

mind, that if Malaga contains half a dozen fire-places, they are hidden—with one exception, as seen by us at the Fonda Alameda—in the houses of foreign residents; who, perhaps, are ashamed to let their Spanish visitors know that they cherish the blessing of *home-comfort*. The Spaniard knows no *home*. When not street-strolling or at the theatre, he lives in a restaurant, café, or casino, warmed by cigarettes, to which may be added a pan of burning charcoal. And to this latter the consumptive must come, and perish of its suffocating gas, or of cold, at his option. In France and Italy, the popular winter resorts are provided with suitable means of heating the apartments. A bright blaze repels unwelcome clouds and frost, and leaves the invalid free, at least from aggravated symptoms, to partake of such genial sunshine as may be suited to his state, and invite him to out-door exercise. A unirritating and balmy air, breathed into fretted and worried, to say nothing of worn and wasted lungs, proves a precious balsam; as all know, who have, in such pitiable state, partaken of the blessed boon. Probably it is the surest means of hope and improvement.

In the matter of providing for the wants of foreigners, the French and Italians show themselves more accommodating than Spaniards. The latter are too ridiculously conceited and proud to concede anything to the wants and necessities of others, even when doing so would put money in their purse. And who needs it as much, wherewith to pay national indebtedness? In the present hopelessness of improvement in the household comforts of Malaga, it may be said, that if climate alone is to determine the choice of the invalid, that of the other side

of the sea, according to the representations of those best informed on the subject, possesses mildness and uniformity of temperature, and greater freedom from wet and wind, fitting it better than that of any part of Europe for pulmonary invalids. But for the distance, and discomforts of a Mediterranean voyage, Algiers and Cairo, would probably soon become the favourite resorts of invalid winter emigrants of Europe. Cairo perhaps would stand first but for its clouds of irritating dust. Algiers, in the hands of the French, is fast putting forth additional inducements to those of nature, to win the winter patronage of valetudinarians.

Malaga may benefit him who ships thither a small, open, grate-stove, and a few feet of pipe. Coal may be had at an advance on cost from steamers constantly putting into that port. Carpets and curtains may be had for money, when not sufficiently provided. And woollen wraps, no prudent Briton or American travels without. They know their value, even in midsummer sometimes. To the invalid thus provided, Malaga offers many advantages to draw him from more inclement climes; from ice, hail, and snow; and from the fierce blasts that shatter human health cast in a mould of delicate creation. For although the older part of the town is a labyrinth of narrow, crooked, and mostly, dark, dirty, and dilapidated lanes; the newer, near to the Alameda, has wide, well ventilated, more cheerful, and generally, cleaner streets. In it are the principal hotels—Alameda, Victoria, Lertora, and Oriente—all convenient to the public promenade. This is planted with trees, and adorned with statues and fountains, not remarkable for elegance; yet it is a welcome resort

of fashionables, to see and be seen ; and of the sick, who seek sun, air, and moderate exercise. To those able to ride and drive to a distance, the somewhat rolling plain, called the Vega, westward of the town, offers attractions of fruit and flower gardens, groves and orchards, to regale the senses ; all serving, by green and gold, and still gayer garniture, to show, even in winter a moderation of cold, here, both strange and welcome to the northerner ; and to which the *terral* brings the brief occasional exception, against which he should wisely guard—as against the *mistral* of southern France, and the *tramontana* of Italy. The still stronger excursionist will find on the hill-slopes and terraces toward Velez Malaga, look-outs of rare beauty ; commanding wider views of land and sea, stretching even to the far-off coast of Barbary. And his way will be made the more interesting by recalling events connected with the siege, and surrender of this great Moorish mart, shortly before the fall of Granada ; and a few months after the capture of Velez Malaga by the Spaniards.

Between the rocky height of Gibralfaro and the mountains, stands the steep hill now called St. Christobal ; commanding the Pass through which alone the Christian army could reach the Vega—from which direction the Spaniards found the city to be most easily assailable. This hill, and the Castle of Gibralfaro, and a formidable citadel near by, were in the hands of the Moors ; and formed a barrier to the Christian advance, the surmounting of which was an achievement, unequalled, probably, for personal daring and hand-to-hand encounter, by any, of the many centuries of Hispano-Moorish war. No quarter was asked, none given, on either side. The

rough and narrow defile, was the only way to a victory, on which, in the belief of the Spaniards, hung the Christian hopes of Western Europe; for Malaga gained by them, no gateway remained in Moslem hands through which to receive succour from abroad. The sword and the dagger alone, wielded by personal prowess, could open it. And we may readily conceive the joy of the Spanish army, when, having cleaved their path of blood, they gazed down on this proud city of the sea, girdled on one side by groves and vineyards, whose luscious fruits hung out their gold and purple; and on the other by rippling waters, bathing her feet of grace and beauty—for when in Moslem possession, Malaga is described as having been “a Paradise on earth.”

An event connected with this siege, bearing on the estimate to be placed on the character and conduct of Boabdil, may be here adverted to. El Zagel, the brave and loyal supporter of his brother Abul Hassan's sovereignty, against the treason and usurpation of that monarch's son Boabdil, so long as the old king's capacity of government claimed the duty at his hands, sympathizing in the danger and distress of Malaga, dispatched a force from his mountain fortress of Guadix to assist the beleaguered city. Intelligence of this reached Boabdil, then seated on the throne of his father in the Alhambra, and he sent an army which intercepted and defeated El Zagel's detachment: *thus aiding the enemies of his race for the gratification of malice against his uncle, who had refused to countenance his unnatural conduct and perfidies.* This act he sought to make a merit of with the Spanish Sovereigns Ferdinand and Isabella, sending them information of it, accompanied by rich presents;

and entreating them "always to look upon him with favour as their devoted vassal." The "Chronicle of the Conquest of Granada" says, that "this defeat of the forces of his uncle, shocked the feelings and cooled the loyalty of many of his best adherents The chivalrous spirits of Granada spurned a security, purchased by such sacrifices of pride and affection This Boabdil—said they—sacrifices religion, friends, country, every thing to a mere shadow of royalty, and is content to hold a rush for a sceptre." Such is a brief summing up of this heartless parricide's public acts. And yet, inconsistent as it is, the same pen that thus records such faithlessness to "religion, friends, country, everything," in another place, and under the direction of strangely perverted feelings, seeks to palliate, if not to justify, his cruelties and treason. Into such contradictions, or forgetfulness of right, are men sometimes led by impassioned feelings, fancies, and misplaced pity, supplanting deliberate judgment, truth, and equity.

