

## EGYPT AND BABYLON.\*

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Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old. This is what Professor Rawlinson has done in the book before us. He has taken up seriatim the notices of Egypt and Babylon found in the Old Testament, and has proceeded to show what may be learned in regard to the same events from profane history, whether from ancient books or from the monuments.

Outlines of a few of the discussions will be in place. From 2 Chron. XXXIII., 10-13, we learn that Manasseh, after a long course of wickedness, (1) was attacked and captured by Assyrian generals, who took him with hooks [not

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\* EGYPT AND BABYLON FROM SACRED AND PROFANE SOURCES. By George Rawlinson, M. A., Camden Professor of Ancient History, Oxford. New York: Charles Scribner's Sons. 1885. Pp. 329. Price, \$1.50.

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among the thorns, as mistranslated in King James' version] and carried him in fetters to Babylon; (2) was restored to his kingdom after a period of captivity, during which he repented of his wickedness. The author calls attention to three remarkable things: (1) that Manasseh, though captured by Assyrians, is carried to Babylon, and not to Nineveh; (2) that he is taken away with hooks, and fettered; (3) that he meets with treatment unusually mild in the Orient, in being restored to his kingdom. From the monuments we learn (1) that Esar-haddon, son and successor of Sennacherib, and therefore contemporary of Manasseh, began a new policy, in order to hold Babylon in subjection. Instead of keeping his court continually at Nineveh, he held it alternately at Nineveh and at Babylon, ruling the latter not by viceroy, as his predecessors had done, but in person. (2) We learn that it was customary with those barbarous old warriors to bring captive prisoners of rank into the presence of the conqueror led like brutes with rings or hooks through their lips. Pictures of prisoners being thus led are found on the monuments. (3) Merciless as these oriental monarchs were ordinarily, it is found on record that Esar-haddon was remarkably mild in his administration, as is shown by his treatment of other princes than Manasseh. Thus there is shown an exact correspondence between the Scripture record and profane history.

To know how to put this and that together properly is really the problem of the man who would reconstruct history from the scattered and fragmentary data which remain and are all that we now have concerning many important periods. The author has certainly done this with great skill in his discussions of some of the historical problems which have confronted scholars on the pages of the Bible. King Belshazzar, whose feast became such a tragic scene on the night of the capture of Babylon, has been, until a comparatively recent date, without identification from profane history. The careful argument of Professor Rawlinson makes it exceedingly probable that Belshazzar was the Bel-sar-uzur who is named in an inscription of Nabonidus, the last nominal king of Babylon, as his eldest son. The inscription was discovered by Sir Henry Rawlinson in 1854. Fact and inference are plainly discriminated, and no conclusions are drawn arbitrarily; but the facts are so clearly set forth, that the reader can see in every case how much ground there is for the inference. This is characteristic of the book. There seems to be no anxiety to make out a case, no special pleading, but rather a clear and concise statement of what is known of the matters in question.

The same method of treatment is followed in discussing the notices of Egypt. A comparison of Biblical records and the other sources of information seem to point to Apepi, the last of the Hyksos, as the Pharaoh of Joseph's time. It seems also more than probable that Seti I. was the first, and Rameses II. the second Pharaoh of the oppression, and the son of Rameses, Menephthah, the Pharaoh of the Exodus. That the historical conditions stated or necessarily implied by the biblical narrative are fulfilled by the reigns of these monarchs, is shown by the concurrent testimony of tradition, Manetho and the monuments.

The latter part of each study is devoted to the prophecies concerning Babylon and Egypt, and the fulfillment of them.

The book is certainly a very valuable one; it comprises the results of a vast amount of painstaking research, and puts them forth in clear statement with candid spirit. This is all given in such simple and lucid style, that the casual reader would hardly think of the mass of material which must have been sifted to get these results.