore too sacred to exercise the actual functions of governing. The queen mother, who was called Candace, exercised the rule. This is expressly stated by Pliny Nat. The preponderance of abundant evidence leads to this universally acknowledged conclusion. Situated in the Nile Valley between the second and the fourth cataracts, it was identified from early times as Nubia. It is frequently mentioned in Scripture under the name of "Cush. Ethiopia proper lay south of Egypt, on the Nile, and was bounded north by Egypt, that is, by the cataracts near Syene; east by the Red Sea, and perhaps part by the Indian Ocean; south by unknown regions in the interior of Africa; and west by Libya and the deserts. It comprehended the modern kingdoms of Nubia or Sennaar, and Abyssinia. Nubia was an ancient kingdom in eastern Africa encompassing southern Egypt and present day Sudan. The biblical Ethiopia seems to have included both Nubia and Abyssinia or on the modern globe, southern Egypt, Sudan and Ethiopia. The location of the Ethiopia in which the Bible student is primarily interested pertains to Candace and is in Africa south of Egypt. Citations above already mentioned its chief or capital city by which sometimes the kingdom itself was identified by non-Ethiopians. Meroe was an island city in the Nile River system. Therefore, the Old Testament occasionally refers to these rivers when mentioning Ethiopia. Meroe, the island between the "rivers" Nile and Astaboras is meant, famed for its commerce, and perhaps the seat of the Ethiopian government, hence addressed here as representing the whole empire. The name for the lands lying south of Egypt, including the modern Nubia, Cordofan, and Northern Abyssinia. Rawlinson speaks of subjects of the Ethiopian queens living in an island near Meroe, in the northern part of this district. It corresponds generally with what is now known as the Soudan i. This country was known to the Hebrews, and is described in Isa. They carried on some commercial intercourse with it Isa. Its inhabitants were descendants of Ham Gen. Herodotus, the Greek historian, describes them as "the tallest and handsomest of men. As might be expected, the history of this country is interwoven with that of Egypt. Ethiopia is spoken of in prophecy Ps. This city was the royal residence, it is said, of Queen Candace Acts 8: Here there are extensive and splendid ruins. Apart from natural resources a nation may boast, just where a country resides in relationship to the rest of the nations with which it interacts contributes to whether it benefits or suffers loss in trade transactions. For instance, the city of Corinth was situated on an

isthmus that permitted it to facilitate land trade north-south in Greece and east-west by sea through sister harbors on either side of the isthmus. Palestine composed the land bridge for travel and trade between Africa, Arabia, Europe and Asia. In the case of Ethiopia, it was beyond the southern border of the civilized world and served as a kind of land port for Africa to the rest of the settled lands north of it. The country which she ruled was called by the Greeks Meroe, in Upper Nubia. It was long the centre of commercial intercourse between Africa and the south of Asia, and hence became famous for its wealth. Isa. References to the Scythians north of the Black Sea; e. Further, with whom such a kingdom interacted and under what circumstances helps one better understand the backdrop for biblical references to it. The biblical Ethiopia corresponding to Acts 8: The country over which she ruled was that region in Upper Nubia called by the Greeks Meroe, where George Reisner identified pyramid tombs of reigning Candaces of Ethiopia constructed from c. Including the two biblical designations for Ethiopia, several biblical references variously ascribe numerous qualities to the people of Ethiopia or Cush. On one hand, Cush represented everything south and east of Israel and more narrowly referred to an area south of Egypt. Petronius 24 BC raided Ethiopia for Rome and stormed the capital, but Candace sent ambassadors to Rome and obtained peace. The "eunuch" who may have been the treasurer of this very queen was probably "no black proselyte but a Jew who had placed the business ability of his race at the service of the Nubian woman" W. It is a great land situated beyond the frontiers of the civilized world Ezek It is very rich Job Again and again the relation of Cush with Sheba is mentioned Gen Yahweh is interested in the history of Ethiopia as well as Egypt Isa Cush and Mizraim are correctly mentioned as political units Isa At best, the casual Bible pupil will incorrectly assign biblical references concerning Ethiopia to a contemporary nation by the same name, until he learns better. Summarized, Candace was the dynasty name for the female regent ruling a kingdom biblical Ethiopia straddling the Nile River and south of Egypt. The Ethiopia of the first century petitioned Rome for peace, after its military aggression on the Roman control of Egypt was thoroughly repulsed and consequently Ethiopia itself was defeated in its own land. Therefore, Ethiopia was at peace with the Roman Empire when in Acts Eight the treasurer of Ethiopia either as a Gentile proselyte to Judaism or a Jew whose ancestors sought refuge or business interests in Ethiopia traveled to Jerusalem for worship. Especially the great contributions of the Grecian and Roman empires to the so-called civilized world e. The background lying behind Acts 8: This was the dynastic name of the queens of Ethiopia, just as Pharaoh was the dynastic name, or title, of the kings of Egypt. The kingdom was that of Meroe. As he came along in his chariot, reading from a roll of the prophecy of Isaiah, someone has said that he was like a man at sunrise, tilting his manuscript in such a manner as to catch the first rays of the rising sun of Christianity. Logos Research Systems, Inc.