It was six leagues beyond the Hill of St. Christobal, and in the immediate vicinity of Velez Malaga, at an earlier period of events that King Ferdinand was exposed to imminent peril, when the coming up of the brave Ponce de Leon and a few cavaliers, alone saved him from capture or death. And shortly after, he would probably, with his whole army, have fallen into the hands of the Moors, but for the interception of a letter from the old warrior El Zagel, to the Alcayde of Velez Malaga, directing an united night-assault on the Christian camp. Tracing the stirring events of this historic period, one cannot fail to be struck with the frequent

fact of mere accident determining the destiny of nations. While at the same time, the love of country is made conspicuous, which inspired the acts of El Zagel, as contrasted with those of Boabdil; and which, after a fruitless proposal to his nephew of united effort to repel the Christian invasion, led him to turn his back on the intrigues and corruptions of the capital, and fly to the relief of his endangered compatriots of the sea-coast; well knowing, that his absence would be taken advantage of by Boabdil, to sow dissension, and overturn his authority. Whatever has been said by some, of the fierce will, and iron rule of El Zagel, when in power; his bold, defiant, and uncompromising resistance of the enemies of his country and its religion, as long as valour was a virtue, in a word his patriotism, cannot be impeached. Tried by that standard, the meanly truckling, yet malicious Boabdil, falls immeasurably below him.

Many occurrences of this siege are of a revolting character. True Christian civilization is sickened by their details. But the recital of such barbarities as hurling from catapults the mangled bodies of captured foes, may not be welcome to that still more modern civilization, which has blown captives from the mouths of cannon; finding justification in the savagery of the unenlightened, rather than instruction in the loving lessons of the religion it professes, and self-approval in an ennobling fulfilment of its inculcations of mercy. No surrender in modern times has been followed by acts of greater inhumanity, and of as disgraceful tampering with the just hopes of a conquered people, on the part of sovereign authority,

as that of Malaga. In *brutal ferocity* of vengeance, perhaps, though certainly not in calculating turpitude, Charles V's bastard son Don John of Austria, surpassed his great grand-sire. For that flinty-hearted monster—however hailed by Rome as the champion of Christendom—on the capture of Galera from the expelled, and hunted Moriscoes of Granada, unmoved as a statue of stone, ordered men, *women, and children*, defenceless, and appealing for mercy, to be butchered before his eyes, their city burnt, and the site thereof sown with salt? For what? For a brave defence of home and faith—so long as resistance was a duty—entitling them to the respect and honour of noble enemies.

By command of the Spanish King—Ferdinand—unhindered by a Queen always prompt to protest when impelled by inclination, but whose piety partook too often of the pitiless inculpations of bigotry—Christians, who had deserted to the Moors during the siege of Malaga, were tied to stakes, and horsemen, as they rode at full speed, practised their skill by transfixing them with pointed reeds until they died of protracted torture. Moors, who professing Christianity—doubtless, many of them from the necessities of being—had relapsed into their former faith, flying to Malaga from the vengeance of the Inquisition, were publicly burnt. “These”—says the Jesuit historian Abarca—*Anales de Aragon*—“were the tilts of reeds, and the illuminations most pleasing for this victorious festival, and for the Catholic piety of our Sovereigns.” “Those who had taken refuge in the city, or had entered to defend it” according to the Chronicle of the Conquest of Granada—“were at once considered slaves.” Of these “a hundred were

sent as presents to Pope Innocent VIII, and were led in triumph through the streets of Rome, and afterwards converted to Christianity." The sincerity of their apostacy, doubtless was attested by their release from slavery. "Fifty Moorish maidens were sent to the Queen Joanna of Naples, sister to the King Ferdinand; and thirty to the Queen of Portugal. Isabella made presents of others to the ladies of her household, and of the noble families of Spain." The greater number of the Moors, praying that they might not be sold into captivity, but be permitted to ransom themselves, Ferdinand—fearing their destruction, or hiding of their valuables—agreed to receive their gold, jewels, and precious stones, in *immediate payment*, and a *residue in eight months*. With the former of these conditions the wretched Moors faithfully complied, and were then herded in the courtyards of the Alcazaba citadel where Isabella had her queenly residence—like cattle in a *Corral*. Destitute of other means themselves, and debarred the opportunity of communicating with their co-religionists of other countries, they were unable to fulfil the latter requirement. A forfeiture of the first payment was consequently decreed by Ferdinand; and like all the others, these also, to the number of about 15,000 were declared, and sold, or distributed, as slaves. An act of heartless, and calculating baseness, lauded by loyal flatterers as a most "adroit and sagacious arrangement, by which the Catholic monarch, not only secured all the property, and half of the ransom of these infidels, but finally got possession of their persons into the bargain." "This truly may be considered"—adds the record—"one of the greatest triumphs of the pious

and politic Ferdinand, and as raising him above the generality of conquerors, who have merely the valour to gain victories, but not the prudence and management necessary to turn them to account." Is it wonderful, that with such high examples of duplicity—holding the word of promise to the ear, and breaking it to the hope—Spain should have given birth to an ecclesiastical brotherhood, whose power of evil comes of the detestable policy that "the end justifies the means?" A policy, however sanctioned by the practices of statecraft, subversive of every principle of rectitude, and impulse of generosity; and at variance with the precepts of Him, who, whatever the issues of time, will in the Judgments of Eternity be "True (though) every man a liar." A more disgraceful disregard of the claims of a faithful performance of duty to forbearance of harshness and insult, is not on record, than that of Ferdinand in the case of Hamet el Zegri, the brave old defender of Malaga. He capitulated when losses and famine compelled it—not before. When asked what moved him to such hardened obstinacy, he replied, "When I undertook my command, I pledged myself to fight in defence of my faith, my city, and my Sovereign, until slain or made prisoner; and depend upon it, had I had men to stand by me, I should have died fighting, instead of thus tamely surrendering myself without a weapon in my hands." The magnanimous would have honoured such fidelity. But, continues the record, "he was justly served by our most Catholic and high-minded Sovereign, for his pertinacious defence of the city; for Ferdinand ordered that he should be loaded with chains and thrown into a dungeon." By such, and correspond-

ing acts of heartlessness, Ferdinand sunk his claims to the respect of posterity beneath those of the meanest serf of his kingdom. The seeds of barbarity and bad faith, sown by him in the Spanish character, were borne by later agents of evil to the New World, to curse it with cruelties unparalleled in the annals of discovery and conquest.

The Cathedral is a Greco-Roman building of inharmonious style, in which pseudo-Corinthian features predominate. Its erection through parts of the 16th, 17th, and 18th centuries, gave opportunity for gratifying the conflicting tastes of many architects, each succeeding generation seeming to have had but little reverence for the work of those who went before. Hence, wide diversities, especially of details. Time would be wasted in a particular examination of these; many other churches of the Peninsula better repay study. But in seeking the tower for the fine view thence commanded of the surroundings of the city, the opportunity may be availed of to glance at the edifice, and at certain works ascribed to Cano and Morales: as also at an admirably sculptured Mater Dolorosa and Son, on the altar of the Transcoro—reminding one of the famous work of Montauti, in the crypt of the Lateran Corsini Chapel at Rome.

