

with bounds ;”¹ “ I take the wings of the morning and dwell in the uttermost parts of the sea ;”² “ He set a compass (circle) upon the face of the depth ;”³ all seem to indicate that the Jews held the same general opinions as to the distribution of land and water as prevailed among the Greeks of the Homeric period. The expression in Genesis, “ Let the waters under the heaven be gathered together unto one place,”⁴ and a passage in Esdras : “ Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth, six parts hast thou dried up and kept them,”⁵ have been cited to show that they believed that only a seventh part of the surface of the world was covered by the waters of the ocean. Some of these passages were cited by Columbus in the fifteenth century to prove that the Atlantic could not be of any great extent. The book of Esdras, however, was written after the time of Christ, probably quite late in the first century of our era, and is no evidence for old Jewish belief. The author of Esdras merely shares a view widely held in his time, according to which the earth was divided into seven zones or climates. The view that the Hebrews believed the land to be much less extended than the ocean cannot be said to be well founded.⁶

Maritime commerce was almost unknown to the Egyptians, who appear to have had at THE EGYPTIANS. all times an antipathy to everything connected with the sea. We do not find anything in the history of this ancient people which indicates that they took any part in discoveries relating to oceanography ; their ships, as for instance in the voyage of Necho, appear always to have been manned by Phœnician sailors.⁷ It is among maritime and commercial nations, who must familiarise themselves with the phenomena of the sea, that we find the first true ideas concerning the morphology of the ocean.

Long before the Greeks had emerged from a state of barbarism, and long before the THE PHœNICIANS. oldest Greek and Hebrew records, the Phœnicians had settled all over the Mediterranean. The earliest notices represent them as a nation of clever navigators, capable of making distant voyages. In pursuit of commerce, they traversed the Mediterranean, that great enclosed sea presenting fewer difficulties to navigation than the Erythræan Sea or Indian Ocean, from whence they are supposed to have originally emigrated.⁸ At first they

¹ Job, xxvi. 10.

² Psalms, cxxxix. 9.

³ Proverbs, viii. 27.

⁴ Genesis, i. 9.

⁵ II. (IV.) Esdras, chap. vi. v. 41, “ Et tertia die imperasti aquis congregari in septima parte terræ.”

⁶ Humboldt, *Examen critique de l'histoire de la géographie du nouveau continent et des progrès de l'astronomie nautique au 15^{me} et 16^{me} siècles*, Paris, 1836, tom. i. p. 188. Humboldt states that the Hindus, like the Hebrews, had seven zones and seven climates, but with the Hindus the seven terrestrial zones are separated by seven seas. In this arrangement, however, the total mass of the liquid zones is not limited—among the zones are the bizarre, rather than poetic, seas of *curdled milk*, of *sugar*, and of *clarified butter*.

⁷ E. H. Bunbury, *History of Ancient Geography*, vol. i. p. 3, London, 1883.

⁸ As stated above, the Phœnicians knew the Erythræan Sea. Herodotus (I., 1 ; VII., 89) reports that they came from the coasts of that sea to settle down on the shores of the Mediterranean during historical times. This opinion is admitted by several modern historians, among others by Movers (*Die Phœnizier*, Bd. i., pp. 9–12). The weight of modern judgment appears to be against this view. Kenrick (*Phœnicia*, p. 52) rejects it. (See also Bunbury, *op. cit.*, vol. i. p. 5, note 3 ; Konrad Kretschmer, *Die Entdeckung Amerika's in ihrer Bedeutung für die Geschichte des Weltbilds*, p. 12, Berlin, 1892 ; *Ency. Brit.*, art. “ Phœnicia,” by Prof. A. von Gutschmid ; *The Ruined Cities of Mashonaland*, by J. T. Bent, London, 1892 ; Rawlinson's *Hist. of Phœnicia*, London, 1889, p. 53 ; Pietschmann, *Geschichte der Phœnizier*, Berlin, 1889, p. 113.)