Chapter 5 : An Ethiopian Story | calendrierdelascience.com

Meroë, the City of the Ethiopians: being an account of a first season's excavations on the site, Item Preview remove-circle Share or Embed This Item.

Lesser known black history: Not the country you see today. Ethiopia, Cush, or Nubia was considered much of East Africa. Ethiopia predated Egypt, and Egypt was a state of Ethiopia. Due to White and Asian invasions, the blacks lost lower Egypt, and after centuries of occupying upper Egypt the blacks finally lost control of that too and all the possessions there of such as our capital of Thebes: The eternal city of the blacks. The new borderline for the black world was at the first cataract that fell right on the border of Egypt and modern day Ethiopia. Much is not known of the black Kings and Queens of Ethiopia due to lack of knowledge of Merotic text. This left the Queen in the position of power. As these black women were considered wives of the Gods or the living God because the Kings who were sons of these women, were thought of as sons of the God Amun. So the mother of the ruler was the one in power. This made the Queen the one in charge which is why you hear so much about the women in this period. These Queens were smart military tacticians as the blacks then believed in women warriors. All the Queens were strong, big in stature, and always dressed in the finest attire. These women were strongly respected and revered in their land and throughout the ancient world. The name Queen Candace actually never existed. Candace was a European name the Romans came up with. What these women were really called were Kandake meaning: Queen or Mother of the crown prince, or the Queen mother not Beyonce. But I am specifically speaking of a certain Queen today. Her real name was Amanirenas. After a battle with the roman army who invaded the city of Meroe she lost her one eye becoming blind in it. This did not stop her by any means. Alexander the great was trampling through the ancient world on his conquering rampage and set his eyes on Ethiopia where gold flowed like the sand, and the wealth surpassed any nation. Alexander the great had set his armies to invade Ethiopia and from there the stories differ. The wildly accepted view one given by Chancellor Williams who wrote " The Destruction of Black Civilization" is that upon hearing Alexander the great coming Empress Candace, or Amanirenas, gathered her black troops, lined them up across the first cataract along with herself and stood on top of two African Elephants on a throne and waited for Alexander to show up. Once he saw the deadly military tactician in all her glory and her black army with the latest iron weapons, he decided against an invasion and turned around. Legend has it that Candace advised Alexander to leave the region immediately and if he refused, after defeating his army, she would cut off his head and roll it down a hill. You use your imagination and pick which one happened! What was wrong with Alexander the "great"? Scared of a poor little black woman and her army? You cant be the great without defeating the best and no other nation compared to Ethiopia at the time, and their rulers definitely did not fight in battle like these black women warriors that history supports them having done so. Scared in head to head she would of whopped that ass? If I was a bitch like you I would of turned around too. Alexander the "great" is celebrated as one of or the greatest military generals of all time. Hell they left out the Candaces all together. Until then Africa was the dark continent! Funny how it was the dark continent but the bible even speaks of the Candaces: This man had gone to Jerusalem to worship" We, your people, your descendents will remember and honor you. We all know who would of won that fight. Picture of Empress Candace: They killed Huey because they knew he had the answer. The views that you see in the news in propaganda.

