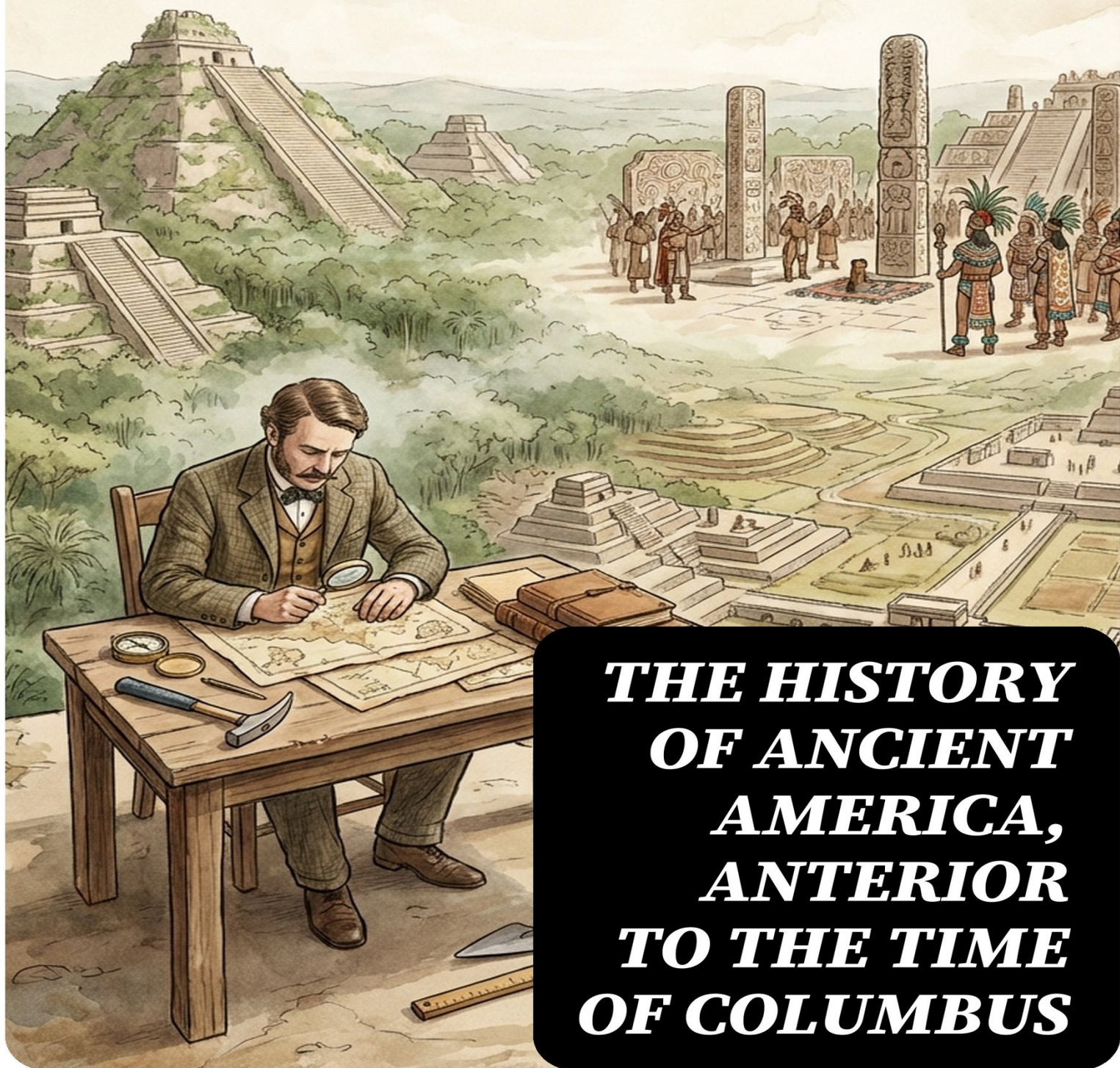
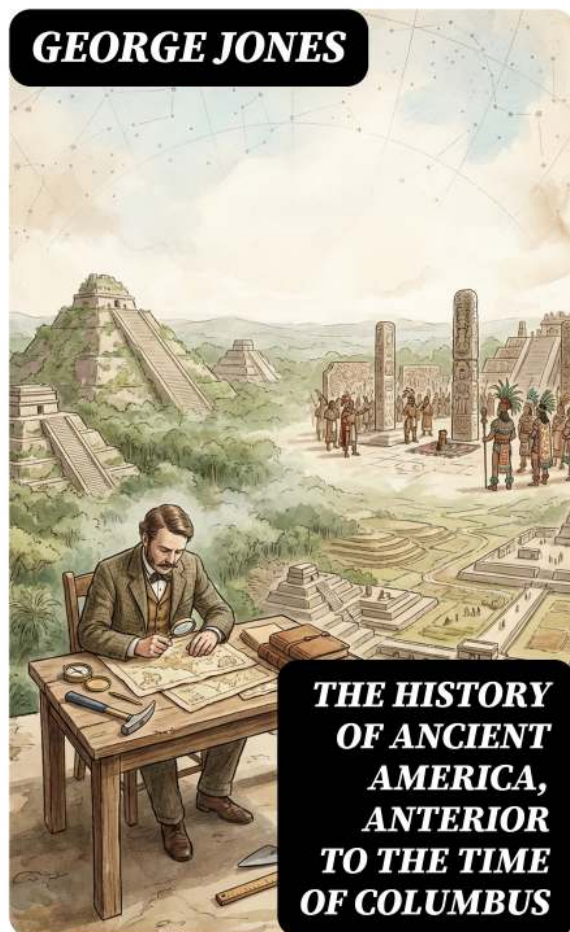


