

the scalps and hair were put on a coconut mat and hung in the common hall.

When a canoe was built in the Fiji Islands, a man was killed, and when launched, human bodies were used as rollers to aid its passage to the sea.

[TO BE CONTINUED.]

## SEMITES, HEBREWS, ISRAELITES, JEWS.

BY PAUL HAUPT.

THERE seems to be a certain haziness in many minds, even among specialists, as to the difference between Semites, Hebrews, Israelites, and Jews. These four terms are often regarded as synonymous. The *Century Dictionary* defines *Jew* as a Hebrew, an Israelite; *Israelite* as a Hebrew, a Jew; and *Hebrew* as an Israelite, a Jew. *Anti-Semitic* is often used for *anti-Jewish*, although the anti-Semites have no antagonism to the Arabs who are more Semitic than the Jews.

In his review of Dr. S. Maybaum's book on the development of the ancient Israelitish priesthood, published in the *Göttinger Gelehrte Anzeigen* at the beginning of 1881 and afterward reprinted in the first volume of his *Mitteilungen* (Göttingen, 1884), p. 55, Paul de Lagarde called Semites, Hebrews, Israelites, Jews a *descending scale*. I do not endorse this statement, but Lagarde recognized at least that there was a difference between Semites, Hebrews, Israelites, and Jews.

There were no Jews before the return from the Babylonian Captivity in 538 B. C. Eduard Meyer said at the beginning of his monograph on the Aramaic papyri of Elephantine that Judaism was a creation of the Persian empire.<sup>1</sup> We possess now a decree of Darius II, written in the year 419, which sets forth the regulations concerning the Feast of Unleavened Bread; these were intended, not only for the Jewish colony of Elephantine in Egypt, but for all the Jews in the Persian empire (cf. *op. cit.*, p. 96). The Pentateuch was made the standard of the restored community in Jerusalem under the auspices of the Persian empire. The law which Ezra brought from Babylonia in 458, was the Priestly Code, but the Torah which was proclaimed at the great public meeting convened by

<sup>1</sup> Eduard Meyer, *Der Papyrusfund von Elephantine* (Leipsic, 1912), p. 1.

Nehemiah on October 30, 445,<sup>2</sup> was the Priestly Code combined with the pre-Exilic sacred books, Deuteronomy as well as the Judaic and Ephraimitic documents. Afterward the Book of Joshua was cut off in order to emphasize the Mosaic origin of the Law.<sup>3</sup>

The inhabitants of the Southern Kingdom before the Exile may be termed Judaites. Judah was not a tribe, but a religious association. The Levites formed a sacerdotal caste. Judah is a collective term for those who worship JHVH (Heb. *āshār yēhōdû Yahwêh*). King of Judah is originally a designation like the Arabic Commander of the Faithful. The ancestors of the Judaites were Edomites. An examination of the genealogies of Edom and Judah shows that they are practically identical. Judah included a number of heterogeneous elements. Solomon's mother was the wife of Uriah the Hittite. David also had Philistines and Cretans in his army. His ancestress Ruth was a Moabitess. The Book of Ruth seems to have been written about 450 B. C. as a protest against the exclusive attitude taken by Ezra and Nehemiah with regard to the wives of foreign extraction, just as the Book of Jonah may be a Sadducean apology written about 100 B. C. and aimed at Pharisaic exclusivism.<sup>4</sup>

Moses's wife is said to have been a daughter of the priest of Midian. According to Manetho she was a daughter of a priest of Heliopolis, the center of Egyptian solar monotheism. In the official Judaic tradition this connubial connection was afterward transferred to Joseph. The Israelites were not in Egypt, only the Edomite ancestors of the Jews sojourned there for some time. In a papyrus of the time of Merneptah a high official asks permission for the entrance into Egypt of Bedouins from the land of Aduma, i. e., Edom. The famous stele of Merneptah shows that at that time (i. e., about 1230 B. C.) the Israelites were settled in Palestine, especially in Ephraim.<sup>5</sup> Ephraim is not a tribal name, but a geographical term denoting the central portion of western Palestine between Judah and

<sup>2</sup> For this date cf. my paper "The Inauguration of the Second Temple" in the *Journal of Biblical Literature*, Vol. 33, p. 161.

<sup>3</sup> See my paper "The Origin of the Pentateuch" in the *Journal of the American Oriental Society*, Vol. 16, p. ciii; cf. the pamphlet *Bibles Within the Bible*, issued in connection with the prospectus of the Polychrome Bible and the article "*Tôlédôt Mēqôrê hat-Tôrâ*" in the Hebrew literary review *Ner Ha'Maarabi*, New York, June 1895, pp. 2-10.