A valuable product of the southern provinces of Spain, is the *Esparto*. More of it is shipped from Malaga than from any other port; and when the railway penetrating the region round Granada is completed, greatly increased quantities, doubtless, will reach this market. Esparto is the long, tough, fibrous, pliable grass, of which the mats, baskets, sandal-soles,

and cordage, universally seen throughout the Mediterranean coast and adjacent provinces of Spain, are made. Being a growth likewise of Algeria, French ingenuity devised a process of making of it an excellent paper. Brought to public notice at the International Exhibition of 1851, improved methods of manufacturing paper from it have since been discovered; and now, next to linen and cotton rags, Esparto is found to be the most valuable and abundant material for that purpose. More than one hundred thousand tons find sale in the English market alone. Several of the leading daily journals, and weeklies, are printed on paper made exclusively of this product. So that, although we are accustomed to think Spaniards much behind in the race of letters, we are nevertheless largely indebted to them for a means of diffusing knowledge.

Monumental de la Alhambra y Generalif
CONSEJERÍA DE CULTURA

JUNTA DE ANDALUCIA

CHAPTER XIX.

FROM MALAGA TO GIBRALTAR. THE ROCK OF GIBRALTAR. LANDING. ENTRANCE. STATESMANSHIP AND PHILANTHROPY. THE TOWN OF GIBRALTAR. THE FORTIFICATIONS. SIGHTS FROM THE TOP OF THE ROCK. THE BAY. ALGECIRAS. SAN ROQUE. EL ROCADILLO—THE SITE OF GREEK AND ROMAN CARTeia, AND PHENICIAN TARTESSUS. THE OLD TESTAMENT TARSHISH—WHAT AND WHERE WAS IT ?

BETWEEN Malaga and Gibraltar, the sea route is shorter and cheaper than that by land ; though, in selecting it, a saving of time and money will be made at the sacrifice of the picturesque in wayside scenery and costume. A regular line of steamers connects these ports, sailing on stated days, and making the voyage usually in about eight hours. When the weather is favourable the trip is not without attractions ; many near views of the Spanish coast, ports, promontories, haciendas, and sugar plantations, backed by distant sierras, spreading out their changeful pictures to please the eye and divert the attention of the sensitive from the fussy importance of the conceited little craft appointed to this sea service. And one will be further repaid, even for some little inconvenience, by the far-off sight, growing gradually more distinct, of the world-

renowned Rock of Gibraltar (Gibel al Tarif—the mountain of Tarif, the first Moorish invader of Spain) lifting its huge breastwork of cliff and crag, defiantly, above the noisy war of breaker and billow at its foot. As its bold headland looks out on the sea, and its recumbent body and croup touch the Spanish shore, one fancies he sees there the crouching colossus of a Sphinx, or more fitly, of the kingly beast which symbolizes British nationality, keeping watch and ward over this entrance to the great midland highway of commerce.

Doubling the southern end—Europa Point—and sailing along the western side of the Rock, the slope is there seen on which the town of Gibraltar is built, facing the anchorage; defended along the whole shore-line below by sea walls and bastions; above, by formidable fortifications on every overlooking terrace of rock; and by galleried batteries, buried beyond reach of assault within the impregnable mountain, and through grim embrasures, dominating both sea and land.

The voyager even before landing is assailed by a swarm of licensed robbers. Boatmen beset the steamer, and block up the steps of the gangway, from whom escape seems hopeless. These plunder the unwary, to the extent of tolerated extortion, for rowing him ashore; and then hand him over to land-shark porters for the finishing of imposition for carrying his baggage to either the Club House Hotel, or the King's Arms Hotel. All profess to be ruled by authorised tariffs of charges; which, however, are never shown. The traveller's only safety is in keeping cool, not being in a hurry, and making an agreement before taking

service—*witnessed by a travelling companion*. These pirates and brigands, of the worst Greek type, infest the Mediterranean from Cadiz to Smyrna. Greed of gain guides them in all they do; and every passer-by they consider a victim vouchsafed to them by fortune.

No stranger is permitted to enter the gate of Gibraltar without showing a passport; and only during the day from sunrise to sunset. For the town is within the outer wall of fortification, and everything here is strictly subservient to a military government, which recognizes the importance of the post; and the fact, that if ever it fall into the hands of an enemy, it must be through laxity of discipline, or treason. Nor is its value over-rated, either in a political, military, naval, or commercial sense. Although it has been proposed to give it back to Spain on the score of saving and sanctity. How long would British prestige withstand the blight of *such* statesmanship? Alike with that mock-philanthropy emanating from the same source, which advocates the right of labour—if it so please it—to *rot in idleness*, and of *freedom*, or rather of *licentiousness*, to disorganise society. But then, this is not the labour of *factories*; those hot-beds of depravity, physical and moral, which have filled the *purse* of such propagandism with *money*, and the *hearts* of *its* slaves with misery.

Five thousand red-coats, in and about Gibraltar, and as many undress skull-caps of silliest *pretension* to be *something*, when they are *nothing*—more unmeaning indeed than those of Monks, which *do* cover a shaven spot of the cranium—convince one that he is in an English town. And yet the fifteen thousand foreign

faces, dresses, and the languages of southern Europe, of Asia and Africa, would almost justify the belief that a British army had bivouacked on its march, among camp-followers of strange lands. Jews and Gentiles, from Tangiers to Jerusalem, dwell securely in this centre of contraband trade; taking, for money and price, the fabrics of overflowing English factories, wherewith to comfort the oppressed, and cheat the oppressors, of less happy countries.

But although Gibraltar is bristling everywhere with bayonets, and barracks are seen whithersoever one turns, yet pretty houses and gardens—quite civil looking officers'-quarters—are sprinkled among them; and walks and drives are laid out above the little beach, bordered by flowers and shrubbery, to tell of English taste and toil in wreathing this barren rock with roses, and unfurling banners of peace amid the ensigns of war.

After sauntering among these, a pass obtained from the Town-Major will open to the visitor the upper fortress gate. Here, taken in charge by a non-commissioned officer, he will be conducted—in the saddle if unable to walk—up winding ways, and through a labyrinth of bastions, redoubts, and tunnelled chambers—galleries and halls of Bellona hewn out of the solid rock—whose grim visaged armament casts on all below a fearful frown of defiance. Ordnance of heaviest calibre, shot and shell shaped by the genius of death, stand massed around like listless sentinels, waiting but hostile approach to awaken to their terrible work of destruction.