Chapter 6 : Meroe video: Meroe y los Sortilegios

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It corresponds generally with what is now known as the Soudan i. This country was known to the Hebrews, and is described in Isa. They carried on some commercial intercourse with it Isa. Its inhabitants were descendants of Ham Gen. Herodotus, the Greek historian, describes them as "the tallest and handsomest of men. As might be expected, the history of this country is interwoven with that of Egypt. Ethiopia is spoken of in prophecy Ps. Now Nubia, Sennaar, Kordofan, and N. In a stricter sense the kingdom of Meroe from the junction of the Blue and the White Nile to the border of Egypt. Syene on the N. The native name was Ethaush; the Greek "Ethiopia" means the land of the sunburnt. The Nile forms a series of cataracts here. The dispersed Israelites shall be brought as an offering by the nations to the Lord Zephaniah 3: The Falashas of Abyssinia are probably of the ten tribes. Ethiopia had sent her ambassadors to Jerusalem where they now were Isaiah The "vessels of bulrushes" or papyrus boats are peculiarly suited to the Upper Nile, as being capable of carriage on the shoulders at the rocks and cataracts. Ethiopia" is often used when Upper Egypt and Ethiopia are meant. It is the Thebaid or Upper Egypt, not Ethiopia by itself, that was peopled and cultivated, when most of Lower Egypt was a marsh. Thus Ethiopia and Egypt are said Nahum 3: Zerah the Ethiopian who attacked Asa at Mareshah on the S. Tirhakah was third of the 25th dynasty of Egypt, an Ethiopian dynasty. So or Sevechus or Sabacho was another of this dynasty; the ally of Hoshea king of Israel against Shalmaneser 2 Kings Osirtasin I Sesostris, Herodotus, 2: While the shepherd kings ruled Lower Egypt the 13th native dynasty retired to the Ethiopian capital Napara. The monuments confirm Isaiah Probably he was provoked by the help which So had given to his rebel tributary Hoshea. The inscriptions tell us Sargon destroyed No-Amon or Thebes in part, which was the capital of Upper Egypt, with which Ethiopia was joined. Esarhaddon, according to the monuments, conquered Egypt and Ethiopia Meroe was the emporium where the produce of the distant S. The country which the Greeks and Romans described as "Aethiopia" and the Hebrews as "Cush" lay to the south of Egypt, and embraced, in its most extended sense, the modern Nubia, Sennaar, Kordofan and northern Abyssinia, and in its more definite sense the kingdom of Meroe. The inhabitants of Ethiopia were a Hamitic race. The history of Ethiopia is closely interwoven with that of Egypt. The two countries were not unfrequently united under the rule of the same sovereign. One of these is the queen noticed in Ac 8: Location, Extent and Population: Critically speaking Ethiopia may refer only to the Nile valley above the First Cataract, but in ancient as in modern times the term was often used not only to include what is now known as Nubia and the Sudan Soudan , but all the unknown country farther West and South, and also at times Northern, if not Southern, Abyssinia. While Ethiopia was so indefinitely large, yet the narrow river valley, which from the First to the Fifth Cataract represented the main agricultural resources of the country, was actually a territory smaller than Egypt and, excluding deserts, smaller than Belgium W. The settled population was also small, since in ancient as in modern times Egypt naturally drew away most of the able-bodied and energetic youth as servants, police and soldiers. The prehistoric population of Northern Nubia was probably Egyptian but this was displaced in early historic time by a black race, and the thick lips and woolly hair of the typical African are as well marked in the oldest Egyptian paintings as in the latest. The rulers of Ethiopia were generally of foreign blood. The Negroes, though brave and frugal, were slow in thought, and although controlled for centuries by cultivated neighbors, under whom they attained at times high official prominence, yet the body of the people remained uninfluenced by this civilization. The country which we now know as Abyssinia was largely controlled, from the earliest known date, by a Caucasian people who had crossed the Red Sea from Arabia. In general they are "well formed and handsome, with straight and regular features, lively eyes, hair long and straight or somewhat curled and in color dark olive approaching brown. The Sabeian inscriptions found in Abyssinia go back some 2, years and give a new value to the Bible references as well as to the constant claim of Josephus that the queen of Sheba was a "queen of Ethiopia. Their religion is a "pure Mosaism" based upon the Ethiopic version of the Pentateuch, but modified by the fact that they are ignorant of

