

DANAUS' FLIGHT FROM EGYPT

[Note by James Bruggeman: The following article gives historical evidence that ancient Greece was founded and populated in part by emigrants from Egypt, but who were in fact Israelites. The name "Cecrops" (in the fourth paragraph in the article) is another name for "Calchol," or "Chalcol," found twice in the Bible. Calchol or Cecrops was a great-grandson of Jacob-Israel. We provide this article as supplemental material for our audio lecture series, *Joseph the Overcomer*, specifically for the lecture entitled *Joseph and the Tennessee Valley Authority*. The article was published in *The Covenant People, an Expositor of the Prophecies concerning the Two Houses of Israel and Judah*. This article is from Volume IX, 1903.]

SPEAKING of Greece, Jacob Bryant premised his inquiries respecting the original inhabitants of Hellas by the following declaration:

" The sons of Japheth were certainly the first inhabitants of those countries, but the Helladians (Hellenes), although by family Ionian, were not of this race. They came afterwards, and all their best writers agree that, when their ancestors made their way into these provinces, they were possessed by a prior people."

Faber, in his *Horae Mosaicae*, adopted the interpretation of Bryant and sums up his conclusion in these startling terms :—

" In short, the most celebrated leaders of the Grecian colonies such as Danaus, Erectheus, Cecrops, Cadmus, and Phoenix, all came from Egypt. Hence it is evident that the Greeks were, strictly speaking, an Egyptian nation, and consequently not the descendants of Japheth."

The question is at once assumed that the language of Cadmus and his companions was different from that of the Boeotians, in other words that it was Semitic.

The argument seems to be this :—

" Cadmus and his fellow colonists carried into Boeotia the Phoenician language, which must have been radically different from the Hellenic; but they and their language disappeared from the face of Hellas, without leaving a trace of themselves either in the country in general or in Boeotia in particular."

The name Phoenicia itself does not occur in the Canonical Books of the Old Testament ; but frequent, and even very early, notices of Sidon remain on record.

Ham, in Genesis x., is said to be the father of Canaan, whose eldest son was Sidon. From this passage it has been inferred that this third descendant of Ham founded the city called after his name and was the father of all the Sidonians of early history, as his brothers were the stocks from which the other Canaanites sprung ; but while admitting the fact, we deny the inference.

Sidon might have founded and given his name to the city, and yet we may safely accept the testimony of the Sidonians themselves, confirmed by the learned Persians, that the emigrants from the Sea Erythra had acquired, either by force, favour, or purchase, the site and city once held by descendants of Canaan, and occupied it without changing its name. Or, we may conclude that perhaps the inhabitants of Sidon and Tyre were friendly to the Hebrews on account of consanguinity of race, and this is what is inferred in Amos i. 9, where Tyrus is to be punished because she "remembered not the brotherly covenant with Israel." We never find Tyre or Sidon at war with Israel. Now if the Tyrians and Sidonians had been Canaanites, or even inimical, is it likely they would have been spared by Joshua? When we hear of the confederacy of nations headed by Jabin, King of Hazor, and given us in Joshua xi., we fail to see that either Tyre or Sidon joined them against Israel. Again, when Joshua, having subdued these kings, pursues them, he draws off his forces before entering the territories of Great Sidon.

The lot of the children of Asher bordered upon Tyre and Sidon, "the strong city Tyre" and "Great Sidon,"—but the inhabitants of these two cities were not dispossessed. There were certainly Canaanites dwelling

among the Asherites (Judges i. 32), but these were not necessarily inhabitants of Sidon or Tyre. In Amos ix. 7, these Tyrians and Sidonians are said to be Philistines from Capthor (comp. Jer. xlvii. .4), at the first : these, having been dispossessed, became afterwards a lesson to the Israelites, that as God had given their country to another people, so He would also dispossess the Israelites from the land of Israel, and place others there in their stead.