Although the Rock of Gibraltar—one of the Hercu-

lean Pillars of the olden world, beyond which man peered in vain, seeing naught but the setting sun of knowledge—was known to the Phœnicians, and changed masters among their maritime successors, until the struggles of Moor and Spaniard made it alternately the boast of one, and the reproach of the other; yet was it not until taken from Spain in 1704 by the combined forces of England and Holland, who took part in the Spanish War of the Succession, that it began to put forth those claims to importance, which have since made it the cynosure of all nations: and given it in the hands of the English—to whom by the treaty of Utrecht it fell—surpassing strength. Even in 1779 it resisted a four years' siege by the united forces of France and Spain, who sought by this prolonged and desperate effort, to wrest it from the hands of Great Britain. Since then, engineering skill and money have been lavished upon it, to make it impregnable. None can look at "Cannon to right of them, cannon to left of them, cannon before them," and at the masked forges of thunder a thousand feet above, without thinking, that, however at Balaklava "Some one had blunder'd," when

"Into the jaws of Death,
Into the mouth of Hell,
Rode the six hundred,"

there has been no British blundering here, in rearing a fitting throne for the King of Terrors; before which, even temerity greater than their own, must stand appalled. Whatever the improvements in naval construction and gunnery, the combined fleets of all nations would perhaps be powerless to withstand the storm of

steel and iron, that would, in an attack on Gibraltar, be poured upon them, as if from batteries in the clouds. An increase of the penetrability of projectiles, is relatively more dangerous to those afloat than to those on land. And the issue in this case would resolve itself into the comparative endurance of a *mountain* of rock, and floating *shells* of metal. We have heard Spaniards talk differently, and affect a purpose to "take Gibraltar from the English after the settlement of their little domestic troubles." They say nothing of the time of that blessed advent of family harmony. But nothing serves better than the intimation of the eventuality of re-conquest to illustrate Spanish self-conceit.

The visitor is allowed to mount to the crest of the rock unattended. This is an elongated ridge of about two miles, and varying in height. From the south end—1,450 feet above the sea—

A glorious picture is beheld. Two worlds—
 As 'twere in hail—lifting on mighty hills
 Their gleaming crowns, in sign of sovereignty.
 Nature, distinctive, reigns on either hand.
 But, as the hot Sirocco whirls his sands,
 And Boreas blowing blasts of Polar frost,
 Meet and commingle on the narrow sea
 Where come the waters of far distant climes—
 Bearing their bounties to encircling earth—
 They tell, that He Who made them messengers,
 Gave them His Revelations, not of ill,
 But good to man, who reads them by the light
 OF KNOWLEDGE—*firmest pedestal of FAITH.*

Midway the top, Signal Station, 1,268 feet above the water level, look-out officials are always on duty; whose telescope may be availed of to sweep sea and

strait, far beyond the reach of the unaided eye. Notice is signalled to the town below, and thence telegraphed to London, of whatever—borne by wind and wave toward this passage-way of trade—is important to the State, or to shipping interests.

Gun Rock, at the north end of the top, 1,334 above water, affords the best view of the narrow isthmus connecting Gibraltar with the main land. It is a low, sandy flat, and looks as if it might be submerged by any unusual swell of the sea. The middle of this tongue is neutral ground, beyond which Spaniard cannot come, nor Briton go, without being challenged by adverse sentinels. *If* a hostile force could cross it in the teeth of Gibraltar's volley and thunder, it would be blown to pieces by the explosion of mines beneath the English end of the isthmus, and washed away by the insurging sea that would follow—making the Rock in fact an *island* fortress.

From the same standpoint the town of Algeciras—the impotent Spanish rival of the Rock—is seen five miles due west, across the mouth of the Bay of Gibraltar. The dip of land to the north forming the semi-elliptical shore of the bay, has a circuit of twelve miles. Five miles from Gibraltar along the beach is the little smuggling town of San Roque. And a mile further—midway between Gibraltar and Algeciras—is El Rocadillo; a flourishing farm, where once stood the city of *Carteia* of the Greeks and Romans; and known, and traded with, before them, by the merchants of Tyre, under the name of *Tartessus*—the *Tarshish* of the Old Testament, according to some Biblical archaeologists—while a few think *Tarifa*, farther west on the same

side of the strait, was the site of Tartessus; others that it was yet further west where Cadiz now stands; and still others, that it was twenty miles beyond, on an island at the mouth of the Guadalquivir river.

If either of these was the sight of ancient Tartessus, it was probably the first named. The Phœnician mariners were not likely to pass a good shelter for their ships, after a long voyage, on a frequently "wrought and tempestuous" sea—as Jonah, and Peter, and Paul, had personal experience—and select another, by no means equal to it for convenience and safety; encountering frequent head-winds, and always a strong adverse current in this rock-pillar'd ocean portal, to get to it. Tarifa has no advantages of position or protection, entitling it to consideration. It is in the narrowest part of this passage-way of wind and current, and at times is altogether without protection to shipping. And whatever argument is found in favour of the mouth of the Guadalquivir, from the facility afforded by that river for transporting the metals of the Sierra Morena—along the southern foot of which it flows—to a seaport situated at its embouchure, is shown to have but little force by the facts, that the bay of Cadiz only a few miles off has a far better harbour; that the freight brought by the river, could, without transhipment, commonly pass speedily and safely with the current of the strait, to the bay of Gibraltar; and that the metals of the mountains of Ronda, *near to the latter place*, would, to reach Tartessus at the mouth of the Guadalquivir, have had to be carried westward, *away from their ultimate destination* if intended for Tyre, or for Joppa, King Solomon's Mediterranean seaport, and, as

before stated, in the face of frequent, and sometimes insurmountable difficulties.

The extent of the old Roman wall of defence—about two miles—traces of which are still visible, and the remains of the Amphitheatre left by the quarrymen of San Roque and Algeciras, indicate the former existence of a large Roman city at the farm of El Rocardillo on the bay of Gibraltar. It is probable that the Romans enlarged and strengthened what they found, and brought with them, as were their wont, their spectacles and games. It was here that the sons of Pompey came when they fled from the fatal field of Munda—supposed to have been near Marbella on the road to Malaga. Cæsar showed himself on that day the master of fate—the conqueror of destiny. As indicating an anterior maritime people to the Romans at this interesting spot—El Rocardillo—it may be mentioned, that in digging for foundations; and even sometimes in the furrows of the plough, coins of a time before the Roman invasion have been found, bearing the prow and rudder of earliest ships. Coins stamped with fish and fishermen have also been met with.

Though the claim of either Tarifa, or the mouth of the Guadalquivir river, or Cadiz, to be considered the site of Tartessus—or as some insist on calling it, Tarshish—have been thus questioned, it is by no means proposed to contend for the right of any one place to be so thought. And really it is a matter of no importance. Although memories of childhood clustering about *Jonah*, who tells us he was on his way to *Tarshish* when his shipmates threw him overboard, and the frequent, and sometimes very funny references of pulpit declaimers

to that event, make us feel somewhat the same kind of sensational curiosity about the place, that Southern Pacific voyagers are apt to feel as to the whereabouts of Robinson Crusoe's island. But the latter seems to have the advantage of being definitely settled. At least we all think so who have sailed to and fro about that wondrous ocean, so full of insular beauty-spots that we have no difficulty in picking out one to suit the recollections of that glorious story—sufficiently marvellous to fasten the attention of childhood without fostering its superstition, or burthening credulity with doubt by contravening the laws of nature written all around us.

