

PICTORIAL
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OF THE
WORLD

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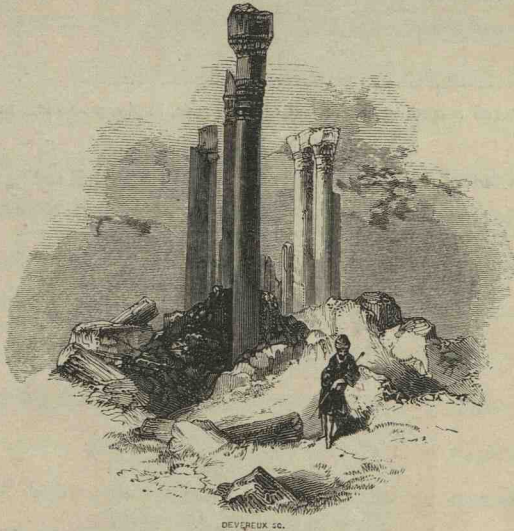
ANCIENT HISTORY

OF THE

WORLD,

FROM

THE EARLIEST AGES TO THE DEATH OF CONSTANTINE THE GREAT.



BY JOHN FROST, LL.D.

PROFESSOR OF BELLES LETTRES IN THE HIGH SCHOOL OF PHILADELPHIA.

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A GENERAL HISTORY has been said to resemble a map of the world. It shows the comparative importance and the various relations of the different parts of history to each other, as the map presents to the eye the relative positions and extent of the various countries in the world, and presents in a single view the result of numberless researches continued through many ages. A Pictorial History has the additional advantage of displaying the various characters, costumes, events, and places which have become celebrated in the course of time, and imprinting them strongly on the reader's memory. It has been my purpose in the present work to fulfil these objects as completely as the limits, originally proposed, would permit. In accomplishing this task, I have had recourse to the works of the best historical writers and artists within my reach.

In preparing the history of Egypt, I have availed myself of the recent discoveries of Champollion and his disciples, which have thrown great light upon the early ages of the world, and afforded additional confirmation to the records of the Sacred Scriptures. In the Grecian history my principal guide has been the learned and accomplished Thirlwall, whose history of Greece is undoubtedly the best which has appeared. Niebuhr and Arnold have been my chief authorities in the Roman history, their bold and startling revelations respecting the early Roman traditions having received, for the most part, the sanction of the reading world. In every part of the work

I have derived great assistance from the recently published "Manual" of Dr. Taylor, whose lucid method and happy art of condensation are not less remarkable than his vigorous style.

As the limits of the first volume would not permit a satisfactory notice of ancient China and India, I have deferred that portion of the history to the second volume, in which those countries will receive their due share of attention.

It will be perceived that, in the embellishments of the work, I have been under the necessity of copying many of the pictures of European artists; presuming that the designs of Raphael, Le Brun, Poussin, and the best modern painters of Europe, would be not less acceptable to the readers of a "Pictorial History of the World," than those of our native artists. Where designs pertinent to the subjects could not easily be found, the ready and fertile pencil of my friend CROOME has supplied the deficiency.

The extreme difficulty and great expense of executing this part of the work in an elegant style, can only be appreciated by those who have actually attempted something of the same kind. It is gratifying, however, to find that the general execution of the work has met with the public approbation—a fact of which the kind notices of the periodical press, and the large subscription-list, afford ample evidence. It is also gratifying to learn that the "Pictorial History of the World" has already been adopted as a text-book in many of our most respectable seminaries of education; and, in noticing this fact, I would take the liberty to remark, that the student who may use this work as a text-book will find his comprehension of the subject greatly facilitated by using, in connexion with it, the excellent "Ancient Geography and Atlas" of Mr. Mitchell, which has recently been published in this city.

The condensed form which my narrow limits have compelled me to adopt in this history, has rendered it impossible to give extended disquisitions on the various subjects which present themselves in the course of the narrative. To give the facts; to bring forward the important characters and events, and notice briefly their relations and bearings; to delineate only the most striking and prominent features of history; to sketch without colouring and to narrate without philosophizing, was all that I could attempt with any hope of success. The readers of this sketch, however, will have less to regret in this circumstance, at a time when so many new and accomplished writers are engaged in filling up the general outline, by furnishing able, minute, and eloquent histories of their respective countries; and the author will consider his own humble duty well performed, if his work shall inspire in his readers so strong a desire for more full and particular historical information, as can only be satisfied by having recourse to the voluminous works of Champollion, Thirlwall, Niebuhr, Arnold, Kohlrausch, Thierry, Sismondi, Michelet, and a host of other writers who have recently entered the field of historical inquiry.





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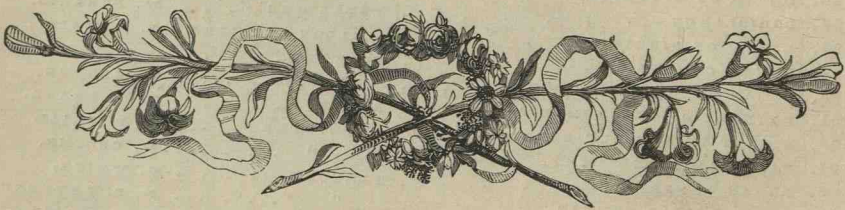
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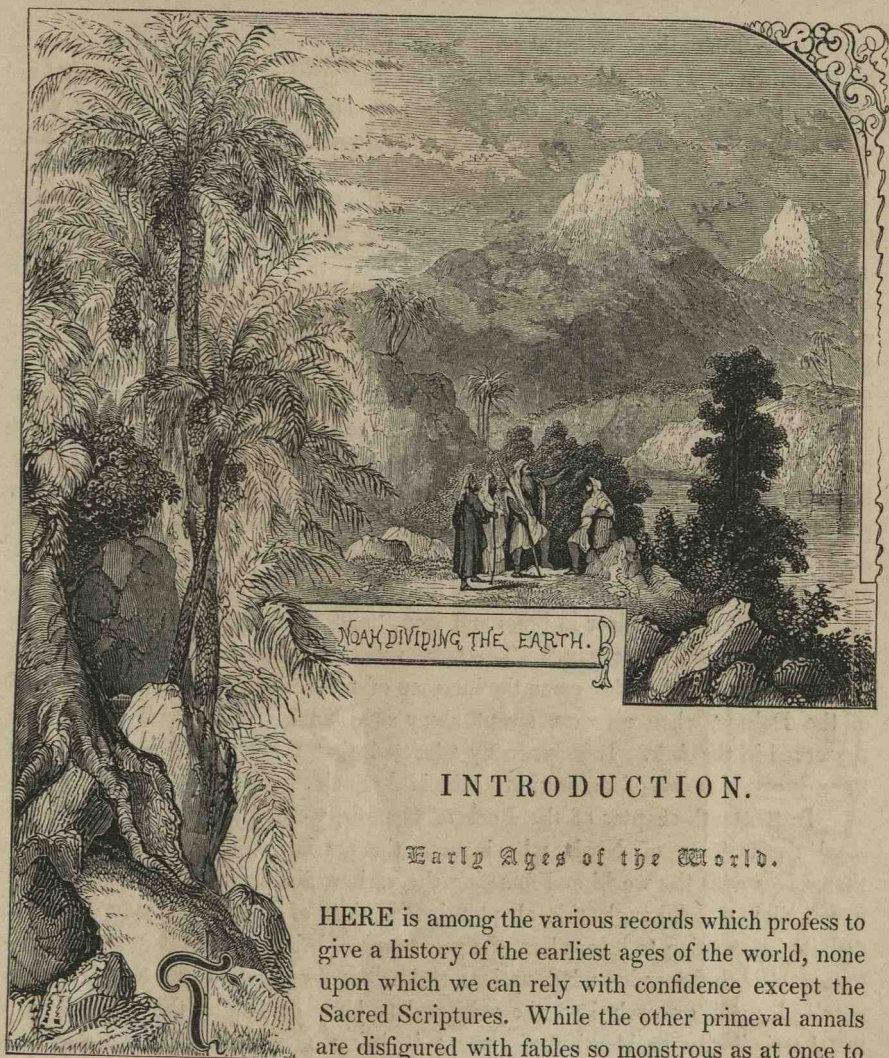
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THE DELUGE.

PLATE



INTRODUCTION.

Early Ages of the World.

HERE is among the various records which profess to give a history of the earliest ages of the world, none upon which we can rely with confidence except the Sacred Scriptures. While the other primeval annals are disfigured with fables so monstrous as at once to discredit their authority, and are utterly unsupported by corroborative testimony, the Bible commands our belief by the severe simplicity of its narrative; and its testimony to historical facts is confirmed by its coincidence with all authentic records, all monumental remains, and all ethnographical evidence. As historical science advances, the scripture narrative becomes more profoundly respected. Each year, as it rolls on, brings additional confirmation of its truth. Every traveller that returns from the East tells us of some popular custom which has remained unchanged since the days of the patriarchs, or some ancient monument which recognizes the kings of Holy Writ; until at length it has become far more difficult for the enlightened inquirer to withhold than to express his belief in these venerable records of the World's Infancy.

To the Bible, then, we must go in order to learn the origin of the earth and its inhabitants. It is there only that we can find any account of what passed in the centuries which preceded the Deluge; and surely mankind may be well content that the earliest records of the race are written in the simple and sublime words of Genesis.

B. C. 4004.] It is from this sacred record we learn that "in the beginning God created the heaven and the earth;" that the first man was formed of the dust of the earth and placed in the Garden of Eden; that he fell from his original state of uprightness by transgressing the divine command, and was consequently expelled from the blissful abode which had been assigned to him by his Maker. Here also we learn that after his fall, Adam had two sons, Cain and Abel, the former of whom slew his brother from jealousy at the acceptance of his sacrifice by the Creator, while his own was rejected; and that in this fearful form death first entered the world. It is in the few verses of Genesis, which contain the only history extant of the antediluvian ages, that we find notices of the founders of the primary occupations of mankind. Here we recognize Adam as the primitive gardener, Cain as the husbandman, Abel as a shepherd, and Jabal as a nomade. Here also we read of the inventors of some of the useful and fine arts—Tubal-cain "an instructor of every artificer in brass and iron," and Jubal "the father of all such as handle the harp and organ." The same venerable record informs us that with the increase of knowledge came the increase of moral depravity, until the period of the Deluge, when all were swept away save Noah and his family, who were preserved in the Ark. It is generally admitted that the Mount Ararat on which the ark rested is one of the loftiest peaks in Armenia.

In the tenth chapter of the Book of Genesis, we find the names of the principal descendants of Noah, who became the patriarchs of nations, spreading themselves over the world and founding the various families of men among whom it was divided. Though this chapter in the time of Moses probably conveyed definite information to its readers, the great lapse of time renders it difficult at the present day to determine what nations and tribes owe their origin to the persons specified. All research into the subject has been guided by the clue afforded by the similarity or identity of names; it being generally conceded that the nation was called after the name of the founder. But a liability to gross and fatal mistakes is involved in this process; for the names, by which many nations and tribes were originally called, have been lost, and other names similar to those of the first founders of nations have been obtained perhaps accidentally by tribes of comparatively recent origin. It has also been conjectured that many of the names of people and countries were peculiar to the Jews themselves, no trace of them being found in other countries. But amidst all these sources of error, something, more than probable, has been ascertained through the researches of Bochart, Calmet, Joseph Mede, Dr. Wells, Sir William Jones, Mr. Faber, and Dr. Hales. To the writings of these learned authors we must refer those who wish to investigate the subject in detail.

The ancient fathers were of opinion that the distribution of mankind was not left to be settled at random, but that a formal division of the world, as known to him, was made by Noah, the sole proprietor, among his three sons, a considerable time before any migrations were made. They suppose Noah to have acted in this case by divine direction. This hypothesis is strongly favoured by mere probability; and though many writers have discountenanced it, it is adopted by Dr. Hales, who quotes the striking passages, Deut. xxxii, 7—9, and Acts xvii, 26, as tending strongly to support it. According to an Armenian tradition, quoted by Abulfaragi, Noah, a considerable time before any actual migrations from this place of original settlement, distributed the habitable globe, from north to south, among his sons; giving to Ham the region of the blacks; to Shem the region of the tawny; and to Japheth the region of the ruddy. Abulfaragi dates the *actual* division of the earth, B. C. 2614, being 541 years after the Flood, and 191 years after the death of Noah. This tradition is interesting and curious, because it tends, in general, to confirm the views which the most competent European inquirers had been led to entertain, as to the allotments which fell to the share of the three brothers. These are stated by Abulfaragi to be as follows:

To the sons of Shem was allotted the middle region of the earth; namely, Palestine, Syria, Assyria, Samaria (Singar or Shinar), Babel (or Babylonia), Persia, and Hegiaz (Arabia).

To the sons of Ham, Teiman (or Idumeia, Jer. xli. 7.), Africa, Nigritia, Egypt, Nubia, Ethiopia, Scindia, and India (or India east and west of the river Indus).

To the sons of Japheth, Garbia (the north), Spain, France, the countries of the Greeks, Sclavonians, Bulgarians, Turks, and Armenians.

The only serious difference between this distribution and that which European writers have agreed to consider the most probable is that the Armenian statement assigns India to Ham, while the European account rather gives it to Shem.

We conclude this branch of the subject with some important remarks of Dr. Hales on the general distribution, according to the Armenian account. "In this curious and valuable geographical chart, Armenia, the cradle of the human race, was allotted to Japheth by right of primogeniture; and Samaria and Babel to the sons of Shem: the usurpation of these regions, therefore, by Nimrod, and of Palestine, by Canaan, was in violation of the divine decree. Though the migration of the primitive families began at this time, B. C. 2614, or about 541 years after the Deluge, it was a long time before they all reached their respective destinations. The *seasons* as well as the *boundaries* of their respective appointments were equally the appointment of God: the nearer countries to the original settlement being planted first, and the remoter in succession. These primitive settlements seem to have been scattered and detached from each other, according to local convenience. Even so late as the tenth generation after the Flood, in the time of Abraham, there were considerable tracts of land in Palestine unappro-

priated, on which he and his nephew Lot freely pastured their cattle without hindrance or molestation.

One of the sons of Ham, called Mizraim or Misr, settled with his family in Egypt; hence the Egyptians are always called Mizraim or Mizraites in the Bible, and the country itself is generally known in the East as the "land of Misr."* As it is in this country that we first find a government and political institutions established, although India and China claim as early a date for theirs, we shall commence our history with this ancient seat of literature and science.

* No proper name of an individual in Hebrew ever terminates in *im*, which is the plural form. Mizraim is evidently the name of a family or tribe, taking name from the second son of Ham, who was probably called Misr; and who is generally allowed to have settled with his family in Egypt. The restoration of the ancient name, "the land of Misr," is due to the Arabs, on whose part in the preservation of the primitive names of places, Prideaux makes the following important remark:—"These people being the oldest nation in the world, and who have never been by any conquest dispossessed, or driven out of their country; but have always remained here in a continual descent from the first planters until this day; and being also as little given to alterations in their manners and usages as in their country, have still retained the names of places which were first attached to them: and on these aboriginal people acquiring the empire of the East, they restored the original names to many cities after they had been lost for ages under the arbitrary changes of successive conquerors." The importance given to existing Arabic names in attempting to fix the sites of ancient places, is thus accounted for.





CHAPTER I. EGYPT.

SECTION I.

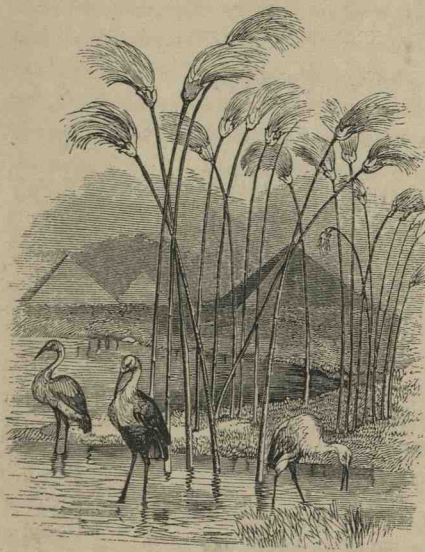
Geographical Outline.

EGYPT is described as consisting of the long and narrow valley of the Nile, extending from Syene, a town of Thebais, in latitude $24^{\circ}, 5', 23''$ N. about six hundred miles to Cairo, near the site of Memphis, sometimes called *Old Misr*, about fifteen miles south of the Apex of the Delta. The Mediterranean washes its northern coast, and the Red Sea and Arabia, with which it is joined by the Isthmus of Suez, bound it on the east; whilst Ethiopia, Marmarica, and the Lybian desert inclose it on the south and west. The Nile was formerly worshipped by the inhabitants as a tutelary deity, and not without reason, for deprived of its fertilizing influence, the country would be a desert. Three mountain barriers are surmounted by the river in its course previous to entering Upper Egypt, the most violent cataract being in Turkish

Nubia, and the last at Syene, where the stream enters the country. From that place to Cairo it flows through a valley about eight miles wide, the banks varying in fertility as the river advances. Near Cairo, the valley is widened by the diverging direction of the two chains of mountains, one running north-west towards the Mediterranean, the other east of Suez. Some distance to the north of Cairo, the river is divided into two branches, which diverge from each other and empty into the Mediterranean at the cities of Damietta and Rosetta. Between these two branches is contained the present *Delta*. That this triangular island was much larger formerly than it is at the present day, is evident from the similarity of the surface, fertility and productions of the Delta and the land in its neighbourhood, and the depression of the latter in comparison with the adjoining desert.

Depositions of mud from the Nile form almost the whole productive soil of Egypt; the Delta especially, being composed exclusively of alluvial earth and sand. Where the natural inundation ceased, art was resorted to for the purpose of conveying the water to a greater distance, and hence resulted the canals and machinery, the remains of some of which are still found. Ancient Egypt was famous for its fertility, and, in consequence of its independence of rain, produced large crops, whilst dearths and famine distressed the inhabitants of the neighbouring countries. The two seasons into which the year was divided, spring and summer, each produced a harvest; and Egypt at all times furnished supplies of grain to other nations. One of the most remarkable productions of Egypt is the *Lotus*, a

species of water-lily, which covers the canals and pools with its broad leaves and azure flowers, on the disappearance of the inundations, and the roots of which, according to Herodotus and Sonnini, are nutritious. The *nymphæa nelumbo*, or "sacred bean" of India, was also eaten by the ancient Egyptians, and it is frequently found carved on the monuments. The celebrated *Papyrus* and the *colocasium* are still cultivated, and on the banks of the canals are found the acacia, mimosa, willow, cassia, rose-laurel, and other shrubs; Egypt, however, is destitute of timber, all fire-wood being imported.



PAPYRUS

Owing to the want of pasturage, but few horses are found; but the animal kingdom of Egypt presents great variety. Asses, mules, and camels are numerous; jackals and hyenas are common; but the

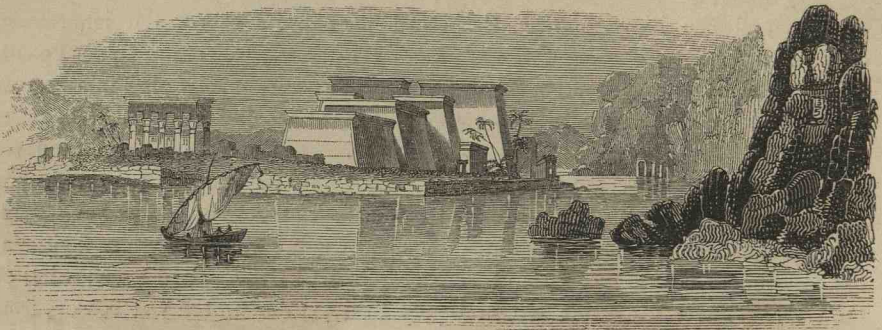
lion and tiger are totally wanting. There are numerous herds of buffaloes, and Barbary sheep are found in Lower Egypt. The gazelle is found in the desert of Thebes, and the hippopotamus, the crocodile, and its enemy the ichneumon, together with the *coluber haje*, the emblem of Providence, are seen in Upper Egypt.

The bed of the Nile, from Syene to Chemnis (or Panopolis), lies in a narrow valley, about eight miles in breadth; this part of the country was called Thebais, or Upper Egypt. From Chemnis the valley widens, and the course of the river is uninterrupted to Cercasoris, or Eksas; this forms the second division, Middle Egypt. At Cercasoris, the river branches and forms the Delta, or Lower Egypt.

Rain seldom falls in the Delta, and is almost unknown in the upper divisions; the country being prevented from becoming a desert by the annual overflowing of the river. The rains which fall in Upper Ethiopia during the wet season, from May to September, are carried into the Nile, which gradually rises from the middle of June until it overflows its banks in August. The waters attain their greatest height in September, and subside as gradually as they rise.

During the inundation the whole country appears like an inland sea, in which the cities form islands. The eastern side of the valley of the Nile is a mountainous range, extending to the Red Sea. In this are found inexhaustible quarries of marble and building-stone, whence the material for carrying out the architectural designs of the ancient inhabitants was procured. From Syene to Latopolis is a range of whitish or grayish sand-stone rocks, of which the temples of Upper Egypt were built. The most northern part of these mountains is composed of calcareous rocks, used in the construction of the pyramids.

The valley of the Nile is bounded on the west by a stony ridge, covered with sand, which slopes into the Great Desert. Between the base of the mountains and the land suited to tillage, there is a barren sandy strip, varying from one to three miles in width, in which the traveller finds innumerable graves and sepulchres, the accumulation of a hundred generations. In the desert beyond the hills, there are a few fertile spots, or oases, two of which are included in the limits of Egypt by ancient geographers. On one of these, celebrated for its fertility and abundant springs, was built the temple of Jupiter Ammon, respected both by the Greeks and the Egyptians. The most numerous and interesting of the monuments are found in Upper Egypt. Beyond the first cataract are found Temple Island, and the Island of Syene, anciently the Islands of Philæ and Elephantine. In the vicinity of Philæ there is a small rocky island, sacred to the priests, called by the Greeks on that account *Abatos*. On this island Isis deposited the remains of Osiris, and the name of Temple Island has been given to it by visitors on account of the great number of ruined temples and other edifices found there. Elephantine was one of the principal depots for the exchange of commodities between the Egyptians and the Ethiopians, and is supposed to have once been the capital of one of the nomes or districts of Egypt. A little to the north of Syene, we find Ombos, also at one time the residence of the ruler of a nome. Silsilis and Elethya are in its neighbourhood. Farther down we find the village of Edfou, anciently



ISLAND OF PHILAE.

known as the great city of Apollo. There is one of the most beautiful temples still existing in Egypt. One of the edifices is distinguished for having on its columns the figure of Typhon, the emblem of the Evil Principle.

Proceeding northward, we pass the site of Latopolis (so called from the worship of the fish *Latos*, the largest of the Nile), now an important place in the caravan trade from Darfur. Its modern name is Esne. "The mammoth of human works," the metropolis of this region of wonders, is next arrived at. Thebes, "the abode of Ammon," (Diospolis), was believed by the Egyptians to have been the first city founded upon the earth, and several authors ascribed its origin to Osiris. Doctor Anthon considers it, however, as having been "at first a sacerdotal establishment, connected with commercial operations, like so many of the early cities of Egypt, and that it gradually attained to its vast dimensions in consequence of the additions made by successive monarchs." Homer, whose ideas of it are probably derived from the exaggerated accounts of Phœnician merchants, regards it in his day as the wonder of the world; and it continues to be so at the present day. As ages rolled on, its importance was diminished by the rise of its rival, Memphis, to which everything that could uphold its great population, except the seat of religion, was removed. When, at length, Cambyses overthrew the priesthood, it rapidly declined, and so early as the time of Diodorus, it was in ruins. That author mentions four principal temples and sphinxes, and colossal figures, decorating the gateways and porticoes, of such astonishing number, magnitude and proportions, as to insure their duration. The habitations of the dead succeed to those of the living, and extend to a considerable distance into the western mountains. The city covered the whole breadth of the valley, an area of about nine miles on both sides of the river. The monuments on the eastern bank are all close to the river, the remaining part being occupied by the habitations of the populace. On the western side was situated the famous colossus of Memnon, the palace and temple now called Medinet-Abou, and the temple of



RUINS OF AN ANCIENT PALACE AT THEBES

Gurnu. These are all covered with a profusion of sculpture, representing scenes in Egyptian history. Calculators have assigned eight hundred tons as the weight of the largest of these colossal statues, when complete.

On this side of the river, too, are found the ruins of the Memnonium, considered by Champollion as identical with the tomb of Osymandias or Phamenoph, mentioned by Diodorus Siculus. The statue of that monarch is still to be seen there, though thrown down from its pedestal and broken in pieces. Notwithstanding its shattered condition, it is said to be the finest specimen of art which the Memnonium contains. Besides this statue, we find two others, called by the Arabs Shama and Dama, at a little distance from Medinet-Abou towards the Nile. They are about fifty-two feet in height, seated upon thrones thirty feet long, eighteen feet broad, and eight feet high. The figures are represented in a sitting posture, with the hands resting upon the knees. They are on a line with each other, about forty feet apart, the most northern one being somewhat larger than the other. This was the famous statue said to utter a sound like the snapping of the strings of a musical instrument, when the first beams of the rising sun shone on it.

On the east side of the Nile are the immense ruins commonly denominated Luxor and Karnac, adorned with the most beautiful and interesting historical sculptures.

Below Thebes is Tentyra, about half a league from the modern Dendera. This city was celebrated for its enmity to Ombos, its people killing the crocodile, which was one of the objects of adoration with the inhabitants of the latter city.

In it was situated the temple of Isis, one of the largest, most beautiful and best preserved edifices in the Thebaid. Until lately it contained the celebrated Zodiac, upon the antiquity of which many conjectures had been founded. The date of its structure was, however, finally fixed as appertaining to the time of Nero, whose name appears appended to it. This relic was taken down by a French traveller, M. Lelorrain, who was twenty days perseveringly engaged in the fatiguing operation of cutting it out of the ceiling and lowering it to the ground. It was transported down the Nile to Alexandria, and thence shipped to France, where it was purchased by the king for one hundred and fifty thousand francs. The stone is twelve feet long by eight feet wide, and three feet in thickness. In Middle Egypt is found the celebrated Lake Mœris, partly natural and partly artificial in its construction. The importance of this lake, as a national work, was immense. Being a permanent reservoir of water sixty leagues square, it regulated the inundations, and destroyed the pernicious effects of the inequality of the tropical rains. When the Nile decreased, the lake was shut by dikes and dams, and preserved the waters until the month of December. The dikes were then opened, and the waters flowed out by two mouths, and these contributed to assure the fertility of the Fayoum. It thus supplied the territory of Memphis and a part of Middle Egypt in case of an insufficient overflowing, and could prevent the effects of too great an inundation by retaining the waters as a grand reservoir. These advantages were present to the king who projected this great work of public usefulness; and history has been wise in still applying to the lake the name of its munificent founder.* In the fertile district produced by the waters of this lake, stood Arsinoe and the famous labyrinth, described by Herodotus and Strabo, in which the great measures of war and peace, the state of the national resources, and their employment in the development of useful public works and in military enterprises are supposed to have been deliberated upon in a great council, composed of all the powers of state, king, church, and army.

The entrance and some of the courts of this edifice were made of white stone resembling marble; and the columns with which several of the corridors were adorned, as well as many other parts of the building, were of red granite of Syene. It was divided into sixteen parts, according to the number of the nomes of Egypt, and contained a temple to each of the deities: and with such remarkable solidity was the whole constructed, that time, says Pliny, could not destroy it, though assisted by the Heracleopolites, from whose ill-will it sustained considerable damage.†

The accounts of other ancient authors, however, differ greatly from that given by Pliny. Herodotus, who saw the structure itself, assigns to it twelve courts; while Strabo, who also visited it, gives twenty-seven as the number of courts. The following sketch, drawn by Dr. Anthon, from these different sources, will give an idea of the magnitude and nature of this singular structure. A large edifice, divided, most probably, into twelve separate palaces, stretched along with a succession of splendid apartments and spacious halls, the whole adorned with

* Champollion.

† Wilkinson's Ancient Egyptians.

columns, gigantic statues, richly carved hieroglyphics, and every other appendage of Egyptian art. With the north side of the structure were connected six courts, and the same number with the southern. These were open palaces, surrounded by lofty walls, and paved with large slabs of stone. Around these courts ran a vast number of the most intricate passages, lower than the corresponding parts of the main building; and around all these again was thrown a large wall, affording only one entrance into the labyrinth—while at the other end, where the labyrinth terminated, was a pyramid forty fathoms high, with large figures carved on it, and a subterraneous way leading within. According to Herodotus, the whole structure contained 3000 chambers—1500 above ground, and as many below. The historian informs us, that he went through all the rooms above the surface of the earth, but that he was not allowed by the Egyptians who kept the place, to examine the subterraneous apartments, because in these were the bodies of the sacred crocodiles, and of the kings who built the labyrinth. The upper part, however, remarks the historian, which I carefully viewed, seems to surpass the art of men; for the passages through the buildings, and the variety of the windings, afforded me a thousand occasions of wonder, as I passed from a hall to a chamber, and from the chamber to other buildings, and from chambers into halls. All the roofs and walls within are of stone, but the walls are further adorned with figures of sculpture. The halls are surrounded with pillars of white stone, very closely fitted.

By his account, the labyrinth was built by twelve kings who at one time reigned over Egypt, and it was intended as a public monument of their common reign. Others make it to have been constructed by Psammetichus alone, who was one of the twelve; others, again, assign the honour of its construction to various Egyptian kings.

Below Arsinoe, on the west bank of the Nile, stood Memphis, the capital of Middle Egypt, founded, according to Herodotus, by Menes, who changed the course of the Nile, and built the city in the former bed of the river. When all Egypt was united under one sovereign, the capital chosen was Memphis, which rapidly increased in importance as its rival, Thebes, declined. At the time of our Saviour, it was second to no city in Egypt, except Alexandria, the capital; it having nearly regained in the time of the Ptolemies, what it lost under the destructive hand of Cambyses. When Strabo visited it, he found three temples and a large circus. The palaces were mostly in ruins, and every appearance portended its inevitable destruction. The most remarkable monuments of this district are the pyramids which extend from the opposite side of the Nile, in the neighbourhood of Cairo, many miles southward. These pyramids, according to Manetho, whose statement is confirmed by the opinion of Champollion Figeac, were built by Souphis, the first king of the Fourth Dynasty. That they were designed for sepulchres for the monarchs is the opinion of Belzoni, Vyse, and others who have been so enterprising as to explore them. From the circumstance that their sides are accurately adapted to the four cardinal points, it has been supposed that they were constructed for astronomical purposes; and the circum-

stance that their breadth and height are a multiple of the cubit, has led many to the conclusion that they were intended to determine the accurate length of that unit of measure.

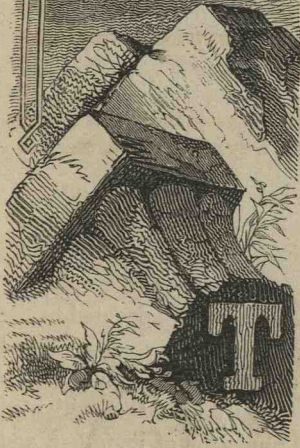
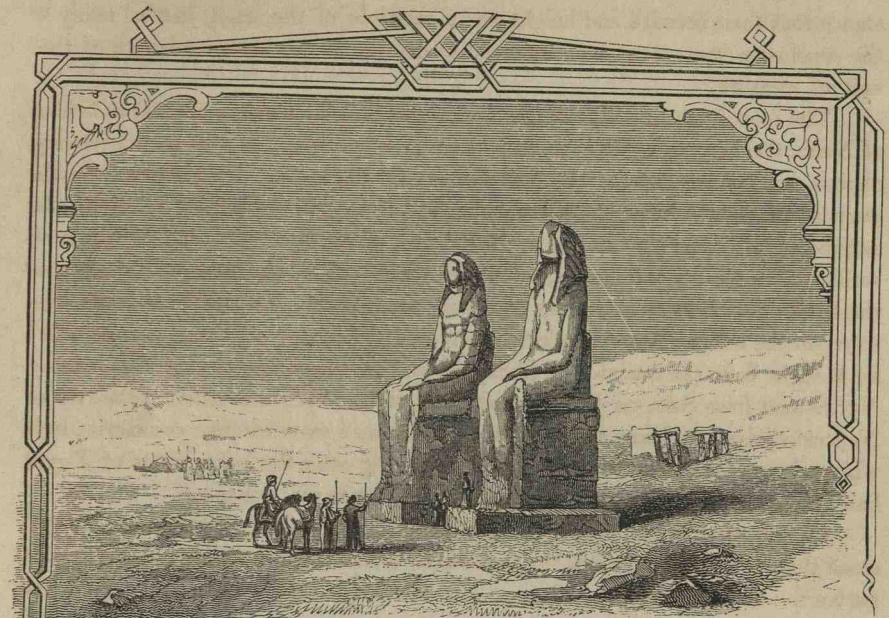
The most important city of the Delta was Sais, at which a festival in honour of Neith, the Egyptian Minerva, was annually celebrated. It was the native city, capital, and burial-place of the last dynasty of Pharaohs. King Amasis, for the purpose of embellishing it, built a splendid portico to the temple of Neith, far surpassing all others, according to Herodotus, in circumference and elevation, as well as in the quality and dimensions of the stones. The same monarch also adorned the building with colossal statues and Androsphinxes.* The historian adds, that to repair the temple, Amasis collected stones of an amazing thickness, part of which he brought from the quarries of Memphis, and part from the city of Elephantine. North-west from Sais, on the Canopic arm of the Nile, was situated the city of Naucratis, given by King Amasis to the Ionians as a mart for their commerce, from which circumstance it retained its importance long after the other cities of Egypt had fallen in ruins; scarcely a trace of it, now, however, remains.

On the coast of the Mediterranean, and on the confines of Syria and Egypt, stood the city of Rhinocolura, the modern El Arish, a good roadstead, but unsafe harbour. It was once the seat of an extensive Arabian commerce. On the western side of the Delta, at the frontier of the desert, is Alexandria, still retaining the name of its great founder, and proving by its extensive trade, the wisdom that dictated its position.

* The Androsphinx was a monstrous figure, with the body of a lion and the face of a man. The artists of Egypt, however, commonly represented it with the body of a lion, and the face of a young woman.



RUINS OF ANTEPOLIS.



SECTION II.

Political and Social Condition of the Egyptians.

THE opinion that the ancient population of Egypt belonged to the Negro race of Africa is an error, which prevailed for a long time. The voyagers of the Levant, since the revival of letters, little capable of appreciating with accuracy the light which the monuments of Egypt throw upon the subject, have contributed to propagate this false idea; and geographers have not failed to reproduce the same in our time.

Dr. Morton may be considered the most decisive authority with respect to the origin of the Egyptians. He is the only writer who has carefully compared the skulls taken from the most ancient tombs, with delineations copied from the monuments, and the statements of all ancient historians entitled to credit. Among his conclusions are these. The valley of the Nile, both in Egypt and in Nubia, was originally peopled by a branch of the Caucasian race, which primeval people, since called Egyptians, were the Mizraim of Scripture, the posterity of Ham, and are directly affiliated with the Libyan family of nations. In their physi-

cal character, the Egyptians were intermediate between the Indo-European and Semitic* races.

The Austral Egyptian, or Meroite communities were an Indo-Arabian stock, engrafted on the primitive Libyan inhabitants; but besides these exotic sources of population, the Egyptian race was at different periods modified by the influx of the Caucasian nations of Asia and Europe—Pelasgi or Hellenes, Scythians and Phœnicians; and kings of Egypt appear to have been incidentally derived from each of the above nations. The Copts, in part at least, are a mixture of the Caucasian and the Negro, in extreme variable proportions; and although Negroes were numerous in Egypt, their social position in ancient times was the same that it is now, that of servants and slaves. The national characteristics of all these families of man are distinctly figured on the monuments; and all of them, excepting the Scythians and Phœnicians, have been identified in the catacombs. The present Fellahs are the lineal and least mixed descendants of the ancient Egyptians; and the latter are collaterally represented by the Tuaricks, Kabyles, Siwahs, and other remains of the Libyan family of nations; but the modern Nubians, with a few exceptions, are not the descendants of the monumental Ethiopians, but a variously mixed race of Arabs and Negroes. And finally, Dr. Morton seems to have proved, beyond a question, that the physical or organic characters which distinguished the several races of mankind, are as old as the oldest records of our species.†

Many researches have been made for the purpose of ascertaining the number of the inhabitants of Egypt at the time of its prosperity, and various estimates have been formed from the vast extent of the public works, and the period during which the kingdom flourished. The mean number of the people has, however, been conclusively fixed by Champollion-Figeac at between six and seven millions.‡ After the revolution which substituted the monarchical for the hierarchical form of government, the division of the people into castes still prevailed. This division was the fundamental base of the Egyptian constitution, and royalty was at its summit. The number of castes may be reduced to four, viz:—The sacred, the military, the agricultural, and the mercantile. The shepherds were devoted to the service of the agriculturist; the interpreters appertained to the sacerdotal and commercial classes, and the pilots and seamen to the army; the remainder of the population were slaves. The population was spread equally over the cultivated surface of Egypt. The law attached the child to the profession of its father, and

* “The Semitic race extended from the Mediterranean Sea on the West, to the confines of Persia on the East, and doubtless possessed great variety of feature and complexion. They derive their collective name from Shem, ‘from whom, in the table of nations, in the Book of Genesis, entitled Toldoth Beni Noah, many of them are declared to have descended.’—Prichard, Researches, II., p. 208, 2d ed. The principal of these nations, adds Doctor Prichard, were those of Elam, to the north-west of the Persian Gulf; the Assyrian; the Chasdim, or Chaldeans, who are the ancestors of the Hebrews and Arabs; the Lydians, and the Syrians, or people of Aram. They are also called, collectively, Syro-Arabian nations.”—*Morton*.

† *Morton's Crania Egyptiaca*.

‡ *Egypte Ancienne*.

it is likely that the force and activity of each class was maintained to the point considered necessary to the interests, both of the state and of individuals. The prosperity of the nation founded on this basis was of long duration.

The kingdom was divided into prefectures or nomes, and the administration, religious, civil and military, was enforced by functionaries under the direction of the hierarchy. The system of imposts was well regulated, and the products served to support the royal family, the priests and the army. This part of the population constituted the consumers, the agriculturists and the merchants being the only producers.

It has been asserted with some appearance of truth, that political and solemn assemblies were convoked by the king or by the law, when the consideration of extraordinary occurrences, or the regulation of the taxes and the nature of the imposts, or any change in the reign or the succession of a new dynasty, made it necessary. Each nome sent a number of deputies to the general assembly of the nation, which is supposed to have met in the famous labyrinth, where the king or his son presided over the deliberations.*

The first and most important of the castes was that of the priests, the military forming the second. The king and nobles belonged to one or the other of these two classes—and if the heir was a soldier before ascending the throne, it was made necessary by the law that he should be instructed in the secret learning of the priests.† Like the Moslem sultans, he was the head of church and state, regulating the sacrifices in the temple, and superintending the feasts and festivals in honour of the deity. The principal of hereditary sovereignty prevailed, the nearest relation succeeding to the throne in the event of an heir failing; and the government could even be exercised by a female. Next to the king, the priests held the first rank, and from them were chosen his confidential advisers, the judges and principal officers of state. Women, according to Herodotus, were not eligible to the priesthood; but this remark applies only to the office of pontiff, or some other of the high sacerdotal orders. All learning, except what little was absolutely necessary for the exercise of the ordinary professions of the other castes, was retained in the keeping of the priests.

Next in rank to the *sacerdotal class* was that of the soldiers, to whom was assigned one of the three portions into which the land was divided by Sesostrius. This was done, “in order,” says Diodorus, “that those who exposed themselves to danger in the field, might be more ready to undergo the hazards of war from the interest they felt in the country as the occupiers of the soil; for it would be absurd to commit the safety of the community to those who possessed nothing which they were anxious to preserve.”‡ This force was divided into two corps, the Calasiries and the Hermotybies. Besides these, there were large bodies of hired auxiliaries, who received wages instead of land for their services, and were, what Strabo calls them, mercenaries.§

* Champollion-Figeac.

† Plutarch.

‡ Dioid. i. 73.

§ Strabo, lib. xvii.

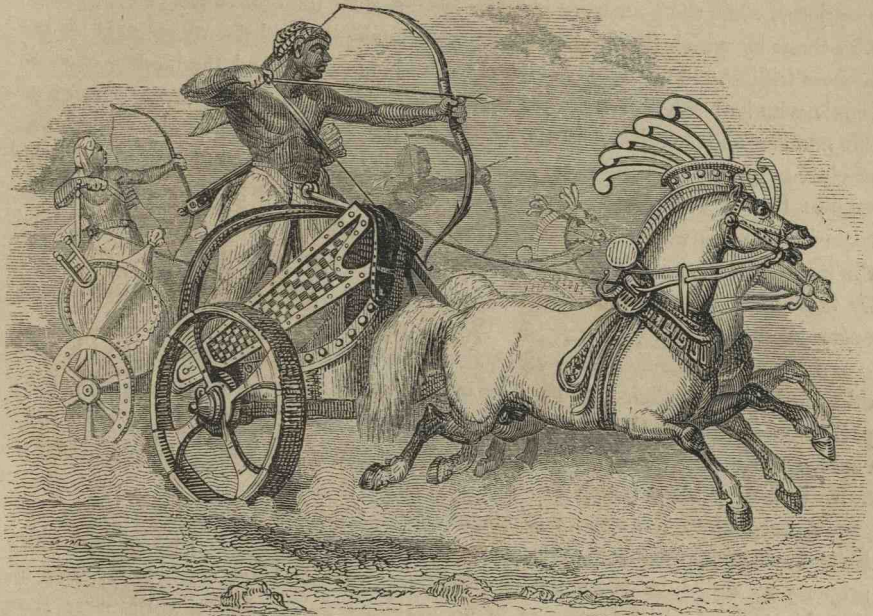


EGYPTIAN SOLDIERS OF VARIOUS CORPS.

The strength of the army consisted in archers, who fought either on foot or in chariots. Heavy infantry, divided into regiments, each distinguished by its peculiar arms, formed the centre, and the archers the wings; the foot being supported and covered by the numerous cavalry. The infantry consisted of bowmen, spearmen, swordsmen, clubmen, slingers, and other corps, regularly disciplined, and trained to act in line or in more open movements, according to the nature of the ground, or the dispositions of the enemy.

Each battalion, and indeed each company, had its standard, representing a king's name, a sacred boat, an animal, or some emblematic device. This standard was borne by an officer of known valour, and the sacred subject represented upon it being calculated to inspire reverence, every soldier was ready to defend what superstitious prejudice as well as duty forbade him to abandon. Their martial music was produced by the trumpet and long drum; their weapons were the bow, spear, two kinds of javelin, a short straight sword, dagger, falchion, several kinds of axe, a mace or club, and a curved stick called from its shape *lissan*,* an Arabic word signifying tongue. They wore a helmet of metal, and a metal cuirass or coat of armour, with a short sleeve extending about half way to the elbow. A shield, which, in length, was equal to about half his height and double its own

* Wilkinson's Ancient Egyptians.



EGYPTIAN WAR CHARIOTS.

breadth, made of wicker work or a wooden frame, covered with bull's-hide and strengthened with rims of metal, completed the defence of the Egyptian soldier. The chariot corps, like the infantry, were divided into light and heavy troops, both armed with bows—the former being used in harassing the enemy with missiles and in movements requiring rapidity; the latter in the more difficult service of breaking the masses of the enemy's infantry. In attacking a fortified town, they advanced under cover of the arrows of the bowmen, and either instantly applied the scaling ladder to the ramparts, or undertook the routine of a regular siege. Testudos were then advanced to the walls as a cover for the battering ram. When the place held out against all attacks, a corps of sappers and miners were employed, who were concealed and protected by the testudo, which was of frame-work, covered with hides; it was sufficiently large to contain several men, and the light troops frequently mounted upon the top of it, for the advantages of an elevated position and greater precision in planting the ladders. Besides these it is supposed that they employed bulwarks, or moveable wooden towers, and means of destroying the houses and works of the enemy by fire, like the fire balls of the Greeks. The officers of the Egyptian fleet were selected from the army, and the marines or fighting men who served on board, were all of the military order.

The husbandmen of Egypt, says Diodorus, were hired to till the estates of

the kings, priests, and soldiers; the richer peasants farming the land from the proprietor, while the poor were hired as labourers for the cultivation of the ground. The terms by which the land was held were moderate, and the wages paid by the farmers trifling. The herds belonged to the land-owner; and the inferior class of people, who had the direct care of them, were obliged to give accurate returns of the number and condition of the cattle on the estate. The poultry yard was stocked not merely by the natural process of raising chickens, but also by artificial means: the eggs of geese and other poultry being hatched in ovens heated to the requisite temperature. The nature of the soil, the proper succession of crops, and the mode of tilling and irrigating the fields, were the subjects of continual study by the farmers, who, according to Diodorus,* far excelled the agriculturists of every other nation.

In regard to the fourth caste, Diodorus observes that all trades vied with each other in improving their own peculiar branch, no pains being spared to bring it to perfection—and for the more effectual promotion of this object, the law was enacted which required the artisan to pursue that profession which had been handed down to him by his parent.†

According to the system of Champollion, the hieroglyphical writing of the Egyptians consists of three different species of characters:—1. The hieroglyphic, properly so called, in which the representation of the object conveys the idea of the object itself, either entire or in an abridged form. Many words were thus expressed, chiefly those denoting common visible objects. These are termed by Champollion figurative, and divided into figurative proper, figurative conventional, and figurative abridged. 2. The second class of hieroglyphical characters consists of those which represent ideas by images of visible objects, used as symbols; and these are generally employed in the expression of abstract ideas or complex modes—as a tumult represented by a man throwing arrows; adoration by a censer containing incense, &c. In some of these, the connexion between the type and the anti-type is obvious—in others it depends on associations which are not understood by us, and consequently cannot be traced. These characters are what the Greeks more peculiarly termed hieroglyphics; they are called by Champollion symbolical. 3. The third class consists of phonetic characters, in which the sign represents, not an object, but a sound. This, according to Champollion, was effected by the following device. The figure representing a letter was the likeness of some animal or other object of which the name began with that letter. Thus, Champollion has constructed an alphabet of initials, in which the letter A is represented by an eagle—the initial letter of the Egyptian word “eagle,” Akhom, being A, &c. Twenty-nine elementary sounds are thus presented. But the writer was not confined to the use of one representative of a letter only. At first sight it would appear that all objects, the initial of whose name was a particular letter, might be used to express that letter; but custom seems to have

* Diodor. i. 74.

† Diodor. i. 74.

applied only a certain number of objects to this use: some letters have eighteen or nineteen known representatives—others six or seven. In selecting out these, the writer seems to have been guided by notions of what was suitable in reference to the word which he was writing; as for example, the S in the word Si, son, is commonly represented by the figure of a goose, on account, according to Horus Apollo, of the supposed attachment of that bird for its young. The honour of the recent progress made in the explanation of hieroglyphical writing, is divided between the English Orientalist, Dr. Young, and Champollion; but the latter appears to have had no small share in the original discoveries, as well as to have carried the science to a high degree of cultivation. Besides the hieroglyphic character, the Egyptians used the *hieratic* and *demotic*, which were, both of them, conversions of the hieroglyphic into a kind of current hand—the latter nearly alphabetical. The most civilized people of America, the Mexicans, at the time of the Spanish conquest, had advanced as far as the discovery of hieroglyphic or picture writing, although they did not possess a written alphabet. The Chinese writing was originally ideographic—*i. e.*, expressing ideas by symbols (answering to the second class of Egyptian hieroglyphics, with some admixture of the first). But in process of time the greater part of the characters became simply phonetic.*

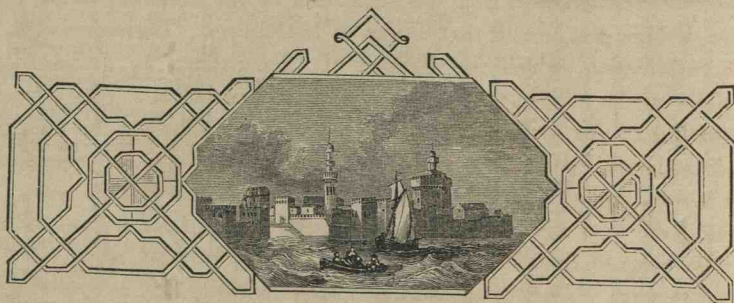
One of the most strange and portentous customs which distinguished the ancient Egyptians was the worship of animals. The most magnificent temples were built, and the greatest veneration was paid to a cat, a crocodile, a hawk, a snake, or some other beast fit only to inhabit a cavern or a marsh. The accidental death of any of their sacred animals was followed by the certain destruction of the author or cause of it, without trial or investigation of any kind. When a cat rushed into a burning house and was consumed, despite their exertions to the contrary, they were thrown into the deepest grief. When a dog died in a house, the inmates shaved their heads and whole body; when a cat was deceased, they shaved off their eyebrows. Each nome worshipped its own particular deity. These were the ox (*Apis*), the dog, the cat, the hawk, and the ibis, besides several kinds of fishes, reptiles, insects, and even plants. They were generally adored in consequence of some real or fancied resemblance, in their generation or growth, to the motions of the heavenly bodies. Every priest was devoted to a particular deity, and was permanently attached to some temple—and the sons of a priest in the temple of one deity, could not enter the service of any other. They were richer and more powerful than the nobility of the country, and exercised the functions of judges, physicians, astronomers, and architects. They were always celebrated for the cleanliness of their persons, bathing frequently by day and by night, and shaving their whole bodies once every three days.