the Hebrew language Jewish Encyclopedia. It is uncertain when they became Jews. The older scholars thought of them as dating back to the Solomonic era, or at least to the Babylonian captivity. Since the researches of Joseph Halevy , some date within the Christian era has seemed preferable, notwithstanding their ignorance of Talmudic rules. However, the newly discovered fact that a strong Jewish community was flourishing at Syene in the 6th century BC makes it clear that Jewish influence may have been felt in Ethiopia at least that early. And when he heard [it], he sent messengers to Hezekiah, saying, https: I gave Egypt [for] thy ransom, Ethiopia and Seba for thee.

Chapter 7 : ethiopian eunuch | Bible Background

Get this from a library! Meroe, the city of the Ethiopians: being an account of a first season's excavations on the site, [John Garstang; A H Sayce; F L Griffith; Liverpool (England)].

According to most scholars, the expedition was organized to obtain information for a possible conquest of Ethiopia. Rare scene of two separate events on a single tableau, a common narrative technique in Roman visual arts. It is part of a series of expeditions, conducted between 19 a. Seneca wrote that Nero had sent some legionaries to the city of Meroe in Nubia, in order to explore the south of that capital. This expedition was commissioned by the Roman emperor to obtain information on equatorial Africa and its possible riches. I heard two centurions whom Nero Caesar, great lover of the other virtues and especially of truth, had sent to search for the source of the Nile. They told how they made a long journey, when they were provided with assistance by the king of Ethiopia, were given recommendations to the neighboring kings, and penetrated further inland. The local people had not discovered where they ended, nor can anyone hope to do so: For the earth must contain liquid, both dispersed in many places and concentrated in a single place, to be able to disgorge it with such force. Annaei Senecae Naturalium quaestionum In a article published in the magazine Nigrizia, Giovanni Vantini, a scholar belonging to the order of the Comboni fathers, identified in Meroe the city where the Romans met the king of Ethiopia. According to him, the description of the swamp made by the centurions is a clear reference to the lake No, formed by the confluence of the Bahr el Ghazal with the white Nile. The description given by Seneca still corresponds today, according to the Comboni scholar Father Giovanni Vantini, at Lake No, an immense swamp, meters deep, formed by the confluence of the river Bahr el Ghazal with the Nile coming from the Equator. The scenario would be that of the Murchison Falls, today Kabalega, where the Nile coming from Lake Victoria, plunges into Lake Albert, with a jump of meters, in a gorge of just meters. Some historians, like the great Meroitist F. Roman mosaic at Villa del Casale, Sicily. Urban Pliny the elder Another expedition, recorded by Pliny the Elder in 67, was probably intended to gather information for a possible conquest by Nero of what is now Sudan. The Roman arms also penetrated into these regions in the time of the late Emperor Augustus, under the command of P. Petronius, a man of Equestrian rank, and prefect of Egypt. That general took the following cities, the only ones we now find mentioned there, in the following order; Pselcis, Primis, Abuncis, Phthuris, Cambusis, Atteva, and Stadasis, where the river Nile, as it thunders down the precipices, has quite deprived the inhabitants of the power of hearing: The extreme distance to which he penetrated beyond Syene was nine hundred and seventy miles; but still. That in the midst of this Tract lieth the Island Gagandus, where they first saw the Birds called Parrots; and beyond another Island called Attigula they saw Monkeys ; beyond Tergedum they met with the Creatures Cynocephali. From thence to Napata Eighty Miles, which is the only little Town among all the beforesaid ; from which to the Island Meroe is Miles. They reported, moreover, that about Meroe, and not before, the Herbs appeared greener ; and the Woods shewed somewhat in comparison of all the way besides ; and they espied the Tracts of Elephants and Rhinoceroses. Pliny the elder, Natural history, book VI.