But where, or what was Tarshish, is as great a mystery now, as Jonah's submarine residence was in boyhood. And the dead letter literati, and ingenious manipulators of Biblical texts, who so accommodatingly furnish divers dogmatic interpretations, for the creeds, consciences, and comprehensions, of all so-called Christian sects, however multiplied and multiplying, have done much toward mystifying it still more. Indeed one feels in sympathy with Jonah himself, who cried, "The waters compassed me about, even to the soul . . . the weeds were wrapped about my head." So too the heavings of conflicting opinions, not on this alone, but on many and much more important Scriptural subjects, encompass mankind, uplifting and driving hither and yon weeds of perplexity. It is deplorable that the former should surge on, gathering strength with every fresh gale of error! Not strange that the latter, as a consequence, should grow, and mesh themselves about the human mind and heart, shutting out the light of truth, and darkening the hopes

of the future. But having started on a voyage of discovery for Tarshish let us not abandon the search without further effort.

When *trade with India* is spoken of, it is now well understood to mean trade with any part, or parts of Great Britain's Eastern Empire, or of the East India possessions of other nations. The name of the whole is used for any part. As said in Jeremy Collier's great Historical Dictionary—London, 1688—"in the last age the name of the Indies which properly belonged but to a country of Asia watered by the river Indus, was given to all the southern coasts of Asia; as also to (the first discoveries in) America, because they were long voyages as the former." And the term *Indiaman* applied to ships passing to and fro; and even, sometimes, to a ship of size and strength *for long voyages but not touching at India at all*, is of corresponding latitude. Some difficulties bearing upon the question of the whereabouts of Tarshish may be surmounted by avoiding in like manner a too restricted application of the word to a particular spot. Hence some have supposed that the whole of what was formerly known as Andaluca, in Spain—embracing the four old kingdoms of Seville, Cordova, Jaen, and Granada, known to produce most of the articles referred to by the prophet Ezekiel—was the place meant. While to account for others brought by Hiram's and Solomon's navy, and not native to Andaluca, parts of Asia and Africa, are included by those who take an enlarged view of the subject, as presenting equal claims to consideration. Still another view will be presented hereafter deserving examination.

It is recorded in the first Book of Kings of the Old

Testament—ix, 26, 27, 28—that “King Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram (King of Tyre) sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon, and they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to Solomon.”

The Ezion-geber here referred to, is at the head of the Eastern Gulf of the Red Sea; that, which is to the east of Mount Sinai; as the Gulf of Suez—the head of which was crossed by the Israelites in their Exodus from Egypt—is to the west of that Mount. The northern end of the Red Sea seeming thus split by the vast granitic wedge of Sinai so as to form two Gulfs. This place—Ezion-geber—was well suited for ship-building. And however the neutrality of the land of Edom, in which Ezion-geber was situated, had been respected in the forty years' wanderings of the Israelites, it subsequently, with other regions round about, became part of their dominions by conquest, as soon as their foothold, in the “promised land,” to which they were guided by a leader of extraordinary ability, gave them the power to pursue a policy of annexation; which has not failed to find imitators down to our own times. Thus it became a part of King Solomon's hereditary dominions; and being accessible to the ocean highways of traffic and wealth, he with characteristic sagacity put its usefulness to account. Its neighbourhood abounded in timber, and metal—especially copper. For Mr. Palmer, in his description of “the Desert of the Exodus” has shown, that the adjoining region of Sinai,

however bare and bleak now, "has remains of great mining operations. Over and over again, the explorers came upon huge heaps of slag (mainly copper) the refuse of great smelting works long since vanished. These heaps of slag imply a former abundance of fuel, and this fuel could consist only of wood growing in the region."

Mount Sinai is here referred to as forming the southern part of the peninsula between the eastern and western gulfs at the head of the Red Sea, in accordance with the generally accepted opinion of its locality, confirmed by the ably conducted British Ordnance Survey of Major Palmer and colleagues. The doubt recently thrown by Dr. Beke on the subject does not affect the question of ship-building materials. Whether *Jebel Musa* between the gulfs, or *Jebel e'Nur* a hundred miles further away and beyond the gulf of Akabah, be the true Mountain of the Law, it has been proved beyond question even of sensational speculation, that timber and metal were in existence convenient to Ezion-geber. Silent witnesses being found by the Ordnance Surveying party, after the lapse of three thousand years, of the former existence of metallic ore and smelting works, to furnish tools and fastenings; while the slag of furnaces imply a wooded region; accessible to the place selected for the making of King Solomon's navy. And it is worthy of being recalled as a proof of that remarkable man's great interest in this enterprise, and his watchfulness of its execution, that he *went in person* to Ezion-geber; as recorded in the Book of Chronicles, viii—17, 18. "Then went Solomon to Ezion-geber, and to Eloth at the sea-side in the land

of Edom. And Hiram *sent him by the hands of his servants ships*, and servants that had *knowledge of the sea*; and they went with the servants of Solomon to Ophir."

It thus appears, also, that Solomon did not go by land, as he could have done through the dependencies of his own kingdom, but he went by water; preferring, perhaps, to "spy out," as did his ancestors in Canaan, whatever there was desirable round about. And the last quoted chronicle establishes the further fact, that there was a continuous water communication with Ezion-geber. For Hiram "sent him (Solomon) by the hands of his servants *ships*, and servants that had *knowledge of the sea*." This route could have been none other than that by the Mediterranean Sea to the River Nile, up that river (for at that time the circumnavigation of Africa was unknown) to the Canal of the Pharaohs—sometimes called that of Sesostris, by the latter to the Gulf of Suez—the canal continuing navigable until the retirement of the head waters of that gulf, when it became choked with sand; thence by the Gulf of Suez, across the head of the Red Sea, and up its eastern gulf—that of Akabah—to Ezion-geber. And it furnishes a link of testimony of some importance, as we shall see, in seeking the solution of this question about Tarshish.

The value of Ezion-geber, as a ship-yard, is further shown by Chronicles xx—35, 36, wherein it is said, "Jehoshaphat King of Judah, joined himself with Ahaziah King of Israel, to make ships to go to Tarshish; and they made the ships at Ezion-geber." These ships, however, we are told in the next passage, "were broken, that they were not able to go to Tarshish." But they

must not be confounded with the ships referred to in Psalms xlviii—7, "Thou breakest the ships of Tarshish with an east wind." For David wrote his rhapsodies before Jehoshaphat reigned. The Psalmist's reference to the power of God, shows however, that these trading ships of Tarshish even in his day dared the terrible typhoon of the eastern seas.