GEORGE JONES



**THE HISTORY
OF ANCIENT
AMERICA,
ANTERIOR
TO THE TIME
OF COLUMBUS**

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OF ANCIENT
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George Jones

The History of Ancient America, Anterior to the Time of Columbus

Enriched edition.

Introduction, Studies and Commentaries by Darren Fox

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Table of Contents

[The History of Ancient America, Anterior to the Time of Columbus](#)

[Memorable Quotes](#)

[Notes](#)

THE HISTORY OF ANCIENT AMERICA, ANTERIOR TO THE TIME OF COLUMBUS

[Main Table of Contents](#)

Preface

NOTICE

ORIGINAL HISTORY OF ANCIENT AMERICA.

CHAPTER I.

CHAPTER II.

CHAPTER III.

CHAPTER IV.

SECTION I.

SECTION II.

SECTION III.

SECTION IV.

CHAPTER V.

SECTION I.

SECTION II.

SECTION III.

SECTION IV.

CHAPTER VI.

ROBERTSON'S HISTORY OF AMERICA.

CHAPTER VII.

SECTION I.

SECTION II.

SECTION III.

SECTION IV.

SECTION V.

CHAPTER VIII.

CHAPTER I.

(2349—1600 B. C.).

HISTORY OF TYRUS.

CHAPTER II.

(1600-1046 B. C.).

CHAPTER III.

HIRAM THE GREAT.

CHAPTER IV.

(868—861 B. C.).

CHAPTER V.

THE PROPHECY OF ISAIAH.,

CHAPTER VI.

(609—606 B. C.).

SECTION I.

SECTION II.

SECTION III.

CHAPTER VII.

(585—515 B. C.).

CHAPTER VIII

(515—335 B. C.).

CHAPTER IX.

(335-332 B. C.).

CHAPTER X.

(JANUARY—AUGUST, 332 B. C.).

CHAPTER XI.

THE UNFOLDING OF THE NEWLY-APPLIED PROPHECIES OF
ISAIAH, AND THE PROOFS OF THEIR FULFILMENT.

CHAPTER XII.

(332 B. C.).

CHAPTER XIII.

(332 B. C.).

SECTION I.

SECTION II.

CHAPTER XIV.

CHAPTER THE LAST.

INDEX TO THE TYRIAN ÆRA OF ANCIENT AMERICA .

Preface

[Table of Contents](#)

To the deep historic interest expressed by his Royal Highness the Duke of Cambridge, concerning the Aborigines of America, may be traced the production of this Work:—it led the Author originally to write the Israel-Indian Tragedy of "Tecumseh[1],"—illustrative of the patriotic race of the North, and which composition has received the honour of being dedicated to the Illustrious Prince by Special permission. The publication has been delayed only from the fact, that it would anticipate this branch of the present Work, and might consequently be injurious.