The practice of embalming the bodies of the dead, so prevalent among the ancient Egyptians, arose more from necessity than choice, and, like many other of the customs of the land, may have been identified by the priests with the

* Brande.

national religion, in order to ensure its continuance. The rites of sepulture in Egypt, grew out of circumstances peculiar to that country. The scarcity of fuel precluded the use of the funeral pile; and the sands of the desert afforded no protection from outrage by wild beasts—while the regular inundations of the valley forbade it to be used as a charnel house, under penalty of pestilence to the living. Hence grew the use of antiseptic substances, in which the nation became so skilled as to render the bodies of their dead inaccessible to the ordinary process of decay.*

* Our authority for this section is Champollion-Figeac. His "Ancient Egypt" could never have been written, but for the discovery of the true mode of interpreting the hieroglyphics; which was occasioned by the following circumstances: By the capitulation of Alexandria, the antiquities collected by the French in Egypt, were given up to the British. Among these was the Rosetta-stone. This consists of a block of black basalt, discovered in August, 1799, by Bouchard, a French officer of engineers, while digging the foundations of a fort on the western bank of the Nile, between Rosetta and the sea. In 1802 it was deposited in the British Museum. It is about a foot in thickness, the under part being left rough. The upper surface, on which are three inscriptions, is flat, being about three feet in length and two feet five inches in width. The coronation of Epiphanes, 196 B. C., is recorded on it in the ancient Greek, and also in the hieroglyphic and the enchorial methods of writing of the ancient Egyptians. The possibility that this stone might furnish a key to the inscriptions on the monuments, was immediately perceived, and casts and copies of it were greatly multiplied. All the learning of Europe was immediately brought to bear upon them, and that portion which is traced in Greek characters, was soon unravelled. The words Ptolemy and Cleopatra were first recognised by means of the Greek inscription, and by applying the characters which formed these to other names on the monuments, the value of most of the phonetic characters in the enchorial text was determined. The first step was made by the late Dr. Young, an English scholar, who, says Mr. Gliddon, found the key, but could not open the door. That key, however, was soon in the hands of a master, who knew how to make use of it. Champollion le Jeune, with five phonetic letters discovered by Dr. Young, commenced a series of investigations, which, in the short space of ten years, shed a light upon the mysteries of Egypt, which all mankind had laboured twenty centuries to achieve.—*Gliddon's Ancient Egypt.*



ABOUKIR.



SECTION III.

History of Ancient Egypt, from Menes to Psammetichus.



ABOUT two hundred and fifty years before the Christian era, Manetho, an Egyptian priest, of Heliopolis, wrote, by order of his sovereign, Ptolemy Philadelphus, a history of his own country, in the Greek language. It was translated from the sacred records, and would have been invaluable had it been preserved entire; but fragments in the writings of Josephus and early Christian writers, with a chronological table or list of the successive rulers of Egypt, from the foundation of the monarchy to the time of

Alexander of Macedon, are all that remain of his labours. These, however, with the fresh information, which the disciples of Champollion, by deciphering the hieroglyphics on the monuments, have supplied, will enable us to give a tolerably accurate outline of the early history of the country. Following the mythology, says Diodorus, some Egyptians pretend that the land was originally governed by gods and heroes, during a period estimated at little less than 18,000 years. The last of the gods, who was a king, was Horus, the son of Isis; he was succeeded by men who reigned from B. C. 2712, to the 180th Olympiad, sixty years prior to the Christian era. During this long period, we scarcely find any sovereigns of foreign origin. Ethiopia produced but four, who did not even reign in succession, but from time to time, a little less than thirty-six years. After Cambyses, who

conquered the country by force of arms, the Persians held the sceptre 135 years, to which must be added the time of the different revolts of the Egyptians, who could neither tolerate the harshness of the rulers, nor the impiety which the conquerors manifested towards the religion of the country. Finally, the Macedonians reigned during 270 years. During all the rest of the time the government was administered by native sovereigns, of whom we count four hundred and seventy kings and five queens. The historical annals of all these kings, ascending even to the most ancient eras, were preserved in the sacred books by the priests, who transmitted them to their successors. The power and the character of each sovereign were there recorded with his deeds, for the benefit of posterity.

After the reign of the demi-gods (where mythology terminates and real history begins), came the first dynasty of eight kings, who reigned successively 252 years. Menes was the first. He was originally of Theis, or This, and he ruled over Egypt sixty-two years.

Belonging to the military caste, he turned his attention to the arts of war, and under his reign the arms of the Egyptians were successfully employed against external enemies. But whilst engaged with foreign relations, he did not neglect the internal advancement of his kingdom. He happily effected the revolution which substituted a civil government for the theocracy which formerly prevailed. He was the first ruler of Egypt who bore the title of king, and from this new order of things came hereditary royal governments. Foreseeing that the great city of Thebes, being entirely under sacerdotal influence, would always remain more or less hostile to the new government, he founded the new capital of Memphis. Previous to his time, according to Herodotus, the river flowed entirely along the sandy mountain on the side of Africa. But Menes, by constructing a bank at the distance of a hundred stadia from Memphis towards the south, diverted the course of the Nile, and led it by means of a new canal, through the centre of the mountains.

This embankment was annually repaired, lest the stream should break through and inundate the city. He also caused a lake to be dug, to defend it on the north and west, and built the temple of Phtha, celebrated in all eras of Egyptian history. Under his auspices, the luxuries hitherto confined to the dwellings and worship of the gods, were introduced among men, and proved a powerful cause of softening the manners of the nation—inciting its genius, and fortifying and enriching it. He is always found written first in the list of kings, and the monuments have preserved his name as the founder of the monarchy. The kings of Egypt, in after ages, honoured their ancestors by worship and offerings, and the tables they sculptured in different temples of Egypt, always bore the names of a few of their ancestors, and once with Menes at the head. In the *Chamber of Kings*, in the palace of Karnak, at Thebes, there is found a sculptured table which contains sixty-five figures of kings, accompanied by their names. They received the offerings and homage of their successor, Thothmes III. (otherwise called Mæris), about 1725 B. C. And finally, the celebrated chronological canon of Egyptian

dynasties, written in hieratic characters upon papyrus, about 1500 B.C., and belonging to the museum of Turin, opens with the name of King Menes in these terms:—"The King Menes exercised royal functions years." The reign of this celebrated monarch was closed in a remarkable manner. He is said to have been carried off by a hippopotamus.

His son, Athothis, succeeded to the throne, and reigned twenty-seven years. He was celebrated as the author of a system of anatomy, the cultivator of the physical sciences, and the founder of the palace of kings, at Memphis. Six other kings followed, the son in each case succeeding his father:—Cencenes, who reigned thirty-one years; Ouanephis or Venephes, whose reign lasted forty-two years, and was marked by a famine which desolated Egypt; Ousaphes and Niebais, who occupied the throne without lustre, if we may judge by the silence of the historians—the first during twenty years, and the second during twenty-six: Mempses or Simempsis, who reigned eighteen years, a period pregnant with great crimes, and during which Egypt was ravaged by a terrible pestilence; and lastly, Vibithis, or Oubienthis, who occupied the throne during twenty-six years, and was the last king of the first dynasty.

The second dynasty, composed of nine princes, of an origin similar to their predecessors, held the sceptre 297 years. During the reign of Bochos, the first, who occupied the throne thirty-eight years, a gulf or fissure opened near Bubastis, and caused the death of many persons. He was succeeded by Chous, who reigned thirty-nine years, and rendered himself remarkable by regulating the worship of the three sacred animals, the bulls Apis at Memphis and Menevis at Heliopolis, and the goat at Mendes. The reign of Biophis, the third king of the second dynasty, lasted forty-seven years. To this prince history assigns the honour of the enactment of a new law in Egypt, providing that women might hold the reins of government.

History records the names of three successors of Biophis, who did nothing remarkable. Fabulists report that during the reign of Nephercheres, the seventh monarch of the second dynasty, the Nile flowed with honey during eleven days. He was followed by Sesochris, who was of an extraordinary stature. He was five cubits (seven feet six inches) in height, and three in breadth. To him succeeded Cheneres, whose name is all that is known of his history. He was the last king of the second dynasty.

The third dynasty originated in Memphis. Of the eight kings who composed it, and who occupied the throne during 197 years, Necherophes was the first. The Libyans revolted from the Egyptians during his reign; but alarmed by an unexpected increase of the moon, they submitted. Sesorthos, who, from his skill in medicine, was named the Egyptian Æsculapius, succeeded. To him is attributed the honour of first applying the saw to the preparation of stone for buildings. He also gave to written characters exact and elegant forms—thus by invention and study perfecting the public institutions, and facilitating the progress of civilization in his own country. The reigns of the six successors of

Sesorthos were not celebrated for any memorable events, and chronologists usually omit their names.*

The fourth dynasty is remarkable for the erection of the pyramids. On the authority of Champollion-Figeac, we have already ascribed this work to Suphis, its first king. The recent discoveries of Vyse, and his successors since 1837, distribute it among nearly all the kings of this dynasty, of whom Suphis I. was the second. Out of the eight kings given by Manetho, the hieroglyphics enable us to indicate four with precision, viz. SHORE (Sorís), SHOOPHO (Cheops or Suphis I.), SHEPHRE (Chephren), and MENKARE (Mencheres). The names of Cheops and Chephren or Cephrenes, are found in the pyramids which were respectively their tombs.† The duration of this dynasty is a disputed point. Some archæologists making out from the mutilated history of Manetho seventeen kings, and others discovering monumental evidence of only eight kings, reigning 284 years. The latter computation is of course to be preferred. The reigns of the eight kings were as follows:—Shore 29 years, Shoopho 63, Shephre 66, Menkare 63, Rhatoeses 25, Bicheris 22, Sebercheres 7, Thamphthis 9.‡

The fifth dynasty differed from the preceding in its Elephantine origin. Usercheres was the first king, and the reason of his being called to displace the heir of the ancient families is as little known as the history of the whole dynasty. At the expiration of 248 years from the accession of Usercheres, his eighth successor died, and a new family was called to the throne.

The sixth dynasty, together with the seventh and eighth, came from Memphis. The first of its kings was Othoes, who was killed by his guards. His third successor was Phiops, who attained the age of one hundred years, during ninety-four of which he occupied the throne. The last king of this family was Menthesouphis, who was assassinated after a reign of one year. The celebrated Queen Nitocris, of florid complexion and flaxen hair, succeeded to the throne under the law of Biophis. To avenge the death of her brother, she destroyed a great number of Egyptians by the following artifice. A large subterraneous apartment was constructed, professedly for festivals, but in reality for a different purpose. She invited to this place those Egyptians whom she knew to be the principal instruments of her brother's death, and then by a secret canal, introduced the river amongst them. It is stated that to avoid the indignation of the people, she suffocated herself in an apartment filled with ashes.||

The seventh dynasty was composed of five kings, who reigned seventy-five years, and was followed by the eighth, which endured one hundred years; the five kings composing it succeeding to the throne, and dropping into their graves without any remarkable actions to distinguish them. The patience of the patriotic

* Manetho apud Cory Anc. Frag.

† The hieroglyphics have thus answered in the affirmative the query of the poet addressed some twenty years since to the mummy.

‡ Was Cheops or Cephrenes architect of either pyramid ?

§ Gliddon's Anc. Egypt.

|| Herodotus, xi. 100.

Egyptians being exhausted by the indolent sovereigns who had for two centuries compromised the best interests of the state, they began to look beyond the walls of Memphis, for a new race of kings. A family from the Heracleopolite nome mounted the throne. Acthoes was the first king. He was more cruel than any of his predecessors; and, having perpetrated many crimes in Egypt, he was seized with madness, and was afterwards killed by a crocodile. His family occupied the throne a hundred years. His fourth successor was of another Heracleopolite family, of which nineteen kings, who reigned 185 years, formed the tenth dynasty. The city of Thebes produced the eleventh dynasty of seventeen kings, who reigned about fifty-nine years.

The twelfth dynasty boasted the same origin; and was remarkable for the reign of Sesostris, who conquered nearly all Asia in nine years, and Europe, as far as Thrace, everywhere erecting monuments of his conquests over the subject nations. He ranked next to Osiris in the estimation of the Egyptians. His stature was about six feet and ten inches. He was succeeded by Labares, supposed to be the same with the Mæris of Herodotus. He built the Labyrinth in the Arsinoite nome, where Dr. Lepsius, in 1843, discovered his name.

The thirteenth dynasty was composed of sixty Theban kings, who ruled Egypt 453 years, and was followed by a race of Xoite monarchs, seventy-six of whom swayed the sceptre during 484 years. The two following dynasties originated in Thebes. Of the former, Osymandyas, whose tomb and statue, the Memnonium, have been already noticed, was the most remarkable. Osortasen, celebrated for the cultivation of the arts of peace, and the flourishing condition of the nation under his rule, is considered by Champollion to have been one of the kings of the latter dynasty. He also supposes, that when at the age of seventy-five, Abraham went into Egypt on account of a famine, the sixteenth dynasty was still in possession of the throne. Being about to take his wife with him, and fearing that her great beauty would attract the notice of the king, and endanger his life, the patriarch attempted to escape by representing her in the relation of sister, instead of the nearer connexion of a wife. This, says an able commentator, was a truth in terms, but a moral untruth; because, though Sarah was the daughter of his father, or his step-sister, yet it was *intended* to convey the impression that Sarah was *nothing more* than a sister to him. As soon as he came into Egypt, the calamity he feared well nigh befell him. Hearing the report of her beauty, Pharaoh must needs see her; and he was about to make her his wife, when a distemper and a sedition against his government averted the prosecution of his design. The truth being explained to him, Sarah was restored to Abraham, with large presents from the king, the account of which given in Holy Writ furnishes a new test of the prosperity of Egypt under the sixteenth dynasty.

The last king of that dynasty, called Timaos, was visited by an irruption from the eastward. The invaders penetrated into all parts of the country, and took almost unresisted possession of it. They oppressed the ancient rulers of the country, burnt the cities, overthrew the magnificent temples, exercised the utmost

cruelty to the inhabitants, reducing part of the women and children to a state of slavery; and completed the woes of Egypt by choosing one of their number, Salathis, to be king. Finding himself master of Egypt, Salathis instituted a government, exacted tribute from both Upper and Lower Egypt, raised taxes, placed garrisons in different places, and fortified the eastern frontier, to prevent the incursions of the Syrians.

Having taken the city of Avaris, on the Bubastic channel, he rebuilt it, fortifying it with walls and other defences, in the most complete manner. In this place, to which Salathis came in the summer to gather his corn and pay wages to the troops, he kept a garrison of 240,000 men, for the purpose of inspiring the people with awe. The reign of this prince was ended by his death at the expiration of nineteen years. Manetho gives to these sanguinary and despotic invaders of the land of Egypt, the appellation of Hyksos, or Shepherd Kings, a name still retained by historians. Many different opinions have been held respecting their origin. Josephus considers them as having been Jews, whilst Wilkinson, rejecting his assertion as the offspring of national vanity, concludes that they could only be Assyrians. According to Champollion-Figeac, we may see by their physical characteristics, that they belonged to the white race. Their high and fierce bearing, added to the fact, that the Scythian race carried their arms into rich and civilized countries in the earliest history of Asia, would lead us to suppose that they were of that nation.

The unfortunate King Timaos endeavoured in vain to resist their enterprising valour; but he lost his life in the attempt, after a reign of six years. (2082 B. C.) After his death, the principal families of the country, flying before the invaders, retreated into Upper Egypt and Nubia, above the first cataract, and on the coasts of the Red Sea, where Egypt possessed important establishments. Timaos had legal successors, who, however, had no opportunities of exercising their powers to advantage. They established themselves in Upper Egypt, and there were at the same time two kings and two kingdoms in the land; the legitimate Pharaohs in Upper Egypt, and the Hyksos in Memphis, Middle and Lower Egypt. From this fact, it may easily be understood how the seventeenth dynasty should be composed of two lists of contemporaneous monarchs, whose reigns were of nearly equal duration.

The history of the Hyksos has been preserved only by written testimony, they having made a business of destroying the numerous monuments of the district in their possession, in which occupation they were unfortunately so successful, as to leave scarce one entire, in the whole valley of the Nile. By fortifying Avaris, the King Salathis assured the safety of Egypt from the powerful nations of Asia, to whom he had himself pointed out the road to power. He guarded the avenues of Egypt at the east and north, and watched the south, where the Pharaohs had taken refuge. The history of these unfortunate princes is preserved by the monuments. They knew well how to avail themselves of the indignation of the higher castes, whose rights had perished with their own, and of the attachment of

the people at large to the religion of which they were the head. Their names are not given by historical writers of antiquity, but in the table of Abydos, are found before the first king of the eighteenth dynasty, the cartouches of six true kings of the seventeenth. These six kings reigned 260 years. The first, Amenemdjom, reigned twenty-nine years, and was engaged in hostilities with the Ethiopians. He was followed by Osortasen II., whose successor was the third king of the same name. Another Amenemdjom followed: the name of the fifth king is not preserved; but the sixth and last of the dynasty bore the appellation of Ahmos, son of the god Lune. The names of the Shepherd kings are thus recorded:—Salathis, who held the sceptre nineteen years; Boeon, forty-four years; Apachnas, thirty-six years and seven months; Apophis, sixty-one years; Anan, fifty years and one month; and Asseth, forty-nine years and two months; in all 259 years and ten months.

It was during the reign of these strangers that Joseph appeared in Egypt, first as a slave in the house of one of the officers of the king, then as his steward, loaded with fetters, aiding in the prison government, acting as interpreter to the butler and baker of the king, performing the same office for the monarch himself, and finally preserving whole nations from the effects of a grievous famine, and closing his career as the first minister of that country, which he had entered under such unfavourable auspices. This elevation occurred in the thirtieth year of his age, and the seventeenth year of the reign of King Apophis; 206 years after Abraham's visit to Egypt, and about 1967 years before the Christian era. The circumstances of Joseph's elevation to power are thus recorded in the Bible:

“And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah.”*

Of the reigns of the two kings who succeeded Apophis, nothing is known. The true Pharaohs, however, had still continued to struggle with their invaders, and the power which had been so long lost, was soon to return again to the possession of the family. Towards the close of the interval between Joseph and Moses, we are told that “a new king arose who knew not Joseph.” In such a country as Egypt, this, with the resulting circumstances, implies a change of

* In Coptic “Pisôt-en-Pheneh,” which Rosellini translates “*Saviour of the Age*,” a title beautifully applicable to Joseph.



dynasty. Wilkinson places Ahmosis at the head of the eighteenth dynasty, making his monumental name Ames (Chebron), and his name from Manetho, Amosis Chebron; and places against his name, in his chronological list of Pharaohs, this note, "There arose a new (dynasty or) king, who knew not Joseph." Exod. i. 8. Mr. Gliddon names this king Aahmes, and places him at the end of the seventeenth dynasty, and his son Amunoph I. at the head of the eighteenth dynasty. There appears, therefore, to be some uncertainty as to the point where the seventeenth dynasty terminates and the eighteenth commences, which the explorations of Dr. Lepsius may remove.

"The most celebrated act of the reign of Amosis (Aahmes)," says a recent writer,* "was the expulsion of the Shepherds from Memphis. The two races had, throughout the whole period of usurpation, kept up a

* Antiquities of Egypt, published anonymously by the London Religious Tract Society.



war along the confines of their kingdoms with various success. But Aahmes recovered possession of the whole Delta from Asseth, the second successor of Apophis, compelling him and his army to take refuge in Avaris (Aouaris), the fortified city or camp which they had prepared on the eastern borders of Egypt.

“It has just been noticed that, during the 260 years after their expulsion from Memphis, the Pharaohs of Upper Egypt had been engaged in continual wars; and this circumstance seems to have had a strong effect upon the national character of the Egyptians; they became a warlike race, able to expel these conquerors, before whom their ancestors had fled almost without striking a blow. Some cause must also have been at work to enervate the warlike spirit of the Shepherd kings at Memphis, and the wealth which the administration of Joseph had poured into their coffers from the whole of the neighbouring countries, may, with some probability, be pointed out as that cause. The fame of this wealth would also violently stimulate the ambition and avarice of the hereditary Pharaohs, and doubtless it fell into their possession with the territory which they recovered. Some extraordinary circumstance like that with which the inspired history supplies us, is certainly needed to account for the style of magnificence that distinguishes the monuments of the era which immediately followed the expulsion of the Shepherds, from those of all other periods.”

We now come to the eighteenth dynasty. According to the Greek writers, this was the most celebrated of all the generations of kings that ever sat upon the throne of Egypt. The monuments fully confirm this account. There is scarcely a temple or palace in Egypt, which has not been founded by this illustrious race of monarchs.

“The eighteenth dynasty of seventeen Theban kings,” says Mr. Gliddon,* “occupied the Pharaonic throne during the most brilliant and important period of Egyptian history. The re-establishment of supreme power on the expulsion of the Hyksos; the erection of the most magnificent edifices, the conquests in Africa far into Nigritia, in Asia Minor to Colchis, on the Euxine, and through Central Asia into Hindostan, with the sojourn and exodus of the Israelites, combine to render this portion of the page of Nilotic history teeming with interest.”†

* *Anc. Egypt*, p. 64.

† Among the monumental records which confirm and correct the fragments of Manetho relating to this dynasty, the most important is the celebrated Tablet of Abydos. This is a series of royal ovals or cartouches, inclosing the hieroglyphical titles and names of many of the ancient kings of Egypt, in the order of their succession. It was engraved on the wall of one of the vestibules of the temple which has been excavated in the mountain on the north of the city of Abydos. Three rows of these ovals still remain; the lowest consists of nine repetitions of the two ovals which contain the name and titles of the Pharaoh who executed this work, Ramses III. (the great Sesostris). The middle row contains the name of his brother, whom he succeeded; and the inaugural titles of sixteen of his predecessors on the throne of Egypt. The complete names of all of them occur on other monuments, and by arranging them together in the order of the Tablet of Abydos, they agree admirably with those of the predecessors of Ramses III., given in the lists of Manetho. The upper line contains the



AMOUNOPT I.

The first monarch of this illustrious line, was Amounopt (Amenophis I.), son of the Aahmes, who drove the Shepherds from Memphis, and besieged them in Avaris. Amounopt is the Amosis Thetmosis of the Greeks, and is placed by Mr. Birch, as well as Mr. Gliddon, at the head of the eighteenth dynasty. He unsuccessfully continued the siege of Avaris, but removed the Shepherds by treaty, who, according to Manetho, were permitted to depart from Egypt with all their families and effects, in number not less than 240,000, and bent their way through the desert towards Syria. Manetho makes the number of the besieging army 480,000. After expelling the Hyksos, Amounopt restored the ancient laws and religion, and reformed abuses throughout the kingdom. There is abundant evidence on the monuments of Amounopt's having extended his conquests to Ethiopia, Nubia, and Asia.* He appears to have married three ladies. The first was named Aahmos-nofre-areh, "*born of the moon, the good guardian.*" She is always coloured black in the paintings, and was apparently an Ethiopian. Rosellini conjectures her to have been the daughter of an Ethiopian monarch. She is the supposed mother of Thothmes I. Besides this lady, another queen is found recorded in the monuments, named Aah-ophth, or Oohophth, "*the offered or dedicated to the moon,*" and a third queen whose name is found but once recorded.† Rosellini dates the reign of Amounopt, B. C. 1822—1796.

Amounopt was succeeded by his son Thothmes I., second king of the eighteenth dynasty. Memorials of him are found at Medinat Haboo, Ibrim, Karnak, and the El Assassif. He reigned from B. C. 1796 to 1783.

Thothmes II., son of Thothmes I., was the third king of the eighteenth dynasty, and according to Rosellini, corresponds to Amenophis of the list of Manetho; he places his reign B. C. 1783, and assigns him a sway of twenty-seven years and seven months. The few memorials of his reign, which exist at Medinat, Karnak, and in the ruined temple of El Assassif, do not present any great historical interest. His queen was named Amoun-mai.

names of still earlier monarchs, concerning whom important facts have been recently discovered. The light thrown not only upon Egyptian, but upon all ancient history by this monument, will at once be appreciated by the reader. The Tablet of Abydos was first discovered by Mr. J. W. Bankes, in 1818. It was subsequently removed and deposited in the British Museum. A most accurate copy and a thorough analysis of the Tablet, may be found in the "*Gallery of Antiquities selected from the British Museum, by F. Arundale and J. Bonomi, with descriptions by S. Birch, Assistant to the Antiquarian Department at the British Museum,*" a work of inestimable value to the student of Egyptian history.

* Birch.

† Ibid.

He was succeeded by Amoun-noum-he, the queen Amenses of Manetho. Her name is supposed to be found recorded on the cartouches of certain monuments, which present a difficulty in the history of the eighteenth dynasty. Mr. Birch, after examining the conflicting opinions of Wilkinson, Rosellini and others, arrives at this conclusion. "The probability seems to be, that the cartouche prenominal,* Re-mei-ka, was assumed by Amense on the death of her brother Amenophis I.; that she was allied in the sovereignty with his brothers, Thothmes I. and Thothmes II., and held the regency during the early part of the reign of Thothmes III., when she changed her name from Amense to that of Amoun-nem-he; that her brother, having ejected her from power, carefully erased throughout the public monuments all the inscriptions in which she had been associated with him on the throne."

The fifth sovereign of the eighteenth dynasty was Thothmes III. "The name," says Mr. Birch, "which stands next to Amense, in the lists of Manetho, is Mephres-Misphris, and as Thothmes III. bears in his standard, and sometimes in his cartouches the epithet of '*loving the sun,*' mei-re or mei-p-re, he has been supposed to be the Mœris of Herodotus, and the actions of this celebrated monarch have been attributed to him. He is, rather, the Mesphrag-Thutmosis, but is supposed by Sir Gardner Wilkinson to be the Tuthmosis of the lists. As distinguished from other monarchs of the same name and line, he may justly be called the Great, since the whole of Egypt, and even Nubia, bears testimony to the vast public works completed or commenced by him. He erected the temple of Semne, in Nubia, two spea, or rock-excavated chapels, at Ibrim, near Aboo-simbel, commenced the temple of Amada, in honour of the god Re or Ra, appears to have formerly founded a temple at Ombos, in honour of Savak or Souchis, an older construction than the remaining one at Edfou, at Eileithyia, and a temple at Medinat Haboo. The edifice at El-Assassif was also constructed by him, and the commencement of the palace of Karnak, comprising more than a third part of that edifice—that portion called the granite sanctuary, before which stand the two great obelisks of his sister and father; another edifice to the north-east of Karnak remains of him, and the obelisk now before the Church of St. Giovanni del Laterano, at Rome, one at Alexandria, and another in the Atmeidan, or Hippodrome, of Constantinople, are memorials of his reign. The obelisk of the Atmeidan records that he had encircled with his boats, the great waters of the Naharaina, or Mesopotamia; and the statistical tablet at Karnak, that the monarch had obtained a considerable spoil from the O . . . rotout and Touhae or Dahae, in his twenty-ninth year, and in the thirtieth year of his reign had approached the fortress of Otsb, Eson, or Edom, in the land of the Roten or Lodan, with five ships; in the thirty-first year mention is made of the Phit-rout, and the waters of the Oo . . . ; in the thirty-third year he had been in

* A cartouche or oval is the infallible sign of royalty. Two are generally placed together, one containing the prenom or title and the other the name of the sovereign.

the Roten, and obtained vast tribute from Naharaina, and a tablet was set up by his majesty in that kingdom; mention is also made of the Romenn or Ermenn, and vast tributes; and in the thirty-fourth year, of the capture of the fort made in the Oukesou, and the march of the king to the fortress of the Aranana. The tablet ends by a recital of the nations of the Naharaina and the Tahon.

“In one of the tombs at Thebes, the black races of the Pount, or Libya, bring a tribute of monkeys, ivory, pard-skins, and fruit; the people of Kaf or Kfou, an Asiatic red race, splendid gold vases; the people of Nubia and Kush, or Æthiopia, bags of gems, monkeys, skins, logs of ebony, elephants’ tusks, ostriches’ eggs, and feathers, a cameleopard, dogs, and oxen; the Roten-nou or Lodn-nou, vases, chariots, horses, a white bear, an elephant, and ivory. These animals fix the people to the plains of Syria and Bactria, and the gloves particularly connect them with the Persian races. The king Thothmes receives the tribute, which is registered. Rosellini makes him reign twelve years, 1740—1727, B. C., and Sir Gardner Wilkinson, ten years, 1505—1495, B. C.”

The formation of Lake Mœris has been attributed to Thothmes III; but Dr. Lepsius has proved that it was made by an earlier Mœris. This was one of the most stupendous works of utility of which history has preserved the record.

By means of canals and embankments the waters of the Nile at the period of inundation, were directed to a vast lake, which, by taking advantage of the direction of the levels, had been excavated in a swampy portion of Middle Egypt, to the west of the river, and nearly on the borders of the desert. When the inundation subsided, the waters were prevented from leaving the lake by means of flood-gates.

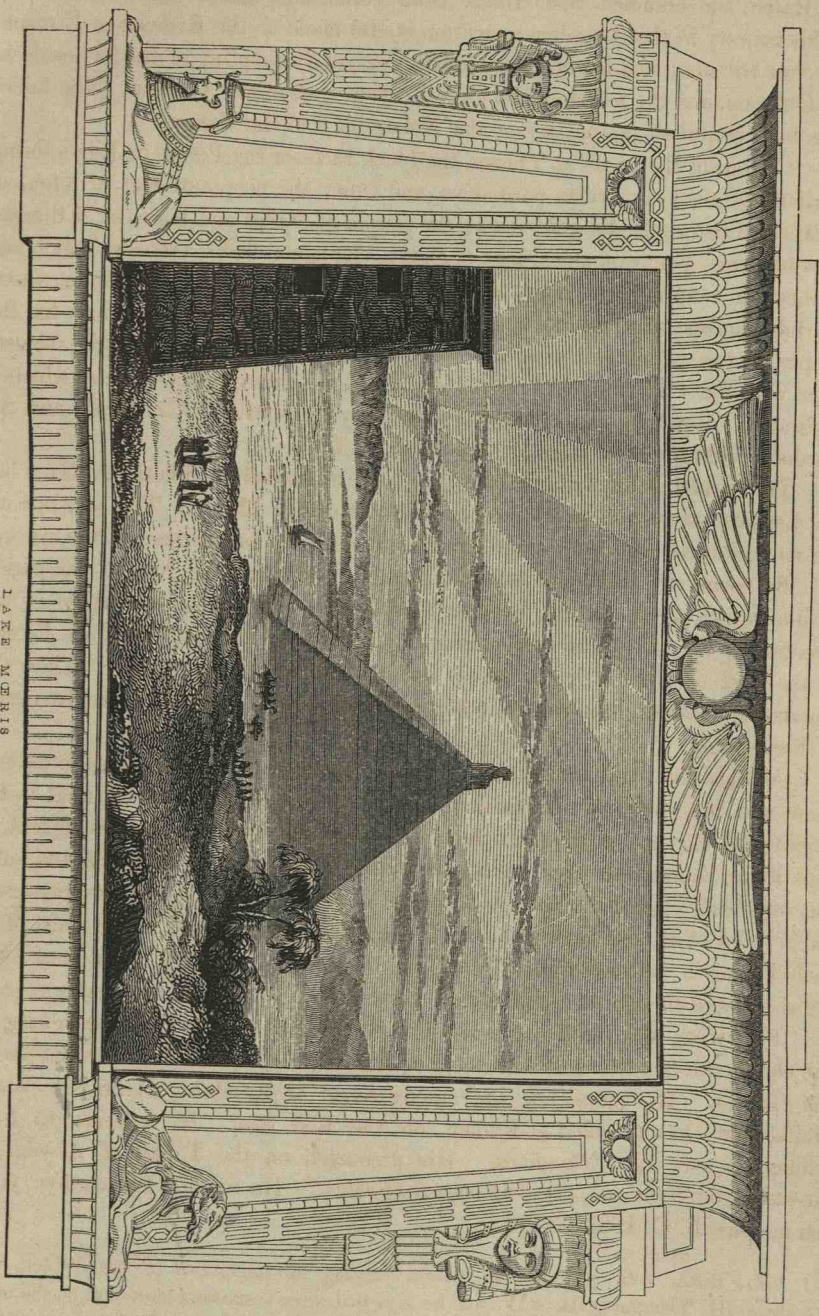
As this lake, and the waters adjoining it, were hundreds of miles in extent, there was thus provided an immense supply of that which is so essential to the fertility of Egypt; so that the inconveniences resulting from an insufficient or superfluous inundation were easily remedied. The lake was called Mœris, after the matchless engineer who had designed it; and Herodotus, who has preserved the account of it, also informs us that he erected two pyramids in the midst of it, each having a colossal figure seated on the summit. These have long since perished; and the site of the lake itself, according to M. Linant, is now dry ground.

Following Mr. Birch’s analysis of the Tablet of Abydos,* the sixth king of the eighteenth dynasty was Amenoupt or Amenophis II., the Mephrathutmosis of the Greeks. His memorials are chiefly found at Kalabshe, Ibrim, the Wady Halfa, and the Sarabout-el-Kadam, on the Red Sea. He appears to have triumphed over the Ethiopians. His prenomen on the Tablet of Abydos, is Re-naa-terou, “*the sun, chief of worlds or rites.*” He reigned twenty-five years ten months, B. C. 1727—1702.†

* Mr. Birch, with reference to certain varying interpretations of the Tablet, calls Thothmes III., *Thouthmos* III. or IV.; and he says that three successors intervene, on the other monuments, between this monarch and the preceding. His own explanation, we have already quoted in speaking of Queen Amoun-noum-he, p. 49.

† Birch.

L A K E M E R I S



Amenoupt II. was succeeded by his son, Thoutmos or Thothmes IV. or V., the Tmosis of the Greeks. This sovereign continued and finished the temple of Amada, and his name is found at Ibrim. He carried on war with the Libyans, on the south-east frontier of Egypt, and conquered them in the seventh year of his reign. He added to the temple of Amoun-ra, at Thebes, finished the Heliopolitan obelisk (known as that of St. John of the Lateran, at Rome), which had been commenced by his predecessor, and excavated the Sphinx, on the plains of Memphis. He reigned nine years and eight months, B. C. 1702—1692. His prenomen is "*the sun, establisher of rites or worlds.*"*

Amounopt or Amenophis III., the Amenophis-Phamenoph or Memnon of the Greeks, was the eighth king of the eighteenth dynasty. According to the monuments, he was the son of Thothmes IV. and his queen Mantemwa. He was the founder of the palace at Luxor, and his name is inscribed on the vast building of the Amenopheion or Memnonium of the Greeks. He erected the celebrated statue of the vocal Memnon† and its pendant, and the temples at Soleb, in Nubia; and historical tablets are found of his reign at Beghe and Elephantina. He extended his conquests into Central Asia and Ethiopia. He reigned thirty years and ten months, B. C. 1692—1661. His tomb exists in the west valley of the Biban-el-Melook, at Thebes.

Har-em-hbai (Horus), ninth king of the eighteenth dynasty, the son and successor of Amenophis III. and his wife Taia, assumed, on his elevation to the crown, the prenomen of "*the sun, the distributor of rites, approved of the sun,*" and his name Har-em-hbai, that is, "*Horus in his festival, beloved of Amoun.*" His standard at Karnak is, "*the victorious bull, overthrowing the fallen.*" His reign, of thirty-six years and five months, is placed B. C. 1661—1625. In the

* Birch.

† We have given at the head of Section II., p. 31, a picture of the vocal statue of Memnon and its pendant. The statue of Memnon is the one on the left hand, the easternmost of the sitting colossi, which was for ages the wonder of the ancients, and has occasioned much controversy among modern writers; nor were the numerous inscriptions of distinguished visitors, which decide it to have been the Memnon of the Romans, sufficient to convince every one that this was the statue reported by ancient authors to utter a sound at the rising of the sun. Strabo, who visited it with Ælius Gallus, the governor of Egypt, confesses that he heard a sound, but could "not affirm whether it proceeded from the pedestal or the statue itself, or even from some of those who stood near its base;" and independent of his total disbelief, that it was uttered by the stone itself, he does not hint that the name of Memnon had as yet been given to it. The superstition of the Roman visitors, however, shortly after, ascribed it to the son of Tithonus, and a multitude of inscriptions testified his miraculous powers, and the credulity of the writers. The height of either colossus is forty-seven feet, or fifty-three feet above the plain, with the pedestal, which now buried from six feet ten inches to seven feet below the surface, completes to its base, a total of sixty feet.

Mr. Wilkinson, from whose "*Modern Egypt*" the above account is extracted, found cavities in the statue of Memnon, large enough to conceal a person; and by actual experiment, proved that a blow on the sonorous block, produced a sound like the ringing of brass. The miracle was undoubtedly a contrivance of the Egyptian priests.



HORUS.

lists of Manetho, he is simply styled Horus, the rest being an adjunct of the name of the god. His monuments are found as high as Gebel-Addeh, in Nubia, where he had caused a speos to be excavated to Thoth, Anucis, Re, and Noum; and in the quarries of Tennou or Silsilis, he is represented taken under the protection of Noum and female deities; while in other scenes, he is represented there celebrating festivals in honour of his conquest of Kush or Æthiopia. He continued the palaces at Luxor, and built the portico of two kinds of gigantic columns, which unite the two large courts of that edifice. The criosphinxes, which formed the dromos in front of the four propyla of the spot called the Ruins of the South, at Karnak, are inscribed with legends relative to him. The fourth pylon, and the gate of large granite slabs, were also erected in his reign; and amidst the historical conquests here is mentioned that of the *Berber*, or people of Barbaria in Æthiopia. He also embellished and restored the Temple of Amoun-ra, in the valley of El-Assassif, at Thebes. Sir Gardner Wilkinson makes him Achencheres or Chebres, the Queen Maut-hem or Tmau-hem, the Tmau-mot of Rosellini, his wife, while Rosellini considers that lady to have been his daughter.*

The tenth place in the succession of sovereigns of the eighteenth dynasty, is assigned to Tmauhot, the queen or daughter of Horus; the eleventh to Ramos or Ramses I., son of Horus, the Rathoris or Athoris of the Greek lists. He continued the palace at Luxor, and the temple at Wady Halfa, and is mentioned in the second year of his reign as the conqueror of the Libyans. His prenomen is Re-neb-ro, "*the sun, the lord of vigilance*." He reigned about nine years, and his tomb exists in the valley of the Biban-el-Melook, at Thebes, B. C. 1613—1604.†

Sethi Menephtah I., the son and successor of Ramses I., (represented by the two Akencheres of Manetho‡), was the twelfth king of the eighteenth dynasty. "The furthest point," says Mr. Birch, "to which the monuments of Menephtah I. extend, is Amada, in Nubia, where he restored the temple, and a small monolithic naos of him is found in the quarries of Silsilis. At Thebes, the ruins of the western bank, called the palaces of Gournah, may be considered a complete Setheion or Menephtheion; but the name Memnonium, applied by the Greek writers to these buildings, is a perfect misapplication of the term." Memorials of Menephtah I. are also found at Medinat Haboo, Luxor and Karnak. In the latter place, his victories over the Shepherds of the East, the people of Ludim, the Syrians and Assyrians, are represented. He appears, also, to have carried his

* Birch.

† Ibid.

‡ Rosellini.

conquests to Edom, Scythia and Babylon. He is stated to have extended the confines of the empire to the great waters of Naharaina or Mesopotamia, and on the other frontier to Libya and Nubia. In one grand scene, this monarch is represented as triumphing over forty-two conquered nations and tribes. He reigned twenty-four years and eight months, B. C. 1604—1579.



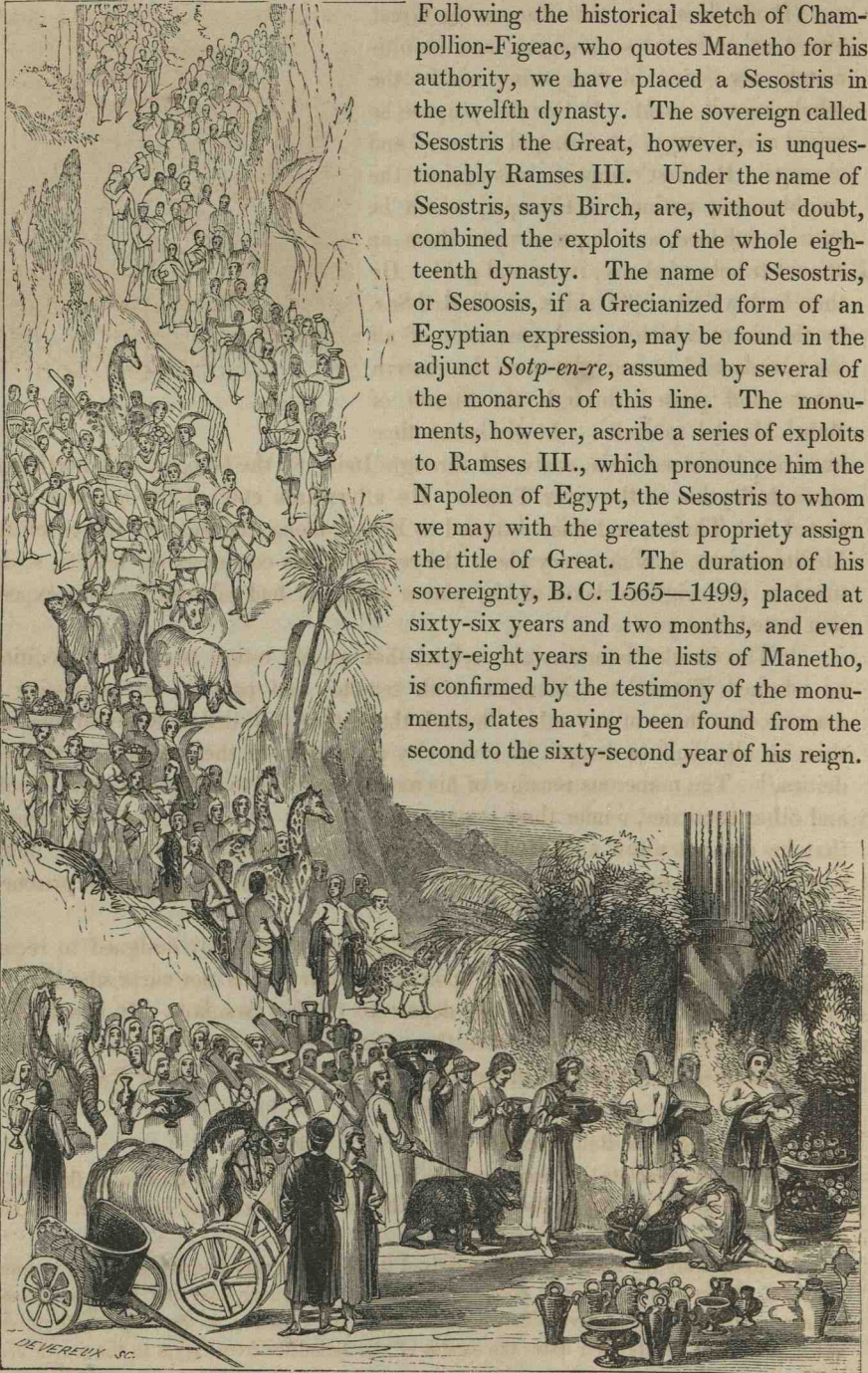
MENEPHTAH I. AS PRIEST.

Ramos or Ramses II., the son and successor of Menephtah I. (according to Champollion and Rosellini, the predecessor and brother of Ramses III., but according to others, identical with him), was the thirteenth king of the eighteenth dynasty. He is the Armais or Armesses, the brother of Danaus, of the Greek lists. His memorials are found in the Setheium or palace of Sethei I., at Thebes, as well as at Luxor and Silsilis; but the most important historical document of his reign, is the temple of Beit-oualli, near Kalabshe, in Nubia. It was destined to record the extent of his conquests; for the sovereigns of Egypt sculptured their victories over the white races of Central Asia, amidst their black vassals of Ethiopia.* On the walls of the vestibule of this temple, are depicted, in coloured basso-relievo and cavo-relievo, the battles and conquests of the king. In one compartment, he is represented in his war chariot, charging and routing the Ethiopians in multitudes; in another, he receives the tribute of the same nation after the conquest, the different animals and natural productions which form the tribute, indicating the region from which they come. Other compartments in the same series, contain representations of his Asiatic conquests and triumphs, which appear to have extended to Syria, Assyria, Mesopotamia, and even to the Tanais. Ramses II. reigned fourteen years, B. C. 1579—1565.

The illustration on the following page, of which the facts are taken from the monuments, and the figures thrown into perspective by the modern artist, will give the reader some conception of the mode in which the tribute of conquered nations was paid to the conqueror, and registered by his officers appointed for the purpose. This was a scene frequently repeated in the reign of Ramses II.

Ramses II. was succeeded by his brother, Ramos or Ramses III. (Rameses Miammoun). He is supposed to be the Rameses of Africanus, and Ammesses of Eusebius, the Sesostris of some of the Greek writers, and Ægyptus of others.

* A plaster cast of these tablets was taken by Mr. Bonomi, which is now in the British Museum. A splendid coloured plate from the cast, forms the principal embellishment of the "Gallery of Antiquities," to which we have already referred. The plate, with Mr. Birch's description, gives us the best conception of the splendour of Egyptian art, and of its minute accuracy and historical value, which can be obtained without examining the monuments themselves, with the aid of a profound archæologist.



Following the historical sketch of Champollion-Figeac, who quotes Manetho for his authority, we have placed a Sesostris in the twelfth dynasty. The sovereign called Sesostris the Great, however, is unquestionably Ramses III. Under the name of Sesostris, says Birch, are, without doubt, combined the exploits of the whole eighteenth dynasty. The name of Sesostris, or Sesoosis, if a Grecianized form of an Egyptian expression, may be found in the adjunct *Sotp-en-re*, assumed by several of the monarchs of this line. The monuments, however, ascribe a series of exploits to Ramses III., which pronounce him the Napoleon of Egypt, the Sesostris to whom we may with the greatest propriety assign the title of Great. The duration of his sovereignty, B. C. 1565—1499, placed at sixty-six years and two months, and even sixty-eight years in the lists of Manetho, is confirmed by the testimony of the monuments, dates having been found from the second to the sixty-second year of his reign.

It would appear that Ramses the Great aimed at universal sovereignty, and he ultimately succeeded in conquering nearly the whole known world. **“For this purpose he raised a vast army, consisting of infantry and chariots. His first campaign was against the neighbouring nations of Ethiopia, whom he entirely subdued, and imposed upon them an annual tribute of ebony, ivory and gold. He then built a fleet of 300 ships, on the Red Sea, by the aid of which he took possession of all the islands and strong places on the eastern coasts, and passed through the Straits of Babel Mandel to India. At the same time his army traversed Asia, eastward through India to the Ganges, and northward through Scythia to the river Tanais. He afterwards entered Europe, and penetrated into Thrace, and then returned to Egypt, along the eastern shores of the Mediterranean, leaving everywhere the record of his conquests on tablets, sculptured in the neighbourhood of the places which he had subdued.† This expedition lasted nine years.*



RAMSES III. (THE GREAT.)

“The Greek historians also relate, that on his return from this expedition, he adorned Thebes and Memphis with temples and palaces, far surpassing in magnificence those of any other Pharaoh that either preceded or followed him, and that he also built a temple in every city of Egypt, to their respective tutelary deities.” The numerous remains of his monuments still existing in Egypt, Nubia, and other countries, render these statements credible. It was the boast of Ramses, that he did not allow a single Egyptian to be employed upon any of the public works which he executed, but imposed this drudgery upon bondsmen and prisoners of war.

As the national monuments of the Egyptians were only designed to record the events which reflected honour upon the country, it is not surprising that we find upon them no memorial of the departure of the Israelites. It is only by a comparison of dates, therefore, that the period of this event is to be determined. Champollion-Figeac places it in the forty-third year of the reign of Ramses III.,‡

* Ancient Egypt of Rel. Tract Soc.

† One of these tablets has been copied by Mr. Bonomi, at Nahar el Kelb, near Beyroot, in Syria, and published in the Transactions of the British Royal Society of Literature, Vol. III., part I.

‡ Consequently the king must have survived this event twenty-five years. A strict interpretation of Scripture, however, does not require us to believe that the Pharaoh himself perished with his army. See Wilkinson's Manners and Customs of the Ancient Egyptians, Vol. I., page 55. Wilkinson dates the exodus of the Israelites from Egypt in the fourth year of Thothmes III.

at the period when he was consecrating to the gods of Egypt the magnificent edifices at Aboosimbel.

The extraordinary increase of the Hebrews in numbers and prosperity, naturally excited the envy of the Egyptians, who began gradually to devise means of afflicting them by hard labour. Affecting alarm at their numbers, the king suggested that so numerous a body of men, of hardy habits, might avail themselves of the absence of the Egyptian troops, and endanger the peace and safety of the country. He prudently determined, therefore, to obviate the possibility of such an occurrence. Like the captives taken in war, the Israelites were obliged to labour in the erection of public buildings for the Egyptian monarch. The kings of the eighteenth dynasty being native, were naturally solicitous to have the cities and monuments destroyed by the invading Hyksos rebuilt; and the absence of all monuments prior to the time of the Shepherd kings, and the boasting statement with respect to all the works executed during the reign of Ramses III., that no Egyptian had put his hand to their erection, lead us to the conclusion that this was the hard bondage, in mortar and brick, on which the Israelites were employed in Egypt. Knowing that a people with the habits of the descendants of Jacob could be brought only by compulsion to execute works held in detestation, the king appointed "taskmasters," whose own responsibilities rendered them very exacting in their treatment of these labourers. But the spirited Hebrews soon made their oppressors perceive that they were not to be crushed by a single blow, and new and stronger measures were resorted to. Observing that they multiplied the more in proportion as they were oppressed, the king determined effectually to prevent their increase, and ultimately to ensure their extinction as a separate race. When the midwives disregarded his edicts, more effectual means were resorted to for the destruction of all male Israelitish children. Whilst these efforts for the extirpation of the descendants of Jacob were in progress, the Almighty was pleased to call into existence the future deliverer of his countrymen, and render the dangers to which his infancy was exposed the means of preparing him for the high office which was afterwards to devolve upon him. Moses was born, concealed for a time, and then exposed in a frail vessel to the mercy of the waters of the Nile, where he was found and adopted by the daughter of Pharaoh; and instructed in all the learning of Egypt.

The accession of a new king is supposed to have led to the repeal of the murderous edict against the infants of Israel, though the measures taken to render them subservient to the wishes of the Egyptians continued, and they were still employed in all manner of service.

At his fortieth year, Moses appears to have been compelled to choose between the Egyptians and the Hebrews. The highest considerations of honour and grandeur tempted him to unite himself with the oppressors of his people. But he heeded them not. He took his part with the despised and afflicted bondsmen. "He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."*

* Hebrews, xi. 24, 25.

The court was now no longer a place for him. He went among his people, and was an eye-witness of their affliction. The sight filled him with grief; the insolence of the petty overseers kindled his indignation. An Egyptian officer atrociously maltreated an Israelite in his presence. He saved his countryman by slaying the oppressor. Hebrews only had seen the act. Would they betray the man who thus interposed in their behalf, at the risk of his life? The events of the following day convinced the patriot that they were sufficiently base to do so, and Moses fled. The account of the death of the Egyptian reached the ears of the king, who gave orders for apprehending the offender. Moses, how-



MOSES KILLING THE EGYPTIAN.

ever, had succeeded in placing the deserts of Arabia Petraea and the arms of the Red Sea between himself and his pursuers. While there, he married into the family of Jethro, and remained in exile forty years, forgotten both by the Hebrews and their taskmasters. His flaming zeal had been softened, so that he became "*very meek*, above all the men that were upon the face of the earth." His backwardness to undertake the mission to which he was now called was no less remarkable than his former zeal. From the burning bush he heard a voice saying, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. . . . I will send thee to Pharaoh, that thou mayest bring my people, the sons of Israel, from the land of Egypt."

