THE SEMITES.

THEIR ORIGIN AND CHARACTERISTICS ACCORDING TO PROFESSOR SAYCE.

PROFESSOR SAYCE, of Oxford, is recognized as one who speaks with authority and may be regarded as representing the views current among scholars. We here reproduce illustrations of some types of the races of the Old Testament from his book on the subject (published as Vol. XVIII of the By-Paths of Bible Knowledge Series, by the Religious Tract Society of London).

THREE AMORITE HEADS FROM THE TOP OF THE PYLON OF THE RAMESSEUM, TIME OF RAMSES II.

Commenting on the "Semitic race" Professor Sayce declares in his fourth chapter that the term is really a misnomer. There are Semitic languages, but properly speaking there is not a Semitic race. The term, however, is too firmly established to be dislodged now.

The distinguishing characteristic of the Semitic languages is that of triliteralism, which means that all roots consist of three con-
THE BLACK OBELISK OF SHALMANESER II.

(Front View.)

This monument, five feet in height, found by Layard in Nimrud, now in the British Museum, records the triumphs of Shalmaneser II in the year 842 B.C. There are five rows of bas reliefs. The upper one pictures the homage of Shua, king of Gozan, and the second that of Jehu, king of Israel. In the third row tribute bearers lead animals from Musi or India, the first being Bactrian camels. The fourth row exhibits lions and deer, followed by other tribute bearers, which also continue in the fifth row. The inscription referring to Israel as translated by Sayce in Records of the Past, (Vol. V, 41) reads thus: "The tribute of Yahua (Jehu) son of Khumri (Omri) silver, gold, bowls of gold, vessels of gold, goblets of gold, pitchers of gold, lead, scepters for the king's hand [and] staves I received."
sonants, while the grammatical meaning depends on the vowels with
the help of which the consonants are pronounced and "the principle
of triliteralism is carried out with such regularity as almost to seem
artificial."

SHALMANESER RECEIVES THE AMBASSADOR OF KING JEHU, WHO
KISSES THE GROUND BEFORE HIM.

TWO ASSYRIANS FOLLOWED BY THREE ISRAELITES.
The first raises his hands in greeting, the second carries a platter
with offerings, the third one a flask.

The home of the people of Semitic speech is Northeastern
Arabia, where the inhabitants still lead the nomad life of the Bedou-
ins and have remained most faithful to the character of Semitic speech. Further if we trace the racial characteristics we find a type which is similar to the modern Jews as well as the ancient Assy-

TRIBUTE BEARERS OF KING JEHU CARRYING VESSELS AND PRECIOUS WOODS.

TRIBUTE BEARERS OF KING JEHU OF WHOM TWO CARRY BOXES, TWO BAGS OF JEWELS AND ONE A TRAY OF FRUIT.
SENNACHERIB RECEIVING THE SUBMISSION OF THE JEWS AT LACHISH.

Marble slab from the palace of Kouyunjik in Nineveh, now in the British Museum. (After an engraving in Lenormant's Histoire ancienne de l'Orient, Vol. VI, p. 304.) The inscription according to Winckler reads, “Sennacherib, king of the world, king of Assyria, took his seat on the throne, and the captives from Lachish marched up before him.”
rians as depicted on their monuments. Concerning the Jews Sayce says:

"The Jewish race is by no means a pure one. It has admitted proselytes from various nations, and at different periods in its career has intermarried with other races. There are the 'black Jews' of Malabar, for example, who are descended from the Dravidian natives of Southern India, there are the 'white Jews' of certain parts of Europe whose type is European rather than Jewish. The Falashas of Abyssinia are Jews by religion rather than in origin, and it is only by the aid of intermarriage that we can explain the contrast in type between the great divisions of European Jews—the Sephardim of Spain and Italy and the Ashkenazim of Germany,

![THE JEWISH DELEGATES OFFERING SUBMISSION OF THE CITY OF LACHISH.](image)

Detail of the marble slab reproduced on page 242.

Poland, and Russia. Indeed we know that few of the leading Spanish families have not a certain admixture of Jewish blood in their veins, which implies a corresponding admixture on the other side.

"Even in Biblical times the Jewish race was by no means a pure one. David, we are told, was blond and red-haired, which may possibly indicate an infusion of foreign blood. At all events he surrounded himself with a body-guard of Cherethites or Kretans, and among his chief officers we find an Ammonite, an Arabian, and a Syrian of Maachah. The ark found shelter in the house of a Philistine of Gath, and one of the most trusty captains of the Is-
raelitish army, whose wife afterwards became the ancestress of the kings of Judah, was Uriah the Hittite. But it is the Egyptian monuments which have afforded us the most convincing proof of the mixed character of the population in the Jewish kingdom. The names of the Jewish towns captured by the Egyptian king Shishak in his campaign against Rehoboam, and recorded on the walls of the temple of Karnak, are each surmounted with the head and shoulders of a prisoner. Casts have been made of the heads by Mr. Flinders Petrie, and the racial type represented by them turns out to be Amorite and not Jewish. We must conclude, therefore, that even after the revolt of the Ten Tribes the bulk of the population in Southern Judah continued to be Amorite, in race, though not in name. The Jewish type was so scantily represented that the Egyptian artist passed it over when depicting the prisoners who had been brought from Judah.