The investigations necessary for writing of North America, called into action the study and observation of years in relation to South America: and in contemplating the newly-discovered Ruined Cities and Temples upon that moiety of the Western Continent, the very spirit of the Romance of Truth, seemed to find a voice in every Sculptured altar, column, stone, or pyramid: and when upon the enthusiastic pursuit of hidden knowledge, the sudden discovery of early Christianity and its Sacred Promulgator, were identified with the Western Hemisphere,—sanctioned as is the discovery by Holy-Writ,—History,—Tradition,—Customs,—and the oracular Sculptures of antiquity,—Language has no power to express the bounding feelings of the heart, when that original vision of the mind, became apparent, as the stern reality of historic truth.

Knowing from experience, that Works upon Antiquities, described in language cold as the marbles they illustrate,

are not of deep interest to the general reader, the Author has, therefore, avoided the usual frigid style, and has consequently placed around them such fervent, and glowing words, as their novel characters have authorized and demanded. In delineating, also, the History of Tyrus^[2], the chief events only are given; and being rendered, with the artistical pages,—*con amore*,—the Poetry of History,—and not its dry prosaic qualities will be received by the reader. This will be seen in the descriptions of the classic Remains,—Battles,—and Voyages,—and especially for instance, in resuscitating the Ruins of Rome, and in the celebrated Tyrian Siege by Alexander of Macedon,—but in this style of writing (it is submitted) the Author has not lost sight of that high solemnity demanded by the Philosophy of History; without which, memorials of past ages, or of our Fathers, would be useless.

To give a list of works consulted during fifteen years in America, and more immediately for the last two years in England, while writing the Tyrian *Æra*, would be pedantic: but no Author, sacred or profane, from the first Lawgiver to the present time, having even a remote reference to the Western Hemisphere, has been knowingly omitted; yet being professedly an Original Work, the volume of the brain has been more largely extracted from, than any writer whose works are already before that Public,—to whose final judgment (upon its merits or demerits) the present Author submits the first History of Ancient America with all humility; but he will yield to none in the conscientious belief in the truth of the startling propositions, and the consequent historic conclusions: and that the reader may not imagine

that any undue motive dictated to the writer the publication of this Work, the following extract from the Messrs. Longman's letter upon their own, and their Reader's investigation of this Volume will justify him. "* * * We have fully considered the publication of your Work on America. It is undoubtedly a Work of great ingenuity and originality; and should it be considered that your conclusions are correct, it will be a work to confer on its Author a high rank in Literature. * * * We shall be happy to be your Publishers. * * *"

The usual "Table of Contents" has been avoided, in order to prevent anticipation of the subject-matter and secrets of the History; but, at the same time, for after-reference, a copious Index has been placed at the end of the Volume.

THE AUTHOR.

London, June, 1843.

NOTICE

[Table of Contents](#)

TO

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London, June, 1843.

THE TYRIAN ÆRA.

ORIGINAL HISTORY OF ANCIENT AMERICA.

[Table of Contents](#)

— — —

BOOK THE FIRST.

CHAPTER I.

Table of Contents

Introduction from the Preface to the Author's Historical Work upon the Life of TECUMSEH—Name to be used for South or Central America—The Fundamental Error of the Historians of America—Essential Opposites in Character—Rules of Argument for illustrating the Theory—A sufficient Identity of the North to prove two Distinct People—The Aborigines wrongfully named "*Indians*" by COLUMBUS—The Cause of his Error and its Effects.

In the prefatory remarks to the forthcoming work upon the chieftain, Tecumseh, the following language is used; and we avail ourselves of the privilege of extracting from our own storehouse, materials for the commencement of this new historical campaign.

"The courteous reader in tracing the fate of Tecumseh, as depicted in the pages of his life, will not fail to observe the strong analogy between the religious sentiments of the chief of the forest, and those of the ancient Hebrews. The language as uttered by Tecumseh is not written by the pen of fiction, merely to uphold a theory of the brain, but gathered from the archives of a people's history, to support a theory of apparent truth. The present writer will not yield to any man in the firm belief, that the Aborigines of North America (*but North America only*), and the ancient Israelites are identical, unless controverted by the stern authority of superior historical deductions. We, therefore, have formed

an original theory in reference to the natives of the North, and those of South and Central America, together with the newly-discovered ruined Cities in and around Guatamala; and by that theory, have separated *into two distinct races*, or people, the Aborigines of the Western Hemisphere.

