

who originally lived in Yemen, and then spread themselves beyond Mecca and Medina to Canaan and Syria, appearing in the Arabian annals as rulers over Egypt in the time of Joseph.\* It seems extraordinary that the nomadic races of the Hyksos should have been able to subdue the ancient powerful and well-organized kingdom of the Egyptians. Here the more freely-constituted nation entered into a successful contest with another long habituated to servitude, but yet the victorious Arabian immigrants were not then, as in more modern times, inspired by religious enthusiasm. The Hyksos, actuated by fear of the Assyrians (races of Arpaschschad), established their festivals and place of arms at Avaris, on the eastern arm of the Nile. This circumstance seems to indicate attempted advances on the part of hostile warlike bodies, and a great migration westward. A second event, which occurred probably a thousand years later, is mentioned by Diodorus on the authority of Ctesias.† Ariæus, a powerful prince of the Himyarites, entered into an alliance with Ninus, on the Tigris, and after they had conjointly defeated the Babylonians, he returned laden with rich spoils to his home in Southern Arabia.‡

Although a free pastoral mode of life may be regarded as predominating in the Hedschaz, and as constituting that of a great and powerful majority, the cities of Medina and of Mecca, with its ancient and mysterious temple holiness, the Kaaba, are mentioned as important places, much frequented by foreigners. It is probable that the complete and savage wildness generated by isolation was unknown in those districts which we term river valleys, and which were contiguous to coasts or to caravansery tracks. Gibbon, who knew so well how to consider the conditions of human life, draws attention to the essential differences existing between a nomadic life in the Arabian peninsula and that described by Herodotus and Hippocrates, in the so-called land of the Scythians, since in the latter region no portion of the pastoral people ever settled

\* Ewald, *Gesch. des Volkes Israel*, bd. i., s. 300 und 450; Bunsen, *Ægypten*, buch iii., s. 10 und 32. The traditions of Medes and Persians in Northern Africa indicate very ancient migrations toward the West. They have been connected with the various versions of the myth of Hercules, and with the Phœnician Melkarth. (Compare Salust, *Bellum Jugurth.*, cap. 18, drawn from Punic writings by Hiempsal, and Pliny, v. 8.) Strabo even terms the Maurusians (inhabitants of Mauritania) "Indians who had come with Hercules."

† Diod. Sic., lib. ii., cap. 2 and 3.

‡ *Ctesia Cnidii Operum Reliquiæ*, ed. Baehr, *Fragmenta Assyriaca*, p. 421; and Carl Müller, in Dindorf's edition of Herodotus (Par., 1844), p. 13-15.