<sup>4</sup> See my paper "The Religion of the Hebrew Prophets" in the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908), Vol. 1, p. 269; contrast the *Princeton Theological Review*, April, 1918, p. 280.

<sup>5</sup> Cf. the *Encyclopædia Britannica*, 11th ed., Vol. 9, p. 85b, and Meyer's booklet on the papyri of Elephantine (see above, n. 1), p. 43, n. 1.

Galilee. Edom may be a dialectic form of Heb. *adam*, men, while Esau may be a dialectic form of Heb. *'ôšê*, maker, creator. Esau was originally the god of the Edomites, just as Jacob was the god of the Israelites. Similarly Abraham seems to have been a local deity of Hebron, and Isaac a divinity of Beer-sheba. They were afterward transformed into patriarchs just as several pagan deities survive in the saints of the Catholic Church. Esau, Maker, is an older name of JHVH, Creator, lit. "He who causes to be." For the meaningless *ähyê äšhär ähyê* in Exod. iii. 13, which is supposed to mean "I am that I am" or "I will be what I will be," we must read *ahyê äšhär ihyê*, "I cause to be what is."

The ancient Israelites were not worshipers of JHVH, but idolaters (cf. Josh. xxiv. 14; Gen. xxxi. 30-35). Their national god was the *abbîr Isra'ël* who was worshiped in the form of a bull.<sup>6</sup> David (c. 1000 B. C.) forced the Israelites to embrace the religion of JHVH, but after the death of Solomon (933) they relapsed into idolatry. The names of the Israelitish gods in the Ephraimitic documents have been replaced by the term *angel of Jahveh* or by the appellative *god*. Judaism regarded the gods of other nations as angels of JHVH, commissioned by Him to govern the foreign nations.<sup>7</sup>

The Israelites invaded Palestine from the northeast about 1400 B. C. They came from Mesopotamia and spoke originally Aramaic (cf. Gen. xxxi. 47),<sup>8</sup> whereas the ancestors of the Jews were Edomites who had sojourned in Egypt for some time. Afterward they invaded Palestine from the south shortly before the time of David, i. e., c. 1050 B. C. For a considerable time the ancestors of the Jews were semi-nomadic sheepmen, while the Israelites were settled peasants and cattlemen. The names Sons of Rachel and Sons of Leah denote originally *sheepmen* and *cowboys*, or cattlemen. Rachel signifies *ewe*, and Leah means *cow*. Issachar and Zebulun, who play so prominent a part in the Song of Deborah,<sup>9</sup> as well as Reuben were *bênê-le'â*, but Judah with Simeon and Levi were *bênê-rahêl*. Joseph, on the other hand, belonged to the *bênê-le'â*. These

<sup>6</sup> See my address on Armageddon in the *Journal of the American Oriental Society*, Vol. 34, p. 417.

<sup>7</sup> See the translation of the Psalms in the Polychrome Bible, p. 176, line 36. Cf. p. 419 of the address referred to in the preceding note and p. 359 of the paper cited below, in n. 28.

<sup>8</sup> See my paper "Kir = Ur of the Chaldees" in the *Journal of Biblical Literature*, Vol. 36, pp. 94, 97; cf. E. G. H. Kraeling, *Aram and Israel* (New York, 1918), p. 32.

<sup>9</sup> See the translation of this oldest monument of Hebrew literature (c. 1250 B. C.) in my address cited in n. 6.

terms have been intentionally misapplied by the official historiographers for the purpose of creating the impression that the Israelites had been sheepmen just as well as the Judaites. In the same way Joseph is said to have been in Egypt, although the Israelites never were there. We find similar intentional alterations in the legends of South Arabia. The sheepmen were regarded as inferior to the cattlemen, and the Israelites may have looked down on their southern neighbors, because they had some admixture of African blood. Moses's wife is called in Num. xii. 1 a *kûshûth*, i. e., a negress. Egypt was originally not inhabited by a negroid population, but negroid features developed subsequently when negro slaves were introduced.<sup>10</sup> Semites seem to have invaded Egypt in the prehistoric period, both through the isthmus of Suez and across the Red Sea near Koseir. Egyptian is a Semitic language which was adopted by the aboriginal population, just as the Abyssinians adopted the idiom of the Semitic invaders.