Surprised and unwilling, Moses, barefooted and with veiled face, answered, "Who am *I*, that *I* should go to Pharaoh, and that *I* should bring the sons of Israel from the land of Egypt?" The assurance, "*I* will be with thee," and the promise of the aid of his brother Aaron, as a spokesman, prevented Moses from longer withstanding the divine appointment.

The hesitation had been that of a man who was but too well aware of the heavy duties of the office to which he was called; but when he had once undertaken to discharge them, all weakness and irresolution vanished. In the presence of the king, Moses stood forth firmly as the representative of that God who

commanded Pharaoh, "Let my people go, that they may hold a feast unto me in the wilderness." The haughty king not only refused to obey his summons, but ordered the task of the Israelites to be increased. At a subsequent interview, the miracle of changing the rod of Aaron into a serpent, produced a series of contests between the Hebrew leaders and the Egyptian priests, the most extraordinary on record. Then followed the successive "plagues of Egypt," so vividly described in Holy Writ, after each of which an appeal was made to the king to "let Israel go." But regardless alike of the admonitions of the prophet and the sufferings of his people, Pharaoh resisted, until at last Moses proceeded to predict the death of the first-born. In his rage, the king ordered the prophet and his brother never to come into his presence again, on pain of death. Moses then joined his own people in Goshen. Four days elapsed before the threatened calamity fell upon Pharaoh and his subjects; and the obdurate king had probably begun to suppose that the prophecy of Moses would remain unfulfilled.

Meanwhile, Moses was actively engaged in making preparations for the journey, and in the institution of the feast of the Passover, for a perpetual memorial of the deliverance of the Israelites from the destroying angel, when he *passed over* or spared the houses of the Israelites, but destroyed the first-born of the Egyptians. It was founded to commemorate an event that had not yet taken place, and it was in the act of being celebrated for the first time, at the very instant when the occurrence happened which it was destined ever after to commemorate. While the Jews, in the posture of pilgrims about to set out upon a long and dreary journey, were eating at midnight the paschal lamb, the destroying angel went forth in a pestilence, and smote all the first-born of the land of Egypt. And there was a great cry in Egypt, lamentation and bitter weeping, for there was not a house in which there was not one dead. The king, the nobles, and the people of Egypt, rose in sorrow from their beds. The groans of the dying and the shrieks of the living broke the stillness of that awful night—in terror and in confusion, the people imagined that all were doomed to destruction, and that the work of death would not cease till all had perished. Horror and alarm filled the bosom of the king, whose obstinacy had produced such dreadful effects.

Every moment that the Hebrews remained, lost a thousand lives to Egypt, and in the midst of the night Pharaoh sent to Moses and Aaron, to go forth from among his people, with their flocks and their herds, and besought a blessing from the leader of the Israelites for himself. "We are all dead men," said the Egyptians, and they urgently pressed the Hebrews to depart, lending as eagerly as the Israelites borrowed their "jewels of gold and jewels of silver." "All that a man hath will he give for his life;" and considering their lives in jeopardy, the Egyptians were so eager to be freed from their presence, that, between persuasion, bribery, and gentle compulsion, the whole body had commenced its march before daybreak, though it was not till midnight that the first-born had been slain. Hurried as they were, however, the bones of the patriarch, Joseph, were not forgotten, but were borne away with them. Six hundred thousand men on foot, besides women and children, mounted on

DEATH OF THE FIRST BORN.



camels and asses, went forth from Egypt; their moveables and tents being carried by beasts of burden, and their cattle being driven before them. A miraculous column of cloud went before and marked out their road by day, and at night became a pillar of fire, and gave light to all the camp. The first day's journey brought the people to Succoth, whence they proceeded to Etham, the modern Adjeroud. Thence, instead of passing around the head of the gulf, the host was led into a situation between the sea and the mountains, where their retreat could easily be cut off.

Meanwhile, leisure had been afforded to the Egyptians to recover from their panic, and Pharaoh, hearing of the position which the Israelites occupied, "made ready his chariot and took his people with him," and endeavoured to make use of the advantage placed in his hands. In the night, the Israelites marched forward to the sea, the waters of which were divided from shore to shore. The pillar of fire moved to the rear of the Hebrews, and, whilst it prevented the Egyptians from seeing them, it gave light to the march of the Israelites over the hard sandy bottom of the sea. Upon discovering that the Hebrews were in motion, the king determined to follow. In the darkness of the night, it is not probable that they knew they were led into the bed of the sea; and when the day broke, and they were aware of their position, the Israelites had reached the other side. Nearly all the army of Pharaoh appears to have been in the midst of the sea, with the waters on either side, upheld by a power inimical to them. A furious warfare of the elements commenced; the pursuers were alarmed, and said one to another, "Let us flee from the face of Israel, for Jehovah fighteth for them against the Egyptians." But Moses stretched his hand over the sea, and the restrained waters returned and engulfed them all. The Israelites pursued their journey to the Promised Land, and the discomfited monarch returned to that city, whence he had so lately led forth his proud army to destruction.

If the period of this great event is correctly determined by Champollion, Ramses III. survived it twenty-five years. According to the accounts of the Greek historians, his reign was troubled by an insurrection of his brother Armais, whom he left in the office of regent while absent on his foreign expedition. This disturbance, however, he speedily quelled. His old age, according to the same authorities, was rendered desolate by blindness, and he terminated his life by suicide.* This is precisely the species of facts which, from their nature, would not probably be recorded on the monuments.

Ramses III. died B. C. 1499. The names of two wives of Ramses are found on the monuments—the Queen Nofre-areh Mei-en-maut, or "*Nofre-areh, beloved of Muth*," and another named Esi-nofre; and there are also memorials of twenty-three sons and seven daughters of this celebrated monarch.

Menephtah II. (Menophes), the thirteenth son of Ramses III., was his successor. He is the Amenophis of Josephus,† the father of Sethos. His prenomen

* Wilkinson.

† Birch.

is "*the spirit of the sun, beloved of Amoun, Menephtah, offered in truth.*" His wife's name was Esi-nofre. The few historical memorials of his reign which exist, are found at Silsilis and Thebes, the principal monument being his tomb in the Biban-el-Melook. The period of his reign is not well ascertained. Rosellini makes it three years, B. C. 1499—1496. He is supposed to have been succeeded at his death by the Queen Tai-ours, his daughter, who governed Egypt until her young brother was fitted for the task. Her husband, Siphtha-Menephtah, is not recognized in the monuments as king.

Menephtah III. (Sethei II.), the brother of Tai-ours, was the sixteenth king of the eighteenth dynasty. His reign appears to have been short; the nineteen years assigned to it in the list of Manetho, probably including that of Tai-ours. His tomb is found in the valley of Biban-el-Melook.*

The last king of the eighteenth dynasty was named Remerri, or Rhameri. The monuments preserve his name and that of his queen Ahmos-Nofrei; but afford no records of his actions. The five years and three months of his reign complete the 348 years of the eighteenth dynasty.†

The term dynasty appears to have had a different signification among the Egyptians from that which we now give it; for the first king of the nineteenth was the son of the last of the eighteenth. Some great change in the fortunes of Egypt is supposed to be indicated by this circumstance; and, indeed, both the monuments and the fragments of Manetho, combine to prove that a rapid decline in the power and resources of the country had been taking place since the time of Ramses the Great. What connexion there may have been between this decline and the misfortunes which, as the Sacred Scriptures inform us, fell upon Egypt at the time of the departure of the Israelites, it is not easy to determine; but the comparative weakness of the kingdom is clearly apparent from the events which occurred during the reign of the first king of the nineteenth dynasty, which we now proceed to relate.



RAMSES IV. MEIAMOUN.

Sethei (Sethos), the son of Rhameri, ascended the throne under the title of Ramses Meiamoun. The reign of this prince was troubled by wars, and the king himself was celebrated for great military enterprises. According to a fragment of Manetho, preserved by the Greeks, the Hyksos invaded Egypt during the reign of the father of Sethos, who, providing for the safety of his son, fled into Ethiopia. After the lapse of thirteen years, Sethos, then aged eighteen, raised an army, vanquished his enemies in Egypt, compelled them to fly to Syria, and enjoyed unmolested the royal authority. Sethos, it is added, was

* Champollion-Figeac.

† Idem.

identical with Ramses Meiamoun. Another fragment states, that Sethos having collected a great naval and military force, set out from Egypt on a career of foreign conquest. Leaving his brother Armais to be regent, he marched into Asia, and after subduing Phœnicia, Syria, and the country of the Medes, changed his course to the eastward.* A letter sent by a priest, however, informed him that Armais had revolted, when Sethos immediately returned through Pelusium. Armais, hearing of his return, fled from Egypt. This narrative agrees with what the monuments record of Ramses Meiamoun, who is called the great conqueror; the only naval battle of the monuments being dated during his reign.† The chronological lists would seem to fix the flight of Armais at about the year 1450 B. C., the time given by classical antiquity for the foundation of an Egyptian colony by Danaus, which fact, and the similarity of the names, seem to lead to the conclusion, that they both belong to the same person.‡ The palace of Ramses IV., at Medinat Haboo (Thebes), is one of the largest and most magnificently ornamented in Egypt. He died after a reign of fifty-five years, leaving a queen, Isis, whose tomb was built by his son and successor Ramses V. That monarch ascended the throne about 1419 B. C., and reigned sixty years. He was succeeded by his brother Ramses VI., who reigned twenty years, and was followed by another son of Ramses IV., who occupied the throne five years, and bore the title of Ramses VII. His brother succeeded him, and reigned five years as Ramses VIII. The throne of Egypt was thus filled by the father and four sons in succession, during 146 years, an occurrence unparalleled in history. The last king of the nineteenth dynasty followed under the name of Ramses IX. This dynasty closed 1280 B. C., after having occupied the throne 194 years. The renewal of the cycle, and the fall of Troy, are said by Grecian writers to have signalized the period of its duration. Astronomers have computed that the Sothic cycle must have been renewed in the year 1322 B. C., a year belonging to one of the reigns of the nineteenth dynasty; and it is certain that the time given for the fall of Troy is contemporaneous with the reign of Ramses IX.

The twentieth dynasty was composed of twelve Theban kings, who reigned, according to Manetho, 178 years. They were all named Ramses, the first being



RAMSES IX.

* It is considered an indication of the declining power of Egypt, that Ramses Meiamoun terminated these wars by treaties, instead of reducing the respective nations to unconditional submission. This altered state of things is clearly signified by the monuments.

† Champollion-Figeac.

‡ Champollion-Figeac. Other writers discredit this opinion.

the tenth of that name who had sat upon the throne of Egypt, and the last the twenty-first. The twenty-first dynasty consisted of seven Tanite kings, the first of whom ascended the throne 1102 years before the Christian era. His name was Mandouftep, Mendes, or Smendis. The last was Psusennes, or Aasen II., who, according to Champollion, reigned thirty years. These two kings are the only ones deemed worthy of note by Africanus. The incapacity of the sovereigns of this dynasty, would seem to have invited some enterprising and ambitious family to seize upon the throne; and we accordingly find a king from the city of Bubastis taking possession of it about 972 B. C., 128 years after the accession of Smendis.

The "Pharaoh, king of Egypt," whose daughter was given in marriage to Solomon, receiving, as her dowry, the captured city of Gezer, is supposed to have been the last king of the twenty-first dynasty.*



SHESHONK.

The name of the first king of the twenty-second dynasty was Sheshonk. His cartouche is Amoun-mai Sheshonk, "*beloved of Amoun Sheshonk.*" He is the Sesonchis of Manetho; and he was first identified by Champollion the younger, as the Shishak of the Scripture, who, "in the fifth year of Rehoboam, came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots and three-score thousand horsemen," and an innumerable multitude of "the Lubims, the Sukkiims, and Ethiopians," "took the fenced cities of Judah," "came to Jerusalem and took away the treasures of the

king's house and carried away the shields of gold, which Solomon had made."†

This remarkable transaction is recorded on the monuments at Karnak, where Champollion was also the first to point out, in a row of sixty-three prisoners presented by the god Amoun-ra to Sheshonk, the figure of a captive bound, bearing a turreted oval, with an inscription which reads, Judah-Melek-kah, "*king of the country of Judah.*"‡ We could not have a more distinct record of the capture of a king of Judah in his walled city.

The occasion of this interference in the political affairs of Judea, is also recorded in the Scriptures. In consequence of Jeroboam's having received, from the prophet Ahijah, the promise of a part of the kingdom, "Solomon sought to kill Jeroboam. And Jeroboam arose and fled into Egypt, unto Shishak, king of Egypt, and was in Egypt until the death of Solomon." On being apprised of this event, Jeroboam returned; the kingdom was dismembered; and a war commenced between Jeroboam and Rehoboam. It was to support his guest and ally that Sheshonk marched into Judea, probably with the purpose of dethroning Rehoboam,

* 1 Kings, ix. 16.

† 2 Chron. xii.

‡ Gliddon's Ancient Egypt.

and giving the whole kingdom to his rival. But the promises of God to the heirs of David could not fail; and Rehoboam was permitted to retain the kingdom of Judah, while that of Israel remained a separate sovereignty under the sway of Jeroboam. This is not the only remarkable coincidence between the records of the Egyptian monuments and those of the Sacred Scriptures. The portrait of Pharaoh's daughter, whom we have already referred to, as having been married to Solomon, is found on the monuments, as well as those of many other royal personages who are mentioned in the Sacred volume.



DAUGHTER OF PHARAOH.

Sheshonk died about B. C. 948, after a reign of twenty-two years. He was succeeded by his son Osorkon I. His cartouches are found at the gateway erected by the Bubastic monarchs, at Karnak. His prenomen signifies "*sun, guardian of truth, approved of Amoun,*" and his name is Amoun-mai Osorkon, "*beloved of Amoun, Osorkon.*" "Some able critics," says Champollion, "have recognized him as the Zerah of Scripture;" but it is now admitted, that, although contemporary with that personage, he was not identical with him. He was succeeded by Sheshonk II., who reigned twenty-nine years, B. C. 936—907. Of the six remaining kings of this dynasty little is known.

The twenty-third family of kings was of Tanite origin. The first two kings bore the names of Petubastes and Osorkon. Africanus remarks of them, that the Olympiads began in the reign of the first, and that the second was called by the Egyptians, Hercules. Two other kings intervened between the death of Osorkon and the accession of the twenty-fourth dynasty, of one king, Bocchoris, a native of the ancient and renowned city of Sais, whose colossal ruins attracted the admiration of Champollion the younger. This prince, described by Diodorus to have been despicable in person, but far excelling all the kings of Egypt that were before him in wisdom and prudence, has been honoured with the appellation of "The Wise."

His great qualities may be inferred from his having been the founder of a new dynasty, as well as from his ability to maintain his position for forty-four years, during a period of national decline, when the country was suffering from multiplied internal disorders, as well as the attacks of foreign enemies. He is said to have reformed many abuses, and enacted salutary laws; but the misfortunes of the times were too powerful for him. The Ethiopian king, Shabak (Sabaco), invaded Egypt,

and the unfortunate Bocchoris, the last as well as the first of his dynasty, was taken prisoner and burnt alive.* His conqueror became the founder of the twenty-fifth or Ethiopian dynasty.†

It seems difficult to reconcile Manetho's account of Shabak's cruelty to Bocchoris, with his piety towards the gods, and the benevolent character which, according to Diodorus, distinguished this Ethiopian king from those who succeeded him. The Greek historian attributes to him the honour of abolishing capital punishment, as well as that of constructing immense roads, canals, and other vast works of public utility.

After a reign of twelve years, B. C. 719—707, Shabak was succeeded by Shabatok (Sevechus), who is considered by Mr. Gliddon‡ to be identical with the So, king of Egypt, whose aid against Shalmaneser, king of Assyria, was unsuccessfully sought by Hoshea.¶ His portrait, with the features of an Austro-Egyptian, or Meroite, is found in a small temple near Karnak, together with his cartouches, which read "*Sun, establisher of the offerings*," "*Amoun-mai Shabatok*."§ His reign lasted twelve years, B. C. 707—695.



T A H R A K A .

The third and last king of the Ethiopian dynasty, was Tahraka, the Tarakus of the Greek writers. He is proved by monumental evidence to be the Tirhakah, whose aid was relied on by Hezekiah, when his kingdom was invaded by Sennacherib.¶ Memorials of him, as well as of his queen and his two daughters, are found in various parts of Egypt and Ethiopia.

The names only of the first kings of the twenty-sixth dynasty are known. The first three, according to Manetho, were Stephinatis, Nechepsos and (Neko I.) Nechao.** Of the successors of Neko, Herodotus observes, that as the Egyptians could not live without kings, they chose twelve, among whom they divided the different districts of Egypt. These princes connected themselves together by inter-marriages, agreeing to promote the common interest and never to engage in any acts of separate policy. The motive for

* Manetho.

† Champollion-Figeac.

‡ MS. Lectures.

¶ 2 Kings, xvii. 4.

§ Idem.

¶ 2 Kings, xviii. xix. 24. 2 Kings, xix. 9. Isai. xxxvii. 9.

** Champollion-Figeac.



THE OFFERING OF PSAMMETICHUS

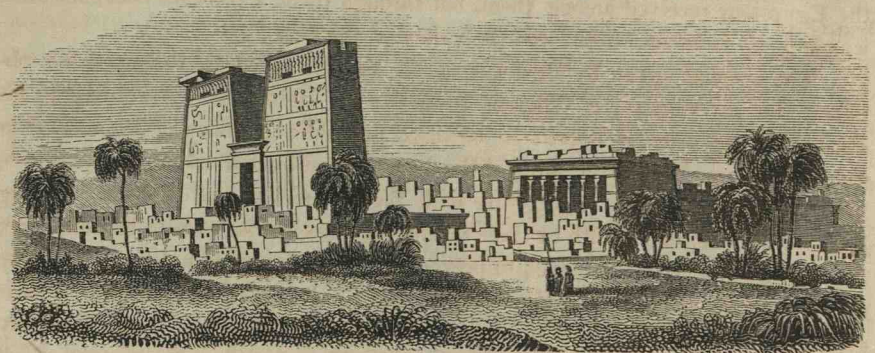
this union was to guard against the declaration of an oracle, that whoever among them should offer in the temple of Vulcan a libation from a brazen vessel, should be the sole sovereign of Egypt; and it is to be remembered that they assembled indifferently in every temple. These twelve kings were eminent for the justice of their administration. Upon a certain occasion, they were offering sacrifices in the temple of Vulcan, and on the last day of the festival, were about to make the accustomed libation; for this purpose the chief priest handed to them the golden cups used on these solemnities, but he mistook the number, and instead of twelve gave only eleven. *Psammetichus* (the Psametick of the monuments), who was the last of them, not having a cup, took off his helmet, which happened to be of brass, and from this poured his libation. The other princes usually wore helmets, and had them on the present occasion, so that the circumstance of this one king having and using his was accidental and innocent. Observing the action, and remembering the prediction of the oracle, the other kings minutely investigated the matter, thinking that he had acted designedly. Finding, however, that it was purely accidental, they did not deem him worthy of death; but for their own security, deprived him of the regal power, and confined him to the marshy parts of his country, forbidding him to leave this situation or hold communication with the rest of Egypt. *Psammetichus*, writhing under the indignity, resolved to be revenged, and with this view sent to consult the oracle of Latona, at Butos. He

was answered, that the sea would produce brazen men to avenge his cause. Sometime after, a body of Ionians and Carians, who had been engaged in a voyage of plunder, were compelled by stormy weather to land in Egypt, clad in their brazen armour. The ambitious monarch immediately conceived these to be the "brazen men" promised him by the oracle. He accordingly entered into an alliance with them, and having, by splendid promises, engaged them to unite with his Egyptian adherents, he vanquished the eleven kings, and made himself master of the whole country.*

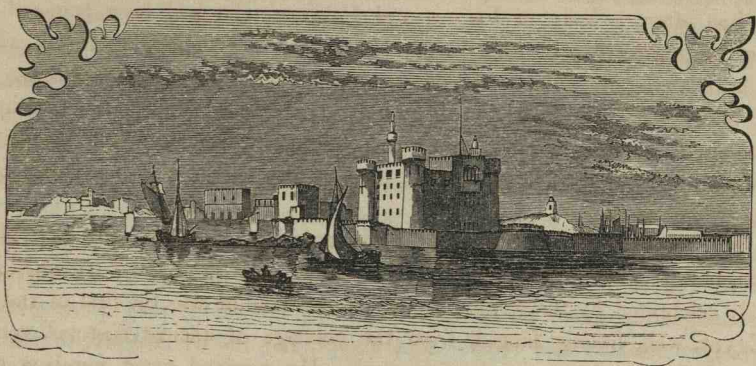
The liberal policy of Psammetichus towards foreigners, not only gave him the crown, but spread his fame in distant countries. His reign, says Champollion, is greatly celebrated by the writers of Greece, because he was the first of the kings of Egypt, who, freeing himself from the bondage of ancient customs, rendered access to the country easier to foreigners. He received great numbers of the Carians and Ionians into his dominions, and gave them land and a rank equal to that of the military caste to whom they acted as auxiliaries. He intrusted to their care young Egyptians, in order that they might be taught the Greek language, and act as interpreters between the two nations. It is from this period, says Herodotus, that we, the other Greeks, in our commercial relations with the Egyptians, have been able to learn exactly, by the aid of these interpreters, the history of Egypt during the reign of Psammetichus and his successors; for the Greeks are the first foreigners who, speaking a language different from that of the country, have freely inhabited it.†

* Wilkinson.

† Champollion-Figeac.



GREAT TEMPLE AT EDFOU.



ALEXANDRIA.

SECTION IV.

History of Egypt, from Psammetichus to the Invasion of Alexander the Great.

IN acknowledgment of the assistance which he had received from the Grecian strangers, Psammetichus had conferred upon them certain lands, termed the Camp, opposite to each other, on both sides of the river. The Greeks continued to reside upon their lands, which were on the Pelusian branch of the Nile, below Bubastis, until the time of Amasis, who removed them to Memphis, in order to avail himself of their services against the Egyptians. They not only were the first foreigners whom the Egyptians received among them, but through them, a constant communication was kept up between Greece and the valley of the Nile.*

The account given by Diodorus of the manner in which Psammetichus obtained the sovereignty, is different from that of Herodotus. According to his statement, which would appear to be more probable, the sway of Psammetichus extended to the Mediterranean, and the king availed himself of that circumstance to establish a commercial intercourse with the Phœnicians and Greeks. Having amassed considerable wealth by these means, the fears and jealousy of his colleagues were aroused, and they resolved to prevent the execution of any designs which he might form, by dispossessing him of his province. Psammetichus, hearing of their contemplated attack, was led to adopt measures which otherwise would probably never have presented themselves to his mind. Knowing that the strength of all the upper provinces would be exerted against him, he sent to Arabia, Caria, and Ionia, for numerous bodies of mercenaries. Placing himself at the head of these

* Herodotus, ii. 147—154.

and his native forces, he totally routed the troops of his enemies, in a battle fought at Momemphis, and compelled the other kings to fly to Libya.

The reign of this celebrated king lasted fifty-four years. The circumstance of his elevation being effected by the aid of foreigners did not procure him much esteem in the eyes of his native troops, whose jealousies he unfortunately neglected to remove; and two injudicious acts of his own caused an open rebellion. He prolonged the usual time of garrison duty of a portion of his troops in the frontier towns, where they continued three years without being relieved. He also deprived them of the post of honour in the Syrian war, assigning the right wing to the Greek troops, and the left to the Egyptians. Their indignation knew no bounds. Quitting the camp, they were joined by other regiments that had remained in Egypt, and the whole body, to the number of 240,000, abandoned the service of Psammetichus and retired into Ethiopia. Twenty-nine years were consumed by Psammetichus in the siege of the city of

Azotus, which was taken before the defection of his troops. Psammetichus died B. C. 609, after a reign of forty-five years. His wife was named Nitocris. Her portrait is found on the monuments.



NITOCRIS.

Psammetichus was succeeded by his son Neko II. (Necho), the Pharaoh Nechoh of Scripture, whose wars in Syria, recorded by sacred and profane writers, have rendered him famous. Whilst he courted the Greeks, he rendered justice to the soldiers of his own nation, giving them the precedence over foreigners. He fitted out fleets in both the Mediterranean and the Red Seas, and sent

some of them with Phœnician pilots on a voyage of discovery round the coast of Africa; he was thus the first to discover the peninsular form of Africa, twenty-one centuries before the discovery of the Cape of Good Hope, by Bartholomew Diaz, in 1487. According to Herodotus, he commenced reopening the canal from the Nile to the Red Sea, but afterwards discontinued it. He also turned his attention to the increasing power of Babylon, which he resolved to check. He marched along the sea-coast of Judea, intending to besiege the town of Carchemish on the Euphrates. Josiah, King of Judah, took offence at the passage of the Egyptian troops through his territories, and resolved to prevent it. Neko explained his intentions, and requested to be allowed to proceed quietly; but his offered conciliation was spurned by Josiah, who posted himself in the valley of Megiddo, and prepared to attack the Egyptians. Neko routed them with great slaughter, and Josiah, being wounded in the neck during the battle, was conveyed to Jerusalem, where he died. Without stopping for further revenge, Neko pursued his original intention, and in three months returned victorious from the capture of Carchemish

and the defeat of the Babylonians. Learning that Jehoahaz had caused himself to be proclaimed king in the room of his father, Josiah, without consulting the pleasure or having the sanction of the King of Egypt, Neko deposed him, exacted a tribute from the land, and made Eliakim, the second son of Josiah, king in his stead. Four years afterwards he again advanced into Syria, where Nebuchadnezzar met and defeated him, taking from him Judea and all the other possessions of Egypt in that country.* Neko was subsequently occupied with the defence of his own frontier till his death, which took place B. C. 603, after a reign of six years.

Neko II. was succeeded by Psammetichus II. (Psametik II. of the monuments), of whose reign the records are few. "In his time, a deputation of the Eleians came to Egypt, to study the institutions of the country. He appears to have built a propylon at Memphis, and to have made constructions at Snem; and the obelisk of the Minerva, at Rome, also is inscribed in honour of him. His reign occupied fifteen years, B. C. 603—588. He appears by the monuments to have had a wife named Shopenhop, and a daughter Neith-Akhor or Nitocris."†

Psammetichus II. was succeeded by Apries (the Hophra Remesto of the monuments), whose name is written Vaphres or Uaphris, by Manetho, and Apries, by Herodotus and Diodorus. He is the Pharaoh Hophra of the Scriptures. His reign, as well as that of his predecessor, is remarkable and interesting in many respects. Both afford unquestionable instances of the fulfilment of prophecies. In the reign of Jehoiakim, King of Judah, the prophet Jeremiah predicted the capture of Jerusalem by the King of Babylon; but his prophecy was disregarded;‡ and Jehoiakim (the same Eliakim who had been placed on the throne of Judah by Neko II.), was subsequently dethroned and his capital taken by Nebuchadnezzar, who made Zedekiah, his brother, king over Jerusalem.|| Another siege of Jerusalem, in Zedekiah's reign, brought Hophra or Apries, the successor of Neko II., to the rescue. "Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem." Jeremiah now predicted that the Pharaoh's army should return to Egypt and the Chaldeans should come again, that Jerusalem should be burnt, and Zedekiah delivered into the hand of the king of Babylon. This prophecy was fulfilled to the letter.§

On another occasion Jeremiah utters this remarkable prophecy, in which Hophra is distinctly named. "Thus saith the Lord: Behold, I will give Pharaoh Hophra, king of Egypt, into the hand of his enemies and into the hand of them that seek his life; as I gave Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, his enemy, and that sought his life."¶ A similar denunciation is uttered by the prophet Ezekiel, against a king of Egypt, who is considered to be Hophra,** in which the exultation of the prosperous king and his

* 2 Kings, xxiii. xxix. 34. 2 Chron. xxxv. 20. Jer. xlvi. 2. 2 Kings, xxiv. 7.

† Birch.

‡ Jer. xxxvi. 1—32.

|| 2 Chron. xxxvi.

§ Compare Jer. xxxvi. and 2 Chron. xxxvi.

¶ Jer. xl. 30.

** Ezek. xxix. 4.

future ruin are mentioned. These predictions seemed incredible, and were utterly disregarded by the people to whom they were addressed; for, as we learn from the Greek writers, the reign of Apries, who is identical with Hophra, "was prosperous during the first year of his government, beyond that of all his predecessors. Peace was secured at home by victories abroad. Apries warred by land with success on Sidon, vanquished the Tyrians at sea, and defeated the allied Cyprians and Phœnicians. He meditated the conquest of Cyrene, on the western side of Egypt, while, on the eastern frontier, the mere threat of his advance to protect Zedekiah, compelled the Chaldean to suspend his operations against Jerusalem. To *human* eye there was no symptom of decay in his empire.

"Yet how inscrutable are the ways of Providence! Within a few months of that hour, when, in the zenith of his might and pride of heart, he boasted of the Nile, 'My river is mine own, and I have made it for myself,'* the sure word of prophecy was fulfilled in his defeats, disgrace and death. On his eastern frontier, his ally, Zedekiah, King of Judah, was vanquished; and the Jews, who looked to Egypt as their salvation, were carried into captivity by the Chaldean; because the inhabitants of Egypt and their vainglorious monarch had been a staff of reed to the house of Israel.† On the western side, his expedition against the Libyans ended in a disastrous defeat; while, disgusted at the reckless ambition which aimed at universal conquest, the Egyptians themselves raised the standard of revolt. The general, one of his ablest commanders, Amasis, who was sent to conciliate the rebels, proved traitorous to his master's cause, and suffered himself to be elected king by the antagonist soldiery.

"Whilst Hophra collected around him the few of his Egyptian retainers who were still faithful to their allegiance, and hired Carian, Ionian, and other foreign mercenaries, to crush the portentous insurrection, he sent one of the most excellent and eminent of his nobles, to summon the rebels to their duty, with the presumptuous mandate, to bring back the usurping Amasis alive into his presence. Failing in this mission, Patarbemis, the ambassador, without even a hearing from his arrogant and ungrateful master, was, by Hophra's order, subjected to the barbarous mutilation of his nose and ears.

"Fired at this outrage on a man so venerated by the Egyptians, Hophra's friends deserted him; and at Momemphis, in spite of the valour of his foreign legions, he was defeated and taken prisoner. The generosity of Amasis could not save him from the vengeance of the people; and Hophra was strangled as a tribute to popular resentment and indignation."‡

This narrative, which rests on the authority of the Greek writers, is remarkably confirmed by the monuments. Hophra's titles and names, recorded on them in the days of his prosperity, read symbolically as follows: "*Beneficent Deity, Lord of the World. Sun, who rejoices in his heart. Sun, who rejoices in equity.*" The same cartouche reads phonetically *Hophra*. But in those car-

* Ezek. xxix. 4.

† Ezek. xxix. 6.

‡ Gliddon's MS. Lectures.

touches in which the Egyptians, after his decease, were compelled in the ordinary routine of historical dates to advert to his reign, he is called *Remesto*, which is interpreted "the abominable Pharaoh."* It is highly gratifying to find, as we do in numerous instances, the Sacred Scriptures receiving such accurate confirmation from the granite records of Egypt.

Hophra was succeeded by his conqueror Amasis (Aahmes of the monuments), B. C. 588. His reign was prosperous. After regulating the internal affairs of the country, Amasis sent an expedition to Cyprus, and succeeded in acquiring possession of the cities of that island,† and subjecting it to his power; being the first who made it tributary to the Pharaohs.‡ He was very favourable to the Greeks, to whom he gave a settlement at Naucratis, and fixed places for the construction of altars and the performance of religious rites. Amasis was celebrated for his wisdom, and favoured Solon, who visited Egypt during his reign, with every facility for studying the laws of the country, many of which the sage afterwards introduced into the code which he formed for Athens. Amasis gave ample encouragement to the arts; and Herodotus speaks of a temple made of a single block of stone, which employed two thousand men to transport it from Elephantina to Sais. The whole country of Egypt bears marks of his love of the fine arts.

"Towards the latter end of the reign of this monarch, Cambyses sent to Egypt to demand his daughter in marriage, a step to which he had been prompted by a certain Egyptian, an enemy of Amasis. This man was a physician; and when Cyrus had requested of the Egyptian king the best medical advice he could procure, for a disorder in his eyes, Amasis forced him to leave his wife and family, and go into Persia. Meditating revenge for this treatment, he instigated his successor to require the daughter of Amasis, that he might either suffer affliction at the loss of his child, or by refusing to send her, provoke the resentment of Cambyses. Amasis detested the character of the Persian monarch; and persuaded that his treatment of her would neither be honourable nor worthy of a princess, he was unwilling to accept the overture; but fearing to give a positive refusal, he determined on sending the daughter of the late king. Her name was Neitatis, or, as Herodotus calls her, Nitetis. She was possessed of great personal attractions; and Amasis, having dressed her in the most splendid attire, sent her into Persia as his own child. Not long after, Cambyses happening to address her as the daughter of Amasis, she explained the manner in which he had been deceived, by a man who had dethroned and put Apries (Hophra), her father, to death, and had seized upon the throne, through the assistance of a rebellious faction: upon which Cambyses was so enraged, that he resolved to make war upon the usurper, and immediately prepared to lead an expedition into Egypt.

"Such is the principal cause alleged by Herodotus for his invasion of that country; but it will not bear the test of examination. Nitetis is represented to have been sent to Persia towards the close of the reign of Amasis, which, according

* Gliddon.

† Diodorus.

‡ Herodotus.

to the historian, lasted forty-four years; and allowing her to have been born immediately before Apries was dethroned, she would have been of an age which, in Egypt and Persia, is no longer a recommendation, or the associate of beauty.

“But whatever may have been the real motive for this war, it is certain that Cambyses was greatly exasperated against Amasis; and Egypt, when invaded by the Persian monarch, was treated with unusual barbarity.”*

The death of Amasis, which happened six months before the arrival of the Persians (B. C. 569), prevented Cambyses from wreaking his vengeance upon his intended victim. Psammenitus (Psametik III. of the monuments), his son, had ascended the throne, and the storm that had been prepared for his father burst upon him. He immediately made great preparations for the defence of his frontier, and advancing with his Egyptian troops, and the Ionian and Carian auxiliaries, to Pelusium, he encamped in a plain near the mouth of the Nile. The Persians crossed the desert and took a position opposite that occupied by the Egyptians, and both sides prepared for battle. Phanes, a skilful Greek officer, had deserted to Cambyses, and given him valuable information for his conduct in entering the country. The Greeks, irritated with the treachery of Phanes, who had introduced the invader into Egypt, and wishing to show their resentment towards him, brought into a conspicuous place his two sons, and slew them over a large vase in the sight of their father. They then mingled wine and water with the blood; and having all partaken of it, they rushed against the enemy.†

The battle was fiercely fought, and victory seemed a long time doubtful; but finally the Egyptians gave way and fled. Cambyses now hastened to Memphis; but wishing to obtain advantageous terms without another battle, he sent a Mitylenian vessel with proposals for treaty; but the garrison of Memphis rushed in a crowd and tore the crew to pieces. Cambyses succeeded in capturing the city, when he put many of the inhabitants to the sword. The king was taken prisoner, and his young son, and two thousand Egyptians of the same age, being compelled to march in procession before the conqueror, were condemned to death, in retaliation for the murder of the heralds. Psammenitus himself was at first pardoned; but he rashly provoked his death by entering into a conspiracy against the conqueror who had spared his life.‡

Egypt now became a province of Persia; and Cambyses and his seven successors form the twenty-seventh dynasty, which swayed the sceptre 120 years and four months (B. C. 525—404). During this period several attempts were made to recover the sovereignty of Egypt, by her nobles; the most considerable of which appears to have originated with Amyrtæus, of Sais (Hor-nasht-hbal of the monuments), who had been invested with the sovereign power, assisted by Inarus. Seizing the occasion of a confusion in the affairs of Persia on the death of Xerxes, they speedily freed the country of its oppressors. An army of 400,000 men and a fleet of two hundred sail were sent to reduce Egypt to its allegiance; but the Persians

* Wilkinson.

† Idem.

‡ Idem.

were defeated, with the loss of one hundred thousand men and the death of their general. The remnant of the first army was reinforced by 200,000 foot and another detachment in three hundred ships, which increased its force to 500,000. A deadly conflict ensued, in which great numbers were killed on both sides. Inarus was finally wounded in the thigh by the Persian Megabyzus; and the loss of their leader caused the Egyptians to despond. Soon after he left the field, they broke and were totally routed. Inarus, with a body of Greeks, took refuge in Byblus, where he was so strongly fortified as to obtain for himself and his companions a promise of pardon upon condition of surrendering. The King Artaxerxes, however, remembered that his first general had been slain by the hands of Inarus, and in retaliation he ordered him to be crucified. Amyrtæus escaped to the Isle of Elbo, where he lay concealed, awaiting a change of affairs. Sarsamus was appointed Viceroy of Egypt, the Persian garrisons again took possession of the cities, and the kingdom continued in the power of the Persians until the tenth year of the reign of Darius Nothus.*

Desirous of softening the yoke of the Egyptians, the Persians allowed the son of Inarus and the son of Amyrtæus to hold the office of governors, or tributary kings; but this measure failed of its object, the Egyptians being unable to look patiently upon the Persian garrisons in their cities, or to pay tribute to a foreign prince. They made secret preparations to revolt, and invited the exiled Amyrtæus to put himself at their head. He accepted the invitation, advanced from his place of concealment, routed his enemies, took Memphis, and was acknowledged sovereign of all Egypt.

Amyrtæus, and his former colleague, Inarus, were the only kings of the twenty-eighth dynasty (B. C. 404—398), according to Manetho; but, before the first king of the twenty-ninth dynasty, Diodorus names another monarch called Psammetichus or Psamaticus, whose character was cruel and despotic. The arts had now been for some time continually on the decline. The followers and successors of Cambyses, who not only put the new god Apis to death with a blow of his dagger, but shattered the head of the vocal statue of Memnon on suspicion of priestly imposition, were not likely to spare the rich monuments and temples of the country which they had conquered; and many of the finest buildings were mutilated and destroyed.

Nepherites (Nophrophth of the monuments, B. C. 398—392), was the first king of the twenty-ninth dynasty of Mendesian kings. He is remarkable only for having entered into an alliance with the Lacedæmonians, sending a fleet of one hundred ships to their aid. He was succeeded by Achoris (Hakor of the monuments, B. C. 392—379), during whose reign, by a fortunate concurrence of foreign affairs, Egypt was enabled to enjoy perfect security from the threats of her enemy. Psammoutis (Psimaut), was the third king of this dynasty. He reigned one year, and was followed by two other kings, with whose reigns of a few months ended the duration of the twenty-ninth dynasty, B. C. 378.†

* Wilkinson.

† Idem.

The first king of the thirtieth was Nectanebo I. (Nakhtnebf* of the monuments, B. C. 377—359), a Sebennyte king, who occupied the throne eighteen years. He successfully repelled a formidable Persian invasion, and afterwards devoted himself to the improvement of the arts of Egypt. He was succeeded by Teos, or Tachos, who was scarcely seated on the throne, when he was threatened with another invasion. He applied to Sparta for assistance, and Agesilaus generously repaired in person to Egypt, with a strong body of Greek auxiliaries. His great military reputation had excited high expectations in the breast of Tachos, who looked for a person of striking exterior. When a little old man, of apparently contemptible figure and habits, was presented to him as the Grecian king, he treated him with scorn and disrespect, and refused him the post of generalissimo, which had been promised him. Assigning him the command of the auxiliaries, and intrusting the fleet to Chabrias the Athenian, he took the chief command upon himself. He refused to take the advice of the brave Spartan relative to the movements of the army, but led his troops in person into Phœnicia, whilst a viceroy governed the kingdom in his absence. As soon as he was sufficiently distant, his uncle Nectanebo revolted, and Agesilaus, incensed at the treatment he received, deserted him. Tachos fled to Sidon, leaving his viceroy to oppose the enemy. Gathering a large number of followers, he attacked Nectanebo, with 100,000 men. This force, though greatly superior in numbers to the insurgents, was composed principally of tradesmen and citizens, and Nectanebo II. by following the advice of Agesilaus, gained an easy victory, and ascended the throne, B. C. 357. Soon after his accession, he entered into a league with the Sidonians and Phœnicians, and aided them in throwing off the Persian yoke. Artaxerxes Ochus, King of Persia, now marched at the head of his army into Phœnicia, which he speedily reduced. Mentor, with 4000 Greeks in Nectanebo's service, went over to his side, and Ochus invaded Egypt itself. The king did all that could be required of him for the defence of the country, and a severe contest ensued. The superior numbers of the Persians, however, triumphed in the end. Nectanebo was defeated, Pelusium surrendered, Memphis fell into the hands of the conqueror, and the fallen monarch fled into Ethiopia.†

Ochus seemed now only intent upon exceeding the cruelties committed by Cambyses. That conqueror had stabbed the bull Apis with his dagger. Ochus caused it to be slain and served up at a banquet, at which he and his friends partook. Wanton murders, injustice, irreligion, and persecution, were his amusement and delight; and his inhuman tyranny caused all Egypt to groan. He reigned but two years after his conquest. Ochus and his two successors formed the thirty-first dynasty of Manetho. In the year 332 B. C., the invasion of Alexander of Macedon put an end to the Persian dominion. The Egyptians had

* A small statue of Nakhtnebf, found at Memphis, was presented to the British Museum, by Colonel Vyse.

† Wilkinson.

often fought under the same banners with the Grecians, and the arrival of Alexander was universally welcomed with demonstrations of the strongest friendship, and considered as a dispensation of the gods on their behalf; and so wise and conciliating was the conduct of the early Ptolemies, that they almost ceased to regret the period when they were governed by their native princes.*

The independent national existence of the Egyptians, may be considered to have terminated with the invasion of Cambyses. Our notices of the Ptolemaic and Roman periods of Egyptian history will be included in other parts of this work.†

* Wilkinson.

† Before leaving this subject, I copy from an anonymous work, already cited, (*Antiquities of Egypt*, London, 1841), a few remarks on the art of design, as exhibited in the Egyptian monuments.

“The purpose of the Egyptians in their use of the art of design was very different from that of the Greeks, from whom modern art has been altogether derived. It was not to excite the imagination, but to inform the understanding; not to give pleasure, but to convey facts, that painting and sculpture were employed in Egypt. According to Clement, of Alexandria, an Egyptian temple was *γραμμα*, “a writing;” it addressed itself to the mind in the same manner as a book. And, to proceed with the metaphor, the groups of figures which covered it with their hieroglyphic explanations were the several chapters or sections of which the book was composed. So that it was designed to be a written record of the historical facts which led to its erection, and of the Mythic fables, in conformity to which it was dedicated.

“It will usefully illustrate the extent to which this mode of speaking of an Egyptian temple was literal rather than metaphorical, if we give here some account of the devices which were engraved at the entrance, generally on the propyla, which are two truncated pyramids placed on either side of the gateway. On each of these was designed a gigantic figure of the Pharaoh by whom the temple was built, grasping with his left hand the hair of one or more captives who are kneeling before him, and brandishing a sword or club in his right hand. These captives represent the nations who were conquered in the war, the events of which are detailed on the walls in the interior of the temple, and whose spoils had contributed to its erection, having been consecrated to that use by the conqueror. So that these designs really answer the purpose both of title pages and tables of contents. We subjoin (at the end of this chapter) an example, which is the title page to the cave at Aboo-simbel.

“The four lines immediately above the hero in the act of striking, the second of which is somewhat defaced at the top, read—‘*The living good god, the glorious guardian, smiting the south country*’ (that is, Africa), ‘*treading down the north country*’ (that is, Asia; some of the captives he is smiting have the features and complexions of Africans, others of Asiatics: the walls of the temple itself are covered with an immense scene, representing his campaigns in both these continents), ‘*the victorious king cometh smiting with the sword the boundaries of all the nations of the world.*’ Then follow the names of the hero, ‘The lord of the world (*sun, guardian of justice approved of the sun, Sesostris*). The lord of Egypt, (*Ramses, beloved of Amoun*).’ Immediately above his head is Harn-hat, the celestial sun, the symbol of sovereignty. The vulture holding a ring in its claws is the symbol of victory. The two columns immediately under his arm, read—‘*King of an obedient people, the righteous Horus, lord of the sword. Devoted to Seben* (the goddess of victory, the vulture), *living lord of the world, who is in this cave, his glorious habitation.*’ On the left is the god Amon, to whom the cave is dedicated, holding out a sword to Sesostris. Over him is written, ‘*Thus saith Amon-ra, the lord of the thrones of the world, Take thy sword, smite with it; we have given thee to tranquillize the south country, Africa; to conquer the north country, to trample under foot all*

the evil races of the world; to multiply thy great halls beyond the boundaries of Egypt. Aboo-simbel is not in Egypt proper. The last phrase is obscure.

"The paintings in the tombs have also the same design. They represent supposed facts: the events of the life of the deceased, or the adventures of his soul after death. Clearness of idea, therefore, not pictorial effect, was the primary object of art in Egypt.

"The state of the arts of design among the Egyptians was entirely modified by this circumstance. Their artists made their imitations of nature sufficiently close to convey the intended idea with clearness and precision; and when that was attained, they had no motive for attempting any further improvement. It is the different degrees of accuracy which different objects require, in order that the picture may convey a clear and unequivocal idea to the mind, that doubtless has produced the singular unevenness (so to speak) which characterizes the remains of Egyptian art. For example: but little pains is generally taken with the human figure; its details are given imperfectly and incorrectly. And for an obvious reason. A very rude sketch will suffice to convey the idea, so that mistake shall be impossible; and that was generally all the artist wanted. But, in the same column or group with these ill drawn figures, the birds are often executed with a fidelity and spirit which can only be attained by the careful study of nature, and which could hardly be surpassed even by modern artists; and the reason is equally obvious. All this accuracy is required in order to the clear specification of the bird intended. Instances, moreover, are not wanting of Egyptian statues in which the details of the human form are more carefully attended to; and the Egyptians evidently excelled in the art of taking portraits, which was one of their modes of specifying the individual man or woman they intended to represent. The features of several of the Pharaohs are well known and easily recognized wherever they occur. So that it was not from any defect in the national taste or capacity that the productions of art in Egypt are inferior to those of Greece, but because of the very different purposes for which the arts were cultivated in the two countries."





CHAPTER II. ETHIOPIA.

SECTION I.

Geographical Outline.

THE name of the nation whose part in the history of mankind we come now to consider, is derived from an expression used by the Greeks for everything which had acquired a dark colour from exposure to the sun. Many different tribes naturally came under this denomination; but we propose to confine ourselves to the Ethiopians of Africa, who have already been brought frequently into view by their intercourse with the inhabitants of Egypt. This people occupied a tract of land lying along the Arabian Gulf, and extending far inland. Most of the historical monuments of the country are found on the banks of the Nile. Immediately above Syene, says Herodotus, the Ethiopians are mixed with the Egyptians, but at the distance of seventy or eighty miles, Ethiopians alone are found. These he divides into two classes, the inhabitants of Meroe and the Macrobiani. Other ancient authors, however, make further divisions of the people. Among the most remarkable of these are the Troglodytes, or dwellers in caves; a powerful and somewhat civilized race of shepherds, who occupied natural or artificial caverns in the mountains, which form the eastern coast of Africa.

The Macrobiani, or long-lived people, possessed the greater part of the Abyssinian territories, and carried on an extensive trade in gums, myrrh, frankincense, and slaves. They were principally famed as the objects of a warlike expedition of Cambyses. They were reported to possess great quantities of gold; to obtain which, the Persian conqueror determined to march against them. Previous to setting out with his army, he sent some spies into their country from the

nation of Ichthyophagi, or fish-eaters, who lived along the coasts of the Red Sea, and were the lowest of all the Ethiopians in the scale of civilization. These Ichthyophagi, who understood the language of the Macrobiani, represented them as a tall and beautiful race, possessed of their own laws and institutions, and electing the man of the greatest stature and proportional strength among them, to the dignity of king. *Cambyzes, having imparted the necessary instructions to these ambassadors, gave them, as presents to the king, a robe of purple, necklaces and bracelets of gold, an alabaster vase of ointment, and another vase of palm wine. The Ichthyophagi, when introduced to the king, presented their offerings, and addressed him thus: "Cambyzes, King of the Persians, desirous of being your friend and ally, sent us to you with these gifts, in the use of which he takes great delight."† The Ethiopian king saw clearly through the artifice of the Persian conqueror, and answered the ambassadors, "It is not that the King of the Persians esteems so much my friendship, that he has sent you to me with gifts; neither do you speak truly, for you have come to spy out my kingdom. Neither is he a just man. If he were just, he would not covet the country of another, nor wish to make slaves of those who have in no way offended him. Present to him this bow, and tell him that the King of the Ethiopians gives this advice to the King of the Persians. When he is able to manage such large bows with as much facility as I do, then let him conduct an army against the Egyptian Macrobiani; but one superior to them in number. In the meantime, thank the gods for not putting it into the minds of the Egyptians to usurp the states of others." He then unbent the bow and gave it to them. Taking the purple vest into his hand, he asked them what it was, and how it was made. When they had told him the truth of the purple and the colouring, he said that they were deceivers, and their garments deceitful. On his inquiring about the necklaces and bracelets, the Ichthyophagi told him that they were ornaments. He laughed, conceiving them to be chains, and said that he had chains much stronger than those. He said the same of the ointment as of the vest. He learned how the wine was made and its use; and being pleased with the trial which he made of it, he asked on what things they lived, and what was the longest period of the life of a Persian. They answered that the king lived on bread, explained the nature of corn, and fixed eighty years as the greatest length of a Persian life. The Ethiopian answered that he was not surprised, that subsisting on mud, they should live so few years; that neither would they live so long were it not for the wine, and added, "For in this only are the Persians superior to the Ethiopians."

In answer to the questions of the Ichthyophagi, respecting his people's food, and manner of life, the king said that his people lived on meat and milk; that the greatest part of them lived to the age of one hundred and twenty years, and some even longer. When they expressed surprise at this, the king conducted them to a fountain, after bathing in which, they became more vigorous, and shining as with

* Hoskins.

† Herodotus.

oil. From the statement of the king respecting their longevity, they derived their Greek name *Macrobii* (long-lived). On the return of the spies, the enraged Cambyses commenced his march against them, without preparation; but before he had performed one-fifth part of the journey, his provisions failed him, and he was obliged to return.