From the two passages above quoted it will be seen, that while Solomon's ships, built at Ezion-geber, went to Ophir, Jehoshaphat's, built at the same place, were intended to go to Tarshish. The ablest interpreters of ancient geography, regard Ophir as having been either in Arabia or India; the claims of India being considered rather the stronger; chiefly in view of the fact, that, in later times, neither gold, nor the geological formation indicating its probable presence, has been discovered in Arabia. Nevertheless, it will be remembered, that the Queen of Sheba, whose dominions were in Arabia Felix, bore to King Solomon, among other presents, gold, of an estimated value of 1,000,000*l*. This, however, it is believed was imported into Sheba from abroad. And the same may be claimed for the gold of Ophir, asserted to have been in Arabia, were there not other reasons, to be referred to hereafter, pointing more strongly to its having been in India. Possibly all India itself was thus called.

Whether in the one, or in the other of these, however, certain it is, that *Ophir* was east of the Red Sea; while *Tarshish*—if identical with *Tartessus*—was to the west. And consequently, if Jehoshaphat's ships had weathered the storm which the Jewish Chronicles say "broke it," they would, to reach their destination, have had to pass

through the River Nile and Red Sea Canal—by which Solomon came to Ezion-geber. For it was not until after this, in the reign of the Hebrew King *Josiah*, that *Pharaoh (Necho)* of Egypt—who slew *Josiah* in battle—is related to have employed Phœnician mariners to attempt *the first* circumnavigation of Africa. Therefore *Jehoshaphat*—who ruled in Judah two hundred and seventy-three years *before* *Josiah*, the cotemporary of Pharaoh *Necho*—could have known no other way of reaching the Mediterranean from the Red Sea, than by the canal above named. And this fact shows the utter nonsense of the Abbé *Planché's* so-called “ingenious” opinion of Solomon’s fleet having doubled the Cape of Good Hope to get to Spain; inasmuch as Solomon reigned a century before even *Jehoshaphat*.

While all this shows a then known continuous navigation from Spain to India, it gives *no support to the speculation that Tartessus, and Tarshish were the same. Nor does it intimate, even remotely, the existence of a Tartessus*; which is spoken of, it is true, by *later* writers, though its *site by them is disputed*—such authorities as *Strabo, Herodotus, Ptolemy, Sallust, Pliny, Avienus, Stesicharsus, Silius Italicus, and Cicero*, differing on the subject. The *Hebrew* records saying *nothing of Tartessus*, we should not allow the *gratuitous assumptions* of biblical critics, nor the *loose assertions* of fanciful and rambling writers, to *confound it in our minds with that Tarshish which these records do mention*. But collating the important passages bearing on the subject, and spread over a wide space of Old Testament authorship, give them a reasonable interpretation in the absence of specific and positive declara-

tions as to what, and where, was Tarshish; and see where this, supported by certain collateral results of modern inquiry, will lead us. In so-doing, bearing in mind the Hebrew maxim preserved in the Jewish Talmud—overlooked by many who treat of Biblical subjects—that “whoever translates a verse in its closely exact form (without proper regard to its real meaning) is a liar—*e.g.*—‘They saw *the God* of Israel’ (Exodus, xxiv—10) is a wrong translation. The proper reading being ‘They saw *the glory of the God* of Israel.’” It is a sadly frequent thing, for Christians, in their intensity of feeling, to take *literally* what they find in the Bible; forgetting, that verbal exactness of translation, often *begets absurdity*; and in sacred matters, *blasphemy*—particularly when amplified under the direction of *blinding prejudices*. And it usually comes of a narrow, and bigoted religionism, which overleaps the essence of truth, and the sublimity of a *Spiritual Godhead of Infinite Love and Mercy, to be worshipped in the Beauty of Holiness*, in its efforts to bend everything into conformity with the dogmas, and designs, of a materializing theology.

After the record in 1 Kings, ix--26, 27, 28, already quoted, that Solomon, with the aid of Hiram, “made a navy of ships at Ezion-geber,” which went to Ophir, the next mention of this navy is in the same Book, x—11; wherein, after describing the great gifts of the Queen of Sheba to Solomon, the increase of his riches is further shown by the statement “And the navy also of Hiram (that before spoken of as made by the knowledge and skill of his servants) that brought *gold from Ophir*, brought in *from Ophir*, great plenty of *Almug trees*, and

precious stones." These *Almug* trees—called in the Book of Chronicles *Algum* trees—are said by botanists to be the same as those now known as *Sandal-wood* trees, a most highly-prized product of India. And Solomon showed that he valued that fine-grained, solid, and aromatic wood, above all others; for the next verse of the same chapter states, that "the King made of the *Almug* trees, pillars for the house of the Lord, and for the King's house, harps also and psalteries for singers; there came no such *Almug* trees, nor were seen unto this day."

This navy, Hiram's connection with it, and its purpose, are again spoken of in first Kings, chapter ten, verse twenty-two—thus—"For the King had at sea a navy of *Tharshish*, with the navy of Hiram: once in three years came the navy of *Tharshish* bringing gold and silver, ivory, and apes, and peacocks." This word *Tharshish* is the same written *Tarshish* as before quoted, and thus first found in this Book of Kings; except as the name of one of Noah's descendants, in Genesis x—4. And it is noteworthy that this "navy of *Tharshish* (of Solomon) with the navy of Hiram" thus named in the twenty-second verse, is manifestly the same "navy also of Hiram" that brought gold *from Ophir* . . . and *Almug* trees, and precious stones," previously spoken of in the eleventh verse of the same chapter. The whole chapter is a connected account of the fame and riches of him, who "made silver to be in Jerusalem as stones," and of the sources of this material wealth.

The Second Book of Chronicles testifies to the same points. After recording the building of the ships at

Ezion-geber, it is stated in chapter, ix—10, 21, "And the servants also of Hiram (Hiram) and the servants of Solomon, which brought gold from Ophir, brought Algum trees, and precious stones." "For the King's ships went to Tarshish with the servants of Hiram (Hiram) every three years once came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks."

The above-quoted passages from Kings and Chronicles, clearly point to voyages in the East, by the place where the ships were built, and the cargoes brought by them on their return to Ezion-geber.

But there are two Biblical passages, which, taken by themselves, and without a comprehensive and legitimate estimate of others bearing on the subject, have contributed to obscure it. One of these is in the Book of Jonah; the other in that of Ezekiel. Conceding to the Book of Jonah a literal interpretation of historical events, and not considering it a mere allegory inculcating a moral truth—as many maintain it is—we find stated in chapter i—3, that "Jonah rose up to flee to Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord." Now Joppa being on the Mediterranean Sea, and Tarshish being the place for which he embarked, it has been inferred by many, that the latter must therefore be on the Mediterranean likewise; thus strangely overlooking the fact, that King Solomon having gone *by ship* to the Red Sea—as has been shown by Old Testament evidence—Jonah might have done so too, *en route*

to a Tarshish in the *East*, instead of to one gratuitously assumed to have been in the *West*. A conclusion from such premises merits no further remark. It illustrates the groundlessness of many positive declarations, to say nothing of innumerable inferences from insufficient premises, by Biblical commentators:

But Ezekiel, in the "Lamentations," he was directed "to take up for Tyrus," furnishes presumptive evidence deserving more consideration. Apostrophizing Tyre, that prophet says, in chapter xxvii—12, "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs." By a figure of speech, the place being named for the trader, Tarshish is here characterised by its "*multitude of all kind of riches.*" But "silver, iron, tin, and lead," only are specified as things with which "they" (plural) traded in the fairs of Tyre; and are named by most Biblical critics, and solely relied on by them, to show that Tarshish was in Spain. These are, undoubtedly, products of the Spanish Peninsula—Portugal being therein included, for to it the Tyrians would have had to go for *tin* in a westerly direction, in their probable ignorance of far-off Cornwall. To the extent of these four metals in which the Tyrians are said by Ezekiel to have traded, the claim of Spain to Tarshish rests on a plausible foundation. But "the multitude of all kind of riches" *ascribed to Tarshish* by the prophet, is so widely astray from the fact *as to Spain*, that, however great the natural resources of that country may justly be considered, such extravagance of expression, applied to her, would have to be regarded in the light of a poetic license. The fertility and richness,

of imagination and language, as well as the forecast of these men of old, were truly marvellous. Of such a "multitude of all kind of riches," the *sea and its borders* may have been the source; not a *spot* on their vast domain.

But if the articles, specified by Ezekiel as coming from Tarshish, are to be taken as proof that Tarshish was in Spain, what necessarily follows, when upon equally authentic, and quite as explicit, Biblical testimony—already quoted—tons of gold, and ivory, apes, and peacocks, *not native to Spain*, are said to have been brought *from Tarshish*, by Solomon's and Hiram's navy built at Ezion-geber on the Red Sea? Why, that this Biblical testimony, of Kings and Chronicles on the one hand, and of Ezekiel on the other, must, if Tarshish is to be considered as one definite place, be pronounced in conflict with each other. It was to reconcile these passages that some Biblical critics have suggested, that although the ships of Tarshish went to that place in Spain, for silver, iron, tin, and lead, they in so doing, either in going, or returning, coasted the Mediterranean, and procured on the northern shores of Africa, the gold, ivory, apes, and peacocks, stated to have been brought. Ivory and apes may have been obtained from the interior. Though the quantity of ivory used for building and decorative purposes, both at Jerusalem and Tyre, forbids the belief, that all of it could have been furnished by the North African coast-trade. But the predication of an argument in favour of the above-named theory, upon the discovery of a few granules of native gold in modern Algeria, when Solomon used hundreds of thousands of pounds weight in building

and furnishing the temple alone; and upon the presumption, that as Juno was worshipped in ancient Carthage as its Lady Patroness, her emblematic bird must have been found, and held in reverence, there: really partakes too much of the fanciful to deserve much consideration. Nevertheless it may be said that the peacock is a native of the East Indies. In the countries of Southern Asia, and in its great archipelago, it is said by naturalists to have fixed its home, and is there found in a state of freedom. Its name also points to the east as its cradle. For we are told by those learned in languages, that while the *Sanscrit* word for peacock—*Sikki*—refers to its crest, the equally ancient *Tamil* word signifying peacock—*Toka*—is specially expressive of its plumage, its tail like a skirt trailing on the ground. As to the *Sanscrit* origin of our word ape—*Kapi*—the authority of Gesenius Fürst, and Max Müller, place it beyond question as Asiatic. Neither North Africa, nor East Africa as some have merely speculatively suggested even to Zanzibar, has any support of probability as a source of such large and varied cargoes as were brought by Solomon's and Hiram's ships—though the latter is now known to furnish some of the articles.

As to the silly claim set up for the Rock of Gibraltar as a native home of apes, no further notice need be taken of it than to say, that *if* an itinerant organ-grinder's vagrant monkey was once seen on the rugged heights, poor thing! its only chance of escaping death from want and winter-winds, depended on its swimming the strait, and seeking a less inhospitable residence. By the way, for what were the apes imported by Solomon,

wanted? His proverbial wisdom taught him that "whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." Did his love of good things, and divine favour, lead to his very liberal multiplication of the sources? And were the apes necessary for the amusement of his "seven hundred wives" to keep them out of mischief?

It was probably to escape the absurdity of an African coast-trade, which furnished but few of the articles sought by Hiram's and Solomon's navy, that other writers have suggested that there must have been *two places* bearing the name Tarshish; one to the west furnishing the iron, tin, and lead of Ezekiel, and another to the east, whence were obtained the "multitude of all kind of riches" of Ezekiel, and the gold and silver, ivory, apes, and peacocks, Almug trees and precious stones, of Kings and Chronicles. Thus it has been proposed to cut the Gordian knot in twain, and give a sop to the advocates of Tarshish in the west, alike with that given to the friends of Tarshish in the east—placed by Bochart at the north end of the Island of Ceylon, as we are told by Parkhurst's "Hebrew and English Lexicon"—London, 1807. This hypothesis of making two places bear the same name seems to have originated in the notion that the sterner stuff of nature—iron, tin, and lead, would insist on having come from a congenial rugged Iberian home. While the splendour and magnificence of a transcendent "House of the Lord" in the "City of the great King . . . overlaid with gold," and of a "King's house" gleaming with gold and silver, ivory and ebony, sandal-wood and precious stones, would never disown their lovelier

"Indian land

Whose air is balm ; whose ocean spreads
 O'er coral rocks and amber beds ;
 Whose mountains, pregnant by the beam
 Of the warm sun, with diamonds team ;
 Whose rivulets—like dowered brides—
 Gleaming with gold beneath their tides,
 'Mid sandal groves and bowers of spice,
 Seek still another Paradise."

And where else but in the Orient shall we look for the riches and radiance, with which Ezekiel clothed the iniquitous city, for whose coming down he uttered his prophetic lamentation ? "Thou hast been to Eden, the garden of God ; every precious stone was thy covering, the sardius, topaz, and the diamond ; the beryl, the onyx, and the jasper ; the sapphire, the emerald, and the carbuncle, and gold. Thy heart was lifted up because of thy beauty ; thou hast corrupted thy wisdom by reason of thy brightness ; I will cast thee to the ground."

But the hypothesis of two places of similar name is purely fanciful, and without any necessity in fact. For there is not an article named as having been brought from the presumed Tarshish in the west—in Spain, that is not to be found among the products of the east—of Asia, as well as all the others specified, surely of Asiatic production, and to which Spain can lay no claim whatever. Such books as Percy's "Metallurgy" and Ure's "Dictionary of Arts, Mines, &c.," inform us not only that *iron* is an Indian product ; that *tin*, time out of mind came from the island of Banca, the peninsula of Malacca, and the province of Larut opposite the island of Penang ; and that *lead*

mines have been worked for ages in the vicinity of Ajmir, two hundred and twenty miles south-west of Delhi, and two hundred and thirty miles west of Agra ; but that copper, gold, silver, mercury, metallic products of the Spanish peninsula, are found likewise in various parts of Asia and its vast archipelago. So that while *all* the articles stated on Biblical authority to have been brought by Solomon's and Hiram's navies from Tarshish are known to have been *products of Asia*, some of them, as already pointed out, were and are *foreign to Spain*. And the theory of Tarshish having been in Spain, discredits the authority of the prophet Ezekiel himself ; whose iron, tin, and lead, are so much relied on, by those ignorant of their existence also in Asia, to show that it must have been somewhere near Gibraltar. For he is found declaring (xxxviii—13) "Sheba and Dedan, and the merchants of *Tarshish*, with all the young *lions thereof*, shall say unto thee (Gog, the chief prince of Meschech and Tubal) art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil ?" Nothing can more conclusively show that Ezekiel had no thought of Tarshish being in Spain than the fact that he speaks of the "lions thereof."