There is no Semitic race. Semites denotes simply peoples speaking one of the so-called Semitic languages. Similarly Max Müller called the speakers of Indo-European languages Aryans; he said, however: "To me an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar."<sup>11</sup> But it is perfectly legitimate to apply the term Aryan to the ancient inhabitants of India and Persia who spoke Indo-European languages. I use Aryan in the sense of Indo-Iranian or Iranian.<sup>12</sup> Darius Hystaspis calls himself an Aryan. The Indo-European languages as well as the Semitic dialects were spoken by a number of different races. Ethiopic is a Semitic language, but the Ethiopians do not belong to the same race as the northern Arabs. The Philistines may have adopted the language of Canaan, although they came from Crete. Also the Phenicians may have come from Europe, even the Amorites may represent an earlier stratum of this European immigration.<sup>13</sup> They settled in the hinterland, while the Phenicians remained on the coast. The Philistines, who came later, occupied the southern coast, because the northern coast was held by the Phenicians. Philistine signifies *invader*, Phenician denotes *red*, i. e.,

<sup>10</sup> See the *American Journal of Semitic Languages*, Vol. 34, p. 86.

<sup>11</sup> Cf. *Encyclopædia Britannica*, 11th ed., Vol. 2, p. 711b.

<sup>12</sup> See n. 17 to my paper "The Aryan Ancestry of Jesus" in *The Open Court*, No. 635 (April, 1909), p. 199.

<sup>13</sup> See my paper "Amorites, Phenicians, Philistines," in the *Johns Hopkins University Circulars*, No. 306, p. 21.

white, not swarthy;<sup>14</sup> and Amorite means *Mediterranean* or *Westerner*. *Amurru* was an ancient Babylonian name for the Mediterranean.<sup>15</sup> The Philistines and the Phenicians as well as the Amorites may have been pre-Hellenic invaders from the Ægean islands including Crete, but they adopted the language of Canaan, just as the Normans adopted the English language.

The so-called Phenician alphabet may have been imported from Europe. If it had been invented by seafarers like the Phenicians we should expect a ship (Heb. 'ōnī) instead of an ox (Heb. ālf) as the symbol for aleph. If we invert our A (∨) we can still discern in it the rough outlines of the head of a horned ox. Our S is the Greek Σ, and if we turn it (Ϝ) and draw a line across the top (ϝ) we have the symbol of a (bicuspid) tooth (Heb. *shen* = Arab. *sinn*). T is a cross (Heb. *tau*). This three-armed form of the cross is known as the *tau-cross*, *crux commissa* or *patibulata*;<sup>16</sup> it is also called the Egyptian cross or St. Anthony's cross. Our *m* represents a wave-line symbolizing water (Heb. *maim*). We have wave-lines in the sign of Aquarius (♒) and we find them in the representation of the Euphrates on an ancient Babylonian plan of a part of Babylon, figured on p. 100 of the translation of Ezekiel in the Polychrome Bible.

We know from the Amarna Tablets<sup>17</sup> that Hebrew was spoken in Canaan before the Israelites invaded Palestine about 1400 B. C. As stated above, the Israelites spoke originally Aramaic (Gen. xxxi. 47). In the Amarna Tablets the Israelitish invaders are called *Khabiri*. This represents the name 'ibrī, Hebrew, just as the initial 'ain of 'Azzā, Gaza, and Omri is indicated in the cuneiform texts by a *kh*. The name 'Ibrī is derived from a collective noun 'ibr which represents an original intransitive adjective 'abir, just as we find in Arabic *nimr*, leopard, for *namir*, or *bi'sa*, he was bad, for *ba'isa*. The stem 'abar means *to pass*, *to traverse*, *to wander*. *Hebrews* denotes originally the wandering ancestors of the Israelites before

<sup>14</sup> The face of a healthy white man is not white, but ruddy. The *Encyclopædia Britannica*, 11th ed., Vol. 25, p. 190, states: The fair European skin reddens under the sun, passing from pale red to brick-red or to patches of deep red. Cf. Gesenius's *Thesaurus* (Leipsic, 1858): *Addenda et Emendanda ad p. 25, B*.

<sup>15</sup> See the abstract of my paper "Assyr. Amurru, Mediterranean," in the *Journal of the American Oriental Society*, Vol. 38, Part 4.

<sup>16</sup> *Patibulum* is the name of the cross-bar which the criminal condemned to crucifixion had to carry to the place of execution. The upright stake remained there as a permanent fixture. Cf. Hastings' *Dictionary of the Bible*, Vol. 1, p. 528.