So we may take it for granted that the inhabitants of both Tyre and Sidon were a kindred race to those Israelites who came into possession of Palestine in the time of Joshua; and yet we grant that many Canaanites dwelt amongst them, and these Canaanites were shielded from aggression by being in subjection to a dominant and friendly nation, which to all appearances always worked harmoniously with their brother Israelites. Is it likely that the King of " Great Sidon " or the King of " the strong City of Tyre " would have allowed men of their own blood and religion to have been slaughtered before their faces if the Canaanites were their kinsmen? Does it not rather show that their sympathies were all in favour of the Hebrew invaders ? Now, can we find any reason for this ? Is there any reason, also, why, two centuries later, they did not join Jabin, King of Canaan, in the attempt to exterminate these aggressors ? Why did they not with their powerful ships fly upon Dan who abode in his ships, and Asher who remained in his creeks ? The answer seems to be supplied from the following (Josephus cont.; Apion, Book i. 14, 15, 16, 25, 26, &c., of which this is an epitome) :—

Josephus relates the coming of the Shepherd-Kings into Egypt, and after 511 years their leaving Egypt again and settling in Palestine, "where they built Jerusalem. He mixes up the Hebrews with this people in such a way, giving Manetho's version, that it is impossible to say where the exodus of Israel really took place.

The flight of Danaus from Egypt was in consequence of a quarrel with his brother AEgyptus: he makes Danaus land in Argos 393 years after Israel was delivered out of Egypt. In one of Manetho's accounts, leprosy is the cause of their banishment, and in another it was the result of one Osarsiph (i.e., Moses), who made a law that his people should not

worship the gods of Egypt, neither should they refrain from killing the sacred animals.

Both these ideas we find attached to Moses; for one of the signs he was to do before Pharaoh was to display the power of his God to bring about the leprosy as well as to cure it. The other, that the people were to go and sacrifice to Jehovah the animals which the Egyptians worshipped.

Another account is given in *Diodorus Siculus* i. 27, 46, 55, who quotes from *Hecatoeus of Abdera*. " The worship of the Gods having been neglected on account of the foreigners in Egypt, the Egyptians were warned by a pestilence to drive away the pollution."

The most distinguished of the expelled foreigners followed Danaus and Cadmus into Greece ; but the greater number were led by Moses into Judaea. . . . There he built Jerusalem and many other cities, divided the people into twelve tribes, appointed judges and priests and erected a sanctuary, which contained no images of the gods; for Moses held that the Deity could not be fitly represented by any human form.

In *AEschylus' Suppliants*, Danaus and his daughters are represented as a seed divine, exiles from Egypt fleeing from the brother Egyptus since they feared an unholy alliance: they appear to have passed through Syria, and perhaps Sidon.

Petavius' History of the World says :—Danaus was the son of Bela a sojourner in Egypt; he fled from his brother Egyptus and came into Greece three years after the death of Joseph. Sir Walter Raleigh places the flight of Danaus 148 years before the exodus, and the death of Joseph 145 years before the exodus. This gives the flight of Danaus three years before the death of Joseph.

There seem to have been three migrations of Danai into Greece.

1st—cir. 1636. About the time of Joseph's death.

2nd— cir. 1456. Whilst Israel was in the Wilderness.

3rd—cir. 1296. When Jabin, King of Canaan, afflicted Israel. Clinton (*Fasti Hellenici*) places the landing of Danaus in Greece, 1466 b.c. according to Eratosthenes; or 1410 b.c., if we regard Callimachis to be right.

There seem to be very cogent reasons why some Israelites left

Egypt before the main body.