If we discard in this narrative what bears the stamp of fiction, "we can easily recognize in the account of the *Macrobians* a powerful nomad tribe in possession of the gold country, which was the great attraction to Cambyses."* Hoskins supposes them to have been blended with the 240,000 soldiers who deserted from *Psammetichus*, and had a territory assigned them, according to *Herodotus*, sixty days journey from *Meroe*.

Along the banks of the *Astaboras*, a tributary to the Nile, dwelt another nation, who lived on the roots of reeds growing in the neighbouring swamps. Besides these, there were other tribes, who lived upon fruits and vegetables, the flesh of wild beasts, elephants, ostriches, and locusts. They derived their names from the nature of their food, which, according to *Diodorus*, caused them to die of *verminous* diseases. This remark has been repeated by the celebrated *Bruce*, who found the *Ethiopian* tribes still in the condition in which they were in the days of *Diodorus*, subsisting on the same kind of food, and bearing appellations derived from the name of that food. The *Ethiopians* were intimately acquainted with the *Egyptians* in the early ages of the monarchy, and we have seen that many of the kings of that country were of an *Ethiopian* origin. In the regions above *Egypt*, there were all the gradations, from the complete savage to the hunting and fishing tribes, and from these to the herdsman and shepherd; but there was also a civilized *Ethiopian* people, dwelling in cities, possessing a government and laws, and acquainted with the use of hieroglyphics, the fame of whose progress in knowledge and the social arts had, in the earliest ages, spread over a considerable portion of the earth.

The Nile, before its confluence with the *Mugrum* or *Astaboras*, runs through an irregular valley, formed by two chains of hills, which sometimes retire back, and sometimes advance to the margin of the river. Where the soil of this valley has been protected, it still continues as fertile as that of *Egypt*; but in many parts of the country the sand of the deserts has overcome the scanty barrier of hills on both sides, and forced its way into the valley, where many of the monuments are either partially or wholly buried. The sad change effected by the sands is apparent from the traces of canals and other public works still existing. The *Nubian* valley, between the junction of the Nile with the *Astaboras* and *Syene*, was at different times subject to the *Ethiopians* of *Meroe* and the *Egyptians*. Navigation is so much impeded by the windings of the river, and the intervention of rapids and cataracts, that communication is chiefly maintained by caravans. At the southern extremity of the valley the river spreads itself, and incloses a number

* Hoskins.

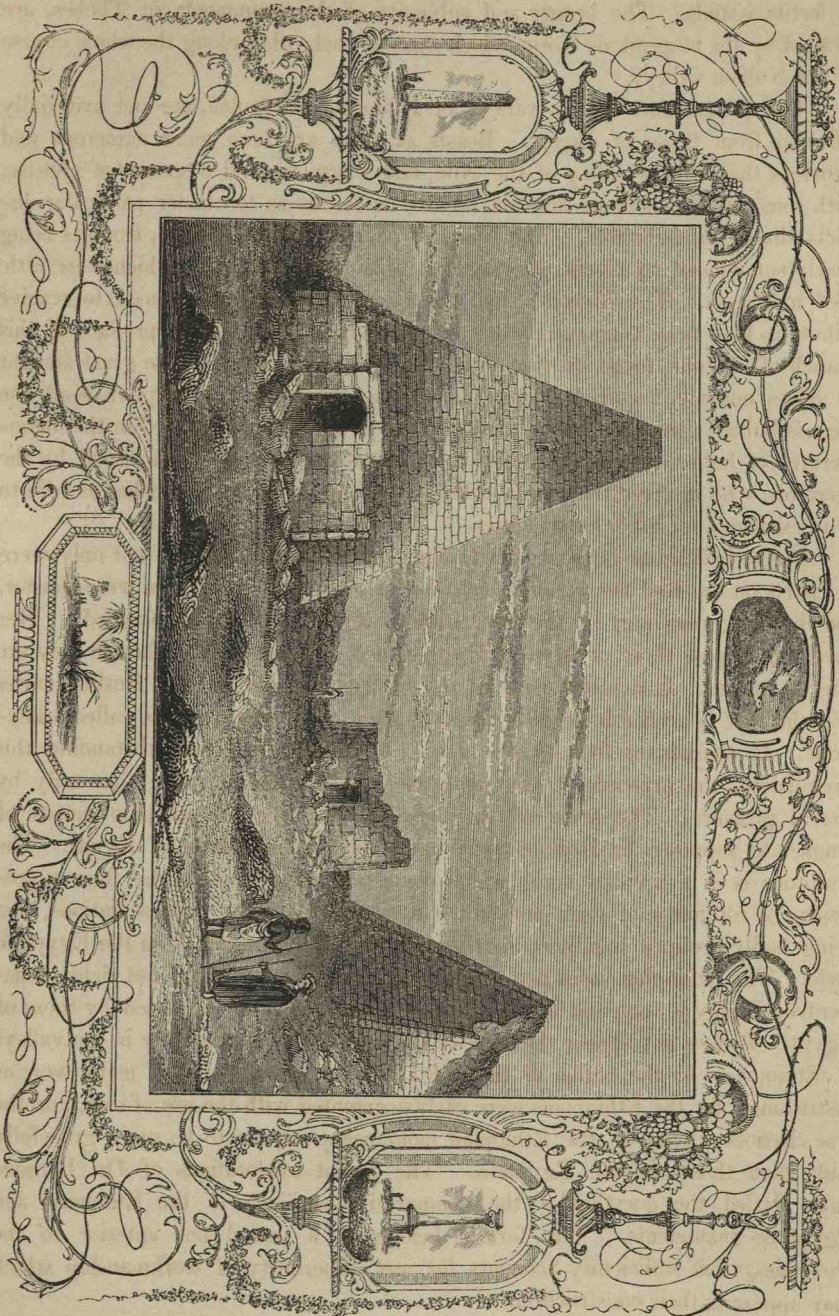
of fertile islands. The beauty and sublimity of the monuments of Thebes, are rivalled by the stupendous works which succeed each other along the whole course of the Nubian valley.

The productions of the valleys of Ethiopia and Nubia, are not materially different from those of Egypt. Beasts of prey are here more numerous and ferocious than in the valley of the Nile, and scorpions, and a species of gad-fly, with some other venomous animals, are so numerous as to render particular districts almost uninhabitable. The island of Meroe, as it was called, from its being nearly surrounded by rivers, possessed an abundance of camels, which were little used in Egypt. The Meroites, like the Egyptians, were accustomed to receive tribute in kind from conquered tribes and nations. Much of the produce of this branch of revenue, found its way down the Nile into Egypt. The great amount of spices annually required for embalming the thousands of Egyptian dead, the incense burned upon the sacred fires, and the ivory and ebony used in the manufactures of both Greeks and Hebrews, appear to have been all furnished by the Meroites, who received them from tribes in the interior of Africa, either as tribute or in exchange for other commodities.

Meroe had better harbours for Indian commerce than Egypt; not only were her ports on the Red Sea superior, but the caravan routes to them were shorter, and the dangerous part of the navigation of the sea was wholly avoided.* Her pyramids surpass those of Middle Egypt in architectural beauty, though they are inferior in size. In describing one of the porches or porticoes, Mr. Hoskins states that the roof is arched in regular masonic style, with what may be called a keystone. It consists of four or five stones alternately, but notwithstanding this irregularity, the principle is the same, the stones being held together only by lateral pressure. The style of the sculpture and the hieroglyphic names of kings, are supposed by Hoskins to be more ancient than those of Egypt. The sculpture is in a peculiar style, which cannot be called good: the figures possessing a rotundity of form not found in similar Egyptian representations, and being badly grouped together; showing a great deterioration from the Egyptian style. The Ethiopian vases depicted on the monuments, though not richly ornamented, display a taste and an elegance of form, not even surpassed by those of Egypt. It does not appear that fabrics were woven so extensively in the valleys of Ethiopia as on the banks of the Nile; but the manufactures of metal were as flourishing; for the Ethiopians were early acquainted with the use of iron, and the war chariots graven on the Ethiopian monuments, appear to be more gracefully built than those on the Egyptian. The recent explorations of Dr. Lepsius, have settled the question of the comparative antiquity of the Ethiopian and Egyptian monuments. The former belong to a period not anterior to the Ptolemies; this sufficiently accounts for any superiority of workmanship which may appear in their construction.

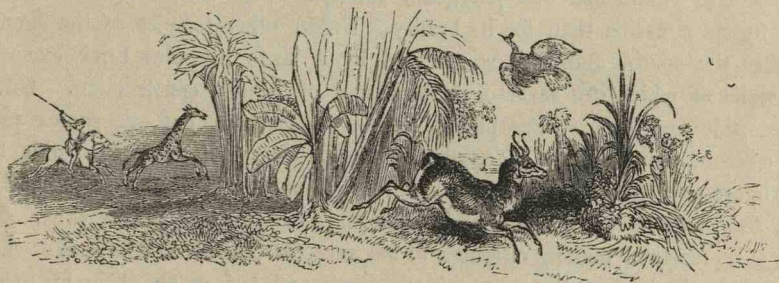
* Taylor.

PYRAMIDS OF MEROE.



The greatness of Meroe is to be ascribed less to its agriculture and manufactures than to its commerce. It was the mart for the north, the south, the east and the west, and the fertility of its soil enabled the inhabitants to purchase foreign luxuries with native productions. The changes, however, in the lines of trade, the devastations made by invasions and cruel wars, the encroachments of the sand of the deserts, and the plunder and oppression of its citizens, by the nomad hordes, all combined to originate and hasten the decline and ruin of the once powerful empire of Meroe.

The wild tracts in the neighbourhood of Meroe, are tenanted by a great variety of animals, which have in all ages afforded employment to the numerous hunting tribes of the country. The beautiful giraffe, the gazelle, and a species of antelope, called the cow of the desert, are all found here in abundance; and herds of elephants live in Abyssinia, not far from the southern confines of Meroe.





SECTION II.

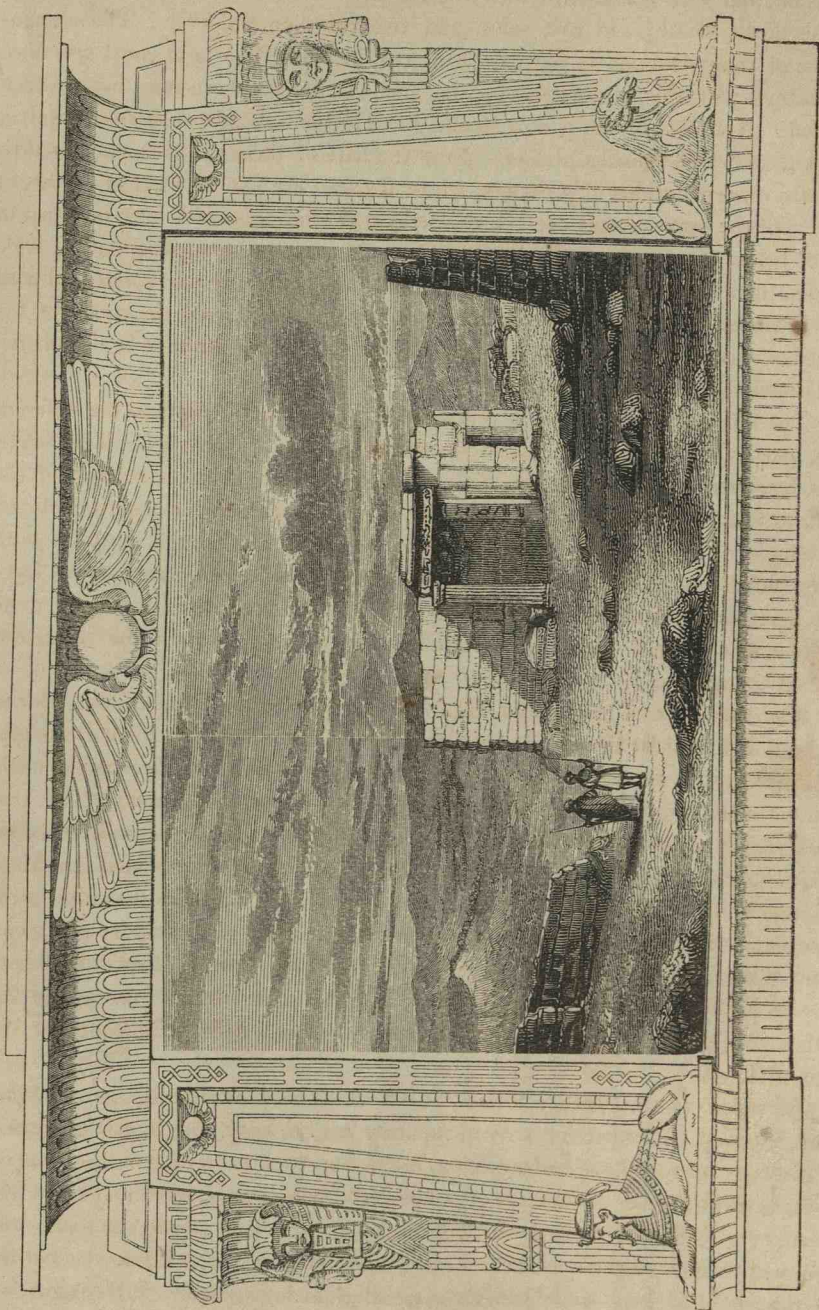
History of the Ethiopians.



ISTORICAL evidence of the wars between Egypt and Ethiopia, during the eighteenth dynasty, is afforded by the monuments of the former country. Some of the temples in Ethiopia also are worthy of notice, on account of the light which they throw upon a portion of the early history of that country. The temple of Semneh was built by Thothmes III. It consists of a single room, twenty-eight feet by ten, with a plain front, in the centre of which is the entrance. Its exterior sides are ornamented with square pillars and one polygonal column. This temple is more remarkable for its situation than for its beauty. Unlike other temples of the country, it faces the south, and it is surrounded by a large irregular brick enclosure, the walls of which are seven feet thick, and of Roman construction. On the eastern side are three square pillars, on the western side but one square pillar, one column, and the base of another. The interior and exterior of this little temple are covered with sculptures and hieroglyphics. The names of Thothmes III., *Sun, establisher of the world*, are everywhere visible on the walls. That king is represented making offerings to his ancestor Osirtasen, who is seated as a divinity, in the *boat of the sun*, with the crook and lash of Osiris in his hands.*

On the other side of the river is another temple, built by Thothmes to Kneph. Amounopt III., the Memnon of the Greeks, left the temple of Soleb as a monument of his victories over the Ethiopians, and his long possession of their country. This temple, at a distance, has the appearance of a Grecian edifice, but a nearer approach shows it to be purely Ethiopian. The plan of the temple is beautiful, and its architecture chaste; but there are few sculptures or hieroglyphical tablets upon its walls. Every part of the propylon which remains, proves it to have been constructed with an economy of material rarely seen in the temples of Egypt. The second court of the temple is ninety feet long and one hundred and thirteen

* Hoskins's Travels in Ethiopia.



H. E. M. S. P. L. E. F. O. R. E.

feet wide, and was ornamented with twenty-eight columns, arranged in one row on the north, south, and east sides, and two rows on the west. The circumference of these columns is nineteen feet four inches. The next court was once ornamented with thirty-two columns, the northern and southern rows having been doubled. Not one of them is now standing. The next chamber contained twelve, only one of which remains perfect. Near the base of these columns, on the north side, are representations of prisoners, whose features are fine, and not of the negro cast. On the opposite side are represented other prisoners, with long hair tied in a knot below the crown of the head. They are apparently negroes, having wide nostrils, thick lips, and high cheek-bones. All these prisoners are represented with their heads and busts resting upon ovals, in which are inscribed the names of the countries whence they come. The only one of these which can now be deciphered is Mesopotamia, in hieroglyphics.

The king, in many places, is represented as making offerings to the different gods, particularly to Amoun-ra, to whom the temple is dedicated. The sculptures, however, are scarcely distinguishable, owing to the extreme softness of the stone, to which also must be attributed in a great measure the ruined state of the temple. The remains of the city extend for a considerable distance both to the north and south. The ruins of wharves and piers, prove it to have been a city of considerable importance, and its situation, directly on the route of those who crossed the desert as well as those who followed the river, was most advantageous.

The successor of Amounopt III., the Memnon of the Greeks, was Horus, and he is supposed by Hoskins to have ruled over part of Ethiopia; but Herodotus declares Sesostris to be the only Egyptian king who effected the complete subjugation of the country. The name of that mighty conqueror is found in the Arab burial-ground at Gibel-el-Birkel. Diodorus gives an account of a king called Actisanes, who, profiting by the internal dissensions of Egypt, invaded that kingdom, and built Rhinocolura; but this statement is not verified by the other great historians, nor can it be made to agree with their account of the history of Egypt. About this time, however, there reigned over the Ethiopians another king, whose name is familiar to the classical scholar; Memnon, the son of Aurora, and the brother of Priam, the most beautiful of warriors, who killed Antilochus at the siege of Troy.

In the eleventh century before the Christian era, Semiramis, the Assyrian queen, invaded Ethiopia; but notwithstanding her celebrity both in arts and arms, she does not seem to have had much success in her attempts to subdue this country. Diodorus mentions her admiration of a wonderful lake, one hundred and sixty feet square, of a vermilion colour, which sent forth a delicious odour not unlike old wine, and of such marvellous efficacy, that whoever drank of it acknowledged the sins that he had long since secretly committed and forgotten. "Her mortified vanity," says Mr. Hoskins, "at not having succeeded in her enterprise, the reflections caused by the dangers and solitudes of the desert, or the influence of the

religion of Amoun, may have been the monitors that awakened the guilty conscience of the Assyrian queen."

The next event recorded in the history of the Ethiopians, is the assistance which they rendered to Sheshonk, in his expedition against Judea, B. C. 957.* Sixteen years afterwards, in the days of Asa, King of Judah, Zerah, King of the Ethiopians, came out against him with a host of a thousand and three hundred chariots, and the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled. And Asa and the people that were with him, pursued them unto Gerar, and the Ethiopians were overthrown, that they could not recover themselves.† The army of Zerah must have been transported by navigating the Red Sea, and marching through the Arabian Peninsula, part of which was probably subject to the kings of Ethiopia. Many have objected to the number of Zerah's army, as improbable; but this objection vanishes, when we read that Asa assembled 580,000 warriors to oppose him. No better proof of the power of the kingdom of Meroe could be wanting, than the fact that her king could undertake such an expedition, at the head of so many of her sons, and that she was able not only to dispense with their labour, but also to support the expenses of such a distant journey.

We now come to that epoch in the annals of Ethiopia, when her kings reigned not only over their native country, but over the whole of Egypt. Shabak (Sabaco), was the first who enjoyed that honour, having, as we have seen, taken the wise but unfortunate Bocchoris prisoner, B. C. 794. After him came Shabatok (Sevechus), who was succeeded by the conqueror Tahraka (Tirhakah). In the third year of Hoshea, King of Israel, Hezekiah, son of Ahaz, began to reign, and was more celebrated than any other king of Judah, for his zeal in eradicating idolatry from among his people. Hezekiah rebelled against the Assyrians, and smote the Philistines; and in the fourth year of his reign, Shalmaneser besieged and took Samaria. Ten years afterwards, Sennacherib, who had succeeded to the Assyrian throne, went up against all the fenced cities of Judah and took them. Hezekiah purchased a peace from him, by stripping the temples and palaces of their treasures; but the Assyrian broke his agreement, and sent up a great host against Jerusalem. The three chiefs of the Assyrian army held a conference with three of Hezekiah's officers, and after having taunted them with trusting in Egypt, advised them to give pledges to their king, and not to look to Egypt for chariots and for horsemen. Hezekiah, however, was comforted by Isaiah; and Rabshakeh returned and told his master, Sennacherib, that Tahraka was coming up to fight against him.

Herodotus mentions a King Sethos, a priest of Vulcan, who despised the soldiers of Egypt, and deprived them of their lands. But afterwards, Sennacherib, King of the Arabs and Assyrians, invaded Egypt with a great host, and none of the warriors were willing to assist him; when Sethos, bewailing in the temple

* See Chap. I. Sec. III.

† 2 Chron. chap. xiv.

his extremity, was encouraged to go against the invaders, the divinity himself promising to assist him. Accordingly, he pitched his camp in Pelusium, followed only by merchants, artificers, and labourers. When there, a multitude of field mice were scattered among their adversaries, and ate the bands of their armour, of their bows, and their shields; so that, next day, naked and disarmed, they fled, and multitudes of them perished. This Sethos is evidently Tahraka (the Tirhakah of the Scriptures). He is represented to have been the successor of an Ethiopian; Tahraka succeeded Shabatok (Sevechus). He despised Egyptian soldiers; Tahraka would naturally despise the descendants of those whom his ancestors had conquered. He deprived the Egyptian soldiers of their lands; Tahraka ruled by right of conquest, and it would have been good policy for him to have done so. Sethos was a priest; Tahraka, as an Ethiopian or Egyptian king, was necessarily chosen from the priesthood, and the kings were so much under the influence of the priests, as to submit to death itself at their command.* Tahraka was otherwise a kind and beneficent king, as is shown from the fact, that the merchants, artificers, and labourers, were so attached to his person as to hasten to his support. The time of the reign of Sethos and that of Tahraka is the same, and both marched against the same Sennacherib, King of Assyria. Herodotus states Pelusium, not Jerusalem, to have been the place of Sennacherib's defeat; "and this circumstance," says Hoskins, "led me at first to imagine that he might have been defeated at both those places, but I conceived it more reasonable to attribute these differences of name, place, and the nature of the miracle, to the usual confusion of Herodotus, who did not complete his work, like Manetho, from the sacred registers preserved in the temples, but from verbal communications with the priests; perhaps the story of the mice was invented by Herodotus, or his informers, or, at all events, arose in the lapse of time to explain the manner in which the deity interfered in behalf of his chosen people."† Taracus, Tahraka, Tirhakah, and Sethos, may, therefore, be regarded as different names of the same king, the last of the twenty-fifth dynasty of Egyptian sovereigns. So, King of Egypt, to whom, twelve years previous to the defeat of Sennacherib, Hoshea, King of Israel, applied for aid, is considered by Mr. Gliddon and others, to have been the predecessor of Tahraka, viz. Sevechus, son of Sabaco.

During the reign of Psammetichus, 240,000 of the Egyptian troops abandoned his service, for reasons before stated, and retired into Ethiopia.‡ They engaged themselves to a King of Ethiopia, who employed them in subduing some of his discontented subjects, whose land he gave them as a reward. The colony thus introduced, were instrumental in making the people acquainted with the Egyptian arts and civilization. The great power of the kingdom of Ethiopia can only be assigned as a reason why so large a body of armed men were satisfied with having assigned to them a distant and uncivilized province, instead of taking

* Diodorus.

† Hoskins's Travels in Ethiopia, &c. &c.

‡ See Chap. I. Sec. III.

possession of the whole country. The next important event in the history of Ethiopia, is the expedition of Cambyses, already fully noticed.*

The Ethiopians, says Diodorus, have many laws differing from those of other nations, particularly as regards the choice of their kings. The priests choose the most respectable of their order, and form them into a circle; and he who by chance is taken hold of by the priest, who enters into the circle, walking and leaping like a satyr, is declared king upon the spot; and all the people worship him as a man charged with the government by divine Providence. The king lives after the manner prescribed to him by the law, and punishes and rewards his subjects only in obedience to its mandates. He cannot cause any one judged worthy of death to be executed; but he sends an officer, with the signal of death, to the person, who immediately shuts himself up in his house, and executes justice upon himself. It is not permitted to him to fly from his own country, or change the punishment of death into banishment. They relate that a certain person, having received an order of death, sent by the king, thought of flying out of Ethiopia. His mother, suspecting his design, passed her girdle around his neck, without his attempting to defend himself, and strangled him; lest, she said, her son should bring increased disgrace upon his family by his flight. The death of the king is still more extraordinary. When the priests have come to the conclusion that the king has lived long enough, they send a courier to him, with an order for him to die. They tell him that the gods have thus decreed, and that he would be guilty of a crime if he should violate an order from them, and add many other reasons calculated to influence a simple man, aware of the ancient custom, and destitute of sufficient strength of mind to resist their power. The first kings submitted to this cruel sentence. Ergamenes, who was skilled in Grecian lore, and who reigned at the time of the second Ptolemy, was the first that dared to throw off this iniquitous yoke. He went with his army to the fortress, where was formerly the temple of gold of the Ethiopians, and having caused all the priests to be massacred, instituted a new religion. Rosellini found the name of Ergamenes or Erkamenes, on the door of the sanctuary of Dacker, a small village and temple on the banks of the Nile. And from the discovery of the name, between the first and second cataract, we may presume that, unlike most of his predecessors, he reigned over part of the country. Besides that of Ergamenes, Rosellini found the name of an Ethiopian king, "*Son of the sun,*" on the temple of Deboud, in Lower Nubia. This monarch he conceives to have reigned at nearly the same period with Ergamenes, and to have extended his conquests to within a few miles of Philæ. A Greek inscription, at Kalafshy, mentions the victories of Silco, King of the Ethiopians, over the Blemmyes. Strabo gives us a narrative of an important event which occurred about the time of the Christian era, and which accounts for the ruin of the towns and temples which once adorned that part of the Nile.

The event referred to, occurred in the reign of a certain Queen Candace.

* See Chap. II. Sec. I.

The Roman governor, Ælius Gallus, having taken away the garrison of Syene, to prosecute his expedition into Arabia, the Ethiopians took advantage of this circumstance; and, by a sudden attack, captured Syene, Elephanta, and Philæ, made the inhabitants prisoners, and overthrew the statues of Cæsar Augustus. Petronius, the Roman officer left in command, attacked them, and forced them to fly to Pselchis, an Ethiopian city; and shortly afterwards, in a pitched battle, completely routed them. Some escaped to the town; but others, among whom were the generals of Candace, were compelled to seek refuge in a neighbouring town, by swimming across the river. Petronius crossed the river on rafts and boats, made the fugitives prisoners, and sent them to Alexandria; afterwards he attacked Pselchis, and took it by assault. He then advanced and gained Premnis. Fearing an attack on Napata, her capital, Candace sent messengers with proposals of peace. Petronius rejected them, and the queen, with her son, fled from the palace. Petronius attacked the capital, razed it to the ground, and led away the inhabitants captive. He then returned with his booty, leaving a garrison in Premnis. Candace advanced against that city, but Petronius came to its relief. Candace again sent ambassadors to the conqueror, who referred them to Cæsar Augustus. They found the emperor at Samos, and obtained peace on their own terms; a proof that even the well disciplined and victorious Romans respected their native bravery. Pliny notices this expedition, and mentions other cities taken by Petronius. He asserts, further, that it was not the Roman arms only, which made a wilderness of this part of Ethiopia, but the wars with Egypt, in which they were frequently made to submit to the fate of a conquered nation.

Ergamenes has been mentioned as skilled in the learning of the Greeks; whence we may infer that a taste for Greek literature was spread in Ethiopia, and it is probable that the inhabitants were not destitute of Greek translations of the Sacred Scriptures. Many of the Jews visited that country, and probably converted the Eunuch* to the Jewish faith. We find him, at all events, as a believer in the Jewish religion, undertaking a journey of nearly two thousand miles, to worship in the temple at Jerusalem, and engaged, when the apostle Philip met him, in studying the promises held out to the chosen people. His conversion took place in the thirty-third year after the birth of Christ; and unless we assign a reign of more than fifty years to the Candace of the Gospel, she cannot be the sovereign who reigned at the time of the expedition of Petronius. Pliny, however, informs us, that several queens of Ethiopia assumed this appellation, and it was doubtless one of these, under whom the Eunuch was chief treasurer.

In the year 330, Christianity was introduced into Abyssinia, by Frumentius and Ædisius, two youths who were shipwrecked on the coast of the Red Sea; but it was not till the time of Theodosius that the Nubians were converted. According to the Arab writer, Shelef el Edrese, A. D. 1153, they remained Christians at that period.†

* Acts, viii. 27.

† Hoskins's Travels in Ethiopia, &c.



CHAPTER III.

BABYLONIA AND ASSYRIA.

SECTION I.

Geographical Outline—Political and Social Condition.

BABYLONIA was strictly a large province of Upper Asia, bounded by Mesopotamia and Assyria on the north, by Arabia Deserta on the west, on the east by the Tigris, and on the south by the Persian Gulf. In a more extended sense of the term, Babylonia was one of the most considerable satrapies of the Persian empire, comprising both Assyria and Mesopotamia; and Ptolemy makes it to comprise, besides these two countries, Chaldea and Amordacia. It was, as it is at the present day, the rival of the valley of the Nile in fertility; and the following description of its products, given by Herodotus, applies equally well to the present state of its agriculture. "The Babylonian district, like Egypt, is intersected by numerous canals; the largest of which, having a south-easterly course, connecting the Euphrates with the Tigris near Nineveh, is capable of receiving vessels of burden. Of all the countries I am acquainted with, Babylonia is by far the most fruitful in corn. The soil is so particularly adapted for this product, that it never yields less than two hundred fold, and in the most favourable seasons, frequently the crop amounts to three hundred. The barley and wheat carry a blade full four digits in breadth. But, though I have witnessed it myself, I dare not mention the immense height to which millet and sesame stalks grow, lest my report should appear incredible to those who have not visited this country. This fertility with regard to cereal productions is, however, counterbalanced by a dearth of wood. The fig tree, the olive, and the vine, the inhabitants did not attempt to cultivate; and this deficiency was but poorly supplied by date or palm trees, with which the

land was completely covered. Of the fruit of these, however, the inhabitants made bread, wine, and honey.”*

In this account of the Father of History, are mentioned the rivers Euphrates and Tigris. The first of these rises near Arze, in a part of the most northern branch of Taurus, and flows to the west as a very inconsiderable stream, until it reaches the Cappadocian mountains, where it turns to the south. At a short distance from this bend it receives its southern arm, the Arsanias, a river coming from the range of Mount Ararat, in the east. The Euphrates, now become a considerable stream, flows towards Samosata, when it turns, and flows south-east to Circesium. Entering the plains of Sennaar, it meets with the sandy heights on the Arabian side, and is forced towards the Tigris, with which it forms a junction near Coma. It now takes the name of the River of Arabia, and empties into the Persian Gulf by three principal mouths, one only of which is at all navigable, the quicksands and shoals formed by its other mouths rendering the approach of the mariner dangerous. It is described as “the fertile river,” by Lucan, Cicero, Sallust, and others.

The Tigris rises in the district of Sophene, in Armenia, and passes through a ravine in the mountains into a sloping country, where the current of the river becomes so rapid as to give it the various names by which different nations designate it, all of which denote the flight of an arrow. After being joined by a branch, which in its course passes through several subterranean caverns, it falls into the Euphrates. The Tigris has always been a celebrated river, and its banks have been decorated in all ages by splendid cities. As the plain between the two rivers has a considerable fall towards the east, the western river, the Euphrates, has a much higher bed than the Tigris. Its level banks are generally filled to the brink, by the mighty mass of waters that rolls between them, so that an overflow follows the least increase. The Tigris, on the contrary, has a much deeper channel, with bolder shores, over which it seldom or never passes, although its current is much more rapid than that of the Euphrates. But the latter river, by its inundations, compelled the Babylonians to undertake the stupendous task of endeavouring to confine it within fixed boundaries, while the proper irrigation of the soil could not be neglected. This operation, though somewhat lightened by the lakes, dikes, canals and marshes, formed by nature herself, required the most strenuous exertions; exertions which seem, says Heeren, to have developed their genius, and to have given an impulse to the progress of civilization and the arts among them, for which they were scarcely less celebrated than the Egyptians.

Beyond the Tigris was the region properly called Assyria, and which, according to Ptolemy, was bounded by part of Armenia on the north, the Tigris on the west, Susiana on the south, and on the east by Media, and the Choatra and Zagros mountains. The Sacred Scriptures give the honour of the origin of the Assyrian empire to Nimrod, who founded Nineveh when expelled from Babel. Rabshakeh,

* Herodotus, i. 193.

sent by Sennacherib against Hezekiah, describes Assyria as a land of corn and wine, a land of bread and vineyards, a land of olive oil and honey; but continual wars have reduced it to a wilderness, cultivated only in the neighbourhood of the few towns and villages which it possesses.

While wood was rare in these countries, stone and marble were still more so. The vicinity of Babylon, however, furnished an inexhaustible supply of clay, which, dried in the sun or burned in kilns, became so hard and durable, that the remains of walls erected centuries ago, have withstood the force of the atmosphere, and still retain the inscriptions originally impressed upon them. A substitute for mortar was found in naphtha or bitumen, which was plentifully supplied near the small river Is, eight days journey above Babylon. The ancient walls preserve the bricks, and the layers of rushes and palm leaves laid between the bricks as a binding material, were found by Niebuhr as perfect as though but recently put together.

Nineveh, or Ninus, the capital of the Assyrian empire, was situated on the river Tigris, nearly three hundred miles north of Babylon. Sacred and profane writers agree in calling it a great city. Jonah says, it was of three days' journey, and Diodorus fixes its circumference at four hundred and eighty stadia; from which it would seem to have been about the size of Babylon, though Strabo says it was larger. From the expression of Jonah, that there were in the city one hundred and twenty thousand children, or persons who did not know their right hand from their left, commentators have supposed its population to have been nearly two millions.

Its walls, according to Diodorus, were one hundred feet high, and of sufficient width to allow three chariots to be driven on them abreast. Upon the walls were built fifteen hundred towers, two hundred feet in height, and the fortifications throughout were so stupendous, as to be deemed impregnable. According to Greek writers, Ninus was the founder, but probably he was identical with the Nimrod of the Bible. As in other large cities, the greatest corruption and licentiousness prevailed, on account of which Nahum, the prophet, predicted its downfall by an equestrian nation. Zephaniah also prophesied its total destruction. The exact site of the city has never been ascertained, though several large piles of ruins are found on the Tigris, which are supposed to have been some of its temples and palaces.

Babylon stood in a plain, and was perfectly square, traversed by twenty-five principal streets each way, and divided by them into six hundred and twenty-five squares. These streets were terminated by a hundred gates of brass, of prodigious size and strength. The walls, according to Herodotus, were about three hundred and thirty-seven feet high and eighty-four feet broad. Each side of the square has been computed to have been nearly eight and a half British miles in length, whence the area inclosed must have been over seventy-two miles.* It is not

* Anthon.

probable, however, that the whole of this vast space was built upon; the immense vacant grounds of the palaces and public buildings, of the temple and tower of Belus, and of the hanging gardens, occupying many miles within the walls. The walls were made of brick, surrounded by a deep ditch, and defended by towers at the gates and corners. The ditch was filled with water from the Euphrates, which flowed through the middle of the city. A bridge passed over the river between the two palaces, and the opposite sides were farther connected by a tunnel.

The temple of Belus, supposed to have been built upon the site of the tower of Babel, was the most remarkable structure in the city. Travellers believe that they have discovered the site of the temple of Belus in a mass of ruins usually called the tower of Nimrod (Birs Nemroud), about five miles west of the modern town of Hillah, on the west bank of the river. It was a furlong in length and the same in breadth, at its base, and its height exceeded six hundred feet, which is more than that of the Egyptian pyramids. It was built in eight stories, gradually diminishing as they ascended, only three of which can now be discovered. Instead of stairs, there was a sloping terrace on the outside, sufficiently wide for carriages and beasts of burden to ascend. Nebuchadnezzar made many additions to it, and surrounded the whole with a wall two miles in circumference. All the wealth that the Babylonians plundered from the east, was exhausted in adorning it with idols of gold and other ornaments, and the whole was sacred to Bel or Belus. On the summit stood an observatory, devoted to the purposes of astronomy and astrology, in which sciences the Babylonians seem to have made considerable progress. It has been conjectured from the vitrified appearance of some of the fragments, that the tower was rent by lightning from the top to the bottom.

The appearance of the tower of Nimrod, says Heeren, is sublime, even in its ruins. Clouds play around its summit; its recesses are inhabited by lions. Three of those animals were quietly basking on its heights, when the celebrated English traveller Sir Robert Ker Porter approached it, and, scarcely intimidated by the shouts of the Arabs, gradually and slowly descended into the plain.* At the eastern extremity of the bridge was the old palace, very strongly fortified, and covering a space three miles and three-quarters in circumference. At the other side stood the new palace, enclosed by three walls, one within another. The outer wall was seven miles and a half in circumference, and all three were covered with sculptures. Within the precincts of the new palace were the hanging gardens, so celebrated by Greek and Roman writers. They consisted of terraces, resting on arches, supported by other arches, and strengthened by a wall twenty-two feet in thickness. The ascent to these terraces, which were higher than the walls of the city, was by stairs ten feet wide; the moisture of the mould, of which the gardens were composed, being prevented from injuring the arches by a sheeting of lead and cement. The earth was of such a thickness that the largest and most beautiful trees and shrubs were able to take root in it. The gardens were irrigated by the

* Heeren's Nations of Antiquity. Porter's Travels, ii. p. 357.

water of the Euphrates, which was raised from the river for that purpose by hydraulic engines.* Amyrtis, the Median wife of Nebuchadnezzar, desired to have something in imitation of her native hills and forests, and the monarch raised this enormous structure to gratify her.†

Babylon was early celebrated for her manufactures of cotton and woollen stuffs and carpets; and the *sindoues*, or cotton robes, were so highly esteemed for their rich colouring and delicate textures, as to be appropriated to royal use. Her manufactures were known as early as the conquest of Canaan; for in the account of the taking of Jericho, we read that a Babylonish garment formed part of the sacrilegious spoil which Achan hid in his tent. Besides these articles of manufacture, carved walking-canes, engraved signet-rings and stones, and perfumed waters, were made in the city; and the arts of the lapidary were well understood. The Babylonians had an extensive commerce with Persia, India, China, Western Asia, and Europe, and Babylon was always a mart for gold, precious stones, dye-stuffs, wool, cashmere shawls, cochineal, and indeed almost all the articles of ancient commerce. The Babylonians derived much of their commercial advantage from their alliance with the Phœnicians; but they had a navy of their own, and continued a lucrative trade with India, until the Persians, fearing inroads and predatory incursions from the pirates who infested the eastern seas, blocked up the mouth of the Euphrates with immense dams, which destroyed the navigation of the river and the intercourse between Babylon and Southern India. Commercial establishments were early formed on the Bahrein Islands, in the Persian Gulf, whence the Babylonians obtained the hardest white and yellow pearls, much superior to those of Ceylon, which break in pieces under the blow of a hammer. From the same source they obtained much finer cotton than India produced, as well as timber for ship-building, and for walking-canes and inlaid works.

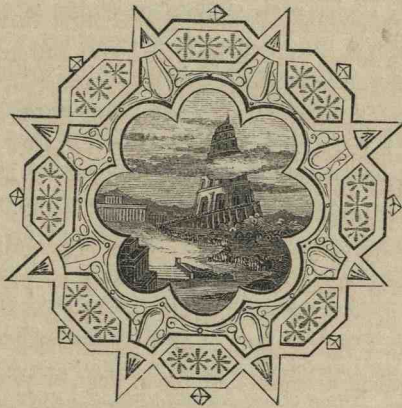
In the Assyrian monarchy, and that which succeeded it, the government was the worst kind of Asiatic despotism. The king was the head of the church and state, claiming divine worship as the incarnation of the deity, and making his will the law of the land. His palace was crowded with as many wives as he could collect, who were placed under the guardianship of eunuchs, an unfortunate class of men first brought into use in Assyria. No code of laws restrained his judgments, and no ancient custom was permitted to interfere with his pleasure. His principal officers were four: the captain of the guards or chief executioner; the chief of the eunuchs, who guarded the seraglio, and superintended the education of the young nobles; the president or master of the college of priests, soothsayers, and astrologers; and a prime minister, who sat in the gate of his palace to hear complaints and administer justice. The priesthood was hereditary, the religion, the Sabeian idolatry. To the sun, moon and stars, they added deified mortals, to whom they ascribed an imaginary connexion with the celestial luminaries. Their supreme deity was Baal or Bel; next to him was Mylitta or Astarte, a female

* Anthon. Taylor.

† Josephus, arch. x. 349.

deity, corresponding to the Venus of the Romans, and worshipped with great licentiousness. They assigned to their deities both an astronomical and historical character; and, in consequence, neither their mythology nor their history can be well understood. Their idols were monsters of every variety, having many heads of different beasts and limbs of men and members of animals, promiscuously attached to unnatural bodies. The utmost cruelty and obscenity characterized their religion; human victims being sacrificed, and prostitution enjoined as a religious duty. The women were sold in public to the highest bidder, and the money obtained for beauty was applied to portioning ugliness. The whole population were the tools and slaves of the Chaldean priests and jugglers, and all classes were as superstitious as they were depraved. Their language, the Chaldaic, bore a close affinity to the Hebrew, and the other languages of the Semitic race. A few chapters of the book of Daniel are written in this dialect. They wrote on bricks and earthen cylinders; but whether they were possessed of books is a matter of doubt. Their knowledge of the mechanical arts and mathematical science was extensive, but their attainments in astronomy were rendered useless by the astrological absurdities which disfigured it.*

* Taylor. Anthon. Heeren. Herodotus.





SECTION II.

History of the Babylonians and Assyrians.



THE Assyrians were not destitute of traditions respecting the foundation and early history of their monarchy; but they were all expressed in the exaggerated style of the Orientals: a few historical facts being obscured under a cloud of fables and allegories; their bands of some scores of men being transformed into armies of myriads; their insignificant skirmishes described as battles which decided the fate of empires; and the commanding chief represented as lord of the world, and gratuitously furnished with a long and noble genealogy of heroes and demigods. Under such circumstances, the only historical authorities upon which any reliance can be placed in compiling a sketch of Assyrian history, are the notices of it which are to be found in the writings of other nations, and particularly in the Sacred Scriptures, and the works of Herodotus and Diodorus Siculus. From them we learn that Nimrod or Ninus was the founder of the empire, and probably the first nomad chief that established a permanent monarchy. The Bible tells us that "he began to be a mighty one in the earth." "He was a mighty hunter before the Lord." "And the beginning of his kingdom was Babel and Erech, and Accad and Calneh in the land of Shinar." Following the marginal translation, we find that after the miraculous interruption of the building of Babel, he went out of that land into Assyria, and built Nineveh and several other cities.

Nineveh was the metropolis of the new empire, which appears to have been founded B. C. 1327. Ninus chose for his principal queen Semiramis, the wife of one of his officers. This celebrated personage was exposed during her infancy, according to the ancient legends, in a desert, where she was nourished for a whole year by doves, till Simmas, one of the shepherds of Ninus, found her, and adopted her as his own daughter. She first married Menones, governor of Nineveh, and by her advice and directions hastened the operations of the king, and happily terminated the siege of Bactra. Ninus became enamoured of her, and offered her

husband his daughter, Sosanna, to wife in place of her; but Menones refused, and finally hung himself. Semiramis then became the wife of Ninus, by whom she had a son named Ninyas.

Not long after this event, the queen, having previously secured the co-operation of many of the nobles, obtained of Ninus the right to exercise the sovereign power for five days. The provinces were ordered to obey her commands, and the unfortunate king was seized and put to death, either immediately or after an imprisonment. To immortalize herself, Semiramis then employed two millions of men in the construction, or rather the improvement of Babylon, and in raising monuments in different parts of her kingdom. She paid great attention to internal improvements, whilst her arms were everywhere engaged in a brilliant career of foreign conquest. India suffered much from her ambition, and she even invaded Ethiopia and Egypt. At length her son Ninyas was detected in a plot against her, when, in compliance with an old prediction of an oracle, she abdicated the sovereignty in his favour. She had occupied the throne forty-two years, and was sixty-two years of age at the time when she ceased to reign; and she is said to have instantly vanished. Others say that she was changed to a dove, and flew away with a flock which had alighted on her palace, whence the dove was held to be a sacred bird by the Assyrians. According to Herodotus,* who calls her husband Ninus, and assigns to the Assyrian empire a duration of 520 years, the reign of Semiramis must be placed about 1200 years B. C.

Ninyas, the successor of Semiramis, gave himself up to indolence and debauchery, in the seclusion of his palace. The whole task of administering the government was reposed in the hands of ministers. His ignoble example was followed by several generations of his successors, and the empire of Assyria gradually decayed.

About the year 771 B. C., under Pul, the Assyrians began to extend their empire westward beyond the Euphrates. Menahem, who had then usurped the kingdom of Israel, was so terrified by their approach to his borders, that he purchased their forbearance by the payment of a thousand talents of silver.† Twenty-four years afterwards, B. C. 747, Tiglath-pul-assur ascended the throne, and pursued the scheme of conquest which Pul had commenced. Invited by Ahaz, King of Judah, he conquered Israel, stormed Damascus, and subdued Syria; removing the vanquished Israelites and Syrians beyond the Euphrates, into the most remote provinces of his kingdom.‡

In 728 B. C., Shalman-assur, or Salmaneser, occupied the Assyrian throne. During three years he was occupied in the siege of Samaria, which finally fell before his arms, and the greater part of the ten tribes were led into captivity. In accordance with a system universally pursued by the Assyrian conquerors, he placed in the conquered country a colony from other states. He next invaded Phœnicia, and subdued all the principal cities except Tyre, which, by the superiority of her naval force, baffled all his endeavours.

* Herodotus, i. 95.

† 2 Kings, xv. 19.

‡ 2 Kings, xv. 29.

Sennacherib, or Sanherib, was the next monarch; whose miraculous defeat in an expedition against Hezekiah and the King of Egypt, has been already noticed. On his return, a conspiracy was formed against him, and he was slain by his own sons. The parricides were set aside from the succession, and the third son of Sennacherib ascended the throne. The Scriptures speak of him as Esar-haddon, and he is elsewhere called Assur-haddon-pul, and also Sardanapulus. In the first year of his reign he was a conqueror, but subsequently sunk into inactivity and intemperance. Though he had conquered the kingdom of Judah and made war against Egypt, his subsequent conduct disgusted his soldiers, and the satraps of Media and Babylon revolted. They besieged him in his own capital, the inhabitants of which refused to defend it. In his extremity, the king made a great pile, on which he placed his wives and his treasures, and applied the torch. He then threw himself into the flames, and ended the Assyrian monarchy with his life, B. C. 717.

The control of Western and Central Asia was now transferred to Babylon. That city, thirty years previously, had been seized upon by an army of mercenary Chaldeans, who had been sent thither by the Ninevite monarch to keep the Babylonians in subjection to their yoke. As was frequently the case under similar circumstances, the Chaldeans revolted from their masters, and made one of their leaders, Nabonassar, an independent king over Babylon, B. C. 747. After him came twelve successors, during whose dynasty Nineveh again acquired dominion over Babylon. Soon after the death of Sardanapulus, Nabopolassar, or Nebo-pulassar, became king of Babylon. During his reign, the Pharaoh of Egypt took advantage of internal dissensions to invade the Babylonian empire; and extended his conquests to the Euphrates. He gained possession of Carchemish, and induced the governor of Cœle-Syria and Phœnicia to revolt against Nabopolassar. Nebuchadnezzar, the son of that monarch, quickly reduced these provinces, and advanced against the Egyptians. He gained a great victory over them at Carchemish, B. C. 604, and was about to follow up his success by an invasion of Egypt. The news of his accession to the throne, in consequence of his father's death, recalled him to Babylon. The queen of Nebuchadnezzar appears to have been the Nitocris of Herodotus, who built the bridge over the Euphrates, and many other edifices known to have been erected during the reign of Nebuchadnezzar. The queen seems to have acted as regent in the absence of her husband on his warlike expeditions. Having conquered the kingdom of Judah, he brought several of its princes to Babylon as hostages. Among these was Daniel, who was rewarded with the government of Babylon, for having recalled and interpreted by divine inspiration a dream of the king, which baffled the wisdom and cunning of the Chaldean soothsayers.

The Jews not long after took advantage of the invasion of Assyria by the Scythians, to rebel. They enjoyed immunity for a time, Nebuchadnezzar being employed in the siege of Nineveh. Having succeeded by the aid of Cyaxares, the Mede, in taking and destroying that city, he marched against Jerusalem. The

holy city fell, her monarch was slain, his son was sent a prisoner to Babylon, a new king was appointed, and the conqueror marched back to his capital with the plunder of the temple, and so great a number of captives, that there were scarce enough of the inhabitants left to till her lands. The obstinate Israelites, notwithstanding the hopelessness of the undertaking, soon after again revolted, under promise of aid from the Egyptians. The ire of the Babylonian king was now fully roused. He laid Jerusalem desolate, wasted the lands, and carried the bulk of the nation into captivity. Phœnicia next felt the sad effects of his anger, and when he again turned his course to Babylon, he carried with him the plunder of the whole of the lower valley of the Nile. In the plains of Dura, he witnessed the miraculous preservation of Shadrach, Meshach, and Abednego. Notwithstanding this second instance of the Almighty power of the God of the Hebrews, Nebuchadnezzar became so elated with his success, that he believed himself not subject to the common lot of mortals; and as a penalty for his impiety, he was afflicted in some mysterious manner with lunacy. "He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

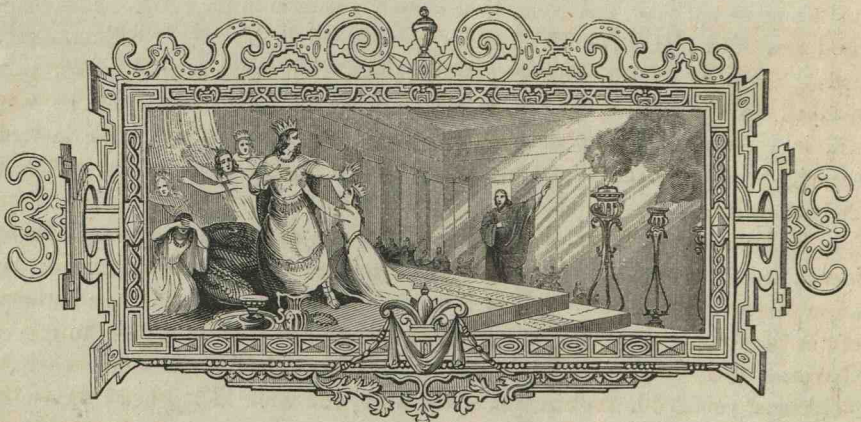
Nebuchadnezzar, says Josephus, built a three-fold wall or entrenchment round about the inner city, and another, in like manner, around that which was the outer wall, all of burnt brick. And when he had walled the city about, and adorned its gates gloriously, he built another palace by the side of his father's, but so that they joined. To describe their vast height and great splendour, would be superfluous. This new palace would appear, according to Heeren, to be the vast structure called the hanging gardens by the Greeks, and paradise by the Persians, and containing royal habitations, as well as gardens.