"The lately recovered Ruins, Cities, and Temples in Central America, and of which no ancient record is to be found, have shattered the chain of acknowledged History to atoms; and until that chain is again united by a firmly established theory,—Education herself must pause, ere she can with the wand of truth, point to her rising children the History of the World, or its inhabitants.

"Suspicion has asserted that *all* the natives of the continent of Columbus, might probably have been originally of Hebrew extraction; the assertion has been made in doubt and trembling; for writers have been confounded by essential contrasts in the Religious customs of North and South America; there were no analogies between them; which circumstance should have compelled Historians to pursue another path of inquiry, and so attain a conclusive truth; but they found a Gordian knot which they could not unravel, and assuming the impatient weapon of Alexander, they destroyed it. The Architecture, however, of the Ruins of Copan, Palenque, Uxmal, and their time-honoured associates, has furnished a 'rosetta-stone,' to aid the new translation of the hieroglyphical history of (now) *ancient* America; and if our theory is true, not only have the Israelites walked the land where the Sun bestows his last smile, but another nation (in which was retained the primitive language of the Diluvian world) previously trod

that soil as Aborigines; and beyond all this, if our thread of Ariadne lead us faithfully, if not, the ALMIGHTY FATHER who gave the thought will pardon its application; yes, beyond all the bounding feelings leaping at events, at once classic and venerated, do we contemplate another branch of our theory; for, if we do not write in error,—and our perfect faith assures us that we do not,—then the trembling hand which sought in doubt THE SAVIOUR'S wounds, has been outstretched in sacred oratory even in those southern wilds: the bold, yet conquered voice, which uttered in hallowed and confirmed faith, 'MY LORD AND MY GOD!' has given forth its missioned eloquence even in the Western Hemisphere, and there, the sainted ashes of that Apostle may yet repose!"

The preceding extract may be viewed as the exordium of an original history to follow; wherein, "if we fail," it will be "the boldness of the *attempt*, and not the *deed* confounds us."

Taking as a basis for our illustration the rules of argument, we will first identify one race, and then prove that the existence of another is not only apparent, but absolute. For the convenience of the general reader, the word "Mexican," until the true name is established, will be applied throughout the following pages to all Central and South America;—for the word "south" may be confounded with that portion of the Republic of North America so denominated, and especially with the American reader. The fundamental error with all writers upon the Aborigines of America is, that they have viewed them *as one people*. Authors have, therefore, been confounded by the different customs and ceremonies of religion as practised in the two

great divisions of the continent; they have seen that the natives were, to a certain extent, in one part of the vast domain, idolaters, and not in the other; that the North was essentially republican in every aspect of its political existence, while that of Mexican America was as essentially composed of kingdoms and empires, and governed by despotic monarchs, and that republics were interwoven with them; that each man in the North was a warrior, and an equal, acknowledging no superior but their leader in time of battle, and should he fall in action, there was not a member of the Tribe in which they politically lived, but could have taken his place, and filled it with similar courage and ability. In Mexican America they were not equal, but from the emperor they descended by degrees to the serf and slave; in that country, stone and stuccoed Temples and Palaces were, and still continue to be found, erected with costly magnificence, and in which were jewelled idols, to which they bent the knee; their rich dwellings were splendid mansions, adorned with sculptured and beaten gold, and graced with the works of art, and as a people, enjoying all the refined elegancies of life;—but in the North their Temple was the azure canopy of Jehovah, adorned with its myriads of golden stars, and when beneath that sublime dome, they bent the knee, it was to the Almighty God alone! Their palaces were the gorgeous vistas of the forest; the columns were the gigantic trees, each year increasing in their stateliness; their shadowy and painted roofs were the far-spreading branches, and nature's tinted foliage; their mansions were those of independent wanderers, even the simple tents of Israel; and as for jewelled idols and figures of

beaten gold,—they presented the diamonds of the human eye, radiant with intellectual beams, and glancing from the living emblem of the first and priceless image, placed in Eden's garden by the Architect of the Universe!

Notwithstanding these essential opposites in character and policy, to which may be added that of physiognomy, writers have glanced at them as one race, sprung from the same branch of the human family, and without defining which; and when they could not reconcile such apparently unaccountable distinctions and diversities, they have thrown upon the shoulders of the Mexican, the mantle of manly virtue belonging to the North; and upon this race they have thrust the idolatrous vices and the festering robes of luxury justly claimed by the former people; and by this easy manner of disposing of a question, have seemingly satisfied themselves that by blending the crimes of both, to the exclusion of the virtues of either, that they were all "*savages*," and no matter from whence they came. Thus have they formed their conclusions concerning fifty millions of human beings, although directly in opposition to evidences of fact, to deductions by relative reasoning, and to all Christian feeling, which alone should have rejected so cruel a decision, founded as it is, not only on slight, but careless investigation.