Chapter 8 : Lesser known black history: Empress Candace Queen of Ethiopia

DESCRIPTION. University of Khartoum THE PYRAMIDS OF MEROE AND THE CANDACES OF ETHIOPIA Author(s): G. A. REISNER Source: Sudan Notes and Records, Vol. 5, No. 4 (), pp. Published.

With the exclusion of the narrow Nile valley, all of this is generally a barren waste today. The changes that turned the Sahara into a burning waste in time made Upper Egypt dry and torrid. Keane describes its climate as often fatal to all but full blooded natives. Under those brazen skies the children of even Euro-African half castes seldom survive after the tenth or twelfth year. Passing southward, we find that ancient edifices occur throughout the whole extent of Ethiopia. It was called Beled-es-Soudan land of the blacks. Once Egypt extended p. The ancient kingdom of Meroe was Upper Nubia and was divided into agricultural and grazing lands. Ancient authorities tell us that they grew grains upon lands richer and wider than the whole of Egypt, with pastures of limitless plains. Theirs were lands of heavy rains. Precious stones were there in abundance. They produced beautiful painted pottery and their princes were robed in magnificence. The yearning of the Ethiopian for all things beautiful, his love for ceremony and costly attire may not be mere imitation but springs from inheritance, from the possession of these things by his ancestors thousands of years ago. There was intimate connection between Egypt and Ethiopia commercially. Thebes and Meroe founded a common colony in Libya. Meroe was the seat of a great caravan route from the north of Africa. Another route went westward across the p. Strabo spoke of this open way in the day of Tartesus, long before the ancient Gades was built. From Meroe eastward extended the great caravan route by which the wares of southern Arabia and Africa were interchanged. The great wealth of the Cushites arose from this net work of commerce which covered the prehistoric world. Whence the incense that burned on her altars? Whence came into the empire the immense amount of cotton in which her inhabitants were clad, and which her own soil so sparingly produced? And whence came into Egypt the rumors of the Ethiopian gold countries which Cambyses set out to seek? Whence that profusion of ivory and ebony that Greek and Phoenician artists embellished? Whence the early spread of the name of Ethiopia celebrated by Jewish poets as well as by the earliest Grecian bards? Whence but from the international commerce of which Ethiopia was the center and seat? The fame of the Ethiopians, as a civilized people had forced its way into Greece in the time of Homer. Meroe, the hundred gated Thebes, Jupiter-Ammon, and the oracles in Lybia and Greece were woven with the most ancient Greek myths. Its introduction into Hellas must have been made at a very early period as shown by the oracle and sanctuary of Dodona. Ethiopian commerce was carried on under the protection of sanctuaries. The priests of Ammon said, that the oracles were founded in Greece from Thebes and Meroe. The Pelasgians adopted the Egyptian names of these deities and passed them on to the later Greeks. Its soil was extremely fertile. As late as B. Accounts left us by the ancients have been considered fabulous but not so to those who have viewed the ruins now covering the site of this once powerful and highly civilized state. Remnants of mighty buildings covered with sculptures, representations of priestly ceremonies and battles, rows of sphinxes and colossi, give rise to the question, as to which nation Ethiopia or Egypt imparted its knowledge to the other. Her ravines were worked until the middle of the 12th century. Gold was extracted by crushing, a very costly method, proving that these mines had been very rich and must have been a source of the great profusion of golden articles found in many African ruins and graves. Keane describes the Fayum district, which grew in great profusion, roses, vine olives, sugar cane and cotton. Here the orange and lemon trees attained the size of our apple trees. The district was in more primeval times an and depression. An early pharaoh cut a deep channel through the rocky barrier toward the Nile and let in the western river. Since the Twelfth Dynasty this lake had been one of blessing and abundance. This tract thus reclaimed from the desert was justly a wonder of Egypt. Here the marvelous Lake Moeris received the discharge of the Bahr Yusef, which was one half the volume of the Nile. It was one of the astounding engineering feats of the old world and still ranks as one of the most marvelous achievements of mankind. Notwithstanding the drying up of Lake Moeris the Fayum is still an important and fertile province. Gold appears in the Elba Hills. Topaz mines are worked, while perhaps its emerald mines were then the oldest and most extensive in the world, and the only ones known until the conquest of Peru. Ethiopia seems to have