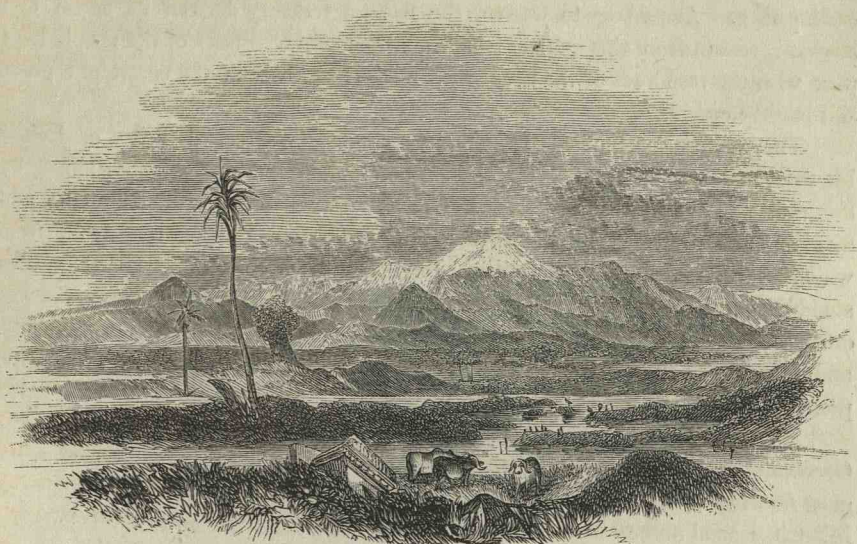
Nebuchadnezzar was succeeded by Evil-Merodach, who was soon after murdered by his brother-in-law, Neriglissar. Nitocris, however, saved Belshazzar, the young prince, from the conspirators, and conveyed him to a place of safety. The kings of Western Asia joined with the Babylonians to prevent the further extension of the Median power. They were, however, totally defeated by Cyaxares and his nephew Cyrus, and Neriglissar himself was slain in the battle. Labosoarchad succeeded him, B. C. 555, but his tyranny led to his speedy dethronement, and the son of Nebuchadnezzar, Nabonadius, Neboandal or Labynetus, was restored to the throne, and took the surname of Belshazzar. As he was still in his minority, Nitocris exercised the office of regent, and while in that capacity, completed the great works commenced in the reign of her husband Nebuchadnezzar.

Hitherto the career of Babylon had been one of continual aggrandizement in wealth and power; but when Belshazzar assumed the reins of government, he departed from the prudent policy of Nitocris, and not only provoked the hostility of the Medes, but neglected to provide for the war which was certain to ensue. Cyaxares and Cyrus invaded Babylonia, and soon laid siege to the capital. Belshazzar confided in the strength of the walls, and while he laughed his enemies

to scorn, abandoned himself to the utmost licentiousness. While the enemy were before his walls, he gave an entertainment in honour of his expected success. "He made a great feast to a thousand of his lords, and drank wine before the thousand." The servants were ordered to bring to the banquet the vessels of silver and gold which his father had taken from the temple of Jerusalem, and these were put in the hands of the guests, and profaned by their debauchery. But in the midst of all the feasting, revelry, and joy, "came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." The unearthly hand had written the doom of Belshazzar and of Babylon. What the astrologers, Chaldeans, and soothsayers, declared their inability to understand, was promptly read and interpreted by Daniel, the prophet of God, and fulfilled by "Cyrus, his servant." While the king and his company were drinking wine and praising their false gods, the Persians had entered the city by diverting the river from its course and marching through its bed. The distant points of the vast space within the walls, were already in the enemy's hands; and while Daniel was uttering the awful denunciations of prophecy, the guards at the palace were attacked by the enemy, who had been guided thither by the lights gleaming from the palace windows. Awe-stricken by the words of the holy seer, the guests were startled by the sudden clashing of arms without. They rashly threw open the gates to ascertain the cause of the tumult, and thus admitted the enemy. Belshazzar, now when all was lost, behaved with a courage worthy of his ancestors. He drew his sword and attempted to drive back the enemy, but he was overpowered by numbers. He fell in his own hall, and with him fell the empire of Babylon.*

* Herodotus. Taylor.





PLAINS OF TROY.

CHAPTER IV. ASIA MINOR.

SECTION I.

Geographical Outline.



THE term Asia Minor was first used in the middle ages to describe the peninsula between the Ægean, the Black Sea, the Caspian, and the Levant. It included a number of petty states, whose boundaries varied at different periods. Beginning at the western side of the northern part of the peninsula, we find it to have contained Mysia, Bithynia, Paphlagonia, and Pontus. In the south were Caria, Lycia, Pamphylia, Pisidia, and Cilicia; in the centre Lydia, Phrygia, Galatia, Lycaonia, Cappadocia, and Armenia. No country presents a greater variety of soil and climate than Asia Minor. Lydia, Caria, and the islands on the coast, have ever been remarkable for fertility and genial temperature, whilst the soil of the mountainous districts of Lycia, Pisidia, Cilicia, and Cappadocia, was so unproductive, and the coldness of the climate so great, that they were almost uninhabited. The barrenness of the ground in Phrygia and Galatia, caused many parts of them to be deserted; and

the whole country appears to have been subject at an early period to violent earthquakes. According to Cicero, the Roman treasury derived its surest and largest revenues from this quarter; and had the moral character of the people kept pace with the resources of the country, it might have become the centre of a great and mighty empire.*

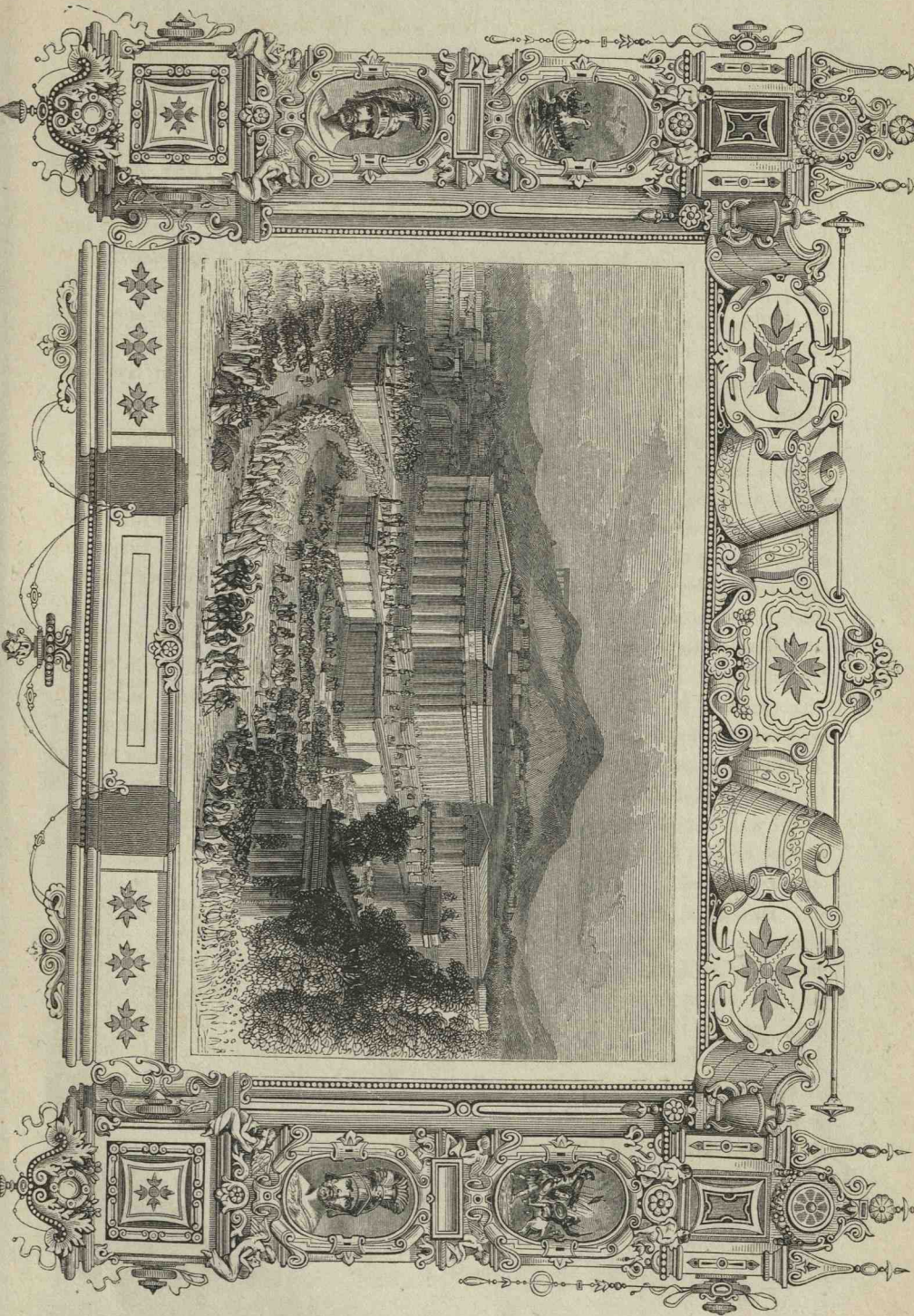
The western part of Mysia, on the sea-coast, was called Troas or Lesser Phrygia, and was celebrated for the city and plains of Troy, immortalized by the first and greatest of poets. Between the promontories of Rhœteum and Sigeium, and protected by the island of Tenedos, lay a large roadstead, from which a level plain extended to the hills that skirt Mount Ida. On these hills stood Troy, and on the loftiest within its walls, the citadel of Pergamus was erected. The coasts of the Black Sea were studded with Grecian settlements, and into it the two principal rivers of Asia Minor, the Halys and Sangaris, poured their waters.

The entire west coast was peopled by emigrations from Greece; and the Grecian states of Ionia, Æolia, and Caria, before the Persian conquest, were the most flourishing free states of antiquity. Caria contained the celebrated city of Miletus, second only to Tyre in commercial opulence, and the mother of a hundred colonies, many of which rivalled and finally surpassed the parent city in riches and greatness. One of the most famous of these colonies was Cyzicus, founded on a small island in the Propontis.

Besides the Grecian cities on its coast, Lydia or Mæonia contained, at the foot of Mount Tmolus, on the banks of Pactolus, the celebrated metropolis Sardis. The territory in which it was situated, abounded in all the sources of wealth, possessing uncommon fertility, an extensive commerce, and the mountains of Tmolus, from whose lofty sides the streams of the Pactolus and Meander washed heaps of gold dust, destined to enrich the treasury of the Lydian kings. Sardis itself was not distinguished for its magnificence; but it was nevertheless the capital of the Lydian kingdom, and one of the principal cities of the Persians, who conquered it.

In ancient times, Phrygia contained the cities of Gordium and Celæne; to these the Macedonians added Apamea, Laodicea, Colosse, and others. Ephesus, the capital of Ionia, was the great emporium of Western Asia, having a spacious and convenient harbour. Though several times destroyed by an earthquake, it rose from its ruins with increased splendour. Its temple of Diana, called Artemision, was famous throughout Greece. It was four hundred and twenty-five feet long and two hundred broad, and was adorned with one hundred and twenty-seven pillars, each sixty feet high. It was destroyed by Erostratus, B. C. 356; but subsequently rebuilt with great splendour.

* Anthon.

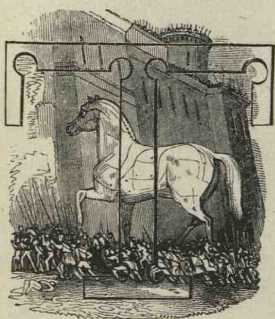




SOLON BEFORE CRÆSUS.

SECTION II.

History of Asia Minor.



THE kingdoms of Troy, of Phrygia, and of Lydia, are the only sovereignties of Asia Minor which deserve notice. Of these, the history of Troy consists merely of traditions preserved by the Greek dramatic and epic poets; its whole chronology is uncertain, and many even doubt the entire story of its siege and fall. It is said to have been originally founded by Dardanus, a Pelasgic chief, who, when exiled from his native country of Samothrace, came to Teucer, King of Mysia. The daughter of that king was given to him in marriage, with a part of the kingdom, which he called Dardania, B. C. 1400. He left two sons, Ilus and Erichthonius, the first of whom died without issue, and was succeeded by his brother, who was celebrated for his beautiful herds of horses. Erichthonius married Asyoche, and became by her the father of Tros, who succeeded to the throne, and from whom the metropolis of Priam was afterwards called Troy. Tros had three sons, Ilus, Assaracus, and Ganymedes. The first of these succeeded his father, and founded the city of Troy, which he called Ilium. It soon after became the capital of all Troas. Ilus was succeeded by Laomedon, during whose reign the city was sacked by Hercules. Podarkes, or Priam, was the last king of Troy. His son, Alexander or Paris, being sent on an embassy to Southern Greece, abused the hospitality of Menelaus, King of Sparta, by carrying off his wife Helen in his absence. All the chiefs of Greece combined their forces, under the command of Agamemnon, to avenge this outrage, and with a great armada sailed to the siege of Troy. It was defended with the greatest bravery for ten years, when it was taken, according to Homer, by the famous stratagem of the

wooden horse filled with armed Greeks, and received into the city by the Trojans, under the impression that it was dedicated to the gods by the enemy, who had sailed away to Tenedos. The succeeding night, however, brought back the invaders, who were admitted into the city, by those who had been concealed in the horse. The city was set on fire, and sacked; and when the Greeks sailed for their homes, Troy was a pile of ruins, and the headless trunk of her aged monarch lay unburied on the shore, where his gallant son, Hector, had already fallen beneath the sword of Achilles.



DEATH OF HECTOR.

Nothing authentic can be learned from the obscure traditions of the Phrygians respecting their history. Their kings were all named either Gordius or Midas; but their deeds and order of succession are unknown.

Of three dynasties which occupied the throne of Lydia, the Atydæ were the first. Omphale, fabled to have been the wife of Hercules, was the last queen of that race. The Heraclidæ succeeded (B. C. 1232), and occupied the throne about five hundred years. Candaules was the last king of the second dynasty, and the first sovereign of Lydia whose existence can be relied on as a matter of history. By imprudent conduct he exasperated his queen, who instigated Gyges, a Lydian nobleman, to murder him, and take possession of the kingdom. Being confirmed in the sovereignty by the oracle (B. C. 727),

Gyges founded the dynasty of the Mermnadæ, under whose sway the kingdom of Lydia rose to great power. It is supposed that he was the first to turn to advantage the auriferous mountain of Tmolus, whence the many fabulous tales respecting his great wealth may have arisen.* Gyges made war upon the Greek colonies, and succeeded in overthrowing several cities.† He made himself master of the whole of Troas, and the Milesians were obliged to ask his permission before they founded Abydos on the northern extremity of that region.‡ Ardys was the second of the dynasty. His reign was celebrated for the commencement of the ravages of the Cimmerians, or northern barbarians, who had been expelled from their original homes by a Scythian invasion. For half a century they held possession of the land, but Alyattes, the grandson of Ardys, succeeded in expelling them.

After the successful termination of the war with the Cimmerians, Alyattes made war upon Cyaxares, King of the Medes, whose increasing power rendered him an object of jealousy to the neighbouring nations. This war continued for six years, and was about to be decided by a great battle (B. C. 601), when a total eclipse of the sun, which had been predicted by Thales of Miletus, so terrified both armies in the midst of the fight, that they separated in consternation. This eclipse is said to have been the first one calculated by astronomers. The occurrence of this eclipse is mentioned in the Persian poem, *Schah-Nameh*, as one of the remarkable occurrences of the reign of the king, Kai Kaoos, who seems thus identified with the Cyaxares of the Greeks.§ Alyattes afterwards made war upon the Milesians, and annually ravaged their territory. The Lydians in one of these excursions happened to burn a temple of Athené. Towards the close of the campaign the king fell sick, and ascribing his illness to the sacrilege of his troops, listened to the command of the Delphic oracle, to rebuild the temple. An ambassador was sent to Miletus to make arrangements for a truce while the temple was rebuilt. Hearing of the intended visit, Thrasybulus, King of Miletus, ordered all the corn possessed by the inhabitants to be displayed in the market-place. When the Lydian looked for signs of famine and distress, plenty and rejoicing everywhere met his eye. On his return he reported to Alyattes, that the Milesians had not suffered in the war. The king was so astonished at the intelligence, that he not only built two new temples in the place of the old one, but concluded a treaty of peace and alliance with Thrasybulus.

Cræsus was the son and successor of Alyattes, the fifth king of the dynasty of the Mermnadæ, and the last sovereign of the kingdom of Lydia. He ascended the throne about B. C. 560, at the age of thirty-five, and immediately resolved to carry into execution his father's design of reducing to subjection the Grecian colonies of Asia Minor. This he accomplished chiefly by taking advantage of their dissensions. He was mild in his treatment of the conquered people, allowing

* Cicero. *Off.* iii. 9.

† Herod. i. 14.

‡ Strabo, xiii. p. 590.

§ Von Hammer, *Wiener Jahrbüch.*

them to retain their own laws, upon condition of paying him an annual tribute. He next determined to build a fleet, with which to attack the islands; but he was diverted from his purpose by the arguments of Bias of Priene, who represented the impolicy of exposing his subjects to the doubtful result of an unequal conflict, on an element to which they were unaccustomed. Other authorities, however, assign the merit of this advice to Pittacus. He then made war upon all the other states of Asia Minor except Cilicia and Lycia, and extended his conquests to the eastern side of the river Halys.

After his campaigns had been completed, Cræsus applied himself to the cultivation of the arts of peace and the encouragement of literature. His riches and munificence were everywhere celebrated, and the splendour of his court attracted visitors from almost every nation of antiquity. The king, however, took especial delight in hearing and conversing with philosophers and sages from Greece, and the illustrious Solon is said by Herodotus to have visited his capital, Sardis. Expecting to be himself esteemed the happiest of mankind, Cræsus was prompted to inquire of the Grecian sage, what man of all he had beheld appeared to him to be most truly happy. The philosopher answered, "Tellus, the Athenian," and gave the reasons for his opinion. Next to Tellus he ranked the Argives, Cleobis and Biton. Perceiving Cræsus to be displeased, he said, "No man can decide concerning the happiness of another until he sees the termination of his career." The celebrated Æsop was at the court of Cræsus at this time, and ranked high in the esteem of the king. Afflicted at the disgrace of Solon, who was dismissed by Cræsus with indifference, he said to him, "You see, Solon, that we must either not come nigh kings, or we must entertain them with things agreeable to them." The Athenian, however, replied, "Not so. You should either say nothing to them, or tell them something useful."*

Soon after this, Cræsus had the misfortune to lose his son Atys, who was highly distinguished by his personal accomplishments. The circumstances attending his death, according to Herodotus, are as follows: Being warned in a vision that Atys should be killed with a spear, the king recalled him from the command of his army, and carefully guarded against the threatened danger. Meanwhile, the court was visited by the Phrygian prince Adrastus, who had been banished by his father for having killed his brother. Cræsus entertained him hospitably, and received him into his family. Soon after his arrival, a wild boar ravaging the country in the province of Mysia, the people requested Cræsus to send his son, with a chosen band, to kill the animal. Cræsus granted the soldiers; but refused to send his son, who began to suspect that his father deemed him a coward, and expressed great dissatisfaction at his caution. When the king related his vision, he was reminded that a boar could not use a spear in his own defence; and,

* Commenting upon the above anecdote, Bayle says, "I must confess that this caution of Æsop argues a man well acquainted with the court and great men; but Solon's answer is the true lesson of divines, who direct the consciences of princes."

wearied with his son's opposition, he at last permitted him to lead the hunt; but sent Adrastus also, to shield him from harm. When attacking the boar, the stranger, aiming a blow with his spear at the animal, accidentally killed the Prince Atys. Adrastus, in despair at his double misfortune, besought the king to put him to death; and afterwards, when acquitted of all blame by Cræsus, who accused Jupiter of injustice, he retired at night to the burial-place, and slew himself upon the tomb of his friend.*

Cræsus, being soon after threatened with an invasion by Cyrus, King of Persia, assembled a numerous army of mercenaries, and invaded the territory guarded by Cyrus. A fiercely-contested and sanguinary battle took place in the district of Pteria, which was not decisive, and Cræsus marched back to Sardis, where he dismissed all his mercenary force, and established himself in winter quarters. He sent for aid to Amasis, King of Egypt, and determined, when succours should arrive from that prince, as well as from the King of Babylon,

* Herodotus, i. 34—45.

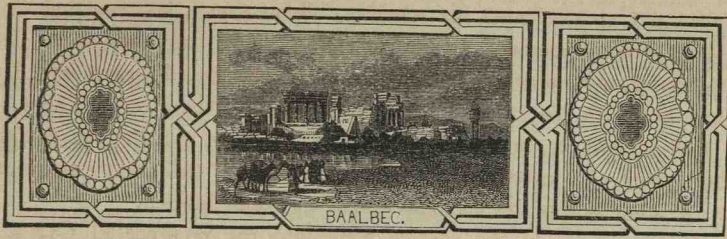


DEATH OF ATYS.

and the Macedonians, to recommence offensive operations. But the enterprise and vigilance of Cyrus defeated his schemes. That prince, learning that Cræsus considered his present mercenary army insufficient, and had resolved to dismiss it for the winter, determined to make a sudden and forced march into Lydia. Cræsus met him with his cavalry only, and Cyrus was victorious. The Lydian monarch shut himself up in Sardis, which was taken by the Persian conqueror, after a short siege of fourteen days. With Cræsus fell the great empire of the Lydians. A prediction of the Delphic oracle was thus fulfilled.

The Persians brought the captive king into the presence of Cyrus, who ordered him to be chained to the summit of a great wooden pile, with fourteen of the most noble Lydian youths around him. This was done, says the historian, either because the conqueror was desirous of offering to the gods the first fruits of his victory, in obedience to a vow, or that he might know whether any deity would interfere to liberate Cræsus, of whose piety he had heard so much, from the danger of being consumed by the fire. Standing upon the funeral pile, with the silent firmness of a brave man about to die, the saying of Solon, that no living mortal could be accounted happy, recurred to him. Suddenly heaving a deep sigh, he three times pronounced, in a loud voice and with a solemn manner, the name of Solon. Cyrus desired to know the meaning of the exclamation, and Cræsus was compelled to relate the cause of it. He added that he had rather that all kings should confer with Solon than be master of the greatest riches. Whilst he was speaking, the torch was applied to the pile. Cyrus felt compunction for his deed, and gave orders for Cræsus to be released. But the flames had already begun to ascend on every side, and human aid was of no avail in the endeavour to suppress them. In this exigency the pious Lydian called upon Apollo for help, and the god heard his prayer.* A sudden and heavy fall of rain extinguished the fire, and Cræsus was taken down from the pile. Cræsus then became a firm friend and adviser of his conqueror, who held him in the highest esteem. The story of the rescue of the captive king is altogether improbable, and is not sufficiently confirmed by other ancient writers. Herodotus appears to have forgotten that the Persians worshipped fire, and we should, on that account, scarcely suppose that they would use it as a means of inflicting death upon a prisoner. Cræsus, however, was always after his defeat a friend of Cyrus, who, on his death-bed, recommended his son, Cambyses, to watch over the wise counsellor, who in turn was requested to favour Cambyses with his advice. He discharged his duty so faithfully as to offend Cambyses, who, in a fit of passion, ordered him to be put to death. The officers charged with his execution, ventured to disobey their orders; and when the king soon afterwards repented of his rashness, they brought Cræsus to him, and he was pardoned and received again into royal favour.

* Herodotus, i. 87.



CHAPTER V.

SYRIA.

SECTION I.

Geographical Outline—Political and Social Condition, Commerce and Manufactures, and Colonial Possessions of the Syrians.

UNDER the name of Syria was included Syria Proper, which comprises the provinces of Commagene, Seleucis, and Cœle-Syria; Phœnicia, and the country of the Philistines, and Palestine. It was bounded by Cilicia on the north, by the Euphrates and Arabia on the east, by Arabia and Egypt on the south, and by the Mediterranean on the west. Palestine, on account of the importance of its geography and history, will be reserved as the subject of a separate chapter. The province of Commagene was the northern extremity of Syria, on the declivity of Mount Taurus and Amanus. Its principal city was Samosata, now Semisat, on the Euphrates, the birth-place of Lucian. In its immediate vicinity were several trading towns of minor importance. Seleucis, at a late period, was adorned with many cities. Immediately on the Cilician confines was Alexandria, the modern Alexandretta or Scanderona. South-west from it, and inland, was the famous city of Antiochia or Antioch, now almost depopulated, and called Antakia. It was built in honour of Antiochus, by his son Seleucus-Nicator, one of the ablest of Alexander's generals. In the dismemberment of the Macedonian empire, Seleucus received Syria for his share, and his descendants on the throne of Syria were called Seleucidæ. It was in Antioch that the disciples of our Saviour were first called Christians. The city was built on the river Orontes or El-Desi. This river rises on the eastern side of the range of Libanus, and flows by a northerly course to the Mediterranean, into which it falls about six leagues below Antioch. It was at first called the Typhon, and received its name of Orontes from the person who first built a bridge over it. In the winter season it is a considerable

stream, but in summer it is very small. Near its banks, five miles below Antioch, were the celebrated grove and fountains of Daphne, consecrated to the worship of Venus, and remarkable for the licentiousness of its visiters. Its modern name is Beit-el-ma, or the House of Water. Near the mouth of the Orontes was Seleucia, built by Seleucus-Nicator. South of it was the Mons Casius, a very lofty mountain, spoken of by Pliny, who states, in an exaggerated style, that the rising sun could be seen from the top of it at three o'clock, A. M., whilst the base was enveloped in darkness. Further south, on the small river Marcias, which falls into the Orontes, was the important city of Apamea, built by Seleucus-Nicator, who there kept five hundred war elephants. Below it was Epiphaneia, south-east of which, at Emesa, was a temple of the Sun, the priest of which, though only fourteen years of age, was made Emperor of Rome by the licentious soldiery, and was named Heliogabalus, from his connexion with the temple.

Near Zengma, the principal passage of the Euphrates, were the three cities of Pindenissus, taken by Cicero, B. C. 52, Hierapolis (so named from being the seat of the worship of the Syrian goddess Atergatis), and Batnæ, noted for its delightful situation. South-west of these were three others, Chalybon, the modern Aleppo or Haleb, Chalcis, now Old Haleb, and Cyrrhus, now Corus. Each of these cities gave its name to the surrounding district. South-west of Emesa, on the opposite side of the Orontes, was the celebrated city of Heliopolis or Baalbec, where the ruins of a most magnificent temple of the Sun are still to be seen. This is situated in Cœle-Syria, or Hollow-Syria, so called because it lies between two parallel chains of mountains, Libanus and Anti-Libanus. South of Heliopolis was Damascus or Demesk, noted in both profane and sacred history. It was beautifully situated in a valley called the Orchard of Damascus, and watered by a river called by the Greeks, Bardine or the Golden Stream, now named Baradi.

Adjoining Cœle-Syria was the Syrian desert, in the midst of which, on a fertile oasis, stood the city of Palmyra or Tada-mora, the city of palm-trees, now Tadmor in the Wilderness. It was founded by Solomon, and was a famous city in the days of its queen, Zenobia, who was the wife of Odenatus, and whose secretary was the author of the Treatise on the Sublime, the celebrated Longinus. Its ruins rival those of Baalbec in magnitude and beauty. South-east of Palmyra was Thapsacus, now El-Der, at which the Euphrates was fordable. This ford was crossed by Cyrus in his expedition against Artaxerxes, B. C. 401, afterwards by Darius, subsequently to his defeat at Issus, B. C. 333, and in B. C. 330, by Alexander in pursuit of Darius, before the battle of Arbela.

Phœnicia skirted the eastern coasts of the Mediterranean, but its boundaries were continually varying. Nearly opposite to the promontory of Cyprus, was Laodicea, now Ladikieh; below it was Aradus, now Ravad. Below Aradus is Tripolis, now Taraboli, near which was the little river Adonis, now called Nahr-Ibrahim. The waters of this river, at the anniversary of the death of Adonis, which was in the rainy season, are tinged with the colour of the red ochrous particles from the mountains of Libanus. Taking advantage of this, the

mythologists asserted that the river flowed with the blood of Adonis, who was annually killed by a boar in the winter, and restored to life again in the spring. Below the Adonis were Byblus and Berytus, the modern Beyroot, which is still a good harbour. Below Berytus was Sidon, the most ancient commercial city in the world, and near it was Sarepta, the scene of Elijah's miracles. Still lower than Sarepta, is the modern city of Sar, the ancient Tyre, the "daughter of Sidon." Tyre was a colony of the Sidonians, founded before the records of history: it was properly two cities, New Tyre, on an island, and Old Tyre or Palæ-Tyros, on the main land. It rose rapidly above the parent state, and became a flourishing commercial city. It was never taken by an enemy until about B. C. 573, when it fell into the hands of Nebuchadnezzar, after a siege of thirteen years.

While the Babylonians were employed in the siege, a great portion of the inhabitants sought shelter upon the island, where they already had large commercial establishments, and thus commenced the building of New Tyre, B. C. 600. It would seem from the prophecies of Ezekiel, c. xxvi. and xxix., that Palæ-Tyros finally fell into the hands of Nebuchadnezzar; but that the Babylonian conqueror found it so impoverished as to afford him no compensation for the time and labour he had wasted in besieging it.* In revenge, he totally ruined it, though insular Tyre immediately commenced rising in wealth and political importance. That the old city really fell into the hands of the Babylonians has, however, been denied by some authors, who rest their statements on the total silence of Phœnician and Greek writers upon this subject.

The two cities were together nineteen miles in circumference; but Tyre alone was but four. Owing to its limited extent, the houses were built several stories high; it was protected by walls of hewn stone, and had two harbours, one on the north, towards Sidon, and the other on the south, towards Egypt. The latter was entered by a narrow passage, which could be closed at any time by a boom or chains. It was finally captured, after a desperate resistance, by Alexander the Great, who robbed it of its ancient opulence and splendour, less by his arms than by the foundation of Alexandria, which soon became the commercial metropolis of the world.†

The soil of Syria is better adapted to pasturage than tillage, and the chief supply of food consumed by the inhabitants was brought from Egypt. The natural wealth of the country was increased by two large valleys of mineral salt, and by the excellent adaptation of the timber of Lebanon to house and ship-building. Syria was then only fitted to be the residence of a people partly nomad and partly commercial. The government naturally differed in different sections of the country. In the towns and cities, a government of a republican form prevailed, whilst the rural districts were subject to petty despots. The inhabitants worshipped deities, which were the personifications of some of the powers of nature,

* Hieronymus ad Ezech. xxvi. 7.

† Heeren.

and whose rites were much more sanguinary than those of most other nations. The Syrian goddess Astarte represented both the moon and the prolific power of the earth, and her worship was attended with the same licentious ceremonies that marked the reverence paid to the Babylonian Mylitta.

Almost every one of the many islands on the coast was a commercial establishment, forming an independent state. The cities were all possessed of a similar internal government, and the whole number of cities and islands were leagued together into a confederacy, at the head of which first stood Sidon, and afterwards Tyre. The space between these places, says Heeren, was covered with a number of towns of less import, but equally the abode of industry, and widely celebrated for their arts and manufactures. Among these were Sarepta, Botrys, Orthosia, and others, forming, as it were, one unbroken city, extending along the whole line of coast and over the islands, and with the harbours and sea-ports, and the numerous fleets lying within them, affording altogether a spectacle scarcely to be equalled in the world, and such as must have excited in the stranger who visited them, the highest idea of the opulence, the power, and the enterprising spirit of the inhabitants. St. Jerome and St. Augustine, the latter of whom lived in Africa when the Punic tongue was still spoken, and who acknowledges himself to have been of Punic origin, state that the Phœnician language was very similar to the Hebrew, and antiquarians have come to the conclusion that Phœnicia gave an alphabet to Greece.

The system of colonization was pursued to a great extent by the Phœnicians, though with motives widely different from those of the Romans and Macedonians in ancient times, and the Russians in our own days, whose colonies may be regarded as frontier provinces, kept in subjection by military establishments. They wished merely to secure a lucrative commerce, by establishing a market for their own productions, and a carrying trade for their merchants and seamen. This system of extending their commerce and influence by colonization, was a natural consequence of their trade, and their peculiar form of internal government.* Ancient republican states were well acquainted with the dangers to be apprehended from the overgrown population of large commercial cities, and they naturally sought for a remedy in colonization. The history of the founding of Carthage serves to show, that notwithstanding this precaution, internal commotions caused new emigrations, the weaker discontented party leaving their country to seek foreign abodes. Though the Phœnicians were less engaged in wars than the Carthaginians, and other commercial nations, yet they did not entirely avoid schemes of foreign conquest, which they carried on chiefly by troops hired from the neighbouring nations; and the other cities of Phœnicia were obliged to send their quotas to the land and sea forces of the metropolis. The inhabitants of Sidon and the island city of Aradus were her mariners. The wise men of Byblus were her calkers. Persians, Lydians, Africans, the men of Aradus, and the mountaineers of Lebanon, composed her army.†

* Justin, xviii. 4. Heeren.

† Ezekiel, xxvii. 8—11.

The Phœnician colonies were sent out under the auspices of the tutelary deity Melcarth, and to his guidance they attributed their success. When the Greeks identified Melcarth with Hercules, the progress of the Phœnician colonies was represented as the consequence of his exploits. They proceeded from east to west, along the coasts of the Mediterranean, occupying the principal islands. The common worship of this national and colonial deity also served as a bond of union for the mother country and her colonies, strengthening the connexion between them. Though the Phœnicians did not greatly extend their conquests on the main land, yet they enjoyed a wide range in the isles of the Mediterranean. Of these, the most attractive was the largest and nearest, the isle of Cyprus, which early became not only a colony, but a province of the Tyrians, and from which they extended their settlements in a direction, from east to west, along the shores of the Mediterranean. The progress of colonization and the consequent civilization of those shores, is intended to be represented in the account given by Diodorus of the expedition of the Tyrian Hercules to Iberia, to make war on Chrysaor, "the rich in gold."* Spain, says the fable, submitted to him, and he came back with the oxen of Geryon through Gaul, Italy, Sicily, and Sardinia. Accordingly, we find† that Crete, and other islands in the Archipelago, were first peopled by Phœnician colonies.‡ Africa, Sicily, and Sardinia, were next visited by them, and their cities spread along the coasts.

The colonies rarely attempted the conquest of the interior of the countries on the coasts of which they settled; and their establishments in Sicily and Sardinia appear to have been mere naval stations for the vessels employed in the trade with Western Europe, particularly with Spain.

The Spanish peninsula, called in Scripture, Tarshish, was the main source of Phœnician wealth, and the principal seat of its trade; and colonies were planted beyond the Straits of Gibraltar, the ancient Pillars of Hercules.§ The commerce of Tyre was even extended to the British islands, and the coasts of the North Sea; since they furnished the Greeks and Asiatics with tin and amber. Leptis, Carthage, Utica, and many other colonies were planted|| in the period of Tyre's greatest splendour, from 1100 to 550 B. C., and some of the African cities soon attained superiority over other Phœnician settlements, and even rivalled Tyre itself in wealth and magnificence. The colonies of these cities were extended to Western Africa, and some have supposed them to have even reached the island of Madeira. Though they settled on the coasts of Asia¶ Minor and the Black Sea before the Greeks, they voluntarily ceded to the latter these coasts, together with Southern Italy and the Sicilian shores,** and avoided interference with them on the coasts of Gaul. But it may be added, that they cast an almost impenetrable veil

* Diodorus, i. p. 262.

† Heeren's Researches.

‡ Bochart, p. 406. Diodorus, i. p. 377.

§ Strabo, p. 236.

|| Bochart, p. 373. Aristotle de Mirabil. c. 146.

¶ Herodotus, ii. 44.

** Thucyd. vi. 2.

over their western intercourse, of which the Greek poets took advantage to embellish their fictitious narratives of voyages and travels with the most fanciful inventions. The stories which they caused to be spread abroad, of their custom of sacrificing strangers to their gods, seem to have been invented solely for the purpose of preventing foreigners from intruding themselves into their settlements. In early times, the access of the Phœnicians to the Arabian Gulf, was closed by the Edomites, the enemies of the Jews. When the power of that nation was crushed by the arms of the great King David, the Phœnicians immediately opened a way to the Red Sea by treaty,* and in common with Solomon, were quickly engaged in a new and very lucrative branch of southern commerce.

The textile fabrics of Tyre and Sidon were well known in the earliest antiquity, the beautifully coloured garments of Sidon being celebrated by Homer.† The raw material was imported from Egypt where they had several factories, and the Egyptians also furnished them with large quantities of spun-yarn, in the production of which they excelled. The famous Tyrian purple was not a single colour; but was a name applied to all the shades of purple and scarlet.‡ The dye was obtained from a shell-fish which abounded on the shores of the Mediterranean. Vegetable dyes, of great beauty and variety, were also used; and the dyeing was invariably performed upon the raw material,§ the Phœnicians alone understanding the art of producing shot colours by using threads of different tints.|| Sidon and Sarepta were early engaged in the manufacture of glass, of which they were the inventors, and long the sole manufacturers.¶ Carvings in wood and ivory,** and manufactures of jewellery, ornaments of dress, and baubles,†† complete the list of products of Tyrian industry; the interchange of foreign commodities appearing to have chiefly constituted their commerce.

The land trade of the Phœnicians may be divided into three great branches: the southern or Arabian-East-Indian, the eastern or the Assyrian-Babylonian, and the northern or Armenian-Caucasian. From Arabia Felix, caravans brought gold;‡‡ from the shores of Africa, precious stones, frankincense, myrrh, and cassia. In the same way, before they had a port on the Red Sea, they obtained cinnamon, and many other spices, ivory, ebony, and other products of Southern India and Africa.§§ The prophet Ezekiel (chap. xxvii. 19—23), fully describes this trade, and many of the places named in his account, still retain their ancient appellations. The Arabian trade was principally carried on by caravans. The nomad nations in the neighbourhood of Tyre were employed to conduct her carrying trade. While Thebes was the chief city of Egypt, the trade with that country was chiefly over land, but when the seat of government was

* Gesenius, i. 904.

† Amati de restitutione purpurarum, b. c.

|| Amati, p. xlii.

** Ezek. xxvii. 6.

†† Taylor.

‡ Iliad, vi. 291. Odys. xv. 424.

§ Amati, p. xxxv.

¶ Pliny, xxxvi. 26.

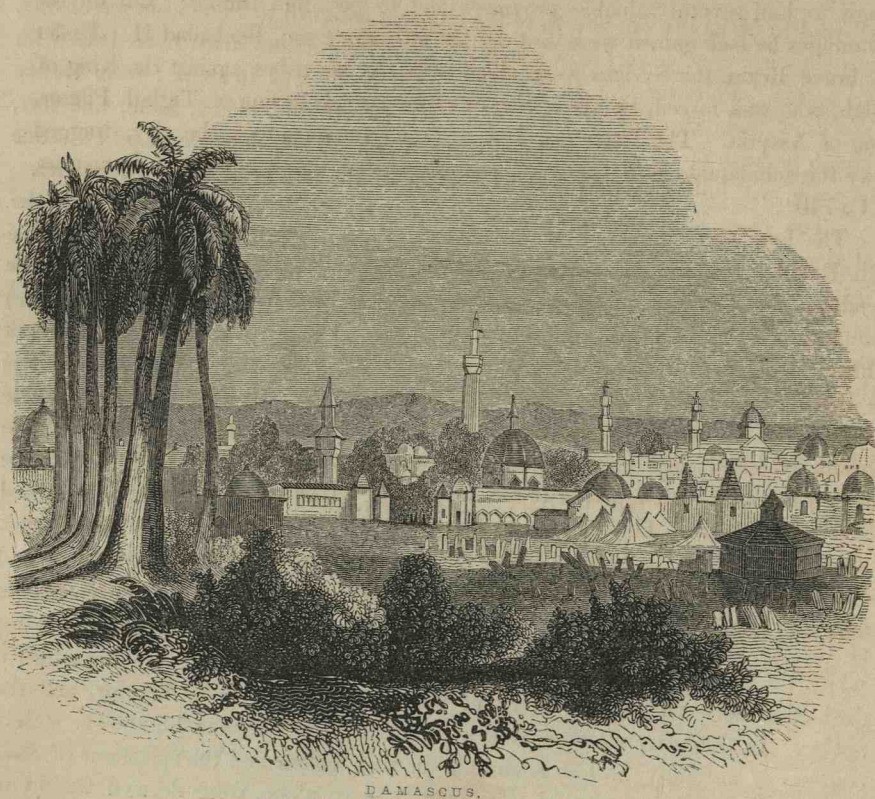
†† Odys. xv. 459. Gesenius.

§§ Herod. b. c.

removed to Memphis, one-fourth of the city was assigned to Phœnician merchants, thus showing conclusively how extensive their transactions must have been with this nation. Palestine was to Phœnicia what Sicily was to Rome; from thence they drew their supplies of corn, wine, oil, sweetmeats, honey, balm, and last, though perhaps of the greatest importance, wool. Their dependence on Palestine for grain, will fully explain the strict alliance of the two neighbouring countries.

The most important branch of the eastern trade of Tyre was with the interior of Asia, through Babylon. The greater part of the route lay through the Syrian desert; and it was in order to procure for his subjects a share in the lucrative traffic, that Solomon "built Baalath (Baalbec), and Tadmor (Palmyra) in the desert," exactly in the great highway of eastern commerce. Had not the revolt of the ten tribes and the consequent wars frustrated the plan of this wise and politic sovereign, his successors might have reaped almost incalculable advantages from a share in this lucrative trade. The northern branch of the Tyrian land trade was the least, and would have remained unknown but for the casual mention made of it by the prophet (Ezek. xxvii. 13, 14). Cappadocia and the Caucasian districts furnished slaves for the trade carried on by the Phœnicians, which drew down upon them the denunciations of the Jewish prophets, Joel and Amos. The wines also of these regions formed another article of the commerce of the Tyrians. The horses of Armenia conclude the list of commodities for which the Phœnicians bartered with the northern nations. The prophet makes a distinction between the two kinds of horses—the common or inferior, and the nobler. In the latter we recognise, says Heeren, the Nyssæan horses, the stately coursers of antiquity, no less celebrated for their colour and the splendour of their hides, than for their beautiful symmetry. They, alone, were deemed worthy to draw the cars of the Persian monarchs.





SECTION II.

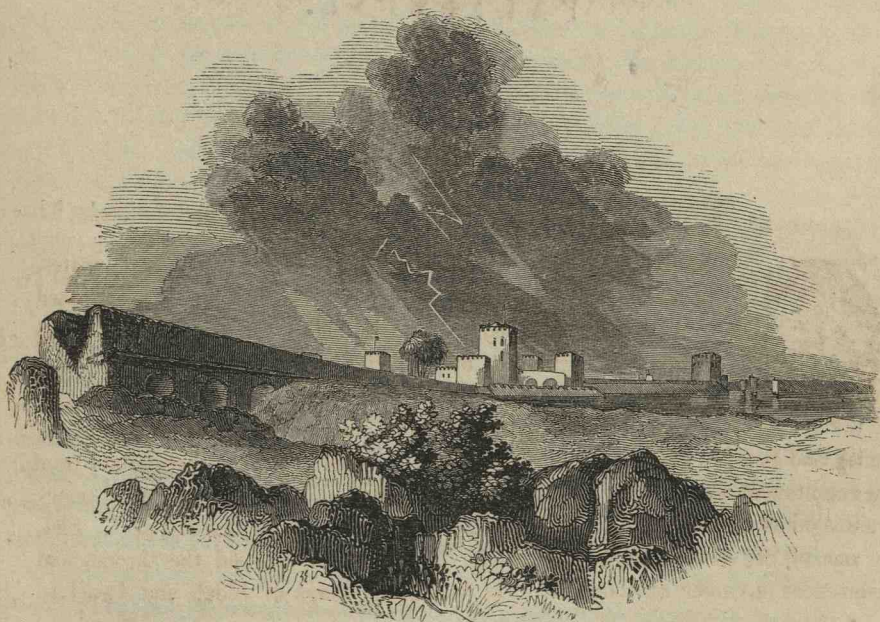
History of the Syrians and Phoenicians.



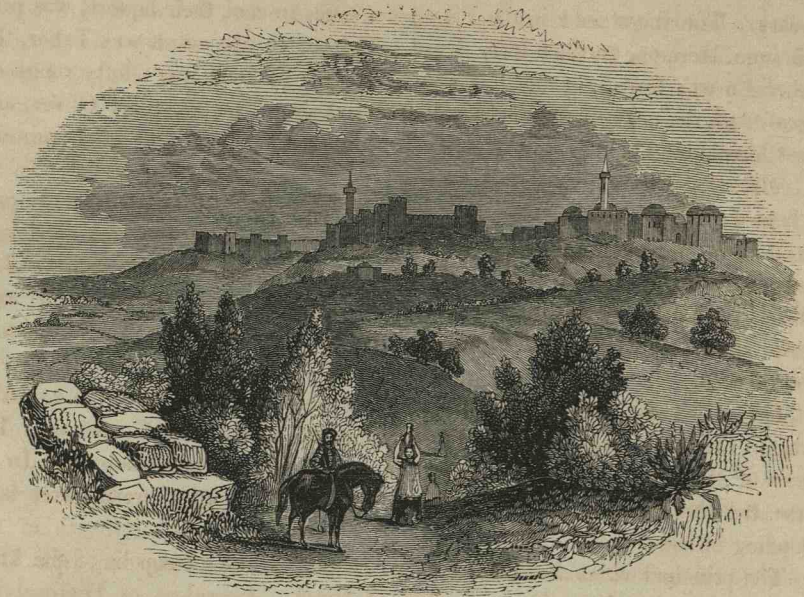
ORIGINALLY, Syria was divided into a number of petty states, of which one of the most ancient was Damascus. It is supposed to have been founded by Uz, the eldest son of Aram. It was conquered, with many other Syrian states, by King David—but freed itself from the Jewish yoke in the time of Solomon, and afterwards became the source of much trouble to the kingdoms of Judah and Israel. Its first king was Rezon, who raised himself to that dignity from the condition of a slave. He was followed by Benhadad, whose long and sanguinary wars against the kingdom of Israel, were terminated by his murder, B. C. 884, by one of his servants, named Hazael. The assassin usurped the throne, and commenced a career of conquest. He forced the kings of Judah and Israel to

resign to him several valuable provinces and to pay him tribute. But all the advantages he had gained were lost by his effeminate son, Benhadad II. Under the brave Rezin, the Syrians were allied with the ten tribes against the King of Judah, who was forced, by his losses, to claim the protection of Tiglath Pileser, King of Assyria. The latter marched against Damascus, took the city, dragged away the inhabitants into captivity, and terminated the Kingdom of Damascus, B. C. 740.

The first sovereign of Tyre was Abical, B. C. 1050, who was cotemporary with David. His son and successor, Hiram, was united in bonds of the strictest friendship with the great Jewish king and his son Solomon. During his reign, all Phœnicia was brought into subjection by Tyre. Of the successors of Hiram, Ethbaal I. deserves notice as the father of Jezebel, wife of Ahab. Pygmalion, the brother of Elissa, or Dido, whose murder of Acerbus led to the settlement of Carthage, B. C. 900, was celebrated for his covetousness and cruelty. The Tyrians exercised their power over the neighbouring cities with such severity, that they revolted, and, applying to the Assyrians for relief, occasioned the conquest by Nebuchadnezzar. On the fall of Babylon, the cities of Phœnicia submitted to Cyrus. Tyre again became independent, and supplied the strength of the Persian naval power. After being taken by Alexander of Macedon, B. C. 332, it sunk into hopeless decay.



TYRE.



MOUNT ZION.

CHAPTER VI.
PALESTINE.

SECTION I.

Geographical Outline.



HE name of Palestine was derived from the Philistæi, who inhabited the coast. It is bounded on the north by Phœnicia and Cœle-Syria, on the east by Arabia Deserta, on the south by Arabia Petraea, and on the west by the Mediterranean or the Great Sea.* At different periods of its history, it was variously divided, being at first portioned among the twelve tribes, afterwards divided into the kingdoms of Judah and Israel, and finally into toparchies or small provinces by its Persian, Grecian, and Roman conquerors. Its mountains are its most remarkable geographical features. From the perpetual snow which crowns its summit, Lebanon, the White Mountain, derived its name: it consists of four ridges of mountains rising successively above each other, on the highest of which were the celebrated forests

* The authorities for this and the following text are Professor Heeren, Taylor, and Dr. Butler

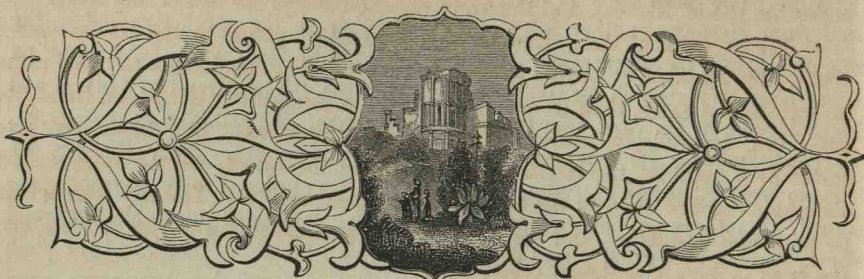
of cedars. The snow used in the Phœnician cities to cool their liquors, was procured from Hermon, another lofty range. Farther to the south was Tabor, the scene of Christ's transfiguration. Carmel, the vine of God, was a lofty range on the sea-coast, remarkable for its blooming vineyards. The Mount of Olives, and Mount Moriah or Calvary, join the city of Jerusalem. Engadi, the goat fountain, was celebrated for its numerous brooks and palm-groves. Near the city of Shechem were Ebal and Gerizim, where the law was ordered to be solemnly proclaimed. By these and other mountains, Palestine is divided into table lands and valleys, leaving two great plains called "the region about Jordan," and the plain of Jezreel. These valleys and plains were of very unequal value; some were so unproductive as to be called deserts, others were the most fertile spots in Western Asia.

The only great river of Palestine is the Jordan, which falls into the Asphaltic Lake, or Dead Sea, once the site of the cities of Sodom and Gomorrah. The waters of this lake, which has no outlet, are bitter and unwholesome. In its course, the Jordan flows through the Sea of Galilee, a beautiful fresh-water lake, abounding in fish.