It will be remembered that the sons of Bilhah (Gen. xxxvii. 2) [is this the original of Bela, the ancestor of Danaus ?] were among Joseph's earliest remembrances, and their evil report was taken by Joseph to his father. These may have taken a very prominent part in the affliction of Joseph, and, when arrived in Egypt, must have been terribly abashed (Gen. xlii. 21—23), when they found out before whom they had spoken so freely. When Jacob had been gathered to his fathers, their misdoings must have caused them serious anxieties (Gen. 1. 15— 18), and the most guilty would probably have sought safety in flight. What if this is the origin of the story of the two brothers Danaus and Egyptus. Is Joseph Egyptus? and are these fugitives Danai? If so, the flight of Danaus about the time of the death of Joseph can be very well accounted for. Antagonism would have sprung up between Joseph's children and these persecutors of their father, which, although under restraint during Joseph's lifetime, would have found vent as the old man was passing away. If this is natural, and we have a right to take hold of such a feasible argument when everything seems to fit into such a conclusion, we must look about for the time when this flight took place. The Egyptians were not likely to allow the Hebrews to leave them under every pretext, lest they should join their enemies, but contrariwise they would be glad of them remaining as a buffer state against the assaults of their enemies from the North-East. An opportunity presented itself about the time of Joseph's death. If we turn to I Chron. vii. 20, 21, we find in the genealogy of Ephraim, Ezer and Elead invading the territories of the Philistines of Gath, the outcome of this inroad eventuated in these Ephraimites proceeding further into Palestine, and building Beth-horon, the nether and the upper, and Uzen-sherah (verse 24), these towns being situated on the border of Ephraim and Benjamin, as afterwards allotted by Joshua (xvi.).

The building of two towns by Jacob's descendants, and also Joseph's, before the era of the exodus, is attested to in the Records of the Past, Vol. V., New Series. *Places Conquered in Palestine by Thothmes III.*, King of Egypt. No. 78, Joseph-el; No. 102, Jacob-el, as translated by Professor Tomkins.

This establishes the escape of a portion of Israelites some time prior to the exodus. There also seems to have been a colony of Jews in Moab (I Chron. iv. 21, 22).

In *The Bible and Science*, by J. Lander Brunton, 1881, p. 22, it is suggested that many of the Hebrews left Egypt with the Hyksos or Shepherd Kings. If these Shepherd Kings were Phoenicians, who afterwards settled at Sidon and Tyre, our problem is settled. Now Tyre is called "a daughter of Sidon" (Isa. xxiii. 12), also a "daughter of Tarshish"

[* Is Tarshish another name for Israel?] (verse 10).

Again, Dardanus is said to have built Troy about 34 years after the Exodus. Is there not a connection between Danaus and Dardanus? At any rate, Mr. Gladstone seemed to think so, as he traces the Danai from Phoenicia, and says the name Danaoi occurs 147 times in the *Iliad* of Homer, and 13 times in the *Odyssey*, and makes Danaoi fighting against Danaoi or Dardanaoi.* [* It is remarkable how intimately Tyre and Tarshish are connected ; Tarshish and Israe1 ; and again Tarshish and Britain Isa. xxiii. connects the first; also Ezek. xxvii ; I Kings x. 22. 2 Chron. ix. 21, the second ; and Isa. lx. 10, Ezek. xxxviii. 13, the last; at least so most students of prophecy are agreed. Then we understand Isa. xxiii. 18, xxiv. 13-15, Ezek. xxix. 21, to mean that Britain is to have the mercantile position formerly occupied by ancient Tyre.]

Latham (*Ethnology of Europe*, p. 157,) says:—"I think that the eponymus of the Argive Danai was no other than that of the Israelite Tribe of Dan, only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as, if they were *adscripti gleba*, and ignore the share they may have taken in the ordinary history of the world. The seaports of Tyre and Ascalon, of Dan, Ephraim, and Asher must have followed the history of seaports in general, and not have stood on the coast for nothing."