A sufficient identity of the Northern native is now required, in order to establish the national distinction between the Aborigines of the two Americas.

In all civilized countries when the *lex scripta* fails to develope, or protect, the historical events and rights of a nation or of an individual, then the *lex non scripta* is not only

not rejected, but it is actually brought forward to establish, and support the customs and privileges of a by-gone day. This traditional evidence, handed down from sire to son, is received in proof of "a foregone conclusion:" it gives an insight into the times, of which no written record is left for the investigation of Argus-eyed posterity; it carries us back to customs, civil, military, and religious, that otherwise might be lost to the archives of history. Admitting, therefore, this train of reasoning, we bring it to bear upon the present important subject;—important in the highest degree, for the time is now past when the Western Hemisphere is to be dated from the *re-discovery* by Columbus. His giant, but over-applauded name, like the ruins of Palenque, is but the lettering of a volume to indicate in the library of the universe that such a work was written—the work itself (*i. e.* the great continent) has yet to be read, and the historical authors identified; nor will the well-grounded supposition that the Welsh prince, Madoc[3], colonised in America two centuries before the Genoese; or that the Norwegian landed three centuries anterior to the Welsh, enable us even to unclasp the volume;—to accomplish this, and its translation, an historic Æliad must be cast over a period of more than two thousand annual changes, of nature's revolving but faithful time-glass! Granting then, that when the *lex scripta* will not cover a subject, the *lex non scripta* must be investigated to establish a position[1q];—the first, then, will not apply to the Aborigines of the *north*, for it does not exist; the latter only, or the unwritten history of their race must be had recourse to, to prove their originality and

identity; traceable back to time immemorial, from their present customs and traditions.

We think that it will instantly be admitted, that all religious ceremonies are the strongest proofs of the characteristics of a people or race, of which no written history exists; for there is something so indescribably sacred in the conscientious actions of man with the Supreme God, that none but the maniac-atheist could doubt, that those actions should be received as the living features of a nation, when seen to be recognised and acknowledged, with as much certainty of identity, as when a mother gazes upon her fondly-cherished child!

The customs forming the analogy between the Northern natives and the ancient Israelites, will now be reviewed with as much brevity as the subject will permit, in order to establish an essential point of the present theory—viz., the *separation* of the Aborigines into *two* distinct people. The reader, perhaps, will meet us at the threshold of argument by the question, "How can an *Indian* be of Israel?" We will answer this, and refute the misnomer before the analogies are investigated. The name *Indian*, as applied to the original inhabitants of either, or both the Americas, Canada, the islands in, or adjacent to, the Gulf of Mexico, has no authority founded upon truth. The name was given in error, and has been so continued from the time of the Genoese to the present day. Throughout this work no position will be advanced that cannot be defended. The wrongful appellation originated with Columbus; and for proof of the assertion the following is presented.

The shadow of the Earth upon the Moon during an eclipse, plainly testified that the planet upon which we live was round. The travels of Marco Paulo by land to the East Indies (about 1269), related that those lands stretched far towards the *east*. About two centuries after this, it occurred to Columbus, upon perusing those travels; but more especially from having obtained intelligence from the final conquest of the Canary islands in 1483; and information while resident in England (which circumstances will be investigated hereafter), that by a voyage towards the *west*—thus travelling, as it were, around the globe—*he should meet the extremities of those lands*; and as the discovery of a sea-passage to the East Indies was the great object of navigation in the fifteenth century, Columbus made the bold attempt (founded upon previous knowledge of migration), and discovered the island of St. Salvador and those adjacent, and thinking that he had reached the eastern extremity of the Indies according to his theory, he then named those isles the *West Indies*, because they were discovered by *sailing west*. The discovery of the Continent followed during his third voyage, and believing all the land to be of the Indies, the inhabitants of the isles and of the mainland were, as a natural consequence, called by Columbus under one general appellation, viz., *Indians*. Subsequent geographical discoveries have proved the great error of the Genoese; but the name of *Indian* was given at that time, and it has been continued although at variance with the truth; *and it has had a material effect in checking inquiry concerning the Aborigines*, who having been called Indians, the name seemed at once to specify their origin:

but, it would have been equally as just, if he had determined to sail for Britain, and an unforeseen gale having cast him upon the island of Sardinia, and then from believing that he had reached the intended object of his voyage, he should have called the latter inhabitants *British*. We, therefore, discard the name of *Indian* as applied to the natives of the Western continent (it will be retained in the Tragedy of "Tecumseh" for local purposes), and write of them as the *Aborigines*, until, as we advance in this History, they can be identified by a national name, founded upon facts and conclusions.

CHAPTER II.

Table of Contents

Hebrew Analogies with the Tribes of the North—Contrasted with the Natives of Mexican America—Circumcision—Scalping—Its great Antiquity—THE CRUCIFIXION not known to the Natives of the North—Their Traditional Knowledge of the Deluge—Their Practice of the Laws of MOSES—The conclusive Proofs of the *two* Races—The Formation of a new Epochian Table for the History of Ancient America—The announcement of the Historical Theory, and the First Epoch.

The Hebrew analogies now claim investigation; and as Woman is first in the affections and in memory, she claims by right upon this, as upon all occasions, the natural precedence.

The Northern mother, after childbirth, is secluded for a given number of days, *varying according to the sex of the new-born infant*. By the law of MOSES, the mother's purification was to last 40 days for a male, and 80 days for a female child. *All other seclusions* are as strict as when the wife becomes a mother. When a wife becomes a widow, and is childless, *her husband's brother marries her*,—these were essential laws of the Hebrew, and especially the latter,—that a name should not be lost in Israel.

As a mother she considers it a religious duty, that the child should receive its nourishment from the breast that gave it life: and such is the feeling in the performance of this maternal duty, that she often nurses her offspring until

it attains three or four years of age. From this fact an important problem is solved, viz., the apparent tardiness in the ratio increase of the Aborigines of the North:—for it is the rule in Nature's female code (and should there be an exception, it only proves the rule), that while that affection continues from the fond practice of the mother, no other shall arise to destroy that which already exists: but, as that ceases and the first-born is put away, Nature jealous of her supremacy, again bestows upon the mother a second joy, and so continues in her undeviating course. There is, also, a direct physical analogy between the Northern mothers and those of ancient Israel; if there were not, the negative might be brought against this theory: we therefore take advantage of the affirmative. The only cause of Pharaoh's *political* action against the Hebrews was, that from the rapid ratio in which they multiplied, they would eventually rebel, and with, or without the assistance of any other nation entirely subdue Egypt. The ease of childbirth by the Hebrew mother is distinctly stated in Holy-Writ, in contrast to the dangerous sufferings of the Egyptian parent; from which fact may be gathered the cause of the gradual, but certain increase of the Israelites over the Egyptian population. The same peculiar facility of childbirth is one of the chief characteristics of the Northern female, for in the Rocky Mountains, while journeying in cavalcade, and being taken in travail, the mother will leave her companions alone, and within an hour, will remount her horse, and overtake her associates, with the new-born infant in her arms! The cause why the population of the Aborigines of the North is not in ratio with the ancient Hebrews, has already been alluded to,

in reference to the mother's belief and practice of extended maternal duty and fondness.

If, as we believe, the great ancestresses of these Northern women were *Leah* and *Rachel*—the "tender-eyed," the "beautiful and well-favoured,"—then have their daughters on the Western continent lost no features of the mothers of Israel;—for they might hang *their* harps upon the willows of their fate, as emblems of Jerusalem's children in captivity, and feel no shame in comparison of sorrow, grace, or beauty!