The principal cities of Palestine were Jerusalem, the metropolis of the kingdom of Judah, and Samaria, the capital of Israel. Jerusalem, or Hierosolyma, was midway between the Mediterranean and the northern extremity of the Dead Sea. It was built on several hills, the largest of which was Mount Zion, which formed the southern part of the city. A valley towards the north separated this from Acra, the second or lower city, on the east of which was Mount Moriah, the site of the temple of Solomon. North of this was Bethesda, where was the pool at which the cripple was healed by our Saviour. On Mount Zion, David built a magnificent palace, whence this division is frequently called the City of David. Besides Mount Moriah, there was another division called the New City, inhabited by merchants, tradesmen, and artificers. Each of these four divisions was a city of itself, surrounded by its own walls.

Idumea was situated south of Palestine, beyond the chain of Mount Seir. Though generally a rocky and barren country, its natural advantages were improved to the utmost. It contained the great city of Petra, celebrated for its extended commerce. In the reign of King David it was annexed to the kingdom of Israel.

The valleys of Palestine were, in general, very fruitful, and a far greater variety of natural productions and greater variation of climate were caused by the difference in the elevation of country, than are usually found in so confined a territory. Whilst the hills afforded excellent pasturage for cattle, abundant crops of corn were produced in the valleys. The olive and the vine flourished surprisingly, and the oil and the wine extracted from them, formed, with corn, the principal articles of export. The land of Palestine, once flowing with milk and honey, has been reduced almost to sterility, by a series of calamities, unparalleled in any other portion of the globe.



SAMARIA.

SECTION II.

History of Palestine.



THE portion of the history of Palestine which chiefly interests us, is that which is connected with the occupation of the country by the Israelites, and which terminates with the Babylonian captivity. The struggles of the chosen people to recover and maintain their national independence, subsequently to their return from captivity, will be embraced in the history of the several Asiatic and European nations who, in turn, were successful in wresting it from them. The life, the wanderings, and the death of the great Jewish patriarchs—the pathetic and interesting story of Joseph and his brethren—the history of the persecutions of the Israelites in Egypt—of the plagues brought upon their oppressors, and their miraculous deliverance from bondage by the God of Abraham, through the hand of Moses—of their own murmurings, backslidings, and idolatrous propensities in their wanderings through the dry and sandy deserts of Arabia—form interesting portions of the sacred volume. Referring our readers to that great authority for the previous history of the Jewish nation, we shall commence our history at the period of the death of Moses, and the assumption of power by Joshua, B. C. 1451.

Joshua, who was at this time ninety-three years of age, had under his command six hundred thousand armed men, besides the aged and infirm, the women, children, and servants. At the moment of his invasion of Palestine, the situation of Joshua was beset with difficulties. On every side were warlike nations, some of which were represented to contain men of gigantic stature and great personal prowess, inhabiting well-fortified towns, and prepared to resist invasion. Under these circumstances, his first military operation was to send spies to gain intelligence of the strength and fortifications of Jericho. His messengers, on their return, reported that the princes of the country were terrified at the previous successes of the Israelites, and Joshua immediately resolved to cross the Jordan. Its waters

parted before the ark of the covenant (as those of the Red Sea had formerly done under the rod of Moses), and the army marched across the bed of the river.

Jericho stood at the extremity of a plain which slopes to the Jordan, and it was doubly fortified by nature as well as by art. The inhabitants resolved rather to withstand a siege, than to lose their city by a pitched battle with an irresistible foe—and, accordingly, retired behind their fortifications. But these were prostrated by a miracle; the inhabitants were put to the sword, and the indiscriminate slaughter reached even to the cattle and beasts of burden. The city was devoted to perpetual desolation, and the most terrible maledictions were imprecated upon the head of him who should rebuild it.

The next object of attack was the city of Ai. A detachment of three thousand men having been totally defeated in an attack upon this place, the failure was imputed to the displeasure of the Almighty at some unknown crime. In the capture of Jericho, God had expressly enjoined upon the Israelites not to reserve to themselves any portion of the plunder. Achan confessed that he had secreted a rich Babylonish garment, a wedge of gold, and certain other articles. He was stoned, and the rich spoils were publicly burnt. A more successful attempt was then made upon Ai. The defenders of the city fell into a snare prepared for them by Joshua, and were entirely destroyed, while their wives and children were put to the sword, and the firebrand was hurled into their unprotected dwellings.

Shortly afterwards, when the Israelites were encamped at Gilgal, the Gibeonites, whose city was not far distant, obtained a treaty from the conquerors by an ingenious stratagem. After the treaty was made, the deception which had been practised was discovered, but the lives of the Gibeonites was spared on condition of their becoming “hewers of wood and drawers of water for the congregation, and for the altar of Jehovah.” The five kings of the Amorites, headed by the King of Jerusalem, soon after made an attack upon the Gibeonites, to whose assistance Joshua made a forced march by night. The Canaanites were defeated with tremendous slaughter—the five kings were taken from a cave, in which they had sought refuge, and put to death, their cities were surrendered, and their tribes were exterminated. It was on this occasion that Joshua arrested the sun and moon in their courses.

Except some of the strong fortresses, which the Israelites had not yet learned the art of attacking, the whole southern part of the country, as far as Gaza, was now subjugated. The kings of the north had been hitherto indifferent about the result of the contest; but they now perceived their danger, and united their forces for a vigorous defence. No power, however, could withstand the warriors of Israel; and the whole country fell into their hands. Seven years had been consumed in the conquest, and seven great tribes, headed by thirty-one kings, had fallen under the sword. The Israelites now began to be weary of the war, and unfortunately for the future welfare of the nation, hostilities were suspended; and the intention of Moses to exterminate entirely the ancient inhabitants of the land, was never carried into effect.

In consequence of the division of the land among the tribes, and their separation from each other, the patriarchal government long prevailed. But at the death of Joshua, the jealousy entertained by the weaker tribes of the more powerful, proved stronger than the bond of a common religion; and the national union must inevitably have been dissolved, but for the dread of a foreign yoke. Under the rule of the Judges, seven different periods of servitude are recorded. The Philistines and other nations invaded and easily subdued a people torn by internal dissensions. In seasons of distress, heroes were raised up to deliver them from bondage, and lead them to the worship of the true Jehovah. Of these the most celebrated were Othniel, Deborah, Gideon, Jephthah, and Samson. The feats and military exploits recorded of these are truly wonderful.

Othniel was the nephew of Caleb. During eight years he waged a bloody war with the King of Mesopotamia, who extended his conquests as far as the Jordan. The enemy was at last entirely defeated, and the Israelites enjoyed profound peace for forty years. A war of eighteen years next followed. It was ended by the death of their principal opponent, the King of the Moabites, at the hands of Ehud, a Benjamite. Eighty years after, war arose between the Israelites and the northern Canaanites, who were led by the famous general, Sisera. During twenty years he oppressed the Israelites, until Barak, at the head of the allied tribes of Israel, defeated him in a bloody battle; and Sisera himself was killed in the tent of Jael, a woman descended from Hobab, Moses' brother-in-law. This happy deliverance is to be ascribed mainly to the high-born and patriotic Deborah, whose eloquent appeals to her countrymen led to their organization under Barak.

The Midianites, Amalekites, and other wild hordes of the desert, next swept over the land. The discomfited inhabitants fled to the mountains, where they suffered great hardships. Gideon, of the tribe of Manasseh, arose after they had been oppressed for many years, and called upon his people to join in an attempt to recover their homes. Twenty-two thousand obeyed his summons. Ten thousand of these were first selected, and of these but three hundred were deemed necessary to accomplish the purposes of the daring Judge. With this small force he made a night attack upon the camp of his enemies, who, being thrown into confusion by an admirable stratagem of the Jewish leader, fell fiercely upon each other, and perished by mutual slaughter. Those who escaped the swords of their friends were put to death by the troops of Gideon; and the war was ended with the destruction of 120,000 of the invaders. After judging Israel forty years, Gideon was succeeded by his natural son Abimelech, who seized the crown his father had rejected. Of all his seventy brothers, Jotham only escaped; and he upbraided the ungrateful Shechemites, in the well-known and beautiful parable of the trees choosing a king.

The administration of Jephthah, as Judge of Israel, was signalized by a singular event. The violence of his relatives had driven Jephthah from Gilead; and he put himself at the head of a band, for an expedition against the Ammonites. He rashly vowed that, if successful, he would offer as a burnt sacrifice the first living



thing he should meet on his return. The hero was successful; and the first thing he met, on his return, was his own daughter coming out to congratulate him on his safety. After a short interval she gave herself up a victim. This melancholy sacrifice was annually celebrated by the Jewish maidens, and is, by some commentators, supposed to have given rise to the well-known Grecian story of Iphigenia.

From the seventh servitude the Israelites were delivered by the bravery of Samson, the son of Manoah. An angel foretold his birth, and commanded that he should be consecrated to the Lord. After causing the death of an immense number of the Philistines, he fell into their hands by the arts of his wife Delilah. He revenged himself for the loss of his eyes, by



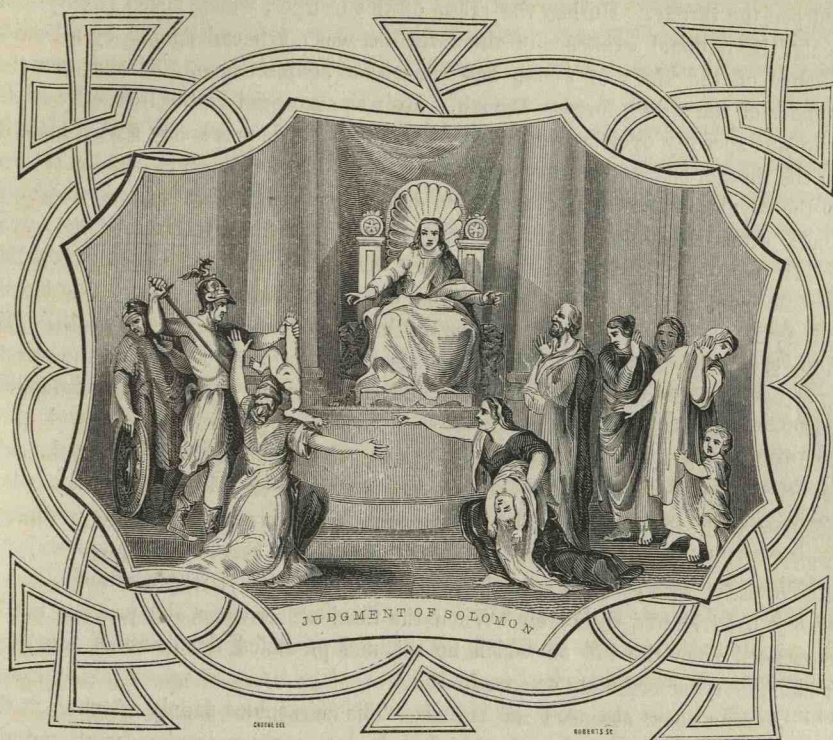
pulling down the pillars which supported the roof of a temple, and crushing three thousand of his enemies in the ruins. (1117 B. C.)

The high-priest Eli next governed the people. After an administration of twenty years he was succeeded by Samuel, who had been consecrated to God by his mother when an infant, and was early made the interpreter of the Divine will. He was the last of the fifteen judges, and the first of the prophets. Eli's scheme of making the office of judge hereditary in his family was defeated by the conduct of his sons, who so incensed the people that they demanded of Samuel a king. Saul was chosen by the prophet. The beginning of his reign, 1095 B. C., was characterized by prudence and justice. The Amalekites and Philistines were conquered by his arms. Pride and anger led him into disobedience to the commands of the Almighty, who chose a successor to the throne of Israel, in the person of David, the son of Jesse.

The heroic conduct of David acquired him much popularity; but the envy of Saul endangered his life. Saul, with three of his sons, perished in a battle with the national enemy, on Mount Gilboa, and young David succeeded to the throne. Only the tribe of Judah declared for him; the other eleven choosing Ishbosheth, the surviving son of Saul, to be king. Seven years of civil war followed. Ishbosheth was then murdered by his own people, and David became sole king.

During the reign of David, which lasted forty years, Israel was not only freed from the power of her ancient enemies, but her dominions were extended from the Mediterranean to the Euphrates, and from the Red Sea to Phœnicia. During his reign Jerusalem was made the seat of government and the national sanctuary. Towards the close of the reign of David, the Jewish government became gradually assimilated to the absolute despotism common in the East. To this is to be attributed the domestic guilt which stained his glory, and the true cause of the rebellion of his sons. Solomon succeeded his father, in the year 1015 B. C. The building of the great temple marks the beginning of his reign. The splendid edifice, so early erected in honour of Jehovah, attests the perfection to which the arts and sciences had already arrived; and the enormous sum expended in its erection proves the despotic nature of his government. The capital was enriched at the expense of the distant tribes, whilst the merchant-king monopolized the trade carried on with the Tyrians, and, by means of his ports on the Red Sea, with Southern Asia and Africa. His great success in every enterprise which he undertook, served to confirm the reputation for wisdom which had been gained by his prompt and correct decision of the case where two women laid claim to the same child, and the true mother was instantly discovered by an appeal to her natural affection.

The wife of Solomon was the daughter of the King of Egypt. She was not converted to the Jewish religion, but was probably the cause of the idolatry of the king. Solomon died in the sixtieth year of his age, and the fortieth of his reign. During the latter part of his life, his feelings were much embittered by the gloomy prospects which overhung his kingdom. The defection of Syria and the Edomites,



and the attempt at rebellion made by Jeroboam, with the murmurings of the people, were but too certain indications of a coming storm. The tempest broke upon the head of his successor, Rehoboam.

The taxes were considered burdensome by the people, who applied to Rehoboam for relief. Rejecting the counsel of his father's aged advisers, he ungraciously informed them that their burdens would be increased. The revolt of ten tribes was the immediate consequence of this impolitic severity. Jeroboam was called to the throne by the seceders, and Judah and Benjamin alone remained true to the house of David.

In order to continue the political division of the two branches of the Jews, Jeroboam soon after introduced into the kingdom of Israel a different religion, that known as the Samaritan or Israelite. By this means he obviated the necessity of undertaking the annual journey to Jerusalem, required by the law of Moses. Judah and Benjamin retained the ancient usage of their fathers.

Jeroboam, having spent the whole of the remainder of his life in war with the kings of Judah, was succeeded by his son Nadab. The short reign of this prince

was terminated by his assassination, B. C. 953, at the hands of Baasha, who usurped the throne. During the reign of this usurper, which lasted twenty-four years, the national existence of the Israelites was much endangered by a hostile alliance of the kings of Judah and Damascus against them. Baasha was the founder of the strong fortress Ramah. He was succeeded on the throne by Elah, who was speedily overthrown by Zimri. This king had scarcely seated himself on the throne, before the army chose Omri to be king. Zimri, in despair, set fire to the royal palace, which was consumed, together with himself and his treasures. Omri, after defeating another competitor for the throne, transferred the royal residence from Tirzah to Samaria, where he ended his days, B. C. 919. His impious son, Ahab, succeeded him, and called to share his throne, the blood-thirsty Jezebel, daughter of the King of Tyre, and murderess of Naboth. His reign is chiefly distinguished by the famous contest between Elijah and the priests of Baal, and by the wars of Israel and the Syrians, in which the Israelites displayed the greatest bravery.

Ahab died in a battle with the Syrians, while valiantly fighting by the side of his ally, Jehoshaphat, King of Judah. He was succeeded by Ahaziah, who, meeting with an accident which endangered his life, sent to consult a foreign oracle. Elijah coming to rebuke him for this act, was beset by a captain with his host of fifty, who came to seize him. They were destroyed by a miracle, and a second band shared their fate. When the third officer came, the prophet boldly descended from the hill on which he sat, and predicted the death of the king, which almost immediately occurred.

Jehoram next ascended the throne. The miraculous supply of water at the prayer of Elisha, when the army of Israel was perishing in the desert, and the long siege of Samaria by Benhadad, signalized the reign of this monarch. During the siege, the inhabitants were so pressed by famine, that mothers slew and devoured their own children, and the city must have surrendered but for the sudden panic and flight of the Syrians, according to the prediction of Elisha. An immense booty taken from the deserted camp of their enemies, rewarded the Samaritans for their sufferings.

Jehu, after murdering Jehoram, and the whole house of Ahab, seized the throne (883 B. C.), and immediately abolished the worship of Baal; although he himself did not forsake idolatry. The whole of his territory beyond the Jordan was reduced by Hazael, who had secured the throne of Syria by murdering Benhadad. Jehu was succeeded by his son Jehoahaz, 855 B. C., whose reign of seventeen years was stormy and troubled. The grandson of Jehu, Jehoash, next ascended the throne, and succeeded in rescuing his kingdom from its fallen condition, and in restoring it to its former prosperity. He also totally routed the army of Amaziah, King of Judah, pillaged Jerusalem, and carried the spoils to Samaria. He was succeeded by his son Jeroboam II., a brave and warlike prince, during whose reign, which lasted forty-two years, the Israelites gained many victories over their enemies, the Syrians and the people of Judah. At his death,

B. C. 781, an interregnum of eleven years ensued, during which anarchy and confusion prevailed throughout the land. At length, B. C. 770, Zachariah, son of Jeroboam II., obtained the sceptre, but was quickly murdered by Shallum, who, in turn, soon after fell by the hand of the sanguinary usurper Menahem, 769 B. C. Menahem reigned ten years.

The Assyrian empire had now nearly attained its greatest power, and its rulers began to cast their ambitious gaze towards Palestine. Menahem purchased the friendship of the Ninevite monarch by the payment of a thousand talents of silver, wrung from the possessions of his already overtaxed subjects. The son of Menahem, Pekahiah, succeeded to the throne, which he held two years; when he was murdered by a new usurper, Pekah the son of Remaliah, the last able king of Israel. United with Rezin, King of Damascus, Pekah invaded Lower Judea, and carried off many of the inhabitants as captives. But, at the command of the prophets, he clothed and fed these unfortunate persons, and sent them back into their own country. Rezin having seized Elath, and the Edomites and Philistines revolting, Ahaz, King of Judah, threw himself on the protection of Tiglath-pulassar or Tiglath-pileser, King of Assyria. That monarch marched into the trans-jordanic territory, besieged and took Damascus, and put an end to the Syrian kingdom.

The ten tribes were now fast approaching the end of their national existence. Hoshea, one of the generals in the army of Israel, instigated the assassination of the brave Pekah, but was unable immediately to seat himself upon the throne. A second period of anarchy and civil war followed. At the end of eight years, however, Hoshea succeeded in firmly establishing himself in the government. The head of the Assyrian monarchy was now Shalmaneser, a new and ambitious king, of whom Hoshea sought to purchase peace. But having been detected in a secret correspondence with the King of Egypt, his capital was besieged by the enraged Assyrian. The defence of Samaria lasted three years, when the city fell and the kingdom terminated. Most of the inhabitants were carried off beyond the Euphrates, and history loses sight of them as a distinct people. Their country was given to Syrian colonists, from whom and the remnant of the Israelites, the Samaritans were principally descended. These adopted a corrupted form of the true religion, but always preserved a most bitter hostility to the Jews. The only accounts of their history have come down to modern times through the Jewish historians, who were no less implacable than their hated rivals.

Rehoboam, though he received into his kingdom the priests, the Levites, and others who adhered to the true religion of Jehovah, was as unprincipled and wicked as his enemy Jeroboam. In the fifth year of his reign, a mighty host came from Egypt and Ethiopia, and captured all the fortified cities of Judah except the metropolis. Rehoboam, in order to purchase their forbearance, stripped the temple of its golden plate and ornaments, and supplied their place with brass. He waged perpetual war with the ten tribes who had revolted, until his death, 962 B. C. His son Abijah, who succeeded him, is chiefly noted for a victory

gained over Jeroboam, in which the latter lost 500,000 of his troops. Asa was his successor. This monarch so won the favour of God by his piety, that he was enabled to overcome the hordes of Ethiopians who came to devastate the country. He afforded every protection to those of the Israelites who sought refuge in his dominions. These became so numerous that Baasha was compelled to build Ramah, a city on the frontier, to intercept the fugitives. But while it was building, war broke out, and Asa carried off the materials which his rival had collected for its construction.

Asa swayed the sceptre forty-one years. He was succeeded by Jehoshaphat, the great enemy of idolatry. Under his reign, the kingdom attained a greater prosperity than it had known since the days of Solomon. But, in an evil hour, Jehoshaphat contracted an alliance with Ahab, and married his son to the daughter of that monarch. Having complied with the request of Ahab to assist him in taking the city of Ramoth in Gilead, contrary to the advice of Micaiah, he narrowly escaped the fate of his ally. On his return, Jehoshaphat found that the Moabites, the Amorites, and the Edomites, had assembled in arms against him. The two armies were encamped on opposite heights; and the warriors of Judah were singing a battle-hymn, when a sudden confusion in the lines of their enemies arrested their attention. Disputes had arisen among the allies, and they fell upon and destroyed each other, leaving to Jehoshaphat the easy task of carrying off the great amount of booty with which they had enriched their camp.

This wise and virtuous prince was succeeded by his impious son, Jehoram, B. C. 893, whose whole reign presents a succession of public losses and private calamities. When at length a loathsome disease had terminated his career, his youngest son Ahaziah ascended the throne. He was a son in every way worthy of his father, and a fit companion for his ally, Jehoram, King of Israel, son of the wicked Jezebel.

Jehoram, having been wounded in a battle fought by the allied kings with Hazael, retired to Jezreel, whither Ahaziah went to visit him. While there, Jehu rebelled, and the two kings marched against him. Jehoram was pierced to the heart by an arrow aimed by the unerring hand of his general, and Ahaziah fled to avoid a similar fate. But the time had come when his wickedness was to be rewarded. He received a mortal wound from the adherents of the rebel captain, and died at Megiddo, whence his body was carried to Jerusalem. His reign lasted but a single year. At his death, his mother seized the sceptre, and caused all the royal family to be murdered, except the infant Joash, whose aunt ordered him to be concealed and educated in the temple. She reigned six years, when the priests and the people crowned Joash king, and murdered her as she came to the temple to ascertain the cause of the shouts of the multitude.

The chief-priest Jehoiada acted as regent during the minority of Joash, and employed himself in rooting idolatry from the land. But when he died, his royal pupil, in the true spirit of his father, zealously commenced and continued the restoration of the idols, the groves, and the high places. His reign, marked by

unsuccessful wars with the Syrians, was terminated by assassination. Like his grandfather Jehoram, he was denied a place in the sepulchre of the kings, though the man "who had done good to Israel," the priest Jehoiada, was admitted to that honour.

Amaziah succeeded his father Joash, and immediately executed justice on the murderers, B. C. 838. He raised an army of 300,000 men in Judah and 100,000 in Israel, for an invasion of the revolted kingdom of Edom. But, at the word of a prophet, he sent the men of Israel back to their own country, and wreaked his vengeance on the Edomites with the aid of his own subjects. He next, as if in gratitude to the gods of his enemies for delivering their worshippers into his hand, instituted the worship of them in his own country; and as the Israelites, smarting under the indignity which he had put upon them in rejecting their services, had surprised some of the cities of Judah, he sent a defiance to Jehoash, King of Israel.

In the war which ensued, Jerusalem was taken and pillaged. Amaziah was murdered by his own subjects, B. C. 809. His son Azariah or Uzziah next ascended the throne. He enjoyed a prosperous and happy reign of fifty-two years. He subjugated the Philistines and other neighbouring tribes, and recovered Elath, on the Red Sea. But he began to usurp the office of the priests, and was struck with leprosy while attempting to offer sacrifice. His son Jotham then took the reins of government. Pious as his father, though less presumptuous, he followed out the system of internal improvements which Azariah had commenced, strengthened his army, made the Amorites tributary, and died, leaving the throne to the worst and most unfortunate king who had ruled in Judah, his son Ahaz, B. C. 742. Under Ahaz the whole land was quickly filled with idolatry, and the people were dreadfully punished for their wickedness. In a pitched battle against the Israelites and Syrians, 12,000 men of Judah perished; and 200,000 of the inhabitants were carried away captive, but were afterwards allowed to return. Ahaz, having sought the aid of Tiglath-pileser, paid him to assist in the reduction of the revolted Edomites and Philistines, and the defeat of the Israelites and Syrians. The wily Assyrian conquered Damascus; and though he sent no aid to Ahaz in his wars with the Edomites, exhausted the kingdom of Judah by exacting a heavy tribute. Although the misfortunes of Ahaz continually increased, he still practised idolatry; and Jerusalem would soon have fallen, had not his death freed the people from the consequences of his misconduct. Though the body of Ahaz was refused the rites of burial in the sepulchre of kings, his son succeeded to the throne, B. C. 726.

Hezekiah was more fervent in the worship of Jehovah than any of his predecessors had been. Under the advice and direction of the prophet Isaiah, he restored the Mosaic religion. He ventured to shake off the Syrian yoke; but was forced to purchase a peace from Sennacherib. But he refused to submit to the terms demanded, on a second invasion, and was miraculously delivered from the army of the blasphemous Rabshakeh. At the close of his reign, which lasted twenty-nine years, the iniquitous Manasseh ascended the throne. During his

reign the worship of Baal was re-established, and if we may believe tradition, the holy prophet Isaiah sawn asunder. The Assyrians invaded the kingdom, stormed the metropolis, and carried the king in chains to Babylon. He was afterwards, however, restored to his kingdom, which he ruled justly during the remainder of his life. His son Amon next swayed the sceptre. Following the early career of his father, he fell, at the end of two years, a victim to a conspiracy of his officers, B. C. 640.

The virtuous Josiah, though but eight years old, now came to the throne. He first ordered the temple to be repaired, and was rejoiced to learn that while the work was in progress, the high-priest Hilkiah had found the original copy of the law. The king and the people renewed the solemn covenant with God, and every vestige of idolatry was soon extirpated from the land. The authority of Josiah, says Milman,* was acknowledged, and his orders fulfilled to the most remote parts of Palestine; an apparent proof that, notwithstanding the numbers that had been carried away into the foreign colonies, the ten tribes were not so entirely exterminated, but that their descendants, at least of the lower orders, were still the predominant population of the country. The pious king completed the reform he had made, by the celebration of the passover, on a scale of the utmost grandeur and magnificence. But the Lord had ordained that the "pride of Judah" should be cut off. The Assyrian monarchy had fallen before the rising greatness of Babylon, and the sovereign of Egypt determined to take advantage of the circumstance to extend his dominions. His object was to gain possession of Carchemish on the Euphrates, but Josiah, bound to the enemies of the Egyptians by ties of gratitude, refused to allow him a safe passage through his territories. A battle ensued, in which Josiah was mortally wounded. The Egyptian monarch, after a victory over the Assyrians and the capture of Carchemish, took possession of Jerusalem, where a younger son of Josiah, Jehoahaz, had been raised to the throne. After a reign of three months, the unhappy king was deposed and imprisoned, and his brother made king in his stead, B. C. 609.

Jehoiakim had occupied the throne four years, when Nebuchadnezzar assumed the command of the armies of the Babylonian empire. Jeremiah had warned the king and the people against any attempt at rebellion, but his admonitions were disregarded. Nebuchadnezzar retook Carchemish, crossed the Euphrates, and overran all Syria and Palestine, B. C. 601, and carried Jehoiakim captive to Babylon. On making submission he was released, and again assumed the sceptre. Three years after, he imprudently revolted from the Assyrian yoke. The subjugation of the kingdom was left to the neighbouring tribes, who ravaged the country during the three succeeding years, when Jehoiakim, who had been shut up in Jerusalem, died, leaving his falling power to his son Jehoiachin. This prince had scarcely seated himself on the throne before he was carried off to Babylon, with his family, his treasures, and the greater part of his army, nobility,

* History of the Jews, Vol. I.

and subjects, by the powerful Nebuchadnezzar. His uncle Zedekiah was permitted to reign over the shadow of a kingdom; but adversity could teach no wisdom to the headstrong descendant of Josiah. He, contrary to the advice of Jeremiah, raised the standard of revolt, depending on the Egyptians for aid. The enraged Nebuchadnezzar came once more to Jerusalem. The Egyptians, as might have been expected, left the weak Zedekiah to his fate. Whilst endeavouring to make their escape in the plains of Jericho, the king and his friends were taken. His wives and children were slain in his presence, and his eyes were then put out. The city and temple were razed to the ground, and the king and the inhabitants transported to Babylon. With the destruction of the city ceased the independent national existence of the Jews for many ages.



DESTRUCTION OF JERUSALEM.



CHAPTER VII.

P E R S I A .

SECTION I.

Geographical Outline—Political and Social Condition.

PERSIA, styled, by its inhabitants in both ancient and modern times, Iran, embraced, in its utmost extent, all the countries from the Indus to the Mediterranean, and from the Caspian to the Persian Gulf and Indian Ocean. Persis, or Persia Proper, was a country of moderate extent. The southern portion, bordering on the gulf to which it has given name, is a sandy plain, mostly inaccessible from the sea. Pestilential winds from the deserts of Carmania, and the intense heat of summer, render it almost uninhabitable. At some distance from the sea, the heat becomes mitigated: the land rises, as it were, in terraces, on the surfaces of which rich pastures and numerous villages and herds are found. Leaving the abundance of fruit found in this delightful region, and advancing towards the north, we encounter lofty and sterile mountains, many of whose tops are perpetually covered with snow. This part of the country, generally incapable of tillage, and affording shelter to the flocks of the nomad tribes, was the cradle of the Conquerors of Asia. Rushing down from the sides of these rugged mountains, they swept like an avalanche over the lowlands; but, though their rulers sought to attach them to their country, they soon became luxurious and effeminate, and paved the way for their own destruction. In this district was situated the ancient metropolitan city of Persepolis, whose ruins form one of the greatest wonders of Asia.

The province of Susiana adjoined Persia on the west, and separated it from Babylonia. The road connecting it with Persis ran over a range of steep and lofty mountains, inhabited by the Uxii and other warlike and lawless tribes of herdsmen, who so far from yielding submission to the king, made him pay tribute, as the price of his free passage across their heights, from Susa to Persepolis.

Susiana was inhabited by the Cissii, a race allied to the Persians, and resembling them in manners and dress. With a climate similar to that of Persis, their lands were more fertile, owing to the multitude of streams which watered them, of which the most noted were the Eulæus or Ulai of the Chaldeans, and the Choaspes. In its centre was situated Susa, the winter residence of the Persian monarchs.

The country to the north of Persia, as far as Media, was mostly a deserted wild, in the mountains of which robber tribes abounded, always celebrated for their love of liberty. The principal of these tribes, like the Uxii, levied a tax upon the king when he crossed their mountain homes.* Ecbatana was the capital of the satrapy of Media, one of the most extensive and fertile regions of Asia. Media was mountainous in the northern part,† which was distinguished from the less wild and more fertile south, by the name of Media Minor, or Atropatene. The southern portion, Media Major, or Irak Ajami, was spread into spacious plains, diversified by gentle eminences.

Media abounded in valuable fruits,—grapes, oranges, and citrons, being all indigenous. The manufactures of this country were not surpassed by its natural advantages. The dress of the Medes, which became the habit of the grandees of the empire, was celebrated for fineness of fabric and brilliancy of colour.

Ecbatana, the modern Hamadan, originally a fortress, became one of the first cities of Asia, when the Persian monarchs began at fixed periods to make it their abode.

The province of Aria was an extensive steppe, partially marked by more fertile and cultivated districts. On one of these spots, watered by a river of the same name, was the city of Aria or Artacoana, now Herat; containing one hundred thousand inhabitants, celebrated for their skill in breeding and training horses and camels. It was at all times a place of importance, as lying on the great commercial highway leading to Candahar, Cabul, and the whole of Northern India. This road ran by the foot of the mountains of Hyrcania, whose heights were occupied by lawless tribes.

Hyrcania formed a single satrapy with Parthia,‡ a rude and confined district, one of the poorest in the empire. Such was its poverty, that, when the Persian monarchs had occasion to traverse it with their large suites, they marched with all possible speed, lest famine should overtake them. Hyrcania, though more fertile, was not more productive.§ The territory to the north of these districts was occu-

* Strabo from Nearchus.

† Herod. i. 110; Strabo, p. 796.

‡ Strabo, 782; Arrian, iii. 22.

§ Arrian, iii. 26.

plied by numerous nomad tribes, who sometimes entered as mercenaries into the armies of Persia, and who only paid tribute under the pressure of adverse circumstances.

Adjacent to Aria was Bactriana, the modern Balkh; one of the richest and most considerable satrapies of the Persian empire. It was situated to the north of India, along the course of the Oxus or Gihon, which formed its northern boundary, dividing it from Sogdiana. Its advantageous position soon caused it to become one of the best cultivated parts of Asia. The principal city, of the same name with the territory, was situated on a little river which runs into the Oxus. The city of Balkh, though it enjoys the reputation among the Asiatics of being the most ancient in the world, the cradle of the kings, and the mother of cities, is at present of inconsiderable extent, being but partially occupied by six or seven thousand inhabitants.*

The northernmost of the Persian provinces, Sogdiana, lay on the northern side of the Oxus, and was bounded north by the river Jaxartes. Its inhabitants, according to Arrian, lived in cities, and seem to have devoted themselves to a caravan trade. Its northern part, once fertile, is now nearly desert; while the remainder depends for its fertility upon artificial irrigation. Some districts, however, by means of great labour and expense, have been brought into a state of fertility resembling that of a garden. One of the principal cities of Sogdiana was Maracanda, the modern Samarcand, the birth-place of the great Timour, and once famous for its commerce.†

In the southern portion of the Persian empire, next to Persis, and separated from it by a river, was the province of Carmania, the modern Kerman, extending along the shore of the Persian Gulf, and, beyond this, to Gedrosia or Makran. Its inhabitants, though under a separate satrapy, resembled the Persians, in speech, manners, and arms. The saline qualities of the well-watered country peculiarly adapted it to the feeding of sheep. The modern Kerman produces the finest wool, and its capital, the ancient Carmania, is celebrated throughout all Asia for the manufacture of shawls, which, though not as soft, are as fine as those of Cashmere.

The coast from Kerman to the confines of India was anciently comprised under the name of Gedrosia. In the time of Alexander, though the western districts were sterile deserts, those bordering on India were fruitful in aromatic trees and shrubs, from which the enterprising Phœnicians who accompanied the conqueror, gathered loads for their beasts of burden.‡ The interior contained a capital named Pura, which Alexander reached by a difficult and dangerous march.

The social, political, and religious institutions of the Medes and Persians, are marked by the same peculiarities which distinguish all the oriental countries: viz., castes, despotism, and sacerdotal power. Their religion, which, according to Schlegel, was in the most ancient times pure theism, degenerated during the

* Arrian, iv. 2.

† Kinnier.

‡ Arrian, vi. 22.

Median ascendancy into a species of Sabian superstition, under the auspices of the Magi. The sun, moon and planets were worshipped, while the more ancient belief became corrupted, without being utterly lost. When the Persians under Cyrus had regained power, a revolution took place in religion as well as in politics, which was completed by Zoroaster; "whose system," says Taylor, "is the most perfect devised by unassisted human reason. God, he taught, existed from all eternity, and was like infinity of time and space. There were, he averred, two principles in the universe—good and evil: the one was named Hormuzd, the other Ahriman. Each of these had the power of creation, but that power was exercised with opposite designs; and it was from their co-action that an admixture of good and evil was found in every created thing. But the source of good alone, the great Hormuzd, was eternal, and must, therefore, ultimately prevail. With these speculative tenets was combined a system of castes, which are described by the great Persian poet, Ferdousi, who attributed their introduction to Jemshid."

The priests or Magi, were in high favour at court, where their presence as sages or soothsayers, is frequently recognised in the notices of Persian affairs, which occur in the Sacred Scriptures. They also exercised judicial functions—and the laws which they administered, having religion for their basis, were considered immutable. These were the famous "laws of the Medes and Persians" which bound the sovereign as well as his meanest subject. In other respects, the king ruled without control—and the satraps, or distant governors, while paying their customary tribute to the central government, were equally despotic in their respective provinces.

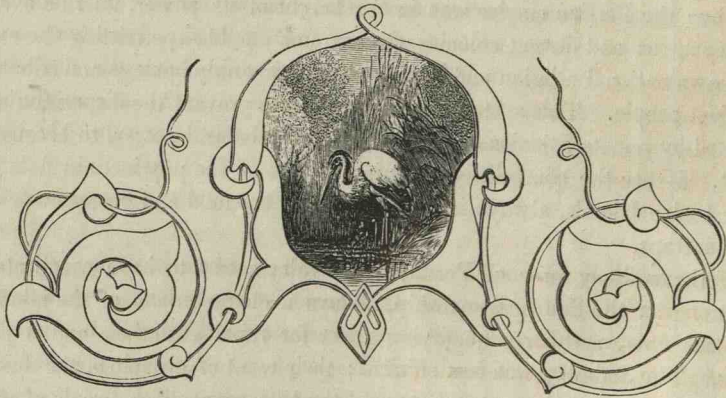
When the Persian empire was in the height of its power, its rule over conquered countries and distant colonies was extremely mild—permitting the exercise of their own national religion and laws, and requiring only homage and tribute from the subject people. This system, however, did not prevent the disposition always manifested by remote colonies or dependencies of a central power, to become independent. Hence the continually recurring revolts of the provinces in Asia Minor and the Ionian Islands, always impatient even of the mild and liberal sway of the Persian satraps.

Of the military force of Persia, the cavalry seems to have constituted the chief strength; the fine horsemanship, always a characteristic of the inhabitants of Central Asia, peculiarly qualifying them for rapid evolutions and impetuous charges. The infantry was less efficient; their want of discipline, the luxurious style of their dress and accoutrements, and the heterogeneous materials of which a Persian army was generally composed, rendering it impossible for its soldiers to stand before the iron armour and well-trained vigour of a Grecian or Macedonian phalanx. This is amusingly shown in Xenophon's account of the retreat of the Ten Thousand, which demonstrated the military weakness of Persia, and led to the invasion of Alexander.

Still the Persian armies were quite competent for conquests in Asia, where the fall of the commander decided the fate of a battle, and the defeat of the army

insured the subjugation of the kingdom; and where barbaric despotism rendered the great mass of the people indifferent to a change of rulers, which left their own condition of absolute subjection always the same.

Frequent notices of the manners and customs of the ancient Persians occur in the Scriptures, and in the writings of Xenophon, Herodotus, and Ctesias. Romance and fable abound in the writings of the native authorities. Of these the chief is the *Zendavista*, a collection of the Persian sacred books, in which are contained their early traditions and religious system. Among the more recent authorities are the *Dabistan*, an account of the ancient Persian religion, written about two centuries ago by a Mahometan traveller, and the epic poem of Ferdousi, the *Schah Nameh*, or *Book of Kings*, a mixture of romance and history, written about the middle of the tenth century. Much light has also been thrown upon ancient Persian history by the researches of the modern oriental scholars, Bopp, Burnouf, and Schlegel.

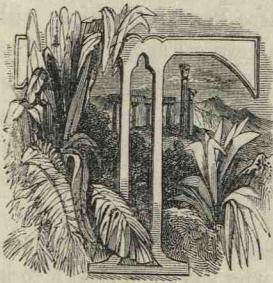




TRIBUTE OF EARTH AND WATER.

SECTION II.

History of Persia.



THE Bactrians, Medes, and Persians bore in very ancient times the common name of Aarii, whence was probably derived that of Iran. They had, according to Rhode,* a common origin near the sources of the Oxus and the mountains of India, whence they gradually migrated towards the west until they reached Persis.

When the people quitted their ancient abodes, they were a race of herdsmen and shepherds, possessed of no other property than their camels, horses, oxen, and sheep. When the famous king or chief, Jemshid or Jemsheed, visited Iran, he introduced, at the command of Hormuzd, a knowledge of agriculture, and acted as legislator for the race. But as the land was not all fit for tillage, a portion of the people retained their nomadic mode of life. Thus distinct tribes were formed, some of which, like the Bactrians and Medes, acquired riches and power by agriculture and commerce, while others, among whom were the Persians proper, shut up in steppes and mountains, continued true to their original habits.

Kaiomurs, or Keioumaratz, is considered by Mahomedan writers to have been the first king of Persia. But the author of the Dabistan names several dynasties

* Rhode. Heilige Sage.

of monarchs who reigned before him. Kaiomurs founded the Paishdadian dynasty, and reigned thirty years. Covered with the skin of a tiger, he descended from the mountains and reclaimed the people from barbarism; teaching them the use of linen vestments, and more nutritive food. He also attempted to civilize the barbarians; but they refused his proffered kindness, and rewarded him for his good intentions by making war upon him. His son Siamuck was slain in the battle, but the enemy was finally defeated by Kaiomurs. These barbarians are termed *deeves* or magicians by Ferdousi.

Kaiomurs resigned his crown to his grandson Houshung, the first constructor of aqueducts, and the great patron of the Persian arts. His reign lasted forty years. He was succeeded by his son Tahamurs, surnamed, from his great successes in war, *Deeebun*, or the Magician-Binder. He learned the art of writing and the elements of knowledge from some grateful *deeves*, whom he had liberated when taken prisoners in war.

The famous Djemschid or Jemshid, the founder of Persepolis* or Var Djemschid, was his successor. His reign was prosperous. He introduced the solar year, divided his people into castes, and taught them the use of the cuirass, and the art of embroidery. The Persian accounts of his reign and that of his successors, for some centuries, are filled with exaggerations and fables; the exploits of Roostem, the Persian Hercules, being mingled with those of kings and warriors who are recognised by Sir John Malcolm and others as historical.

The main fact that results from a comparison of these Persian traditions with the Greek authorities is, that two empires followed in succession: one, coming from Assyria, ruled over Media and all Eastern Asia; the other, coming from Media, reacted on the first, and drove the Semitic communities across the Tigris and Euphrates; and, finally, to these two great revolutions, were joined frequent inroads on the part of the barbarous tribes coming from Caucasus, Scythia, and the banks of the Oxus.†

The second period of Persian history, the "heroic and poetical," commences with Kai Kobad, as he is called in the *Schah Nameh*, who has been shown to be the same with the *Dejoces* of Herodotus.

The son and successor of *Dejoces*, according to Herodotus, was *Phraortes*, to whom he ascribes the conquest of Fars or Persia Proper. The commencement of the reign of Kai Kaoos was most prosperous. But having attempted the conquest of Mazenderan, a battle followed, in which he and his army were struck with sudden blindness. From this, it would appear that the history of Kai Kaoos is in fact that of *Cyaxares* and *Astyages*. The blindness of this king and his army is probably the total eclipse of the sun which took place during a battle between *Cyaxares* and the *Lydians*, and which had been predicted to the *Ionians* by *Thales*.

War soon after followed between the Persian monarch and the King of Hama-

* Sir John Malcolm's History of Persia.

† Klaproth, Tab. Hist. del Asia. Anthon's Class. Dic.

veran or Hamaiver. The enemy and his allies were defeated, his capital besieged, his beautiful daughter Sudaba or Sendabeh received by the Persian king in marriage, and himself forced to aid in the repulse of Afrasiab, who had again crossed the Oxus with an army. The attack upon the capital of Hamaveran appears to coincide with the siege of Nineveh mentioned by the Greek writers, which was raised by a diversion of the Scythians.

The statement made by Herodotus respecting the marriage of Astyages with the daughter of the Lydian monarch, agrees also with the marriage of Kai Kaoos with Sudaba. The Persian monarch soon after added a fugitive niece of Afrasiab, King of Scythia, to the list of his wives. By her he had a son of surpassing beauty, named Siawush, of whom the still beautiful Sudaba became enamoured. After many endeavours to seduce him, her love turned to hatred, and she commenced a series of intrigues which finally resulted in his being forced, in support of his integrity, to fly to the court of Afrasiab. He married the daughter of that monarch, and became governor of a part of the country; but he soon excited the jealousy of a portion of the nobles, who persuaded Afrasiab to put him to death. His wife was spared, with her infant son, who was named Kai Khosroo, and who, after many perilous adventures, succeeded Kai Kaoos on the Persian throne. He took command of the Persian armies in a war with Afrasiab, which was ended by the defeat of the champions of the Scythian king, in a conflict with an equal number of eminent Persians. In this action, Peeranwisa, the Nestor of the Scythians, who had been chiefly instrumental in saving the life of Kai Khosroo, when his father was slain, lost his life. After reigning sixty-three years, Kai Khosroo resigned the crown to Lohrasp, and retired to a sacred spring, where he soon after disappeared. On their attempting to return, all who had accompanied him were destroyed by a violent tempest.

There can be no difficulty in tracing, in this somewhat fabulous account of Khosroo, the outlines of the history given by the Greek authors of Cyrus, the conqueror of Lydia, Assyria, Babylonia, and Western Asia to the confines of Egypt. (B. C. 560—529.) Cambyses succeeded to his throne. The exploits of this prince in Egypt, Ethiopia, and the Great Desert, have already been noticed. Fearful of the supposed designs of his brother Smerdis, he caused him to be put to death, but was much alarmed on hearing that the Median priests or Magi had placed a pretended Smerdis on the throne. On his way home, Cambyses died of an accidental wound from his own sword, and in his person the Kai-anian dynasty became extinct. After Kai Khosroo, there is scarcely any resemblance between the accounts of the Persians and Greeks.

The revolution of the pretended Smerdis was concocted within the seraglio, with the object of re-establishing the monarchy of the Medes.* But it was rendered abortive by the assassination of the pretended Smerdis by seven Persian chiefs, among whom was Darius Hystaspes, who afterwards obtained the throne.

* Herodotus, iii. 73.

The accession of Darius Hystaspes is fixed at 521 B. C. His reign, supposing him to be the same with the Persian Gushtasp, is extended by the Persians over sixty years, that of Xerxes, his son and successor, being wholly passed over; but Isfundear, who is supposed by Sir John Malcolm to be the same with Xerxes, is made the hero of his reign. Isfundear, after successfully prosecuting many chivalric expeditions, is made to die by the hands of Roostem in an unjust war waged against the old hero by command of Gushtasp. It is only from the western historians, however, that we learn anything of the leading events of the Persian history, during the reign of Darius Hystaspes and his successors.

In the very beginning of his reign, Darius meditated an expedition against the Scythians, in retaliation, most probably, for the desolating inroads of that barbarous but warlike race, and to check their incursions for the future by a salutary display of the power and resources of his empire. A rebellion, however, broke out in Babylon, and delayed the meditated expedition; for two years the city defied the power of Darius, who only gained possession of it by a stratagem of Zopyrus, who mutilated himself and fled to the Babylonians as from the king's fury, and gained their confidence while apparently seeking revenge. He soon found means to betray the city to Darius, who put three thousand of the principal citizens to death, and prevented new insurrections by completely destroying the walls. He now set out for the Scythian war with the whole military force of the empire, his army numbering seven or eight hundred thousand men. Mandrocles, a Samian engineer, was employed by the king to build a bridge of boats over the Bosphorus, and was liberally rewarded when his task was successfully completed. The subject Greek cities on the coast of Asia furnished him with six hundred ships, in which most of the tyrants who ruled by his power served. This fleet had been ordered to proceed to the mouth of the Danube, and to sail up the river to a point above the headland of the delta, where a bridge was to be prepared. Slowly passing through Thrace, the various tribes of which were quickly overpowered and added to his army, Darius came to the Danube, where he found his fleet and the bridge which had been completed.

(B. C. 513.) When he had passed to the left bank of the river, he first ordered the bridge to be broken up; but by the advice of Coes, a Lesbian, he placed the bridge in the keeping of the Greeks, bidding them remain sixty days, or until the last of sixty knots which he made in a thong, one of which was to be loosed daily, should be untied; when they were at liberty to quit their post and return home. He then departed with his army, but the prudent Scythians retired before their powerful invaders, until the Persian strength was exhausted, and Darius commenced a retreat, harassed by the superior light-armed cavalry of his enemy. Meanwhile the last knot had been untied, and the Greeks who guarded the bridge had been informed by the Scythians of the situation of Darius, and urged to retire and leave him to his fate. In a council of the commanders, Miltiades, who was the master of the Thracian Chersonese, exhorted his countrymen to seize the opportunity now offered to recover their own independence, and to



COUNCIL OF THE GREEK CHIEFS.

inflict a deep wound on the Persian power; but Histiaëus of Miletus reminded the council that they themselves were upheld in their governments by the power of Persia, the destruction of which would involve their own ruin.

His was the better policy; and Darius was saved. His joy and gratitude were proportioned to the greatness of the evil from which he had been unexpectedly delivered, and he liberally rewarded the wisdom of Coes and the faithfulness of Histiaëus. He left Megabazus with eighty thousand men in Europe to complete the conquest of Thrace, and in order to prevent the Greek cities on the Asiatic side of the Hellespont, among which was Abydos, from affording means of transport to the Scythians in case of a future invasion, he ordered them all to be burned down.* He rested from his expedition at Sardis.

Megabazus soon after received and executed a command from Darius to transplant from their homes in Northern Macedonia to a habitation in Phrygia, the race of the Pæonians. This singular demand was occasioned by the desire of the king to favour a people of whom he had formed a high opinion, by placing them near his own residence. The lands of the Pæonians bordered on those of Amyntas,

* Strabo, xiii. 591.

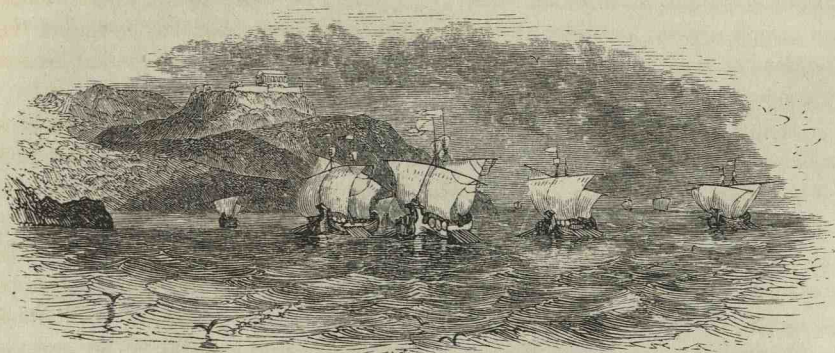
King of Macedonia. To this monarch Megabazus sent seven Persian noblemen to demand a tribute of earth and water, as a token of submission. Their demand was complied with, and they were hospitably entertained; but they rewarded the attentions of their host by insulting his wife and daughters, an outrage that his son Alexander avenged by causing them and their servants to be put to death.

Histiæus had made use of the liberality of Darius to collect the elements of a formidable power at Myrcinus, which Megabazus conceived he might hereafter use to the detriment of the empire. He represented the matter to the king, who requested Histiæus to leave Miletus and his new city, and come to share his table and his counsels at Susa. This polite request to enter a splendid prison for the remainder of his days was not to be refused by Histiæus, who could now only hope for escape by exciting a rebellion or disturbance in Asia Minor, to quell which would require his presence. The cities on the coasts of the north Ægean, and the islands of Imbros and Lemnos, had fallen into the hands of the Persian general.