"Palestine is but another example of an ethnological fact which has been observed in Western Europe."

"The Jews flourish everywhere except in the country of which they held possession for so long a time. The few Jewish colonies which exist there are mere exotics, influencing the surrounding population as little as the German colonies that have been founded beside them. That population is Canaanite. In physical features, in mental and moral characteristics, even in its folklore, it is the
descendant of the population which the Israelitish invaders vainly attempted to extirpate. It has survived, while they have perished or wandered elsewhere. The Roman succeeded in driving the Jew from the soil which his fathers had won; the Jew never succeeded in driving from it its original possessor. When the Jew departed from it, whether for exile in Babylonia, or for the longer exile in the world of a later day, the older population sprang up again in all its vigor and freshness, thus asserting its right to be indeed the child of the soil.

"It must have been the same in the northern kingdom of Samaria. To-day the ethnological types of Northern Palestine present but little variation from those of the south. And yet we have con-

ARAMEAN WARRIORS.
From Egyptian monuments of the 18th dynasty.

temporary monumental evidence that the people of the Ten Tribes were of the purest Semitic race. Among the spoils which the British Museum has received from the ruins of Nineveh is an obelisk of black marble whereon the Assyrian king Shalmaneser II has described the campaigns and conquests of his reign. Around the upper part of the obelisk run five lines of miniature bas-reliefs representing the tribute-bearers who in the year 842 B. C. brought the gifts of distant countries to the Assyrian monarch. Among them are the servants of Jehu, King of Samaria. Each is portrayed with features which mark the typical Jew of to-day. No modern draughtsman could have designed them more characteristically. The Israelite of the northern kingdom possessed all the outward
traits by which we distinguish the pure-blooded Jew among his fellow men. The fact is remarkable when we remember that the subjects of Rehoboam are depicted by the Egyptian artists of Shishak with the features of the Amorite race. It forces us to the conclusion that the aboriginal element was stronger in the kingdom of Rehoboam [Judah] than in that of Jeroboam [Israel]. There, too, however, it mostly disappeared with the deportation of the Ten Tribes. We need not wonder, therefore, if its disappearance from Southern Palestine was still more marked when the dominant class in Judah—the Jewish people themselves—were led away into captivity.

"The true Semite, whether we meet with him in the deserts and towns of Arabia, in the bas-reliefs of the Assyrian palaces, or in the lanes of some European ghetto, is distinguished by ethnological features as definite as the philological features which distinguish the Semitic languages. He belongs to the white race, using the
term 'race' in its broadest sense. But the division of the white race of which he is a member has characteristics of its own so marked and peculiar as to constitute a special race,—or more strictly speaking a sub-race. The hair is glossy-black, curly and strong, and is largely developed on the face and head. The skull is dolichocephalic. It is curious, however, that in Central Europe an examination of the Jews has shown that while about 15 percent are blonds, only 25 percent are brunettes, the rest being of intermediate type, and that brachycephalism occurs almost exclusively among the brunettes. It is difficult to account for this except on the theory of extensive mix-

ture of blood. Whenever the race is pure, the nose is prominent, and somewhat aquiline, the lips are thick, and the face oval. The skin is of dull white, which tans but does not redden under exposure to the sun. There is usually, however, a good deal of color in the lips and cheeks. The eyes are dark like the hair."

It is commonly believed that the Jews were strongly mixed with Hittite blood, and this accounts for one peculiar trait which is frequently but not always found among the Jews. At the same time it explains the similarity in type so often found between the Armenians and the Jews.
Professor Sayce offers the following general description of the Semites:

"In religion the Semite has always been distinguished by the simplicity of his belief and worship; in social matters by his strong family affection. Another of his characteristics has been fondness of display, to which must be added the love of acquisition, and unwearied industry in certain pursuits. But he has little taste for agriculture, and except perhaps in the case of ancient Assyria, has always shown a distaste for the discipline of a military life. Intense to fanaticism, however, he has proved himself capable, when roused, of carrying on a heroic struggle in contempt of pain and death. Along with this intensity of character goes an element of ferocity to which the Assyrian inscriptions give only too frequent an ex-

KING OF THE HITTITES WITH PIGTAIL. HEAD OF PULISTA OR PHILISTINE.

pression. The love of travel and restlessness of disposition which further distinguishes the Semite must probably be traced to the nomadic habits of his remote forefathers.

"Physically he has a strong and enduring constitution. The Jews have survived and multiplied in the medieaval towns of Europe under the most insanitary conditions, and if we turn to the past we find the reigns of the Assyrian monarchs averaging an unusually long number of years. Diseases that prove fatal to the populations among whom the Jews have lived seem to pass them over, and like the natives of Arabia they resist malaria to a remarkable degree."

In conclusion we will say that though Jesus was a Jew in his religion, the Jesus of Christianity has always been understood to be
or interpreted as an Aryan. This can be seen mainly in the pictorial representation of the figure of Christ, which has never been Jewish except in most recent times, and we may say that in spite of the artistic value of such paintings as Munkacsy's Christ before Pilate and Tissot's illustrations of the Bible, the popular conception of Christ still remains such as Raphael, Titian, Murillo, Fra Angelico, etc. presented it.

As frontispiece we select the transfigured Christ from Raphael's famous painting in the Vatican, La Trasfigurazione.