<sup>17</sup> See the illustrated excursus on the Amarna Tablets on pp. 47-55 of the translation of Joshua in the Polychrome Bible.

they settled in Palestine. The Israelites were originally Hebrews, but all the Hebrews did not settle in Palestine. 'Arab is merely a transposed doublet of 'Abar. We have the same stem in the term *ambergris*. Amber, Arab. 'anbar, denotes originally *floating*, passing through the sea.<sup>18</sup> At the end of Psalm viii we find:

. Çippôr shamáim wě-dâg<sup>19</sup> 'ôbér orhōth yammîm.

The birds of the air and the fish that pass through the paths of the sea.

The rift of the Jordan is called 'ārabâ for 'ābarâ, because it must be crossed, and the wilderness is called 'ārabâ, because it is traversed. People pass through it, but they do not settle there. In Jer. ii. 6 we read:

Bě-'ārç lô-'abár-bâh îsh wě-lô yashâb adâm-sham.

Through a land that no one passed through, and where no man dwelt. The Sumerian word for merchant, *ibira*, is the Assyrian *êbir* = Heb. 'ôbér = *sôhêr*, traveling chapman, itinerant merchant, pedler; also the synonym of *ibira*, Sumer. *damgar* is a Semitic loanword (= Assy. *tankaru*, salesman, from *makar*, to sell).

So we have found that Semites denotes the various peoples speaking Semitic languages, including Babylonians, Assyrians, Arameans, Canaanites, Israelites, Judaites, Arabs. Hebrews denotes originally the nomadic ancestors of the Israelites before they settled in Palestine. Israelites is the name of the Ephraimitic peasants who spoke originally Aramaic, but settled in Palestine about 1400 B. C. They were idolaters, but were forced by David to embrace Judaism about 1000 B. C. They survive in the Samaritans whose number is now reduced to 170 souls. The Israelites, who were carried to Assyria after the fall of Samaria in 722, were absorbed by the people of the Assyrian districts to which they were deported.<sup>20</sup> The Samaritans represent a mixture of the Israelites who were left in Ephraim and the Assyrian colonists settled in the Northern Kingdom.

Nor was Judah free from foreign admixture. Before the times of Ezra and Nehemiah (c. 450 B. C.) Judah had absorbed several heterogeneous elements. In some respects Judah was a great melting-pot like the United States of America, and the remarkable qual-

<sup>18</sup> See my paper "Jonah's Whale" in the *Proceedings of the American Philosophical Society*, Vol. 46, p. 158. French *ambre gris* means gray amber; what we call *amber* is in French *ambre jaune*, i. e., yellow amber. White amber denotes spermaceti.

<sup>19</sup> *Hay-yâm* after *dâg* is a gloss.

<sup>20</sup> For cuneiform traces of the Israelites deported to Mesopotamia in 722 B. C. see pp. 27-31 of the monograph by S. Schiffer in the first *Beiheft zur Orientalistischen Literaturzeitung* (Berlin, 1907).

ities of the Jews<sup>21</sup> are no doubt due to the original race-mixture followed by strict inbreeding. This exclusivism after the former race-mixture developed a distinct racial type. The English thoroughbred horse is the result of cross-breeding between Arab sires and English mares, followed by strict inbreeding. The prophet Ezekiel (xvi. 3) says of Jerusalem: Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. The Hittites were neither Semitic nor Indo-European. Professor Hrozný's recent attempt to prove the Indo-European character of the Hittite language has been contested by the distinguished Aryanist Professor Bartholomæ, of Heidelberg.<sup>22</sup> As stated above, the Amorites as well as the Phenicians and the Philistines may have come from Europe. The Amorites may be pre-Hellenic Ægeans, and the Hittites, Mongolians.<sup>23</sup> The Israelitish poet Amos (c. 736 B. C.)<sup>24</sup> calls the Amorites as tall as cedars and as strong as oaks (Am. ii. 9). The so-called Jewish nose is not Semitic, but Armenian.<sup>25</sup> The Jewish type is entirely different from the Semitic type as exhibited by the Arab Bedouins.<sup>26</sup> The Jews represent a mixed type including Edomite, Hittite, Amorite, Philistine, and Egyptian elements.<sup>27</sup> There was no exclusivism prior to the times of Ezra and Nehemiah (c. 450 B. C.).

The religion of Moses may be connected with the solar monotheism of ancient Egyptian theology;<sup>28</sup> the Levitic ritual was in-

<sup>21</sup> Cf. Louis D. Covitt, "The Anthropology of the Jew" in *The Monist*, July, 1916, especially pp. 370, 375, 389, 396; also the *American Journal of Physical Anthropology*, Vol. 1, pp. 106, 117, 119, 127 (Washington, 1918).