We have also in Judges xviii., the account of the Danites migrating to the north, and seizing the city of Laish over against Tyre, and establishing themselves there, calling the place DAN after their father. This

place is stated to be some distance from Sidon, probably because Sidon was then " the great city," whereas Tyre may have been only just built; although it is spoken of in Joshua as " the strong city Tyre " (xix. 29). We need not be surprised at this interpolation, if so be that Tyre was only built just before, for according to *Mr. Gladstone*, the supremacy of Tyre commenced at the destruction of Sidon 1209 B.C. There are very many little additions to the

original text in Scripture made by the redactor, or person to whom we are indebted for the complete book in its present form. Such additions may be found (Gen. xiv. 14) "unto Dan." (Gen. xxxvi. 31; Deut. xxxiv.); also the words, constantly occurring, "unto *this day*" in both Joshua and Judges, &c., &c. It is most surprising how little colony of Danites could thus establish themselves so easily in the midst of Canaanites, and not be brought to task for their

daring presumption by such strong neighbours dwelling at Tyre and Sidon, if these Tyrians and Sidonians were Canaanites also. Their being of the "stock of Israel," however, would account for all their subsequent behaviour as well as their present indifference.

Whilst upon this point, let the reader refer to I Kings vii. 14, and 2 Chron. ii. 14. Hiram or Hiram is said in both to be the son of a " Man of Tyre." *Josephus (Ant. III. 4)* says : "His father was Ur of the stock of the Israelites." The mother was " a woman of Naphtali," or "of the daughters of Dan," showing how intimately mixed these northern tribes were with the Tyrians. Another proof of this mixture is in Ezek. xxvii. 6. The house "of the Asherites" (comp. Judges i. 32: same word in the original proves them to be of the tribe of Asher), are said to have helped in the raising up of Tyre; and a little further down the chapter (verse 19), Dan, with Greece or Javan, is trading in the fairs of Tyre.

It now remains for us to draw attention to an account given in *Beloe's* edition of *Herodotus*, 1833, as to the probable origin of Hercules. He shows clearly the reason why the Hercules supposed to be of Tyre was none other than the Samson of Dan. *Herodotus*, in Book II., ch. 44, speaks of the "Hercules of Tyre." "It has been conjectured by many learned men, that this could have been no other than the Israelitish

Samson. That this is very probable, the reader may perhaps be inclined to think, from these among other reasons.

" With the story of Samson, the Tyrians might easily become acquainted at Joppa, a seaport belonging to the tribe of Dan ; but more especially from those Danites who removed to Laish, in the neighbourhood of Tyre, and who, Ezekiel informs us, had great commerce with the Tyrians. These Danites came from Zorah and Eshtael, where Samson was born and lived, and would not fail of magnifying and promulgating the exploits of their own hero. I am aware how rash it is to pronounce the sameness of a person from a likeness of certain corresponding circumstances in the actions of men, but there are certain particulars so striking, first in the account given of this Tyrian Hercules by Herodotus, and secondly in the ritual prescribed for his worship, that where we can prove nothing by solid argument, conjectures so founded may be permitted to have some weight. The story of Samson will account "for the two pillars "set up in the temple of Hercules, if we consider them as placed there in commemoration of the greatest of Samson's exploits. The various circumstances which Herodotus makes peculiar to the Tyrian Hercules, however disguised, are all reducible and relative to this last action of Samson.

" 1. Hercules, being apprehended by the Egyptians, was led in procession as a sacrifice to Jupiter; and the Philistines proclaimed a great feast to offer a sacrifice to Dagon their God, and to rejoice because Samson was delivered into their hands.

" 2. Whilst Hercules stood at the altar, he remained quiet for a season; and so did Samson when his strength was departed from him.

"3. But in a short time Hercules returned to his strength, and slew all the Egyptians.