had an inexhaustible supply of building material of the first quality, sandstone, limestone and granite were worked there for ages. In ancient days the buildings p. Barth speaks of the numerous ruins of Upper Nubia, which attest the splendor of the ancient cities. The average student does not know that in Nubia are infinitely more monuments and temples than in Egypt; besides this Arabs say that Europeans are acquainted with few of the monuments concealed by the encroaching sands in the desert. Twelve miles north of Naga is a labyrinth of ruined buildings. The Arabs call it Massaurat. The central building is one of the largest known edifices, being feet in circumference. Its columns are fluted but without hieroglyphics. The Earth and Its Inhabitantsâ€”Reclus. The two temples of Jebel Arden are covered with sculpture, representing the victories of a king who bears the titles of one of the Egyptian pharaohs. One of the buildings is approached by an avenue of sphinxes. The pyramids, temples, colonades, avenues of animals and statues are still standing at Meroe. Their sandstone was not so durable as that of Egypt. Eighty pyramids have been damaged by sightseers. Lepius with difficulty prevented the systematic destruction of the monuments of Meroe. Cairo was built by removing the marble facing of the Great Pyramid. Thus have many ancient ruins disappeared. The pyramids of Meroe do not compare with those of Egypt in magnitude, though they are more artistic. Reclus describes the two temples at Abu Simbel, that take their place as marvels of ancient art. They are the monuments of Ibsambul. Before the gate sit four colossi over sixty feet high, of noble and placid countenance. In the interior of the rock, follow three large halls in succession and twelve smaller ones whose walls contain brilliant paintings. If you will examine the faces of these colossi in any book of authentic cuts you will find that they are the faces of full featured Ethiopians. We see Dakka with its gigantic gateways only possible of erection by the hand of the ancient Cushite. In the sepulchral cave Beit-el-Walli are sculptures representing triumphal processions, assaults, court and battle scenes. The colors of these paintings are still remarkably brilliant. The temples of Dabod and Dakka were built by the Ethiopian king Ergamenes. Many of these ruins and this art appear to us as Egyptian but as Sayce points out the little temple of Amada in Nubia built by Thotmes III in honor of his young wife, in delicately finished and brilliantly painted sculpture on stone, is worth far more than the colossal monuments of Ramses II. Ramses cared more for size and p. Sayce describes the building of his era as mostly scamped, the walls ill built and the sculpture coarse and tasteless. Even here in Nubia the monument of Abu Simbel forms a striking contrast. It is as Sayce says the noblest monument left us by the barren wars and vain glorious monuments of Ramses-Sesostris. Ancient Empires of the Eastâ€”A. Meroe had an army of , trained men and , artisans when her rule reached Syria. One note-worthy feature was the enormous size of the city of Meroe. It covered an almost unbelievable area. The ruins that Pliny described had disappeared in Roman times, so ancient was their origin. That is why so little can be learned about Ethiopia by the study of the country today. The period of her ancient glory was too far beyond the ages of our times. Hoskins thought the pyramids of Gizeh magnificent and wonderful in effect and artistic design. There were pyramids used for burial places at the site of Meroe. On the reliefs on the walls of the burial chambers the rulers appear purely Cushite. Calliund thought Massaurat, a unique place having no parallel in Egypt, to have been a great college. Heeren thought it the site of the oracle of Jupiter, at whose command colonies issued forth which carried civilization, arts and religion from Ethiopia into the Delta, to Greece and to far Nordic lands. Pritchard, it is probable that the Barabra may be an offshoot from the original stock that first peopled Egypt and Nubia. It was the Old Race of the higher civilization that ruled Egypt in the pre-dynastic ages. It was from this nation went forth the colonies that spread civilization. Mosso Angelo says that the characteristic decorations on the pottery of the Mediterranean race of prehistoric times is identical with that of pre-dynastic Egypt. Reisner in examined tombs in the Nile valley. He found the remains of a distinct race who buried their dead with legs doubled up against abdomen and thorax.