<sup>22</sup> Contrast *American Journal of Semitic Languages*, Vol. 34, p. 86, n. 1.

<sup>23</sup> See the Hittite warriors on page 56 of the translation of Joshua in the Polychrome Bible; cf. below, n. 26. Afterwards the Hittites may have been assimilated to the "Caucasian" type, just as the Western Turks have to a large extent lost their original physique; cf. *Encyclopædia Britannica*, 11th ed., Vol. 15, p. 827b.

<sup>24</sup> See *Journal of Biblical Literature*, Vol. 35, p. 287; Vol. 36, p. 94.

<sup>25</sup> See Haupt, *Biblische Liebeslieder* (Leipsic, 1907), p. 33; cf. *The Open Court*, No. 635 (April, 1909), p. 247.

<sup>26</sup> See pp. 145 and 146 of the translation of Ezekiel in the Polychrome Bible. A Hittite deity is figured there on page 123.

<sup>27</sup> See my remarks on Mesopotamia and Palestine in the *Journal of the Washington Academy of Sciences*, Vol. 8, p. 332 (May, 1918).

<sup>28</sup> See my paper "The Burning Bush and the Origin of Judaism" in the *Proceedings of the American Philosophical Society*, Vol. 48, p. 356; cf. *Journal of Biblical Literature*, Vol. 36, p. 94, n. 5.

fluenced by Babylonian institutions,<sup>29</sup> and Judaism is a creation of the Persian empire.<sup>30</sup>

## HUMAN SACRIFICES IN JAPAN.

BY NORITAKE TSUDA.

IT is remarkable that the tradition of human sacrifices was so widespread in old Japan that there is scarcely any old Japanese who has not heard some story or another of human sacrifices known as Hitomi-goku or Hitobashira. Such traditions arose very early in Japanese history.

According to the *Nihon Shoki* ("Chronicles of Japan"), the Kitakawa and Mamuta rivers overflowed in the eleventh year of the reign of the Emperor Nintoku (323 A. D.). Protection against the torrent was quite beyond the ability of the stricken populace. Meanwhile the Emperor had a divine revelation in his august dream to the effect that there was a person called Kowakubi in the province of Musashi, and one more person named Koromono-ko in the province of Kawachi, and if they should be sacrificed to the deities of the two rivers respectively, the work would be easily achieved. Hereupon a search for the two persons was started and they were caught.

Kowakubi, the poor victim, was then thrown into the torrent of the Kitakawa river, with a prayer offered to the deity of the

<sup>29</sup> See my paper "Bable and Bible" in the *Johns Hopkins University Circulars*, No. 163, p. 48. Not only the inspection of the intestines of slaughtered animals (*bēdiqūtā*) but also the Jewish method of slaughter (*shēhitā*) seem to be derived from Babylonia; see *Journal of Biblical Literature*, Vol. 36, p. 259.

<sup>30</sup> Apart from the articles cited above, especially in notes 6, 8, 12, 13, 28, 29, additional details and fuller bibliographic references may be found in my papers "Archæology and Mineralogy" and "David's Dirge on Saul and Jonathan" in the *Johns Hopkins University Circulars*, No. 163, pp. 51, 53; cf. *ibid.*, p. 59;—also in the articles on the Aryan descent of Jesus and His disciples; David's and Christ's birthplace; the ancestors of the Jews, the name *ΙΥΝΗ*; the passage of the Hebrews through the Red Sea, published in Peiser's *Orientalistische Literaturzeitung*, Vol. 11, col. 237; Vol. 12, cols. 65, 162, 211, 245.—"The Ethnology of Galilee" in the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908), Vol. 1, p. 302.—Leah and Rachel in the *Zeitschrift für alttestamentliche Wissenschaft*, Vol. 29, p. 284; cf. *Journal of the American Oriental Society*, Vol. 32, p. 17.—Midian and Sinai in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. 63, p. 506.—"An Ancient Protest Against the Curse on Eve" in the *Proceedings of the American Philosophical Society*, Vol. 50, p. 505.—*The Book of Micah*, (Chicago, 1910), especially pp. 19, nn. 17, 18; 36, n. 38; 50, n. 10.—The Battle of Taanach in the *Wellhausen Festschrift* (Giessen, 1914), p. 193, especially nn. 1, 12, 13, 15, 17, 21, 27, 30, 33, 41, 46, 48, 49, 81, 85, 90, 94, 102.