The Northern Aborigines have a traditional knowledge of the Deluge and the Dove of peace, which to them under the name of the "medicine," or "*mystery* bird," is sacred from the arrow of the hunter. They have their *Ark of Covenant*, in which is deposited some mystery, *seen only by the priests* of the Tribe,—it is said to be a shell, and supposed to give out oracular sounds: this is in analogy to the Book of the Laws placed in the Ark of Covenant by MOSES, preceding his death on Mount Nebo,—the oracular wisdom of which has guided civilization to this day. The ark is *never suffered to touch the earth*, but is always raised on a stand of wood or stone; it is invariably carried by a Tribe when they march to battle,—a similitude is here to JOSHUA at the siege of Jericho. When it is in their peaceful encampment, it is surrounded by *twelve stones*, indicative of the original number of the Tribes of their ancestors;—this is strictly in analogy with the twelve statues (probably rude blocks of stone) erected by MOSES around the Altar of the Covenant to personify the twelve tribes of Israel. JOSHUA, also, after the passage of the Jordan, erected *twelve stones* in his encampment at Gilgal, and the

same number in the river at the place of the passage. They select their "medicine men" (*i. e.* priests or prophets) from among a portion of the tribe *not warriors*; here is the custom of the Levites, or descendants of AARON being in the sacred office of priesthood, for with the Israelites they were not to be taken from the ranks of the soldiery. These Aborigines "dwell in booths," as when "brought out of the land of Egypt," for they are still wanderers. [Lev. xxiii.] They offer a flesh, or burnt-offering from the chase, which is first cast into the flames, before even a starving family may eat. They have their corn and harvest feasts; also, one in observance of every new moon,—another in festivity of the first-fruits,—*and the great feast in direct analogy with the Hebrew Passover*, even to the blood being stained upon the posts and lintels, and the mingling of the most bitter herbs! Then their fastings and purifications are practised with the greatest severity. The breastplate, or ornament worn by their religious prophets, containing *twelve shells*, or stones of value, is in direct imitation of the ancient Pectoral worn by the Hebrew high-priest, and which contained *twelve precious stones*, inscribed with the names of all the twelve original tribes of Israel. They have their *cities of refuge*, or huts of safety, where the most deadly foe dare not enter for his victim. They never violate a female captive, and upon the Hebrew principle, that their blood shall not be contaminated by interunion;—this has been strictly followed in all their wars with the Europeans. They also reject the savage practice *of civilization* upon the lofty principle of manly virtue!

The "medicine-bag" or pouch is carried by every member of the Tribe;—it is suspended to a bead-belt, which crosses the breast by passing over the left shoulder, and hangs on the right side; it contains, as they say and believe, *preservatives* to keep them from sickness or defeat. These are essentially the *phylacteries* referred to by THE SAVIOUR, and previously condemned by MOSES; for the word *phylactery* is derived from the Greek tongue, and denotes a *preservative*; and in the time of MOSES they were worn by his people in great excess; and so by the Northern native. MOSES checked the excessive use of the "preservatives" and changed the custom; for by his command the priesthood alone wore the phylactery, which was at last a frontlet of parchment for the forehead, upon which was written an extract from the laws, that "those that run might read."

Then the absence of all idols or symbolical devices, and the worship of *the One God* (*i. e.* Great Spirit); their never pronouncing *the name*, JEHOVAH, but in syllables, and those separated by long ceremonies, thus truly fulfilling the Hebrew law, "Thou shalt not take the name of the LORD THY GOD in vain." The name with them sounds as if written, *Ye-hoh-vah*, and is only pronounced by the Aaron of the tribe. In their hymns of rejoicing, the word *Hal-le-lu-yah* is distinctly uttered. To the foregone analogies is to be added the general and firm belief in *the Immortality of the soul!* But beyond all this as proof of their origin, is the practice of the great covenant between the ALMIGHTY FATHER and the Patriarch Abraham—viz., *Circumcision!* And it does not exist, as in parts of Egypt and the Asiatic nations, for the purpose of supposed health, (in which belief it was practised in

with founding Carthage; her story is preserved in Roman poetry (notably Virgil's Aeneid) and in earlier Phoenician-derived accounts, with historical and mythic elements intertwined.

35 Pharaoh-Necho refers to the Egyptian king Necho II (reigned early 6th century B.C.), who is recorded in biblical and classical sources as campaigning in the Levant, imposing tribute on Judah, and—according to Herodotus—commissioning a maritime expedition that circumnavigated Africa.

36 Herodotus was a 5th-century B.C. Greek historian often called the 'Father of History'; his Histories are a primary classical source for events like the alleged Phoenician circumnavigation of Africa, though his accounts combine oral reports, local informants, and his own observations.

37 The 'East-Wind' in the text denotes the prevailing easterly trade winds across equatorial and tropical latitudes (often called the trade winds), which blow roughly from east to west across the Atlantic within about 30° north and south of the equator and were important for ancient navigation.