Shortly after his return from his disgraceful expedition into Thrace, Darius undertook an expedition into India. In this he was more successful, and conquered a part of the Pendjab. The whole empire now sunk into a state of profound peace.

This, however, did not long continue. Aristagoras governed Miletus for his brother Histiæus, who was united by political ties with the aristocratical party in the little island of Naxos; that party being expelled by their opponents, now resorted to him for assistance. He not only offered to aid them with his own power, but also promised to procure subsidies from Artaphernes, the satrap of Asia Minor, who was his personal friend, and to whom he deeply pledged himself for the success of the enterprise. He promised to defray the expenses of the expedition to Naxos out of his own funds, and to give the satrap a considerable sum for his own use. But, the Persian admiral and the Greek commander happening to quarrel, the former privately warned the Naxians of their danger; so that, when the fleet attempted to surprise the city, they found the inhabitants prepared for a siege. Four months were thus spent before the town, when the fund allotted to the war was exhausted; Aristagoras therefore reluctantly raised the siege, B. C. 501, and returned to Miletus, where he commenced revolving in his mind some desperate expedient for extricating his affairs from their embarrassed condition.

A general insurrection of the Greeks in Ionia seemed to be the only resource left him; and his resolution was fixed by the receipt of an invitation to revolt, sent by Histiæus. Aristagoras called a convention of the principal men of Ionia, in which a general revolt was resolved upon, and immediately commenced. Aristagoras sailed to Greece to secure the aid of the principal states. He failed at Sparta, but met with better success at Athens, where the assembly of the people were prevailed on to send a squadron of twenty ships to the help of the Ionians. Aristagoras then sailed back to Asia, where he invited the transplanted Pæonians to make their way to the sea-coast. The exiles gladly embraced his offer, reached the sea-side in safety, and were embarked in transports for Thrace.



SQUADRON OF GREEK SHIPS

Meanwhile the twenty Athenian ships and five galleys from Eretria had arrived at Miletus. The joint forces proceeded to Coressus in Ephesus, where they landed and received a strong reinforcement of Ionians: thence they marched up Mount Tmolus, and rushed like a torrent down its northern side into the devoted capital of Lydia. Artaphernes threw himself into the citadel, but the city fell into the hands of the Greeks, who immediately began to plunder it. A soldier set fire to one of the houses, which were made of a sort of wicker work; the flames spread rapidly, and the whole town was soon a sheet of fire. The people fled to the market-place, where they defended themselves with all the fury of despair. The Greeks, however, were obliged to abandon the city, and the allied army was soon again on its way over the Tmolus. But the provincial forces had already assembled for the protection of the capital, and were led in pursuit of the Greeks, whom they overtook and defeated in the Ephesian territory. The Ionians dispersed among the cities, and the Athenians and Eretrians sailed home. (B. C. 499.)

Darius was filled with resentment, and immediately suspected Histæus of having been concerned in the disturbances. But that artful statesman easily persuaded the king of his innocence, and of his ability to suppress the insurrection, which could only have broken out in his absence: and he was accordingly sent to Ionia. All Ionia had by this time joined the league, though the Athenians had refused fresh succours. But Artaphernes had rapidly recovered from the confusion into which his measures had been thrown by the burning of Sardis. City after city fell into his hands, and Aristagoras abandoned Miletus. He fled to Myrcinus, and was soon after cut off with his army by a sally made by the garrison of a Thracian town which he was besieging.*

* Herodotus, v. 126. Thucydides, iv. 102. Thirlwall's Greece.



BURNING OF SARDIS.

Soon after, Histæus arrived at Sardis, where he was narrowly watched by Artaphernes, who had a better perception than Darius of the connexion between his designs and the Ionian revolt. Speaking one day with Histæus, he took occasion to say, "Aristagoras drew the sandal on, but it was of your stitching."* This determined the Grecian general to escape. Passing in the night to Chios, he managed to obtain the assistance of the islanders in an unsuccessful attempt to enter Miletus. He then resorted to piracy for support, and finally fell into the hands of Artaphernes, who ordered him to be crucified.

Meanwhile, the Persians had determined to end the conflict by the capture of Miletus, and the Ionian congress had resolved not to encounter the enemy in the field, but to exert their whole strength in driving his fleets from the Ægean. Accordingly, they assembled a squadron of three hundred and fifty-three triremes, which encountered the Persian naval force of six hundred vessels at Lade. But the Samians were disgusted with their allies, and all but eleven captains deserted them in the battle. The Lesbians, with the greater part of the fleet, followed their example, and the remainder were overcome by superiority of numbers. This defeat was soon followed by the fall of Miletus. The city was stormed and pillaged; and its inhabitants were all slain or carried into captivity, B. C. 494.

* Thirlwall's Greece.

In the same manner Chios, Lesbos, and Tenedos were swept of their inhabitants. All the revolted cities were quickly subdued, and deprived of their liberty—and Asia Minor became a Persian province. But Athens and Eretria still continued to be the objects of the vengeance of Darius, who sent Mardonius to wreak it upon them. A large fleet was ordered to sweep the Ægean. Thasos submitted to this force, but a violent storm off Mount Athos, destroyed three hundred of the vessels, and twenty thousand men. Mardonius was to march into Greece, subduing on his way the Thracian and Macedonian tribes which had not yet submitted to Darius; but in Macedonia his camp was surprised by the Brygian Thracians, he himself wounded, and many of his men killed. He then subdued the Brygians and returned to Asia. But this reverse failed to shake the resolution of Darius, who prepared a new expedition for an invasion of Greece, the particulars of which will be found in another portion of this work. Upon its failure, with a perseverance truly surprising, he called on every nation that owned his sway to contribute to a new armament, by sending the flower of its warriors, such as were fit to meet the Greeks in combat, as well as ships, horses, provisions and stores.

During three years all Asia was absorbed in these vast preparations; in the fourth, new cares demanded the attention of the king. Xerxes, his second son, disputed the succession with his elder brother, Artabazanes, who was born before Darius came to the throne, founding his claims upon his descent from Cyrus. Darius, swayed by his wife, Atossa, decided in favour of Xerxes, and prepared to march to Egypt to quell an insurrection there. But death cut short his progress, and Xerxes came to the throne, B. C. 485.

The young king resolved to carry out the designs of Darius. In the second year of his reign, he marched into, and subdued Egypt. He then returned to Persia, and prepared to invade Greece. After he had brought back to Sardis the wretched fragment of his great host, he gave himself up to a life of dissolute pleasures, and was finally slain by Artabanus, a captain of the royal guards, in the twenty-first year of his reign, B. C. 461.

Modern authors discover a confused account of the death of Xerxes, and the civil contest concerning the succession, in the Persian account of the death of Isfundear, at the hands of Roostem, and the murder of Roostem at the instigation of Bahman, or Ardisher Dirazdust. The Eastern writers deny to Xerxes the honour of having ever ruled the Persians, and make Artaxerxes to have ascended the throne immediately after the decease of his grandfather. Ardisher Dirazdust, or Ardisher with the long hands, is celebrated by the native writers for the wisdom and moderation displayed in the internal regulation of the empire, and for his minute acquaintance with the actual condition of the country. He employed for the attainment of his purposes, a system of espionage, similar to that employed by the modern princes of Europe. Under his reign, the Jews were treated with great kindness, by the express command of the king, whose favourite lady was a Jewess. After reigning, according to Persian writers, an hundred and twelve

years, he died, and was succeeded by his daughter Homai, who, after a reign of thirty years, resigned the crown to her son, Darab I., the Darius Nothus of the Greeks. Western authors, however, limit the reign of Artaxerxes Longimanus to forty years, fixing his death at 424 B. C. He was succeeded, according to their accounts, by Xerxes II., his only legitimate son, who, after a reign of forty-five days, was deposed and murdered by his natural brother, Sogdianus. The latter was quickly deposed by another illegitimate prince, Ochus, who usurped the throne under the title of Darius II., but who is usually called Nothus "the illegitimate."

In Ptolemy's canon, the short reigns of Xerxes II. and Sogdianus are included in that of Artaxerxes Longimanus, and Darius Nothus is made his immediate successor, the period of his reign being fixed at from 424 to 405 B. C. Homai appears to have been the Parysatis whom the Greek writers make to be the queen of her half brother, Darius, and to whom they attribute a very prominent part in the transactions of his reign. Her son Arcaces, is said to have ascended the throne under the title of Artaxerxes, to which the Greeks added the surname of Mnemon, on account of his extraordinary memory.

The utmost obscurity hangs over the account given by the Persians of this period of their history. From the Greek historians, however, we learn that though according to the custom of the monarchy, Artaxerxes was the legitimate heir apparent, Cyrus was the first son born to Darius after his accession to the throne, and he was encouraged to hope that as Xerxes had been preferred to his elder brother, he also might be chosen to succeed his father instead of Artaxerxes. Meanwhile, he was invested with the government of the western provinces, an appointment which he from the first considered as a step to the throne. Perceiving that, should he be disappointed in his first expectations, the co-operation of the Greeks might still enable him to seize the throne, he embraced the side of Sparta in the Peloponnesian war. At his father's death he found that Artaxerxes had been chosen to succeed to the throne, and when he had come to Pasargadæ to witness his brother's coronation, he narrowly escaped death on a charge of conspiracy. He returned to his government of Asia Minor, in the full determination to revolt at the first opportunity. Having finally, under various pretexts, collected an army of eleven thousand heavy infantry and two thousand targeteers, natives of Greece, and one hundred thousand barbarians, he marched through the whole extent of Asia Minor into the Babylonian plains, where, at Cunaxa, he encountered the army of his brother, numbering nine hundred thousand men. In the battle which ensued, the Greeks soon routed the enemy opposed to them, but pursued them too far, and Cyrus was compelled to avoid being surrounded by the rest of the king's army, to attack the centre of the enemy, where the king commanded. He routed the body guard, but was slain in an imprudent personal attack upon the king himself. The celebrated retreat of the Ten Thousand Greeks concerned in this engagement, comes under our notice in the history of their country.

After terminating this rebellion, Artaxerxes was next engaged in a war with



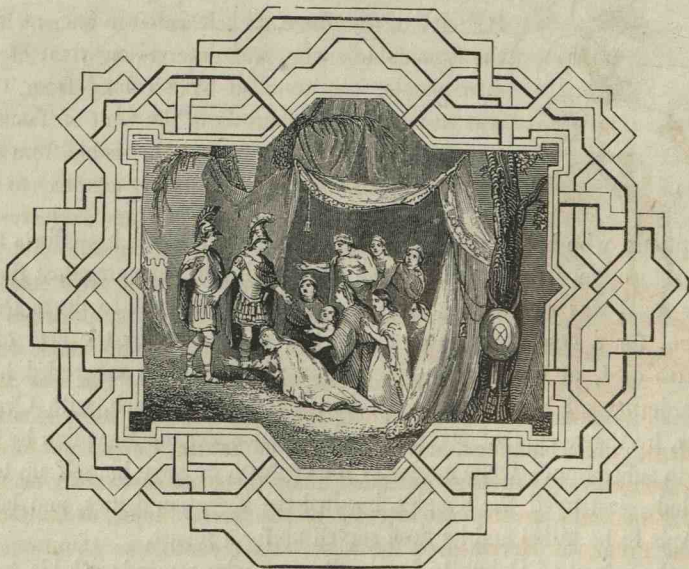
BATTLE OF CUNAXA.

the Egyptians, who had revolted and successfully resisted all his efforts to reduce them to subjection. An expedition led by the king in person against the Cadusii in Upper Asia, was equally unsuccessful. After having put to death Darius, his eldest son, for a conspiracy, and losing two other sons by the arts of Ochus, Artaxerxes died, at the age of ninety-four years. Ochus succeeded him, and, after murdering all his brothers, marched into Egypt, which, with Cyprus and Phœnicia, by the talents of Bagoas, his prime minister, an Egyptian by birth, he reduced to subjection. Once master of the country, he gave himself up to cruelty of all kinds, destroyed the temples, insulted the Egyptian deities, and caused the sacred Apis to be killed and its flesh served up for a repast.

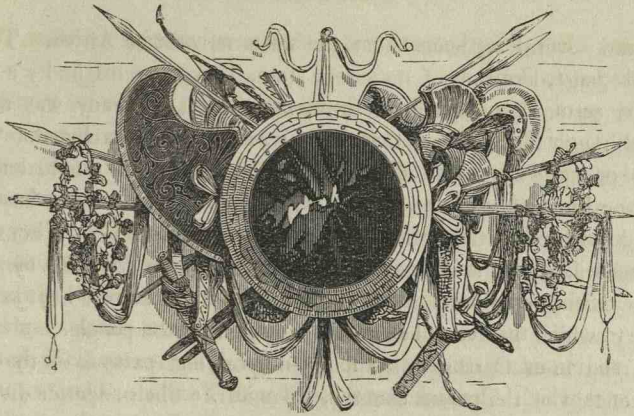
On the return of Ochus to Persia, Bagoas, who remembered his tyranny in Egypt, caused him to be murdered, and placed his youngest son Arses on the throne, after assassinating the rest. Arses and his children experienced the fate of Ochus after three years, and Bagoas gave the sceptre into the hands of Darius

Codomannus. But being soon after detected in an attempt to poison the king, he was himself put to death.

The reign of Darius Codomannus was, however, soon after cut short by the invasion of Alexander the Great, whose career of victory in Persia properly falls under the history of Greece. The traditions which the Eastern writers have preserved of the Macedonian hero, are very imperfect; and upon a few historical facts they have reared a superstructure of the most extravagant fable. They agree, however, with the Greek writers in most of the leading facts: such as the invasion of Persia, the defeat and subsequent death of Darius, the generosity of the conqueror, displayed towards the fallen monarch's family, and the strong impression which his noble and humane conduct made upon his dying enemy. They allude, also, to the alliance which Alexander established with Taxilis or Omphis, to his battle with Porus, and his expedition against the Scythians; but the circumstances in which these events are disguised are for the most part fabulous. His great name, says Sir John Malcolm, in his *History of Persia*, has been considered sufficient to obtain credit for every story that imagination could invent; but this exaggeration is almost all praise. The Secunder of the Persian page is a model of every virtue and of every great quality that can elevate a human being above his species; while his power and magnificence are always represented as far beyond what has ever been attained by any other monarch in the world.



ALEXANDER VISITING THE FAMILY OF DARIUS.



CHAPTER VIII.
CARTHAGE.

SECTION I.

Geographical Outline—Political and Social Condition.



HE city of Carthage, so celebrated in ancient history as the formidable enemy and enterprising rival of the Roman people, was founded by a colony from Tyre. It was situated on a peninsula in the Gulf of Tunis, having the cities of Utica and Tunis both visible from its walls. The site of the city was admirably adapted to the pursuit of commerce, possessing a safe and exclusive harbour upon the southern side of the peninsula, and defended upon the land side by triple walls of great strength, and by the citadel Byrsa. The Byrsa, or principal fortress, was built upon a hill, upon the top of which was a temple of Æsculapius. To the west of this was the town, extending along the triple wall, and adorned with extensive gardens, public buildings, and the temples of Saturn, Ceres, and Jupiter.

The territory of Carthage extended along the coast eastwardly as far as the tower of Euphranta, on the eastern coast of the Syrtis Major, or Gulf of Sidra; and to the Pillars of Hercules on the west. Its breadth was about one hundred and fifty miles. The coast was studded with small commercial towns, the inhabitants of which carried on a lucrative trade with the parent city, and with the neighbouring shores of Italy and Greece. The foreign possessions of Carthage were numerous and important, comprising Sardinia, Malta, Corsica, the Balearic Isles, the southern part of Sicily and Spain, Madeira, the Fortunate Islands in the

Atlantic, and several settlements on the western coast of Africa. The government of Carthage, like that of its parent state, Tyre, was originally a monarchy; but it soon assumed a republican form, in which aristocracy was a prevailing element, although the power of the people was not wholly excluded. There were two kings or magistrates, called suffetes, nominated by the senate and confirmed by the general assembly of the people. The senate, which was composed of the richest and most influential citizens, consisted of two branches—a house of assembly, or synedrium, and a council called gerusia, chosen from the synedrium and exercising judicial functions.* The civil authority was always kept separate from the military, which was vested in generals elected by the people.

The religion of Carthage was founded upon, and partook of the sanguinary character of that of the parent country, Phœnicia. Their superior divinities were the same as those of the mother country, though they were not averse to the introduction of foreign gods. They are known to have worshipped Ceres, and to have sent ambassadors to the oracle at Delphi.

The revenues of the state were derived from the tribute levied upon subject nations, which was paid in money by the nations inhabiting the coasts of the Mediterranean, and in kind by the foreign colonies, and from the tax upon imports both in Carthage and the colonies—and from the mines belonging to the state, the most productive of which were situated in Spain, near Carthago Nova, the modern Carthage. The precious metals thus obtained, formed the principal circulating medium; but in addition to these, there was current in Carthage a species of banking money, consisting of pieces of compound metal sewed up in a leather covering, and marked with a government seal, which declared their nominal value.

The foreign commerce of Carthage was very extensive, embracing almost every part of the then known world. The agricultural and mineral products of the country formed its principal exports—which were exchanged for almost every variety of commodity known to commerce.

The naval forces of Carthage were large and efficient—the possession of so many important colonies, and the extent of her commercial operations rendering the maintenance of a powerful navy indispensable, even in time of peace. Two hundred and twenty ships of war were usually kept in ordinary in the dock at Carthage, besides the force constantly in commission for the defence of the interests of the state abroad. The Carthaginians were the most skilful naval architects of the age. Their models were adopted by other nations, especially the Romans. In their early wars, their ships were only triremes; but they afterwards constructed those of much larger size. In the first Punic war, some of their vessels carried nearly five hundred men, and contained five banks of oars. Images of the tutelary deities of navigation were placed upon the prows of the vessels, which were considered as under their special protection. In vessels of war, however, the

* Taylor.

images were usually fixed in the hinder part of the ship, and their place on the prow was supplied by *rostra*, or beaks, which were made of brass and intended to injure the hostile vessels. The oarsmen were slaves, purchased for the purpose by the government, and formed a permanent organization. The military and naval commanders were generally distinct from and independent of each other—the latter receiving their orders directly from the senate or ruling body.

The armies of Carthage were also numerous. They consisted principally of mercenaries drawn from the different nations subject to the state, and were commanded by generals chosen from the most distinguished families of the city. When a king was chosen to conduct a war, his military powers expired at the close of the campaign, and previously to a new one a fresh nomination was necessary. There are also instances of a general being elected one of the kings or suffetes, while he was engaged in conducting a war.* The population of Carthage being principally employed in commercial pursuits, were precluded from engaging themselves in foreign conquests, and were therefore obliged to rely upon the services of hired troops to fight the battles of the state. In times of public danger, however, they could raise an army of citizens alone, of forty thousand men. In addition to these, there was the "sacred legion," composed of the noblest families of the city, which numbered twenty-five hundred men.

* Taylor.



OATH OF HANNIBAL.



BURNING OF CARTHAGE.

SECTION II.

History of Carthage.



THE exact date of the foundation of Carthage is involved in great obscurity. It is generally considered as having been founded by a colony of Tyrians, about the year 878 B.C. Dido, after her flight from Tyre, having recruited her forces at Cyprus, by the addition of the priest of Jupiter and his family, and eighty Cyprian maidens, sailed to Africa, and commenced the building of Carthage. The native tribes whose territories adjoined those of Carthage first fell victims to her power; while commercial establishments along the coast extended her trade and increased her wealth. The Phœnician colonies of Utica and Leptis joined with Carthage in a treaty of alliance, and formed a federal compact, at the

head of which was placed the rising city. National jealousy soon created diffi-

culties, however, between Carthage and the Greek colonists at Cyrene, which were not settled without much bloodshed.

After the conclusion of this conflict, Carthage rose in power with such rapidity, that when, in the year 509 B. C., the Carthaginians concluded a commercial treaty with Rome, they were exclusive masters of Sardinia, the northern coast of Africa, the Balearic Isles, and part of Sicily and Spain.

The fear of Grecian bravery with which a defeat from the Phocæans, who had attempted to settle in Corsica, had inspired the Carthaginians, was augmented by the increasing prosperity of the Greek colonies in Italy and Sicily. They therefore eagerly seized the opportunity of the war between Xerxes and the Hellenians, to attack these colonies. An immense fleet was fitted out, consisting of two thousand ships of war, and three thousand transports, conveying three hundred thousand land soldiers. This armament was commanded by Hamilcar, the head of the family of Mago. It consisted principally of the undisciplined cavalry drawn from the African dependencies of Carthage.

The forces landed at Panormus (the modern Palermo) and marched immediately upon Himera. The garrison of that city, though few in number, and unprovided for a siege, made a brave resistance. The governor, however, being unable to hold out during a protracted siege, sent to Gelon, King of Syracuse, for succour. Gelon marched immediately with all the forces he could raise, and by a successful stratagem defeated the Carthaginians and slew their general on the same day that Grecian valour triumphed over the Persian fleet at Artemisium, and the Persian hosts at Thermopylæ. The remnant of the Carthaginian forces rallied under Gisgon, the son of Hamilcar, but were obliged to surrender at discretion. The terms of peace were dictated by Gelon, who generously made them favourable to his enemies. Gisgon was banished by his countrymen for having obeyed the dictates of necessity in the surrender of his army.

After the lapse of seventy years, the Athenians invaded Sicily, and laid siege to Syracuse. But they were totally defeated, B. C., 416, and their allies punished by Syracuse. Carthage interfered in behalf of the oppressed towns, and sent an army into Sicily, under Hannibal, son of Gisgon. He attacked and took Selinuntum and Himera, and put the inhabitants to death. The Sicilians sued for a truce, which was concluded upon the most favourable terms for Carthage. The result so elated the conquerors, that they determined to complete the subjugation of the island. Their armies were commanded by Hannibal and Inules, who laid siege to Agrigentum, a city second only to Syracuse. The siege lasted eight months, during which time the assailants suffered from pestilence and the besieged from famine. After having endured the greatest hardships, the garrison cut their way through the enemy, and retreated to Gela, leaving the aged and infirm to the mercy of the enemy; who cruelly put them all to death. Gela was next overcome; and the Syracusan king, Dionysius I., the commander of the Sicilians, once more sued for peace. This was granted, but was of short duration. The Sicilians, taking advantage of the withdrawal of the Carthaginian army, massacred the merchants



SYRACUSE.

of that nation who had settled among them; and Dionysius made himself master of several of the strongest garrisons. The Carthaginians now determined to be revenged on their enemies, and Himilco invaded Sicily with an overwhelming force. After several minor conquests, he advanced against Syracuse, and commenced the siege. His first operations were entirely successful; but a dreadful plague broke out in the camp, and Dionysius sallied forth with his whole force and commenced an indiscriminate slaughter. Himilco surrendered at discretion, and committed suicide, to avoid the anger of his countrymen. The lives of the Carthaginians were spared, but the allies were put to the sword. The African tribes, enraged at the treatment of their brethren, rose in arms and laid siege to Carthage. Dissensions arising among them, however, they disbanded without effecting anything. The Carthaginians once more invaded Sicily, under the command of Mago, but were again defeated, and their leader slain. The son of Mago, being reinforced from Africa, again met the Syracusans, and was this time victorious. Both parties being now weary of the war, a peace was concluded, on terms honourable to both.

The peace was followed by a destructive plague, which was succeeded by rebellions in the African provinces, Sicily, and Sardinia. But by a vigorous course of policy, these insurrections were quelled, and the state began to return to its

former prosperity. Meanwhile, Dionysius I., the principal champion of the Sicilians, died, and with him expired the hopes of his countrymen. His son, Dionysius II., was an effeminate and profligate prince, and unable to defend his country's interests. An immense army was raised by the Carthaginians, under the command of Mago, and sent against Syracuse. The city was almost undefended, Dionysius being shut up in the citadel with all his forces. The inhabitants sought the aid of the Corinthians, and the latter, under Timoleon, marched to their assistance. He immediately took possession of the citadel, and, having armed the citizens, compelled the Leontines, who had control of the city, to place their forces at his disposal. He then addressed letters to the Greek mercenaries in the Carthaginian army, hoping to persuade them not to bear arms against their countrymen. Although these efforts were unsuccessful, Mago, distrustful of his mercenary troops, returned home without achieving any important result.

The Carthaginians were roused to indignation at this event. Mago committed suicide to avoid their anger, and the people refused him the rites of sepulture. Hannibal and Hamilcar were sent into Sicily, at the head of a new army of seventy thousand men, and a fleet of two hundred vessels of war, and a thousand transports. Timoleon alone had courage to meet the invaders, and with his little army, consisting of barely seven thousand men, attacked them near the river Crimisus. They were taken by surprise, and after a short contest totally routed, with the loss of ten thousand slain, of whom three thousand were citizens of Carthage. The remnant of the army refused again to encounter their victorious foes; who continued to capture town after town, until the Carthaginians were forced to accept peace upon terms dictated by their enemies.

During these transactions, internal dissensions threatened to destroy the liberties of Carthage. Hanno, one of the leading citizens, having been frustrated in a plot laid to poison the principal senators, appeared with his slaves, twenty thousand in number, in open insurrection. He invited the native tribes to his standard—but failing to bring them into the field, and unable to raise fresh forces, he was surrounded, made prisoner, and put to death with all his family. The Carthaginians now again turned their attention to the affairs of Sicily. Having, by their influence, enabled an aspiring demagogue, named Agathocles, to acquire the mastery of Syracuse, they found themselves expelled from the island as soon as their services were no longer needed. The senate sent Hamilcar against him, and Agathocles was defeated, and obliged to retreat behind the walls of Syracuse. Hamilcar invested the city, and everything seemed to promise success, when Agathocles turned the tide of fortune by an extraordinary measure. Suddenly equipping a fleet, he manned it with liberated slaves, and set sail, to carry the war into Carthage itself. Eluding the blockading squadron, he arrived in Africa, wholly unexpected by the inhabitants. Burning his fleet, to inspire his men with resolution by cutting off their means of retreat, he marched upon Tunis, which, with several other towns, fell into his hands without any resistance. Hanno and Bomilcar marched against him with greatly superior forces—but they were

principally composed of undisciplined mercenaries. Agathocles met and defeated them. Hanno fell in the commencement of the battle, and Bomilcar made no attempt to retrieve his ruined fortunes.

Agathocles found in the Carthaginian camp large quantities of fetters, which had been prepared for himself and his army. During these events vessels arrived from Tyre, bearing the aged and infirm, who had been sent away when Alexander commenced the siege of that city. Notwithstanding the distress of the Carthaginians, they were kindly received and protected. Hamilcar, hearing of the losses of his countrymen at home, resolved to strike a last blow at the Syracusans, before returning to their home. He circulated a report of the defeat and death of Agathocles, in order to dispirit the Syracusans; but unfortunately, before the attack was commenced, a Sicilian vessel arrived from Africa, bearing intelligence of Agathocles's victory. Despairing of success, Hamilcar abandoned the siege, and sent home five thousand of his best troops. Having reinforced his army with mercenaries, he marched against the Syracusans; but was surprised, defeated, and slain.

Agathocles was joined by Ophellas, king of Cyrene; but fearful of his power, he removed him by poison. Having established his authority in Africa, he returned to Sicily. During his absence, the army under the command of his son lost its discipline. The Greek allies, enraged at the death of Ophellas, withheld their contingents, and the African tribes returned to their ancient allegiance. Returning to remedy these disorders, he found his efforts vain; and, abandoning his son and his army to the mercy of his enemies, he returned to Sicily, where he shortly afterwards died.

After the death of Agathocles, the Carthaginians again acquired a predominating influence in Sicily. The Greek colonies, alarmed at their power, asked the aid of Pyrrhus, king of Epirus, and son-in-law to Agathocles. He attacked the Carthaginians in Sicily, and made himself master of all their towns, except Lilybæum. He soon, however, returned to Italy, where he was engaged in defending the colonies of Magna Græcia against the Romans (B. C. 277); and his conquests, notwithstanding the exertions of Hiero, king of Syracuse, were lost almost as rapidly as they had been acquired. Shortly after the death of Agathocles, a part of the mercenaries who had constituted his army, captured Messina, and put the inhabitants to death. Assisted by them, a Roman legion committed the same atrocities at Rhegium, on the opposite side of the strait. The Roman government immediately sent an army against its insubordinate troops, and put them to the sword. Hiero marched against the Mamertines, who had taken Messina, and defeated them in a pitched battle (B. C. 264). A portion of them sought the aid of the Carthaginians, who took possession of the citadel, and the remainder threw themselves upon the protection of the Romans.

An army of the latter, under Appius Claudius, attacked and captured Messina, and defeated an allied army of Syracusans and Carthaginians, who attempted its recovery. Thus commenced the first Punic war, in which Carthage lost Sicily,



APPIUS CLAUDIUS DEFEATING THE CARTHAGINIANS.

ruined her finances, crippled her commerce, and commenced that downward course which resulted in her total destruction. The mercenaries, who were transported to Africa, in accordance with the terms of the treaty, mutinied upon being disappointed in receiving their pay, and ravaged the country to the very gates of Carthage. Hanno, one of the suffetes, was sent against them, but could effect nothing. Hamilcar Barca, his rival, taking the command, retrieved the fortunes of the state, and suppressed the insurrection; but not until the rebels had committed great ravages. The Romans took possession of Sardinia, in violation of the treaty of peace; but the Carthaginians were unable to redress the injury.

Hamilcar Barca now conceived a scheme for repairing the losses of his country, by the conquest of Spain. Hannibal, the son of Hamilcar, then only nine years of age, asked permission to accompany him in the invasion; but before acceding to his request, his father led him to the altar, and obliged him to swear eternal hatred to Rome. In consequence of the difficulties attending the transportation of elephants and horses by sea, Hamilcar travelled by land as far as the Strait of Gibraltar. The Carthaginians learned the use of elephants from Pyrrhus, who employed them in the wars in Sicily and Italy. They afterwards entirely superseded the war-chariots formerly in use among the Carthaginians.

Hamilcar commanded the army in Spain for nine years, and extended his dominion over almost the whole country. His power and wealth were employed in strengthening the influence of his family—relying principally upon the democracy for support against Hanno, who was the leader of the nobility. Hasdrubal, his son-in-law, succeeded him in the government of Spain. He founded a splendid city, called New Carthage, in the vicinity of which were situated the

most valuable silver mines. He conciliated the affections of the Spaniards, and married the daughter of one of their princes. The Romans, jealous of his power, compelled him to sign a treaty binding himself not to pass the river Iberus, or attack the Saguntine territory. After the assassination of Hasdrubal, Hannibal was appointed to succeed him, though he had scarcely attained his majority. (B. C. 221.)

After several successes over the Spaniards, Hannibal boldly attacked Saguntum (B. C. 219), and commenced the second Punic war. During this war (the details of which, with the preceding one, will be found in the history of Rome), the navy, the source of the power and prosperity of Carthage, was allowed to decline. Party dissensions also distracted the state, and the Barcine family gained a despotic influence, which they maintained by appeals to the passions of the people. Carthage lost all her foreign possessions, and her fleet fell into the power of Rome; and the loss of the battle of Zama, in which Hannibal was defeated by Scipio Africanus, filled up the measure of her national misfortunes. Another rival power arose in Africa, by the union of the Romans with Masinissa, King of Numidia; who extended his power over the western colonies of Carthage.

Hannibal still remained at the head of affairs in Carthage, and exerted himself to reform the abuses that had grown up in the administration. But the nobles, hostile to these reforms, joined with the old enemies of his family, and forced him to fly from the country. He finally committed suicide, to escape falling into the hands of the Romans, whose hatred refused to allow him an asylum.

The Carthaginians soon felt the want of their leader; Masinissa, emboldened by the support which he received from the Romans, made frequent incursions into their territories. Complaints were mutually made before the Roman senate (B. C. 162); but the Carthaginians obtained no redress. Political divisions continued to harass and weaken the state; the democracy, ascribing to the influence of the nobles the low condition of the republic, exiled forty of the leading senators, exacting an oath that they should never return. Masinissa interceded in their behalf, but they insulted his sons, who were sent to treat with them. This caused another contest, in which the Carthaginians were still further reduced, and obliged to submit to the most onerous conditions.

The Romans finally determined to destroy Carthage; but its inhabitants obeying every command, furnished no pretext for an attack. They gave up their navy and munitions of war; and surrendered three hundred of the sons of the nobility as hostages; but when they were ordered to desert their city, driven to desperation, they determined to die amid its ruins. The war which followed was short, but bloody. Deprived of their arms, and driven to every expedient to remedy the deficiency, the Carthaginians fought with the desperate courage of men who foresaw their certain doom, and resolved to sell their lives dearly. In the year 146 B. C. the city was taken by storm, and its inhabitants put to the sword. Its palaces, temples, and magnificent buildings were razed to the ground, and nothing but a mass of desolate ruins remained to tell of its ancient splendour.



CHAPTER IX.

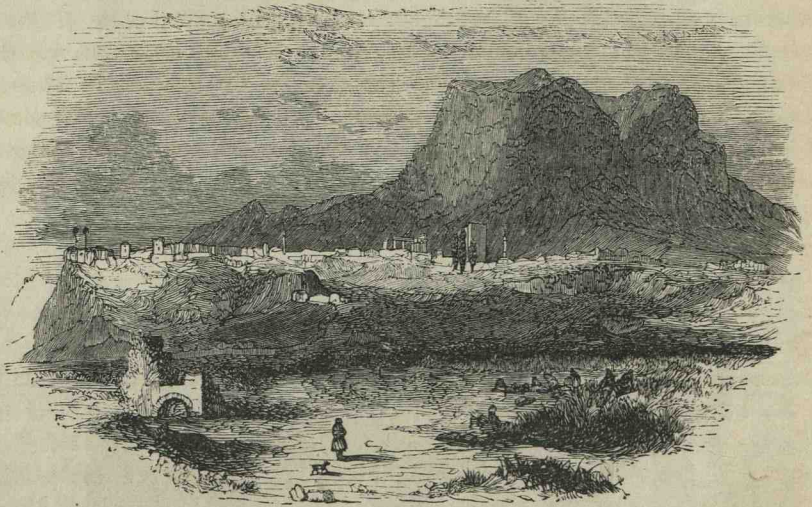
SECTION I.

Geographical Outline and Social and Political Condition of Ancient Greece.



E come next to the most celebrated country of antiquity, Greece. Its territory was of very inconsiderable extent, being scarcely equal in size to the half of England. It is comprehended between 36° and 41° of north latitude, and is surrounded on all sides by the sea, except on the north, where it borders on Epirus and Macedonia. Thessaly, its most northern province, is an exten-

sive and fertile vale, completely surrounded by mountains. On the north is Olympus, the residence of the gods; on the east is Ossa, between which and Olympus flows the Peneus or Salampria, into the vale of Tempe. On the south is Cæta, where Hercules raised the pile on which he was consumed. At the foot of Cæta is the famous pass of Thermopylæ. On the west of Thessaly is Mount Pindus.



CORINTH.

The tract extending from the borders of Thessaly and Epirus to the Corinthian isthmus, contains several provinces: viz., Acarnania, on the east frontier of which runs the river Achelous; Ætolia, defended by almost impassable mountains on every side but the south, which was a sea-coast; the mountainous country of Doris; the small but fertile provinces of Phocis and Locris; and Bœotia, a well-watered vale, bounded except on the north-east by the mountains Parnassus, Helicon, Cithæron, and Parnes. South of Bœotia is the rocky and barren province of Attica, producing figs, olives, and various other kinds of fruits; but little grain or pasturage.

The isthmus of Corinth, a narrow mountainous ridge, connects the main land of Greece with the Peloponnesus, the modern Morea. The district of Corinth is chiefly remarkable for its far-famed capital, destroyed by Mummius, the Roman general, B.C. 145, and rebuilt by Cæsar. It was itself a little island, but had

two ports—Lechæum, on the Corinthian, and Cenchræa, on the Saronic Gulf, and a citadel on a lofty hill called Acrocorinthus.

The Peloponnesus, so called from Pelops, the son of Tantalus, who reigned there, was divided into several provinces. The northernmost of these is Achaia, running from Corinth to Dyme, along the northern coast, and bounded on its inland frontier by a ridge of mountains; south-east of Achaia is Argolis, a remarkably fruitful valley, included between two mountainous branches, stretching from Cylene, the most northern of the Arcadian summits, and terminating, one in the Gulf of Argos, the other at the promontory of Scylla; south-west of Achaia is Elis or Eleia, less mountainous than the other Peloponnesian provinces, and watered by the Peneus and the Alpheus; south of Achaia is the central state of Arcadia, traversed by the Aroanian and Mœnalian Mountains; south of Arcadia and Elis is Messenia, the most level district in the peninsula, the best adapted for tillage, and the most fruitful in general produce. The south-eastern province of Peloponnesus is Laconia, traversed by two branches of the Taygetus and Zarex ranges of mountains, between which runs the river Eurotas, watering several very fertile but not extensive vales.



MOUNT TAYGETUS.

Though the general aspect of Greece is rugged, its climate is highly propitious, the surrounding seas preserving both the heat of summer and the cold of winter in an equable state of temperature. Some of its mountains contain the finest marble, and valuable metals. Corn, wine, and oil are produced in its central plains, the richest pasturage is found in the valleys, excellent timber covers the tops of its mountains, and its regular, indented coast, abounds with commodious ports and harbours. From the mildness of the climate, the number of small streams, and the variety in the surface and quality of the soil, it has considerable diversity of produce. It has been remarked as a peculiar feature in the topography of the ancient cities of Greece, that every metropolis possessed its citadel and its

plain; the former as a place of refuge in war, the latter as a source of agriculture in peace.

Among the remarkable towns of Greece we may notice, Gomphi, Larissa, Pheræ, and Pharsalus, in Thessaly; Cytinium, and three other small cities, in Doris; Amphissa, and Æanthe, in Locris; Delphi, the centre of Greece; Orissa, and Anticyra, in Phocis; Thebes, Orchomenus, Platæa, and Chæronea, in Bœotia; Athens with its harbour Piræus, Phalerum and Munychia, Marathon, Phyla, and Decelea, in Attica; Megara and its port Nisæa, in Megara; Corinth, Sicyon, Phlius, Ægium, Patræ, and Pellene, in Achaia; Argos, Mycenæ, and others, in Argolis; Elis, Olympia, and Pisa, in Elis; Megalopolis, Tegea, Mantinea, and Pallantium, in Arcadia; Messene and Pylos, in Messenia; and Sparta, Gythium, Sellasia, and Amyclæ, in Laconia.

Besides the provinces already named, there were two others, Epirus and Macedonia, whose inhabitants, though somewhat allied to each other and to the Greeks, were scarcely considered Hellenic. Epirus, west of Thessaly, and next to it, was the largest, though one of the least cultivated of the Grecian states. It was divided into two provinces: Molossia, of which Ambracia was the capital; and Thesprotia, containing the port of Buthrotum, and Dodona, celebrated for its oracles, consecrated to Jupiter. On its coast was the Acroceraunian Cape, whose rocks extended far to sea, and were so dangerous to mariners that they received the epithet "infamous." The wildness of the country and the rudeness of the inhabitants were such that the Greeks chose the names of their rivers, Acheron and Cocytus, as fit to bestow upon those belonging to the infernal regions. Its oxen and its horses were unrivalled, and the Molossian dogs are still celebrated by travellers for their ferocity.

Macedonia Proper, was a tract of land bounded by Thessaly and Epirus on the south, Thracia on the east, Illyricum on the west, and Dardania and Mœsia on the north. Demosthenes always discriminates, in very pointed terms, between the Macedonian king, Philip, and the Athenians; but this haughtiness of the southern Greeks was somewhat subdued by the splendid victories of Philip and his conquering son.

The islands of Thasos, Samothrace, and Imbrus, with a few others, occupied the north of the Ægean Sea, and were known as the Thracian Islands. Thasos produced wine, marble, and gold. Its inhabitants were daring navigators, and at one time bravely contended with Athens for the mastery of the sea. Samothrace was noted as the seat of the Cabrii, deities whose worship was introduced by Dardanus into Troy. Opposite Imbrus, on the Asiatic coast, at the entrance of the Hellespont, was the island of Tenedos, remarkable for its temple dedicated to Apollo, under the name of Smintheus. This name is said to have been derived from the Phrygian term Sminthæ, which signifies mice; because, when a large number of these animals infested the island, they were destroyed by Apollo. Tenedos was usually esteemed the key of the Hellespont, and when vessels were prevented by northerly winds from entering that strait, they found shelter in its excellent harbour. South-west of Tenedos was Lemnos, on which Vulcan fell when thrown from heaven by



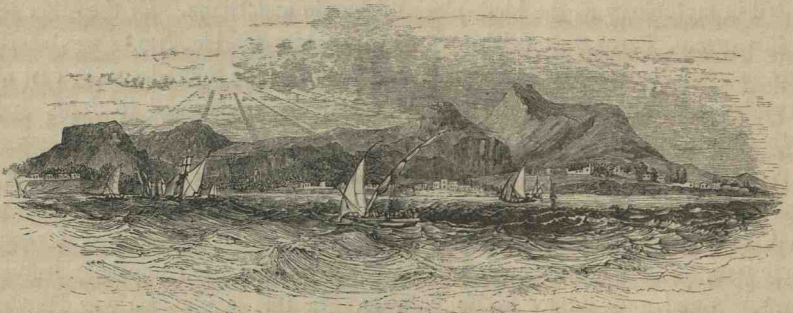
PYLUS (NAVARINO.)

Jove. West of Lemnos was Halonessus, which was once preserved by the valour of its women, who, after all the men were slain, defeated an army of invaders. To the south were Sciathus, Scopelos, and Scyros, where Achilles was concealed by Thetis. South of Tenedos, and opposite Ephesus, was Lesbos, the birth-place of many celebrated writers. South of it was Chios, whose wines were deemed the best in the ancient world. It also contained quarries of beautiful marble.

The largest island in the Ægean Sea was Eubœa, separated from the Bœotian coast by a narrow strait, which is now choked up. Its chief towns were Chalcis, Eretria, and Oreus. Salamis and Ægina were on the Saronic Gulf. The latter was celebrated for the valour of her sailors, to whom the prize of bravery was assigned at the ever memorable naval battle of Salamis. South-east of Eubœa were the Cyclades, forming a circle round the island of Delos. Ortygia, or Delos, is celebrated in mythology as the birth-place of Apollo and Diana. Of the other islands of this group, Paros was celebrated for its white marble, Naxos was sacred to Bacchus, and Ios was the burial-place of Homer. The Sporades were east of the Cyclades, and close along the Asiatic coast. Samos, sacred to Juno, and the birth-place of Pythagoras, was the chief of them. Its city of the same name was strongly fortified and improved by art. Its wine and earthenware were well known. On one of the other islands, Patmos, St. John wrote the Revelations, and on Cos, Hippocrates was born, and the natives of the island show a venerable plane tree, under whose branches they affirm the celebrated physician lectured to his pupils and gave advice to his patients. In this group also was Rhodes, on

which stood one of the most beautiful and flourishing commercial cities of antiquity. It was celebrated for its Colossus, which stood at the entrance of the harbour; a huge statue of brass, erected in honour of the sun, and having a foot on each of the opposite sides of the harbour. It was so lofty that the largest vessels could pass between its legs without striking their topsails. It was thrown down by an earthquake, and subsequently broken up by the Saracens, for the sake of its brass. Crete (Candia), the largest of the Grecian islands, except Eubœa, lies at the entrance of the Ægean Sea. In ancient times it was celebrated for its hundred cities, of which the principal were Gnossus, Cydonia, and Gortyna. Many of the gods of Greece were said to have been born there. Its chief mountain, Ida, was fixed as the birth-place of Jupiter himself. But it had a superior merit to any which mythology has given it, that of giving to Greece its most useful institutions. While Hellas was frequently devastated by hostile incursions, the Cretans were at peace in their island home, within a short sail of the cradle of civilization, Egypt. They were, in consequence, early distinguished for their wise institutions. From the code of the elder Minos, Lycurgus drew the chief sources of his legislation, and the cultivation of the useful arts received a first great stimulus from the mechanical inventions of Dædalus. In the early ages of Grecian history Crete acted a prominent part; but she afterwards degenerated, and her inhabitants served as mercenaries to the Athenians in the Peloponnesian wars.

North-east of Crete is Cyprus, the favourite island of Venus, in which, as in Rhodes, everything great or glorious moulders in the grave. It contained, besides the metropolis Citium, the city of Salamis, founded by Teucer, the brother of Ajax Telamon, after the Trojan war. Corcyra (Corfu) was celebrated by Homer for its amazing riches and fertility. Its chief city bore the same name as the island; it has been celebrated in ancient and modern times for the excellence of its harbour and the strength of its fortifications. The Peninsula of Leucadia (Santa Maura) was made into an island by cutting through the isthmus which connected it with the main land, to facilitate navigation. The Echinades (Curzolari) were a small cluster of islands near the mouth of the river Achelous. Cephallonia was the largest of the western Grecian islands, and the least noted in history. South of it



ISLAND OF CYTHERA.

was Zacynthus (Zante), celebrated for the fertility of its soil and for its fountains of bitumen. West of the Peloponnesus are the Strophades (Strivoli), more anciently called Plotæ, because they were supposed to have been floating islands; and south of them is Sphacteria (Sphagiæ), which guards the entrance of Pylos (Navarino).

South of the Peloponnesus is Cythera (Cerigo), sacred to Venus, and celebrated in ancient times for its fertility and beauty. It contained two large cities, Cythera and Scanda, provided with excellent harbours, and enriched with the commerce of Egypt and Libya. The island was taken by the Athenians in the Peloponnesian war, and the inhabitants treated with great cruelty and injustice. It never afterwards recovered its former prosperity.

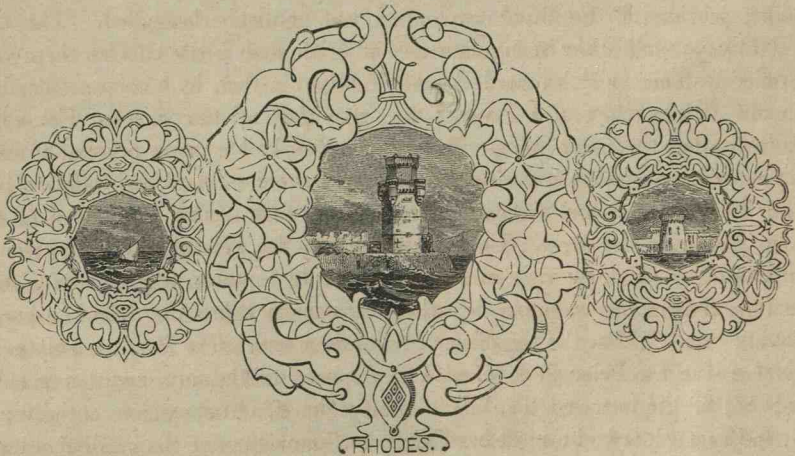
At the time of the commencement of the certain history of Greece, we find the country divided between two races, the Ionian and Dorian; the former remarkable for their democratic spirit and their hostility to hereditary privileges, patriotic and favourable to commerce and the fine arts: the Dorians preferring an aristocratic government, and cherishing a warlike and almost savage spirit, and a hatred to commerce and the fine arts, because of their tendency to lead to effeminacy, and to change the ranks of society, which Dorian legislators always made hereditary. In every Dorian state we find slavery in its worst forms, and the slaves were almost deprived of hope, being fixed in their condition by the laws. Whilst the Ionian were frequently changed, the Dorian institutions were remarkably permanent. The difference between the two races is the principal characteristic of Grecian politics; it runs through the entire history, and was the chief cause of the hatred between Athens and Sparta. Covered with independent cities, and parcelled out into many small states, whose narrow limits greatly facilitated revolution, Greece early became celebrated for the rapid development of political science.

Notwithstanding the many causes of division among the Greeks, there were other circumstances which united the whole Hellenic race by a common band of nationality. The chief of these was the unity of religion, connected with which were the national festivals and games, in which Greeks only were allowed to share. If, as many have supposed, the Greeks derived the elements of their religion from Asia or Egypt, they soon made it so peculiarly their own that it retained no features of its original source. For, while the Asiatics symbolize some power of nature, or associate some visible object with a latent power, the gods of Greece were human personages, possessing the forms and attributes of man in a highly exalted degree. Whilst the paganism of Asia was a religion of fear, the polytheism of Greece was a religion of love. The priesthood of the former was a peculiar caste; that of the latter open to all. The religion of Greece was essentially poetical, and as such it had a most beneficial effect upon the fine arts, and facilitated the progress of knowledge by separating philosophy from religion. The oracles of Dodona and Delphi were national, but they were more regarded by the Dorians than by the Ionians, who soon separated themselves from the trammels of superstition. But the beautiful religion of Greece could have no permanence; for its

influence depended on feeling, not on faith ; and its support was left to voluntary offerings.

All the constitutions of the Grecian states were republican, but they were so various that scarcely any two of them can be said to have been alike. All the most severe public and private labours were performed by slaves, and in some states they alone managed agriculture. Foreign merchants were treated with jealousy, and could never obtain the privilege of citizens: Coinage was one of the rights reserved to the state, but little attention was paid to finance. The citizens served as voluntary soldiers, and the magistrates were rewarded with honour, and not with money ; consequently, taxation was almost unnecessary. Heavy taxes were, however, resorted to in later times, when mercenary armies were employed, when large navies were supported, and ambassadors sent to distant countries. The provision for public festivals and theatrical shows was another source of expense, and to these, in Athens and other places, was added the pay of the dicast, or jurymen, often numbering several hundreds, composed chiefly of the lower classes, whose decisions were influenced by prejudice and passion, rather than by law and justice. In consequence of these heavy expenses, many of the cities were brought into great pecuniary embarrassment.* Further notices of the political and social condition of Greece will occur in the course of the historical narrative.

* Taylor. Butler. Heeren.





SECTION II.

Early History of Greece.



T appears that the people whom we, after the Romans, call Greeks, but who distinguished themselves by the name of Hellenes, were not the first inhabitants of their country. It is from the Greeks themselves, however, that we derive all the knowledge we possess of the earliest inhabitants of Greece. The names of many races which in later times were regarded as barbarous, or foreign, are recorded as having preceded them there. Among all these, the most important, because most widely spread, and of the longest continuance, is that of the Pelasgians, a people who appear to have settled in most parts of Greece, and from whom a considerable portion of the Greek population was properly descended. The Caucones, Leleges, and other barbarous tribes who likewise inhabited Greece, are also regarded by Thirlwall* as parts of the Pelasgic nation, and he concludes that the name Pelasgians was a general one, like that of the Saxons, Franks, or Allemanni; but that each of the Pelasgian tribes had a name peculiar to itself. Many ancient authorities are cited by modern writers to show the wide diffusion of the Pelasgic race, and Greek traditions prove that almost all parts of Greece and the islands of the Ægean Sea were peopled by the Pelasgians. But while the great extent to which the race was spread seems to be universally admitted, much diversity exists in the attempts of modern writers to show from what quarter it originally came. Many of the Greek traditions represent the Peloponnesus as the original seat of the Pelasgians, whence they spread to Thessaly, and thence to the islands of the Ægean and the Asiatic coast; but the true opinion, according to many modern writers, is that derived from our knowledge of the original seats of the human race: that the Pelasgians spread themselves from Asia into Europe, across the Hellespont, and around the northern shores of the Ægean Sea. According to Herodotus,† the Athenians were a Pelasgic race, which had settled in Attica

* Thirlwall's History of Greece.