" Concerning the ritual used in the worship of the Tyrian Hercules, Bochart remarks there were many things in it not practised elsewhere. Let the reader judge from what follows whether they do not seem borrowed from the Levitical Law, or grounded on what the Scripture relates of Samson. The total disuse of images, the prohibition swine in sacrifice, the habit of the priest, the embroidered stole, &c., and naked feet, the strict

chastity exacted of him, the fire ever burning on the altar, are all of them precepts which Moses delivered. Why may we not add that the exclusion of women from the temple, and the shaven head of the priests, were intended to brand the treacherous behaviour of Delilah, and to commemorate the loss of Samson's locks? Appian, Arrian, and Diodorus Siculus acknowledge these to have be Phoenician rites, and different from any observed among the Greeks; and it is well known that this *singularity* was a principal point intended by the ritual of Moses."

On January 20th, 1855, an extraordinary sarcophagus was discovered at Sidon, with an inscription in Ancient Phoenician.

Land and Book, p. 138. The portion of inscription freely translated runs thus :—

"In the month Bul, in the fourteenth (xiv.) of my reign, King Ashmunazer, the King of the Sidonians, Son of Tatuith, King of the Sidonians, King Ashmunazer, King of the Sidonians, spake, saying I am snatched away before my time, like the flowing of a river,.... The heavenly powers have established me on the throne, and it is we who have built the temples to the gods of the Sidonians in Sidon by the sea ; the temple of Baal-Sidon, and the temple of Astarte, the glory of Baal, lord of Kings, who bestowed on us Dor and Joppa, and ample corn-lands which are at the root of Dan. Extending the power which I have founded, they added them to the bounds of the land, establishing them to the Sidonians for ever....

The Rev. W. M. Thompson says : " Many of the letters so closely resemble those of our own alphabet, that one can scarcely be mistaken in tracing ours up through the Romaic and the Greek to that of Phoenicia.Still more interesting is the fact that the-characters on this stone are so like the old Hebrew as to establish their close relationship, if not their actual identity...; it further appears that the language of the two peoples, as well as the alphabet, were identical."

When was Sidon so great as to conquer Dor, Joppa, and Dan? Sidon's greatness passed away at the rise of Tyre, 1209 B.C. If, however, our contention is right, there was a former colonisation of an early Hebrew race either before the Exodus or at the separation of the murmurers in the

Wilderness from Moses; either or both of these assuming the name of Danai, and coming into Phoenicia with Cadmus and his father Agenor ; then we have the key to unlock the mystery. The temple of Agenor was the principal building of both Tyre and Sidon. Danaus is said to be a Phoenician when he lands in Argo and reigns in Greece. Cadmus is also the son of the King of Sidon, when he comes into Greece and founds Thebes. These Danites were probably the ruling race amongst the Phoenicians when they founded Sidon and Tyre ; hence Tyre would be both " the daughter of Sidon," and also " the daughter of Tarshish," a name associated with Hebrews of the tribe of Benjamin (I Chron. vii. 10). Some Benjaminites were probably reckoned amongst the Ephraimites who made an inroad upon Gath (comp. I Chron. vii. 21-24. ; viii. 13.)

Finally, Scripture supports this supposition. Let the unbiassed student carefully read the following :—

(1.) I Chron. vii. 20-27. For evidence as to escape of some out of Egypt about midway of the sojourn in Egypt.

(2.) I Chron. iv. 21-23. Where it appears some of Judah early possessed dominion in Moab.

(3.) Ezek. xx. 6-8. A contention God had with Israel *when in Egypt*, not otherwise referred to. Was this the cause of quarrel between Egyptus and Danaus, adherents of Joseph and his opponents ?

(4.) The scattering from the Wilderness (Ezek. xx. 13-23). Was this when they chose them a captain (Num. xiv. 4 ; Neh. ix. 17) and separated from the main body (Ps. cvi. 26, 27) *and were scattered in the lands*.

(5.) If so, they are still to be reckoned as under the Covenant. For Moses after the separation speaks to those who were with him (Deut. xxix. 14-16) thus:—"Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God, *and also with him that is not here with us this day* : for ye know how we have dwelt in the land of Egypt; and how we came through the nations, which ye passed by."

Notice the change from the first person to the second in the latter clause, embracing ALL ISRAEL far and near.

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