The solution of the Tarshish question by division is not satisfactory. It is like the haphazard slash of a surgeon's scalpel, prompted by the thought that "things cannot be made worse than they are." The Bible references to Tarshish give the *place—if such it was*—too much importance to justify the belief that there were two, any more than that there was a second

Jerusalem, or Tyre, or Sidon, Nineveh, Babylon, Athens, or Rome, in the olden time. The same people did not call two great cities of their own foundation by the same name. And it is not at all likely that two nations remote from each other, and of different languages, would designate their great marts of trade alike.

The word *Tarshish* is Hebrew. The Phœnician *name* of a now extinct *town*, which doubtless had existence as one of their colonial seats of commerce, and which surmise, rather than reasoning from sufficient premises, has counfounded with it, was *Tartessus*. The words are too unlike in structure to warrant a supposition that they had become indiscriminately used. Nor is it claimed that they have correlative meaning. Etymologists do not pretend to trace the word *Tarshish* to its roots. In that matter there is a general acknowledgement of ignorance. Thus left to grope a less learned and yet perhaps not an unsatisfactory way, it is found stated in Smith's "Dictionary of the Bible," that, "although in the Septuagint translation of the Pentateuch, the Hebrew word was as closely followed as it could be in Greek—*Θάρσις*—the Septuagint translators of Isaiah and Ezekiel translate the word "Carthage" and "Carthaginians." And in the Targum of the Book of Kings, and of Jeremiah, it is translated "Africa." And the "Imperial Bible Dictionary" (London, 1870) makes a statement of like import—to wit—"In the Septuagint version of Isaiah, xxiii—10—14, it is rendered "*Carthage* ; and a similar rendering of *Tarshish* is in Ezekiel xxvii—12, and xxxviii—13, "*Carthaginians*." The Vulgate, it is further

stated, gives a different translation. This shall be referred to presently. But the "Imperial Dictionary" adds—"No passage of Scripture gives a satisfactory solution." This positive declaration is scarcely authorised by the facts in the case.

The above statements, however, show great latitude of translation, and an absence of anything to be laid hold of by which to fix the "local habitation" of the name. They point to the scholars being afloat without a compass of Hebrew roots and derivatives to guide them; and failing to take bearings by the Pole-star of truth still illuminating the glorious Old Book, and throwing a light on their way that they heeded not. Many a dead-letter theologian closes his eyes to new readings of the past; welcomed, however, by humbler perception not blinded by a silly belief in any newborn Joshua's power to make the sun of knowledge stand still, or to put it out by the formularies of fossilized error. The probability is that the word Tarshish, was not intended by the Hebrews—those who first used it—to be restricted in its application, to a *place*. As stated in Smith's Dictionary quoted above, "in one passage of the Septuagint, and in others of the Targum, the word is translated *sea*." So, too, in John Butterworth's Concordance—edition of 1812 London, by the eminent biblicist, Dr. Adam Clarke—we find the following definitions of the word Tarshish, a precious stone, a city of Cilicia—in Asia, *the sea*. And in the Imperial Bible Dictionary, before referred to, it is said, that in the Vulgate translation of the Bible, in the passages of Isaiah and Ezekiel above adverted to, the word Tarshish is rendered "mare"—*the sea*. While

the Septuagint, in Isaiah ii—16 renders it in Greek *θαλασσης*—which means *the sea, the water of the sea, a lake, a billow*, and figuratively *a flood* of evils. “The Targums,” it adds, “adopt the same translation in some places.”

The references to these translations of the word recalls to mind that singularly significant passage, in this connection, found in first Kings xxii—48, to wit “Jehoshaphat made ships of Tharshish to go to Ophir for gold.” Now it cannot reasonably be supposed that the Old Testament historian meant to say, that the King of Judah made ships of, or intended for *one place*, to go to *another place*. The absurdity of the expression, thus interpreted, should save him from such an imputation. But he could rightly, and doubtless did mean, that Jehoshaphat made ships of a particular description; *ships of the sea*—that is, ships fitted for the sea; merchantmen, as mariners would now say; sea-going ships, in contradistinction to the frailer river and bay-craft. Ships of timber, strongly fastened, and sparred for sails, as well as pierced for oars; built at the sea-side, at Ezion-geber, and launched on the sea, to go on long and dangerous trading voyages. Not pleasure-boats of papyrus sewn with vegetable fibres, to float on placid streams, or hug the shores of calm and summer waters.

The translation of the word *Tarshish* by the word *Sea*, in certain passages of the Septuagint and Targum, and the significant verse just quoted from the Book of Kings, throw an interest, rarely realized, about the tenth chapter of Genesis. The fourth verse gives *Tarshish* as the name of a son of Javan, who was the son of

Japheth, who was one of Noah's three sons, by whom and their families, "were the nations divided in the earth after the flood." And from the verse next succeeding that, wherein Tarshish is enumerated with Elishah, Kittim, and Dodanim, as the four grandsons of Japheth, we learn, that, "By these were the isles of the Gentiles divided in their lands." Thus it is seen that Japheth's descendants, the founders of the great Indo-Teutonic nations, came also to rule the empire of the *Sea*, as known to antiquity; in that they had dominion over its isles, and its borders—for, in the then imperfect state of geographical knowledge, all countries were called islands to which the usual route was by water. Thus we see, how, by a fair presumption, in the absence of positive proof, Japheth's grandson Tarshish, through the possession of some rare endowments—daring, nautical skill and enterprise, perhaps—became identified so completely in men's minds with the great waters "spread like a garment over the foundations of the earth," as to give his name to their vast domain. This view accords with the custom of that early period. Many of the cities and countries of which the son's sons, to the third generation after Noah, became possessed, received their names from them. Thus the Old Testament speaks of the "merchants of *Javan*," "merchants of *Tubal*," "merchants of *Meshech*;" of "the traders of *Togarmah*," and of "the isles of *Elishah*;" of the "men of *Phut*, and *Canaan*, and *Lud*;" of the "merchants of *Sheba*, *Raamah*, and *Dedan*, of *Zidon*, *Asshur* and *Ophir*." The Biblical account of the re-peopling of the earth after the flood, shows, that this mode of identifying the possessor and his possessions,