Chapter 9 : OLD ETHIOPIA, ITS PEOPLE- CHAPTER I - Addis Herald

Third, Meroe city is in north Sudan, so the eunuch man was a Cushite from Nubia, south of Egypt. Cushite or Nubian people in north Sudan received the message of Christ as first people in Africa ever in 37AD.

Some authorities like Gesenius thought it was Africa. The Greeks looked to old Ethiopia and called the Upper Nile the common cradle of mankind. The Greeks also said that Egyptians derived their civilization and religion from Ethiopia. Yet Egyptian forms of worship are understood and practiced among the Ethiopians of Nubia today. The common people of Egypt never truly understood their religion, this was why it so easily became debased. Egypt itself was a colony of Ethiopia and the laws and script of both lands were naturally the same; but the hieroglyphic script was more widely known to the vulgar in Ethiopia than in Egypt. This knowledge of writing was universal in Ethiopia but was confined to the priestly classes alone in Egypt. This was because the Egyptian priesthood was Ethiopian. The highly developed Merodic inscriptions are not found in Egypt north of the first cataract or in Nubia south of Soba. These are differences we would expect to find between a colony and a parent body. This would render highly probable the opinion that commerce, science and art descended into Egypt from the Upper Nile. The Puranas, the ancient historical books of India, speak of the civilization of Ethiopia as being older than that of Egypt. These Sanskrit books mention the names of old Cushite kings that were worshipped in India and who were adopted and changed to suit the fancy of the later people of Greece and Rome. The Hindu Puranas speak of the Cushites going to India before they went to Egypt, proving Hindu civilization coeval with that of Chaldea and the country of the Nile. These ancients record that the Egyptians were a colony drawn out from Cusha-Dwipa and that the Palli, another colony that made the Phoenicians followed them from the land of Cush. In those primitive days, the central seat of Ethiopia was not the Meroe of our day, which is very ancient, but a kingdom that preceeded it by many ages; that was called Meru. He was deified and became the chief representative of the supreme being. Thus was primitive India settled by colonists from Ethiopia. Early writers said there was very little difference in the color or features of the people of the two countries. Ancient traditions told of the deeds of Deva Nahusha, another sovereign of Meru, who extended his empire over three worlds. It was written in a very old language and character. He preceeded Menes by many ages. Baldwin says that the authentic books that would have given us the true history concerning him, perished long before the Hellenes. The Greeks of historical times distorted the story of Dionysus and converted him into their drunken god of wine. This version presented the conflict as an Egyptian war. In those early ages Egypt was under Ethiopian domination. In fine the name of Ethiopia chiefly stood as the name of the national and royal family of Egypt. In the beginning Egypt was ruled from Ethiopia. Ethiopia was ruined by her wars with Egypt, which she sometimes subdued and sometimes served. The ancients said that they settled Egypt. Is it possible that we could know more about the origin of this nation than they? This vast highland constituted a world apart. From it went forth the inspiration and light now bearing its fruit in the life of younger nations. How did the fame of her name permeate the terrible deserts that surrounded her: A great many nations distant and different from one another are called Ethiopians. Africa contains the greater number of them and a considerable tract in Asia was occupied by this race. The Ethiopians were distinguished from the other races by a very dark or completely black skin. In the Persian period Ethiopia was an important and independent state, which Cambyses vainly attempted to subdue. Rosellini thinks that the right of Sabaco and Tirhakah, Ethiopian kings, who sat upon the throne of Egypt in the latter days, must have been more by right of descent p. They, not the Egyptians, were the master-craftsmen of the earlier ages. The first courses of the pyramids were built of Ethiopian stone. The Cushites were a sacerdotal or priestly race. There was a religious and astronomical significance in the position and shape of the pyramids. Dubois points to the fact that in Upper Egypt there were pictured black priests who were conferring upon red Egyptians, the instruments and symbols of priesthood. Ethiopians in very early ages had an original and astounding religion, which included the rite of human sacrifice. It lingered on in the early life of Greece and Home. Dowd explains this rite in this way: With the withdrawal of the Ethiopian priesthood from Egypt to Napata, the people of the Lower Nile lost the sense of the real meaning of their religion, which steadily deteriorated with their language