38 Solomon is the biblical king of Israel traditionally dated to the 10th century BCE (commonly c. 970–931 BCE), famed in scripture for wealth, building projects (including the First Temple) and political alliances with Tyre.

39 St. Paul refers to Paul of Tarsus, an early Christian apostle and missionary active in the mid-1st century CE, whose travels and a ship voyage to Rome are narrated in the New Testament book of Acts.

40 Acts xxvii:37 is a citation to the New Testament account of Paul's sea voyage (Acts chapter 27), where verse 37 records the number of people aboard the ship; the verse is often cited in discussions of ancient ship size and complement.

41 The Straits of Babelmandeb (modern Bab-el-Mandeb) are the narrow sea passage linking the southern Red Sea to the Gulf of Aden, between present-day Yemen and the Horn of Africa, and have been a major maritime chokepoint since antiquity.

42 "the Zebe" is an older name used in historical maritime accounts for a major East African river encountered by sailors; it is frequently identified with the Zambezi River flowing into the Mozambique Channel, though exact identification in every source can be uncertain.

43 Melinda (often spelled Melinde or Melinde/Malindi in later sources) was a historical trading port on the East African coast, commonly identified with the area of modern Malindi, Kenya, noted in medieval and earlier maritime accounts.

44 Shebat is the 11th month of the ancient Hebrew (and Phoenician) lunar calendar, roughly corresponding to January–February in the Gregorian calendar.

45 Elul is the sixth month of the Hebrew (and Phoenician) calendar, typically falling in August–September; the book dates the fall of Tyre to the 5th of Elul, which it equates with about 20 August 332 BCE.

46 Bucephalus is the famous stallion tamed by Alexander in his youth and traditionally described as his principal war-

horse and companion in many of his campaigns.

47 Here 'Causeway' (also called a military 'mole' in the text) refers to an artificial embankment or raised roadway built from the mainland across the water to the island of Tyre to enable siege engines and troops to reach the city walls.

48 Refers to Tecumseh (c.1768–1813), a Shawnee leader who resisted United States expansion; the phrase here names a dramatic work or manuscript about him, indicating 19th-century interest in his life.

49 Inhabitants of Sidon, an ancient Phoenician city on the Levantine coast; Sidonians were famed maritime traders and often allied culturally and commercially with nearby Tyrus (Tyre).

50 A classical name for the Canary Islands off northwest Africa used by Greek and Roman writers to denote islands considered blessed or safe havens; the Latin form *Fortunatae Insulae* appears in early sources.

51 This refers to Bernardino de Sahagún (c.1499–c.1590), a Spanish Franciscan friar and chronicler of indigenous Mexican peoples whose monumental ethnographic work (the Florentine Codex) records native traditions; the author's name is often anglicized as Sahagún or Sahagun.

52 An Aramaic phrase reported in the Book of Daniel (the 'writing on the wall') traditionally interpreted as 'numbered, weighed, divided' and used to signal the imminent fall or judgment of a kingdom.

53 An older term for the Semitic language used in Babylon and in parts of the biblical texts; in 19th- and early

20th-century scholarship 'Chaldee' often referred to Imperial Aramaic or the Aramaic portions of the Old Testament, though precise naming and classification vary among scholars.

54 A place-name in the Hebrew Bible associated with long-distance maritime trade and ships; its identification is uncertain but has been variously linked by scholars to western Mediterranean ports such as ancient Tartessos (southern Iberia) or other distant maritime centers.

55 Azelmic is presented here as the last king of Tyrus (Tyre), the ancient Phoenician city on the coast of modern Lebanon; the index entry connects his 'reign' with pages 337–384 of this book, and the name and dating reflect the author's account rather than a universally accepted historical identification.

56 Copan is an ancient Maya archaeological site in present-day western Honduras, noted for its stone monuments, stelae, and hieroglyphic inscriptions; it was primarily occupied during the Classic Maya period (roughly 5th–9th centuries CE).

57 A legendary intricate knot tied by Gordius, king of Phrygia; according to classical sources Alexander the Great 'untied' it (often described as cutting it), and the phrase now denotes a seemingly intractable problem solved by a decisive action.

58 Refers to Judas Maccabeus (and by extension the Maccabees), a Jewish leader of the 2nd century BCE who led a revolt against the Seleucid Empire (c. 167–160 BCE) and whose movement contributed to the Hasmonean dynasty.