after their separation from Ethiopia. If we visit Nubia, modern Ethiopia today, we can plainly see in the inhabitants their superiority to the common Egyptian type. The Barabra or Nile Nubians are on a footing of perfect equality in Egypt because that was their plane in ancient p. Baedeker describes them as strong, muscular, agricultural and more warlike and energetic than Egyptians. Keane says the Nubians excel in moral qualities. They are by his description obviously Negroid, very dark with full lips and dreamy eyes. They have the narrow heads which are the cranial formation of Ethiopia. Race may be told by shape of the skull far better than by color or feature, which are modified by climate. The members of the Tartar race have perfectly rounded skulls. The head of the Ethiopian races is very elongated. Europeans have an intermediate skull. The cranial formation of unmixed races never changes. Strabo mentions the Nubians as a great race west of the Nile. They came originally from Kordofan, whence they emigrated two thousand years ago. They have rejected the name Nubas as it has become synonymous with slave. They call themselves Barabra, their ancient race name. These Nubians have become slightly modified but are still plainly Negroid. They look like the Wawa on the Egyptian monuments. The Retu type number one was the ancient Egyptian, the Retu type number two was in feature an intermingling of the Ethiopian and Egyptian types. The Wawa were Cushites and the name occurs in the mural inscriptions five p. Both people were much intermingled six thousand years ago. The faces of the Egyptians of the Old Monarchy are Ethiopian but as the ages went on they altered from the constant intermingling with Asiatic types. Also the intense furnace-like heat of Upper Egypt tended to change the features and darken the skin. In the inscriptions relative to the campaigns of Pepi I, Negroes are represented as immediately adjoining the Egyptian frontier. This seems to perplex some authors. They had always been there. This was the Old Race of predynastic Egypt—the primitive Cushite type. This was the aboriginal race of Abyssinia. It was symbolized by the Great Sphinx and the marvelous face of Cheops. Take any book of Egyptian history containing authentic cuts and examine the faces of the first pharaohs, they are distinctively Ethiopian. They were the ancestors of the Nubians. Petrie in exhibited before the British Association, some skulls of the Third and Fourth Dynasties, showing distinct Negroid characteristics. They were dolichocephalic or long skulled. The findings of archaeology more and more reveal that Egypt was Cushite in her beginning and that Ethiopians were not a branch of the Japheth race in the sense that they are so represented in the average ethnological classifications of today. Egyptians said that they and their religion had come from the land of Punt. Punt is generally accepted today to have been Somaliland south of p. On the pictured plates at Deir-el-Baheri, the huts of the people of Punt were like the Toquls of the modern Sudanese, being built on piles approached by ladders. The birds were like a species common among the Somali. The fishes were not like those of Egypt. The wife of the king of Punt appears with a form like the Bongo women with exaggerated organs of maternity. This was a distinctive Ethiopian form. The king had the Cushite profile. The products carried by the woolly haired porters were ebony, piles of elephant tusks, all African products and trays of massive gold rings. Punt is mentioned in the inscriptions as a land of wonders. We find marvelous ruins in southeastern Africa that substantiate these reports. The inscription in the rocky valley of Hammat tells how B. The Stage Temple at Thebes showed in gorgeous pictures another expedition in B. We now know that Somaliland yielded the frankincense of ancient commerce, which was used in the ceremonials of all ancient kingdoms. In Egypt today, the most effective battalions are those commanded by black Nubians. In ancient ages the Egyptians followed the lead of the Ethiopian to battle and it is instinctive in them to do so today. Cushites were the backbone of the armies in the earliest ages. The Egyptian has no warlike qualities.