† Herodotus, viii. 44; i. 57.

from the earliest times, and had undergone no change except by receiving a new name and adopting a new language. In most parts of Greece, however, the Pelasgic and Hellenic races became intermingled; but the former at all times probably formed the principal portion of the population of Greece. The Hellenes excelled the Pelasgi in military prowess and enterprising spirit, and were thus enabled in some instances to expel them from the country. The original seat of the Hellenes was, according to Aristotle, near Dodona, in Epirus; but they first appeared in the south of Thessaly, about 1384 B. C., according to the received chronology. In accordance with the common method of the Greeks, of inventing names to account for the origin of nations, the Hellenes are represented as descended from Hellen, who had three sons, Dorus, Xuthus, and Æolus. Achæus and Ion are represented as the sons of Xuthus, and from these four, Dorus, Æolus, Achæus and Ion, the Dorians, Æolians, Achæans and Ionians were descended, who formed the four tribes into which the Hellenic nation was for many centuries divided, and who were distinguished from each other by many peculiarities in language and institutions.*

It is reasonably supposed that the Pelasgic and Hellenic tongues were different dialects of a common language, which formed by their union the Greek language of later times. But while the subject of the original language of the two races is a fruitful theme of controversy, an equal difference of opinion prevails among ancient writers respecting the degree of civilization to which the Pelasgi had attained before they were blended with the Hellenes. The same evidence, says Thirlwall, which disposes us to believe that the Pelasgians spoke a language nearly akin to the Hellenic, must render us willing to admit that before they came into contact with any foreign people in Greece, they may have tilled the ground, planted the vine, launched their boats on the sea, dwelt together in walled towns, and honoured the gods, as authors of their blessings, with festive rites and sacred songs. And it is satisfactory to find that all this, if not clearly ascertained, is at least consistent with the general tenor of ancient tradition. Without examining the pretensions set up on behalf of the Pelasgians to the art of writing, to religious mysteries, and to a theological literature, we shall notice one subject which affords us surer ground for observation, and perhaps the best measure for judging of the condition and character of the Pelasgians. The most ancient architectural monuments in Europe, which may perhaps outlast all that have been reared in later ages, clearly appear to have been the works of their hands. The huge structures, remains of which are visible in many parts of Greece, in Epirus, Italy, and the western coast of Asia Minor, and which are commonly described by the epithet Cyclopean, because, according to the Greek legends, the Cyclops built the walls of Tyrins and Mycenæ, might more properly be called Pelasgian, from their real authors.†

* Anthon's Class. Dict., p. 557.

† Thirlwall's Greece. See also an able summary of the arguments on this subject in Anthon's Classical Dictionary, p. 490.

A general opinion prevailed among the Greeks of a later period, that in remote ages before the fall of the Pelasgian supremacy, the shores of Greece had been visited by wanderers from distant lands, who had founded colonies, built cities, and introduced a knowledge of the useful arts and social institutions among the ruder natives. The following will serve to give a tolerably exact idea of the nature of the legends relating to these emigrations, the truth of which, until recently, was regarded by the learned as sufficiently established. Inachus, the son of Oceanus, was said to have founded the kingdom of Argos, B.C. 1807, and was succeeded by his son, Phoroneus. He is said to have given his name to the principal river of Argolis. He was the father of Io, a priestess of Juno at Argos, and the unhappy object of Jupiter's attachment. Juno becoming jealous of her, Jupiter changed Io into a white cow, which Juno obtained from him as a present. She then set Argus to watch the cow. Jupiter sent Mercury to steal her away, but was unable to avoid the vigilant Argus. He therefore killed him with a stone, but failed to release Io from the power of Juno, who sent a gadfly to torment her. The unfortunate Io vainly fled from its pursuit. She swam over the Ionian Sea, which thence derived its name from her, and wandered over various countries until she at length arrived on the banks of the Nile, where she assumed her original form, and bore to Jupiter a son named Epaphus. From Epaphus were descended Danaus and Ægyptus. The former had many wives, and fifty daughters; the latter as many wives and fifty sons. But dissensions arose between Danaus and the sons of Ægyptus, and the latter fled from the hostility of his brother with his wives and daughters in a fifty-oared galley, which he invented and built by the aid of Minerva. He first landed at Rhodes, but soon after passed over to Argos, where Gelanor, who ruled there, readily resigned the government to the stranger who had brought thither civilization and the arts. The name of the new monarch was then given to the people. To the Danaids was ascribed the discovery of the springs or wells which relieved the natural aridity of the Argive soil. These seem to have disappeared at the command of Neptune, who, softened by the beauty of one of the sisters, revealed to her the most famous of the streams that contributed to form the Lernæan lake. The sons of Ægyptus came now to Argolis, requesting their uncle to forgive their past transgressions, and to give them his daughters in marriage. The crafty king, fearing to refuse compliance, consented to give his daughters to them, but on the day of their marriage he armed them with daggers, and exhorted them to slay in the night their unsuspecting bridegrooms. All obeyed except one, who loved her spouse, and succeeded in effecting a reconciliation between him and her father.

The whole of this legend has been beautifully and satisfactorily explained. Io is a type of early agriculture, advancing by slow and painful experience. Jupiter is the personification of the firmament, the source of light and life. Juno is the type of the atmosphere, ever changing and stormy. Early agriculture suffers from the changes which impede the fostering care of the pure element which lies beyond, and hence the primitive husbandman has to exercise eternal vigilance,

typified in Argos, over his labours. The legend makes Argos to be slain by Mercury, when Io is free to wander over the whole earth. Mercury is the god of language, and the inventor of letters; hence we see by the legend that when the rules and precepts of agriculture were introduced, first orally, and then in writing, man was released from the cares of early husbandry, and the science of agriculture freely spread itself among all nations. But Danos signifies dry, and Argos was deficient in water. Hence the Danaï were simply the people of the thirsty land of Argos, and they, after a common custom among the Greeks, are imbodyed in a single hero, Danaus. The Arabs term springs the daughters of the earth; the daughters of Danaus are the daughters of the thirsty land. We find the names of at least four of the daughters of Danaus, are the names of as many springs. Still further, a *head* is a usual name for a spring in many languages; and a legendary mode of accounting for the origin of founts, is to ascribe to them the *welling* forth of the blood of some person, who was slain on the spot where the spring emitted its waters. The name of the son of Ægyptus, who was preserved, was Lyncæus. It is to be observed that the founts of the Inachus were in Mount Lyceon or Lynceon, and here, perhaps, lies the origin of Lyncæus, who in one form of the legend fights and vanquishes Danaus; that is, the dry nature of the soil is overcome by the stream from Mount Lyncæus. Danaus was succeeded by Lynceus, the grandfather of Acrisius. Danae, the daughter of Acrisius, was the mother of Perseus, who was the first Grecian celebrated as a warrior. He founded the city of Mycenæ, which became for some time the capital of Argolis. Argos afterwards, however, recovered its supremacy, and Mycenæ became inconsiderable.

Cotemporary with Perseus, B. C. 1283, was Pelops, son of Tantalus, King of Phrygia, who, being driven from his native country by misfortunes in war, settled in Greece, with immense treasures. He was attended into Peloponnesus by a body of Achæians from Thessaly, whom he established in Laconia. Pelops married Hippodameia, daughter of the chief of Pisa, in Elis, whom he succeeded in the sovereignty of that territory. By his able conduct and numerous family connexions, he succeeded in acquiring so much influence that the peninsula received from him the name of Peloponnesus. His daughter was married to Sthenelus, son of Perseus, and their son, Eurystheus, was the famous rival and persecutor of Hercules, who was also descended from both Perseus and Pelops. Eurystheus, whose hatred of Hercules ceased not with that hero's death, pursued his deceased rival's children and adherents into Attica, where he was slain in battle, 1207 B. C. He was succeeded on the throne by his uncle Atreus, who united in his person the claims of the two houses, Pelops and Perseus. He extended his sovereignty over all Peloponnesus, and transmitted the Argian sceptre in its greatest glory to his son, Agamemnon.

Lacedæmon, or Sparta, concerning whose origin there is no certain memorial, had now become distinguished under its king, Tyndareus, whose sons, Castor and Pollux, had died in the prime of life, and whose daughters, Clytemnestra and Helen, were given in marriage to Agamemnon and his brother, Menelaus. By

this marriage the dominions of Tyndareus fell to the two brothers, the immediate command of them being vested in Menelaus, 1200 B. C.

Of the provinces without the peninsula, Thessaly, next to Crete, was the most ancient scene of Grecian story. In Thessaly, famous for its horses, Centaurs were first known. They are supposed to have been a people superior in acquirements to the more southern Greeks of their time. From the port Iolcus, in Thessaly, sailed the celebrated expedition of the Argonauts under Jason, who may be considered, says an able writer, as merely the leader of one of the most considerable piratical expeditions which had hitherto been undertaken. In his enterprise, Jason was joined by many young men of distinction from other parts of Greece, B. C. 1225.

Bœotia, at an early period, attracted the attention of adventurers, and a Phœnician colony, under Cadmus, is reported to have founded its principal city, Thebes. Cadmus was the son of Agenor, king of Phœnicia. At a later period, Cadmus left his city, and became king of the Illyrians, and was finally changed into a serpent. Thebes boasted of having received the precious gift of letters from the Phœnician colonists; and Herodotus adopts this opinion after a diligent inquiry, which ought not to be wholly disregarded, because he was deceived by some monuments which were either forged or misinterpreted.

That Bœotia early became a powerful state is sufficiently proved by the fabulous narratives of the adventures of Bacchus, Antiope, Zethus, Amphion, Amphitryon, Hercules, Laius, Œdipus, Eteocles, and Polynices. The war which it sustained against the seven chiefs, who combined to place Polynices on the throne wrongfully held by Eteocles, as authenticated by Hesiod and Homer, and made illustrious by the tragedy of Æschylus and the epic poem of Statius, is the first instance of a political league and a regular warfare recorded in the annals of Greece.

Ætolia was, from the dangers of its seas, nearly excluded from commercial intercourse with the neighbouring nations, and in consequence we find great inferiority in the comparative progress of the Ætolians. Their heroes, Tydeus, Meleager, and others, have been immortalized by poetry; and Thoas, commander of their troops on the plains of Troy, is represented as a leader of much merit and remarkable eloquence. Phocis, Doris, and Locris, afford no materials for history, at this early period.



JASON.*

* From a statue in the British Museum.



TEMPLE OF THESEUS.

Attica is the only remaining state whose history is worthy of being narrated from tradition. Cecrops was the first who there introduced the arts of civilization. He led to Attica a colony from Egypt, introduced the worship of the goddess Athena or Minerva, and thus gave the name, if not a foundation, to the city of Athens. The celebrated court of Areopagus is said to have been founded by him; and in consequence of his wise institutions and the security of Attica from invasion, strangers were attracted, population increased, and civilization made more rapid progress than in any other province of Greece.

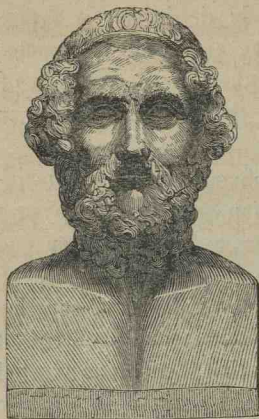
A second colony is said to have been sent out from Egypt under Erechtheus, with supplies of corn for their Attic kinsmen. Peteus is made to lead a colony to Attica but one generation before the Trojan war. Little is recorded of the successors of Cecrops, until the time of Ægeus, contemporary with Minos, King of Crete, and the father of the renowned Theseus. That prince was deemed by Plutarch worthy of a place in the parallel lists of the great men of Greece and Rome; and his remarkable history bears no slight resemblance to that of the Gothic knights-errant, whilst, as King of Athens, the foundation of the future greatness of the city was laid by his wise measures. To the popularity his feats of arms had acquired for him among the warm-hearted Grecians, he added all the arts of persuasion to consolidate, in one well-regulated government, all the independent districts of Attica. The approbation of the Delphic oracle was then procured, in order to secure the stability of his improvements. The rest of his life affords little worthy of notice, historians giving to his riper years the extravagance of youth, after attributing what the maturest age has seldom equalled to his ear-

liest manhood. Notwithstanding his great and patriotic deeds, he is represented as having in the end lost all favour and authority among the Athenians, and having at last died in exile. After him, Menestheus, a descendant of royal blood, acquired the sovereignty, and commanded the Athenian troops in the Trojan war.

A frequent communication, sometimes friendly but oftener hostile, was maintained between the eastern and western coasts of the Ægean Sea. These voyages were usually undertaken for piracy rather than commerce, and men, women and children, together with cattle and beasts of burden, were the principal objects of plunder. No crime was more common than that of carrying off ladies of superior rank to grace the household of the leader of the expedition; and the frequent occurrence of these outrages may be inferred from the fact that Tyndareus exacted from all the suitors for the hand of Helen that they would assist with all their power in recovering her, should she be stolen. This event took place when Paris, son of Priam, King of Troy, visited the court of Menelaus, the husband of Helen. An outrage so heinously injurious to one of the greatest princes of Greece, and aggravated by a breach of the rights of hospitality, was justly considered as demanding the united vengeance of the Grecian chiefs; and the hope of returning laden with the spoils of the richer provinces of the East, was a powerful incentive to leaders bred in poverty and accustomed to rapine.

A large army was collected from all parts of Greece by the exertions of Menelaus and his brother Agamemnon, who led them to the siege of Troy. But the metropolis of Priam held out much longer than her enemies had anticipated. At length, their arms were crowned with success; the beautiful Helen was recovered, and the rich treasures of Troy were theirs. (B. C. 1183.) But the victory was dearly bought. Most of the chieftains had fallen in the field, and many of the remainder returned home only to find their thrones usurped and their lands occupied by the invasion of lawless tribes. The least unfortunate of those adventurers found their dominions uncultivated or their territories laid waste, their families torn by discord, or their cities shaken by sedition. Agamemnon himself had no sooner reached his native soil than he was traitorously murdered. Ægisthus, his kinsman, had seduced his queen Clytæmnestra, and obtained possession of the government. The friends of the former king fled, with his son Orestes, to the Athenian state, which seems to have suffered least by the absence of the commander of its forces, having made the nearest approach to a settled government. After seven years of exile, Orestes found means to avenge his father's death, and to recover the throne of Argos, which he retained with great power and reputation till his death.

Much doubt has been entertained respecting the credibility of the story of the Trojan war, of the actors, and the manner in which it was conducted. Helen, most probably, was a mythological person, and she was worshipped at Sparta and elsewhere. Other heroes than Paris, according to ancient traditions, carried off Helen; and many reasons have been adduced to prove that the description of the



HOMER.

siege of Troy, found in the verses of Homer, is but a complicated form of the legend of its capture by the renowned Hercules.*

The period immediately succeeding the Trojan war affords few lights to history. About eighty years after the destruction of Troy, according to Thucydides, a great revolution took place, which totally changed the population of a large part of Greece, and that of all the western coast of Asia Minor. The adherents and descendants of Hercules had found in Doris a refuge from the persecutions of Eurystheus. The great-grandsons of Hyllus, eldest son of Hercules (whose descendants had taken refuge from Eurystheus in Doris), crossed the Corinthian Gulf from Naupactus with a powerful armament, and speedily overran the whole peninsula, except the mountain province of Arcadia, and Achaia, in which Tisamenus, the son of Orestes, made a gallant and successful stand. The country which fell into the hands of the invaders was now divided among the three descendants of Hercules, who led the expedition. Temenus took possession of Argos, Cresphontes of Messenia, and Lacedemon was allotted to Aristodemus; but the joint sovereignty was conferred upon his twin sons Eurysthenes and Procles, in consequence of his death. Corinth was given to Aletes, another descendant of Hercules; and Oxylus, an Ætolian chieftain who had aided them with his arms in the conquest, received Eleia for his services. The Argian dominion was still further enlarged by Phalces, the son of Temenus, and by Regnidas, the son of Phalces. The former acquired the sovereignty of Sicyon; the latter that of Phlius.

A general oppression of the old inhabitants followed this division of the country; the Heracleids becoming in the end the sole rulers of all the Peloponnesus except Arcadia and Achaia. A new distinction of the Grecian people was the consequence of this revolution. The Pelasgian name, which had prevailed on the continent, and the Lelegian in the islands, had at an early period given place, for reasons not distinctly ascertained, to the Æolian and Ionian, the latter designation being applied principally to Attica and its colonies, the former to all the rest of Greece, both within and without the peninsula. Out of these two, four distinctions of the Grecian people arose after the irruption of the Heracleids. In all the immediate possessions and distant colonies of these invaders, the Doric name and dialect prevailed. The Athenians rose to such pre-eminence over all other people of Ionian descent, as to give to their horde their own name, the Attic. Excepting the Athenians and the Megareans, who retained the Doric name, all the other

* For many interesting remarks on this subject, see Thirlwall's Greece, Keightley's Mythology, and Anthon's Classical Dictionary.

Greeks without the isthmus, claimed Æolic origin; and the Ionian name and dialect was retained only by those who had migrated to Asia and the islands.

Except in Arcadia, nothing remained unaltered; and the Dorian invaders brought everything back to that ruder state, in which they had lived among their native mountains. Disputes soon arose among these allied princes respecting the partition of the conquered countries. Internal dissensions, occasioned by the lawlessness of their subjects, continually raged in the respective governments. The enterprising Arcadians seldom allowed them a relaxation from external hostilities. By the concurrence of all these causes, Greece was rapidly falling back into a state of anarchy and barbarism, similar to that in which it had been before the time of Pelops and Hercules.*

From the writings of Homer, it is evident that athletic games had been occasionally celebrated under the superintendence of different princes, and at the funeral obsequies of eminent men. Among many other places, Eleia and Peloponnesus, according to many traditions, had frequently been the scene of these contests, and the resort of nobles and princes from all parts of Greece. While turbulence and barbarity thus prevailed, Iphitus succeeded to the throne of Elis. Unwarlike, though otherwise active and enterprising, he sought for a remedy for the disorderly condition of his country. To the superstitious regard of all classes of his countrymen for the oracle of Delphi, he looked for support in his meditated project. He sent a solemn embassy to Delphi to supplicate information from the deity, "How the anger of the gods, which threatened total destruction to Peloponnesus through endless hostilities among its people, might be averted?" The answer he received was probably one of his own suggesting: "The Olympic festival must be restored; for the neglect of that solemnity had brought on the Greeks the indignation of Jupiter, to whom it was dedicated, and of Hercules, by whom it was instituted: and that a cessation of arms must be immediately declared for all cities desirous of partaking in it." This response was widely circulated, and Iphitus immediately promulgated the armistice. The other Peloponnesians, wavering between respect for the oracle and jealousy at the ascendant thus assumed by the Eleians, sent a common deputation to inquire concerning the authenticity of the oracular mandate reported to them. The Pythoness, however, adhered to her former answer, and the Peloponnesians were further commanded to submit to the directions and authority of the Eleians, in ordering and establishing the ancient laws and customs of their forefathers.† Encouraged by the submission of the Peloponnesians to the mandates of the oracle, Iphitus proceeded to model his institution. The date of the revival by Iphitus is fixed by Eratosthenes, followed by Blair, at 884 B. C.; but Callimachus, followed by Clinton,‡ places it fifty-six years later. The Olympiads began to be reckoned from the year 776 B. C.

* Mitford's Greece, vol. i. For a more extended account of the return of the Heracleids and the consequences resulting therefrom, see Thirlwall's Greece, vol. i.

† Mitford's Greece.

‡ Fasti Hellenici, (vol. ii. p. 403.)



SACRIFICE TO JUPITER AT OLYMPIA.

It was ordained that a festival should be held at the temple of Jupiter, at Olympia, in Eleia, free for all Greeks, every fourth year. It was to last five days, and to consist in sacrifices to Jupiter and Hercules, and in games celebrated in honour of them; and to prevent interruption by war, an armistice was ordained to take place throughout Greece during the celebration, and for a certain period before and after it.

Tradition stated that the Heracleids, on appointing Oxylus to the throne of Elis, and the guardianship of the temple of the Olympian Jupiter, had consecrated all Eleia to the gods, denouncing curses on all who should invade the sacred territory, or refuse to defend it against invasion. The respect paid to this tradition, the observance of the truce, and the perpetual immunity of the Eleian territory, are among the most remarkable circumstances in the whole history of Greece. Unambitious, and regardless of the pleasures of the capital, the nobles and men of property devoted their time to rural amusements, and agricultural pursuits, which were left wholly to the peasants in the other parts of Greece. While

men of property elsewhere resided in fortified towns for security, the towns of Eleia, even Elis itself, remained unfortified, and though the Eleians were the wealthiest people of Peloponnesus, the richest of them mostly resided on their estates, and many without ever visiting the capital.

Even in its earliest and least perfect form, many great advantages must have attended the institution of the Olympiad. The suspension of hostilities for a considerable time, both before and after the instituted festival, the facility of intercourse, the promotion of knowledge, and the impulse given to civilization and humanity, were not the least of the manifold advantages which resulted from the wisdom of the plan devised by Iphitus for the protection of his small principality against the dreadful invasion of more powerful neighbours. While each petty prince desired to exalt his prerogative, and extend his dominions, his usurpations were counteracted by the resistance of his subjects, and the passions of neighbouring princes balanced his desire of conquest. Every kingdom was torn by a double conflict, dangers threatened on all sides, subjects expelled their kings, and kings became tyrants. Whilst Lycurgus fortified Sparta with disciplined valour, Iphitus accomplished the same end by surrounding Elis with a wall of sanctity, which effectually protected it from every hostile encroachment.

From causes very imperfectly known, a general revolution in the government of each state, shortly after followed. Even under their early monarchical constitutions, the vigorous principles of democracy seem to have everywhere existed. The principles began to be agitated soon after the return of the Heracleids, and they acquired so much strength, that in the course of a few ages monarchy was everywhere abolished, and the term *tyrant* was introduced to designate those who, in opposition to these new political principles, acquired even the most limited monarchical sway. It became men only to submit to the government of a commonwealth. Argos was among the first to abolish royalty, but was not fortunate in the change. At Corinth, the descendants of Aletes retained the power and the title of royalty for five generations, after which, according to Pausanias, the sceptre passed into another family, called the Bacchiads, from Bacchis, the first king of their race, and was transmitted in this line for five generations more, when Telestes, the last of these princes, having been murdered, the kingly office was abolished, and in its place yearly magistrates, with the title of prytanes, were elected, exclusively, however, from the house of Bacchis. The oligarchy of the Bacchiads was at length overthrown by Cypselus, who banished many of the Corinthians, deprived some of their possessions, and put others to death. He ruled Corinth thirty years, and is designated sometimes as king, oftener as tyrant. His son, Periander, who succeeded to his power, was rigorous in his administration, but was ranked as one of the Seven Wise Men of Greece, rather, it would seem, from his political prudence than for his abilities and learning. He was succeeded by his cousin, or nephew, Psammetichus, whose short reign was followed by a commonwealth, so constituted as to render Corinth the most happily governed, if not the most renowned state of Greece. Her inhabitants first built the war vessels now

known by the Latin name of *Triremes*. The first sea fight recorded in history was between them and their colony of *Corcyra*. B.C. 657. The *Isthmian games*, instituted in imitation of the *Olympic*, were celebrated within their own territory, and brought them considerable advantages; and *Corinth*, though never formidable to her neighbours, was always respected among the Grecian states. 882 B.C.

Little of importance occurs among the traditions concerning the *Lacedemonian* state, until we come to the period when *Lycurgus* succeeded his brother *Polydictes* on the throne. Soon after the death of *Polydeictes* it was discovered that his widow was pregnant, when *Lycurgus* declared that he held the crown in trust only, to resign it to his brother's child; and he accordingly, on the birth of the child, assumed the title of protector; at the same time presenting the infant to the



LYCURGUS PRESENTING THE INFANT KING TO THE EPHORI.

Ephori, as their legitimate sovereign. The prudent and upright measures pursued by *Lycurgus* to secure for the infant possession of the throne, greatly raised his already high popularity, whilst it procured for him the resentment of the late queen, who had made overtures of marriage to him, promising to destroy the embryo hopes of *Sparta* if he would accept her proposals. In the distracted state of the government, the queen found it not difficult to raise a powerful party against him. *Lycurgus*, finding it no season for introducing the reform he contemplated, determined, as he was yet young, to increase his knowledge by visiting such foreign countries as were famous for art and science. Leaving the administration of *Sparta* to his opponents, he passed to *Crete*, where the laws of *Minos* are said to have been the chief object of his study, and a *Cretan* poet one of his instructors in

the art of legislation. In later ages many extensions of his travels were made by his admiring countrymen. It was asserted not only that, like the Jewish lawgiver, he was versed in all the learning of the Egyptians, but that he even penetrated to India, and sat at the feet of the Bramins. On his return he found the disorders of the state aggravated, and the need of a reform more generally felt. He received from the oracle of Delphi, a response highly favourable to his wishes.

Having secured the aid of a numerous party among the leading men, he procured the enactment of a series of solemn ordinances or compacts, by which the civil and military constitution of the commonwealth, the distribution of property, the education of the citizens, the rules of their daily intercourse and domestic life, were to be fixed on a hallowed and immutable basis. Violent opposition was excited to many of these regulations, by those whom they injuriously affected, which was carried so far as to endanger his life, and on one occasion even cost him an eye.



LYCURGUS CONSULTING THE ORACLE.

The fortitude and patience of Lycurgus finally triumphed over all obstacles, and the lawgiver lived to see his great idea, unfolded in all its beauty, begin its steady course, bearing on its front the marks of immortal vigour. His last action was to sacrifice himself to the perpetuity of his work. He summoned an assembly

of the people, and declared that he had now but one new regulation to propose, upon which, however, it was first necessary to consult the oracle of Delphi; that meanwhile, his countrymen, who had seen the success of his labours, would engage that no alteration should take place till his return.

The kings, the senate, and the people, ratified the engagement by a solemn oath, and desired him to set out on his journey. His reception at Delphi was favourable, as before. The oracle declared "that the constitution of Sparta, as it now stood, was excellent, and, as long as it remained entire, would insure happiness and glory to the state." The response was transmitted to his country, whither Lycurgus had determined never more to return. He put himself to death, convinced that the duration of the government which he had established would be better secured by the eternal sanctity of an oath than by the temporary influence of his presence.

Messenia was the least mountainous and most generally fruitful of all the provinces of Peloponnesus; but the government of the country was never calculated to secure the benefits of its natural advantages to the inhabitants. Its history affords but few points worthy of the notice of the general historian until the time of the Messenian war, which may be said to form almost the whole of it. The following are the assigned causes of the war. There was at Limnæ, on the frontiers of Laconia and Messenia, a temple of Artemis Lymnatis, where Messenians and Lacedæmonians, both being of Dorian origin, offered prayers and sacrifices. In a tumult at a festival, Teleclus, King of Sparta, son of Archelaus, the cotemporary of Lycurgus, was killed. Mutual charges and recriminations followed, and, after some further provocation, the Spartans determined to settle the dispute by recourse to arms. Without openly declaring war, they prepared for hostilities, and took an oath never to abandon the enterprise, and never even to return to their families till Messenia should be subdued. Amphaea, a town on the frontier, was first surprised and captured, B.C. 743. Euphaes, who reigned in Messenia, wisely resolved to withdraw all his subjects into the fortified towns. During three years, the Lacedæmonians were obliged to content themselves with ravaging the fields and destroying the harvests of their enemies. Secure in his cities, Euphaes revenged the pillage committed in Messenia by similar depredations on the frontiers of Laconia. In the fifth year of the war, the belligerents came to a general engagement, which gave the Spartans no advantage over their enemies. Euphaes drew his people from all their inland ports to Ithôme, a place of great natural strength, and open to supplies by sea, the Lacedæmonians having no fleet. The apparent desperation of their enemies struck the Spartans with awe, and they suffered the war to languish for five years. In the sixth they fought a battle with the Messenians, but without success. Euphaes was killed in the conflict; but the Messenians chose another commander, Aristodemus, whose vigour was not likely to prove less dangerous to Sparta than the wisdom and courage of his predecessors. During the four succeeding years they abstained from hostility, while the new king was judiciously employed in forming alliances with the Argians, Arcadians, and



MOUNT ITHOME.

Sicyonians. The Arcadians rendered him assistance in the fifth year of his reign, when the Spartans again marched all their forces against Ithome. A pitched battle was fought, in which, by a skilful disposition of his troops, he succeeded in gaining a victory over the Lacedæmonians. But he soon after died, it is said, by his own hand. When his services were lost to the Messenians, they soon fell before Spartan intrepidity, and their territory was annexed to the lands of Læconia. The inhabitants generally were allowed to occupy their lands, paying one-half the produce to Sparta. The conquered Messenians bore the yoke of the victors for nearly forty years, when, becoming tired of the insults and oppressions of their tyrannical rulers, they sought for a leader, in an attempt to regain their former independence. Such a leader was found in Aristomenes, a youth of the royal family, who obtained promises of support from Argos and Arcadia, the allies of the Messenians in the former war. The young chieftain and his friends opened the war by a series of the boldest exploits, which so alarmed the Spartans that they fled for counsel to the oracle of Delphi.

They were directed to procure an adviser from Athens. The inhabitants of that city, jealous of Sparta, but fearful of the consequences of disobeying the

oracle, sent a lame schoolmaster, of obscure origin, named Tyrtæus. This man, when three Spartan armies had been defeated, and the kings were dispirited and disposed to ask peace of their enemies, encouraged them to continue the war at all hazards. A fourth invasion of Messenia followed, in which the Spartans were successful; not, however, by their own valour, but in consequence of the treachery of Aristocrates, general of the Arcadians, who, in the heat of a battle, went over with his forces to the Spartans. Aristomenes, with a small portion of his army, succeeded in forcing his way through the enemy, and making good his retreat.

The Messenians now withdrew from the open country to Eira, which the Spartans immediately besieged. The town was defended with the utmost bravery, Aristomenes daily performing prodigies of valour, which would not have disgraced even the famous heroes of the Trojan war. During eleven years the town held out, when, by the treachery of a Spartan deserter, and the neglect of the Messenian guard, the Spartans were enabled to gain admittance into the city. For three days and nights the Messenians, men and women, maintained the conflict with a tempest driving in their faces; but the great numbers of the Spartan army allowed the continual reinforcement of the post with fresh troops, and Aristomenes despaired of expelling the enemy from the city. Forming their forces into the most convenient form, the Messenian leaders resolved to force their way from the town, and the Spartans, not desirous of encountering an army maddened by despair, suffered them to retire from Eira to Arcadia, unmolested. The Messenians were kindly received in Arcadia, where Aristomenes soon after resolved to attempt the surprise of Sparta herself, whilst the army was engaged in a distant part of Messenia. Aristocrates frustrated this last plan for the redemption of Messenia, but his treachery was discovered, and the indignant Arcadians stoned to death the traitor who disgraced the name of king, and extirpated his whole race. Those of the Messenians who fell under the power of Sparta were made helots; the remainder emigrated to Sicily, where they united with the Zancleans, whose city they named Messenia; a name which, with little variation, it still retains.

Athens, from the time of the Trojan war till after the conquest of the Peloponnesus by the Heracleids, affords no events of historical importance. By the opportune exertion of his personal prowess, Melanthus, the former king of Pylus, who, after the conquest of Messenia, had sought refuge at Athens, killed the champion of the Bœotians in single combat, and was rewarded by the grateful Athenians with the crown, B.C. 1104. His son Codrus held the sceptre, when the Dorians invaded Attica. The oracle of Delphi had assured them of success, provided they spared the life of the Athenian king. Learning this condition, Codrus entered the enemy's camp in disguise, and commenced an altercation with a group of soldiers. In the dispute he struck a soldier with his hook. The man drew his sword, and the supposed peasant was killed. The Athenians then sent a herald to claim the body of their king, and the Dorian chiefs, deeming the war hopeless, withdrew their forces from Attica. Disputes concerning the suc-



DEATH OF CODRUS.

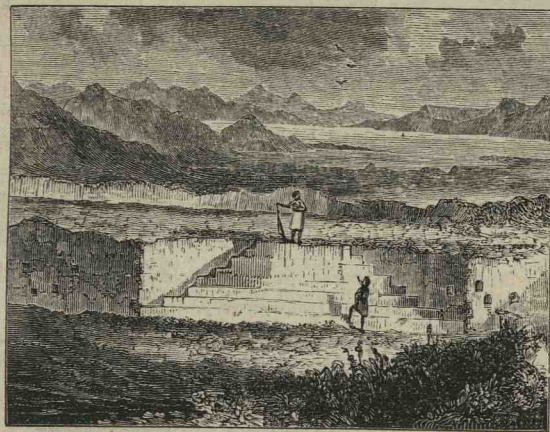
cession arising, a majority of the people declared that they would have no king but Jupiter, and it was decided that Medon, son of Codrus, should be first magistrate of the commonwealth, with the title of Archon; that this office should be hereditary in his family, the archon, however, to be responsible to the assembly of the people for due administration of his office. Those who were discontented with this arrangement, sailed under the conduct of two brothers of Medon to Asia Minor, where they founded Ephesus, Miletus, and ten other cities. Of the actions of the twelve hereditary archons, who followed Medon, no particulars are known. Alcmaeon was the last hereditary archon. After his death the term of the office was limited to ten years. Of the decennial archons, Cherops was the first, B.C. 752. Six others followed him in succession. But on the expiration of the archonship of Eryxias, B.C. 683, the constitution was changed. The nobility selected nine persons for the office, each of whom acted as chief magistrate for one year. Three only of the officers seem to have possessed any royal prerogatives,—the other six archons constituted the judiciary.

For many ages, the successive encroachments of the nobles on the privileges of the kings and the people are the only events found in the annals of Attica. The next epoch, when the obscurity which overhangs the Attic history is broken, is marked by the legislation of Draco, B. C. 621. He was the author of the first written laws of Athens, and the extreme rigour of its penal enactments was such, that Demiadès described the character of his laws by saying that they were written not in ink, but in blood. Draco himself is reported to have justified their severity by observing that the least offences deserved death, and that he could devise no greater punishment for the worst. The severity of his system, however, defeated its own purpose. Few would appear as witnesses or accusers, and even when brought to trial, the criminal almost always escaped through the humanity and lenity of the judges. Twelve years after Draco's legislation, a descendant of Codrus was archon, when Cylon, a man of great nobility and power, attempted to acquire the sovereignty of his country. He seized the citadel of Athens with his troops, but was besieged by Megacles, who trusted to famine to effect his object. Cylon sought safety in flight, whilst his followers forsook their arms and sought the protection of the altars. They were, however, induced to quit the sanctuary, and then executed. The perpetrators of this enormity were banished by the indignant people, and though they afterwards returned, and many of their descendants were men of high consideration, they were ever embarrassed by their adversaries, who could readily procure their expulsion by reviving the cry of inherited sacrilege.

Salamis, an island in the Saronic gulf, hitherto subject to Athens, revolted and allied itself to Megara. Many attempts were made to reduce it to subjection, but always with great loss. It was at length determined by the people to abandon the attempt to reduce it, and a law was passed making it penal to propose a renewal of the war; but Salamis, connected with Megara, was a troublesome neighbour, and many of the nobles wished for the abrogation of the law which they dared not propose. Having composed a poem calculated to excite the people to the repeal of the obnoxious law, Solon watched a proper opportunity, during an assembly of the people, and ran like a madman into the market-place, where he mounted the herald's stone, and vehemently recited his poem to the crowd. Some of his friends were near, prepared to admire and applaud; the people caught the feeling of the patriotic poet; the law respecting Salamis was annulled; and it was decreed immediately to send a fresh expedition against the island. Under Solon's direction, the war was brought to a termination honourable to Athens. Party feuds still continued to rage with unabated violence at Athens. The highlanders, who were the proprietors of the mountain tracts, were favourable to a democratic form of government; the lowlanders, who were mostly Eupatridæ, or nobles, owners of the plain country, aimed at the establishment of an exclusive oligarchy, whilst the coastmen, or merchants, were anxious for a mixed government.

All eyes were turned to the superior character of Solon, as the man most capable of settling the distracted state of the commonwealth. His wisdom was

universally approved; his integrity was believed to be above corruption, and his reputation was extended through the whole of Greece. He executed the task with great success, both in respect to the political constitution, and the code of civil and criminal law. To remedy the pressure of immediate difficulties, he abolished all the laws of Draco, except those against murder. The state of debtors, who were liable to be sold for slaves, calling loudly for relief, he made an equitable adjustment of the claims of creditors, but at the same time conciliated capitalists by raising the value of money. He abolished slavery, and imprisonment for debt, which had led to great abuses and cruelties.



PNYX.

The citizens were arranged into four classes, according to their property, measured in agricultural produce. The popular assemblies consisted of all the four classes, and usually met on a rocky hill, called the Pnyx, where the orators who addressed them could have a view of the whole city and the surrounding country. They had the right of confirming or rejecting new laws, of electing magistrates, of discussing all public affairs referred to them by the senatorial council of four

hundred, chosen from the first three classes, and of judging in all state trials. According to Solon's plan, the court of Areopagus should have been the chief pillar of the Athenian constitution. Before his time it was a mere engine of aristocratic oppression. Solon modified its constitution and enlarged its powers. It was composed of persons who had held the office of archon, which Solon did not abolish. It was made the supreme tribunal in capital cases. It was likewise entrusted with the superintendence of morals, and with the censorship upon the conduct of the archons at the expiration of their office; and it had besides the privilege of amending or rescinding the measures that had passed the general assemblies of the people.



GATE OF THE AGORA.

THE liberties of Athens were scarcely re-established when they were subverted by the usurpation of Pisistratus, a noble who had the art to persuade the lower ranks of the Athenians that his popularity with them had rendered him odious to those of his own rank. Wounding himself and his mules, he drove his chariot violently into the agora or market-place, and pretended that, as he was going into the country, he had been waylaid. In a pathetic speech, for he was a most able orator, he persuaded them to grant him a guard of soldiers for his own protection. Scarcely had this favour been granted, when he seized on the Acropolis, and made himself absolute master of Athens. His offers of favour and protection were refused by Solon, who voluntarily went into exile, and died, or at least was buried at Salamis. Megacles, the chief of the Alcæonidæ, retired with all his attendants and political friends beyond the bounds of Attica, but he soon united Lycurgus with the chief of another faction, and the usurper was banished, about a year after obtaining the sovereignty.

Lycurgus and Megacles soon quarrelled, and the latter opened a negotiation with Pisistratus, offering to restore to him the sovereignty on condition of becoming his son-in-law.

Pisistratus acceded to the terms, and again assumed sovereign power, amid the most extravagant shouts of the people. But a quarrel with Megacles soon drove him a second time into banishment, and he remained in exile eleven years. He then returned at the head of an army, and having recovered the reins of government, held them till the day of his death without interruption. The power which he thus illegally obtained, he administered with equity and mildness. He continually exerted himself to extend the glory of Athens, and promote the happiness of her citizens. The wisdom and learning of the age resorted to his court, and to him we are indebted for the revised editions of the Iliad, the Odyssey, and other works of Homer. Such was the stability of his government, that the Alcæonidæ, who had gone into exile on his acquiring the supreme power a third time, made no further efforts to subvert it, but remained quiet in Macedonia. On

the death of Pisistratus, his sons, Hipparchus and Hippias, succeeded to his power. After a joint reign of fourteen years, Hipparchus was murdered by two young Athenians, Harmodius and Aristogeiton, whose resentment he had provoked by an unmerited and atrocious insult. The cruelty with which Hippias punished all whom he suspected of having been concerned in his brother's assassination, so alienated the affections of the people from him, as to incite the Alcæonidæ to attempt his expulsion. A response was received from the Delphic oracle, commanding the Spartans to drive the Pisistratids from Athens; and the superstitious Lacedæmonians immediately sent an army for that purpose. After a brief struggle, Hippias was forced to abandon Athens, and thenceforward he lived in perpetual exile.

The supremacy of Isagoras in Athens was now disputed by Cleisthenes, son of Megacles, a great favourite of the people, whose prerogatives he constantly laboured to enlarge. Isagoras was compelled to seek aid from the Spartans, Corinthians, Bœotians, and others; but dissensions broke up the alliance, and the Spartans soon after made an effort to restore the exiled Hippias. This attempt having failed, Hippias was left to his fate. He fled to Persia, and endeavoured to persuade Darius to invade Greece.

In the year after the unsuccessful expedition of Mardonius, heralds were sent by command of Darius into the Greek cities to demand the tribute of earth and water. At Athens and Sparta the heralds fell victims to the popular fury; being at one place thrown into a cavern, at another into a well, and told to take thence their earth and water.

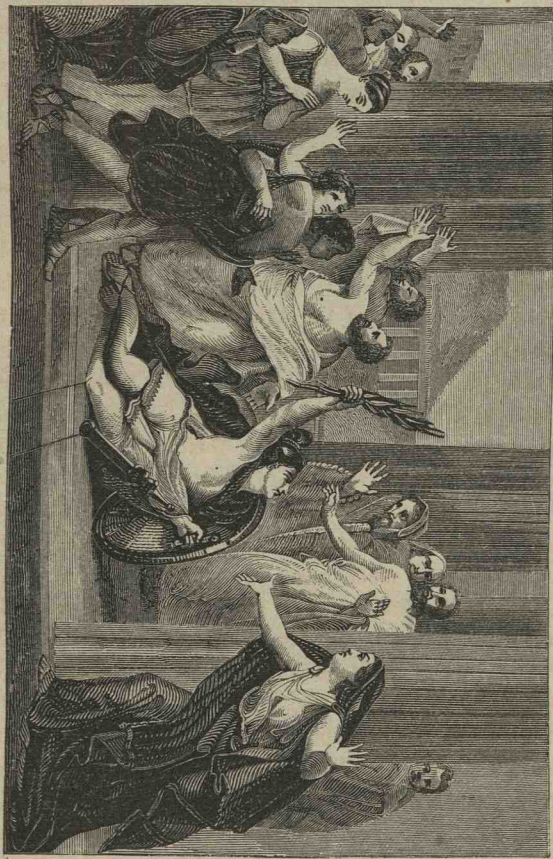
Whilst internal dissensions tore the Grecian states, the Persians were preparing another expedition for the chastisement of Athens and Eretria, and the reduction of the rest of Greece to Asiatic dominion. Mardonius had been recalled, and Artaphernes, son of the Satrap of Lydia, was appointed to succeed him. He determined rather to cross the Ægean Sea, and reduce the islands in his way, than to march by a circuitous route through Thrace and Macedonia. Naxos, where Aristagoras and the Persians had before been foiled, was the first object of their vengeance. The inhabitants, dismayed at the appearance of the large armament, fled to the mountains, whilst the Persians burnt the town and the temple. All the other islands submitted, and gave hostages, until the fleet arrived at Carystus, in Eubœa, the inhabitants of which refused obedience. Their city was invested, and their lands ravaged until it surrendered. Meanwhile the Eretrians had applied to the Athenians for aid, and that people ordered four thousand of their subjects who had been settled on the territory of Chalcis, to join their arms with the Eretrians, who might have profited by this addition to their strength, but for their divided and desponding state. An honest but timid party of the citizens were in favour of imitating the example of the Naxians, in flying to the mountains, whilst others, less patriotic, were inclined treacherously to give the enemy possession of their city. Under these circumstances, the Athenians, by the advice of one of the leading Eretrians, returned to Attica to assist Athens in avoiding the coming storm.

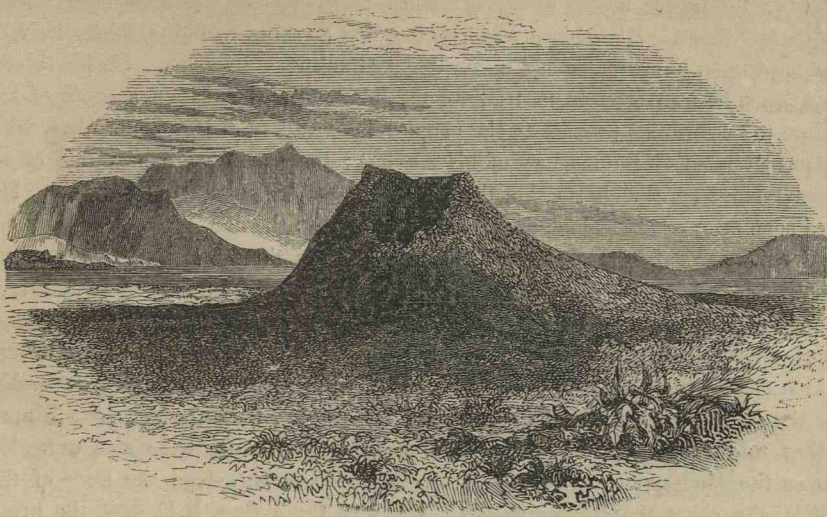
The Eretrians finally determined to abide the result of a siege, which was quickly formed by the Persians. The city held out for six days, when it was betrayed to the besiegers by two of its principal citizens. The inhabitants were reduced to slavery, and the city, with its temples, plundered, burned, and razed to the ground.

With the aged exile Hippias for their guide, the Persians approached the frontier of Attica, before any preparations for their reception had been made by the Greeks. A remarkably swift messenger, named Phidippides, was now despatched by the Athenians to Sparta, with the intelligence of the capture of Eretria, and a request for assistance for themselves. He reached Sparta on the next day after he left Athens, and the Lacedæmonians readily promised their utmost aid; but in compliance with a superstitious custom, declared that they could not commence their march before the full moon, of which it yet wanted five days.

As a consolation to his fellow-citizens for their disappointment, Phidippides gave them assurances of aid from an invisible hand. The god Pan, he said, had sent the Athenians a gracious reproach for their neglect of his worship, and a promise of his aid and good will in the approaching contest. Athens, however, had a commander equal to the emergency. Miltiades, the late ruler of the Chersonesus, was now high in the confidence of the Athenians. Some slight services which he had rendered to the state while in Chersonesus, had saved his life when tried on a charge of tyranny; and such was the estimation in which he was held, that the polemarch decided, at his suggestion, to risk the fate of the city on a battle, and four of the ten generals made over to him their days of command. When his own day arrived, he led the forces of the Greeks against the host of Persia, comprising about five times their number of veteran troops. They ran to meet the foe, without arrows or missile weapons, though well armed for close combat. Their wings were purposely made much stronger than the centre, which, after a short struggle, was obliged to fly before the Persian veterans. But the enemy's wings were broken by the Athenians and Platæans, who abstained from too close pursuit, united their forces, and turned upon the centre of the enemy, which had followed the retreating Grecians up the country. This body being attacked when almost exhausted in the ardour of pursuit, was easily routed, and forced to fly to the sea, with an immense loss. The Athenians succeeded in obtaining possession of seven of the enemy's vessels, in attempting to secure one of which, Cynægirus, the brother of the poet Æschylus, gained immortal glory by a remarkable display of courage, in which he lost his hand, which was severed from the arm with an axe. Callimachus, Stesilaus, and many other eminent Athenian officers, desirous of inspiring their countrymen by their own deeds of valour, fell victims to their patriotism on the field of Marathon. One instance recorded by cotemporaneous historians illustrates the spirit of the times.

An Athenian soldier, notwithstanding the fatigue of so long a conflict, wishing to bear to his fellow-citizens the first news of their safety, set off from the field of battle at full speed, arrived in the presence of the archons, announced the victory, and fell dead at their feet.





TUMULUS AT MARATHON.*

The Persians embarked on board their fleet, and sailed for Athens, in the hope of surprising it during the absence of its defenders; but they were anticipated by Miltiades, who, making a forced march, arrived in the city before the fleet hove in sight. Foiled in this attempt, they returned to the Persian capital, carrying with them their Eretrian captives, who were established as a colony on an estate belonging to the monarch.

The reinforcement of 2,000 men sent by the Spartans to the aid of Athens, marched with such haste to atone for the tardiness of their commonwealth, that they arrived in Athens on the third day. They were, however, too late for the battle, but visited the field to view the dead, and then returned to their homes, giving due praise to the Athenians as the first to check the victories of Persia. The popularity and influence of Miltiades now rose to such a height, that he confidently

* We copy from Dr. Wordsworth's splendid work on Greece, a view of the tumulus erected on the plain of Marathon, to commemorate this victory, as well as to mark the spot where its heroes were buried. We are indebted to the same work for many other illustrations of Grecian history, as well as for the following appropriate remarks on the tumulus.

“To bury these heroes on the spot where they fell, was wise and noble. The body of Callimachus, the leader of the right wing, was interred among them; and as they fought, arranged by tribes, in the field, so they now lie in the same order in this tomb. Even the spectator of these days, who comes from a distant land, will feel an emotion of awe when looking upon this grand and simple monument, with which he seems, as it were, to be *left alone* on this wide and solitary plain; nor will he wonder that the ancient inhabitants of this place revered those who lie beneath it as beings more than human,—that they heard the sound of arms and the neighing of horses around it in the gloom of the night, and that the greatest orator of the Ancient World swore by those who lay buried at Marathon, as if they were gods.”

asked of the people a fleet of seventy ships, promising that he would bring great riches to Athens. His request was granted, and he sailed to Paros, where he was wounded in an unjustifiable and unsuccessful attack upon its walls. On his return to Athens, he was brought to trial for his life by Xanthippus, on account of his failure to perform his promise to the people; he was defended by his brother, who eloquently recalled the memory of his services; the people were prevailed on to absolve him from the charge, but they fined him fifty talents, about \$50,000. He died soon after of his wound, and his son Cimon paid the fine.

Nine years after the battle of Marathon, Xerxes, the son of Darius Hystaspes, resolved to attempt the conquest of Greece, and collected for this purpose an army, which, making proper allowances for the exaggerations of prejudiced Greek historians, appears to have been the largest ever assembled. To prevent the disasters which might attend the transportation of the armament by sea, a canal, navigable for the largest galleys, was formed across the whole isthmus, which joins Mount Athos to the continent of Thrace. Two bridges of boats were also extended across the Hellespont, one of which was intended to withstand the force of the winds, the other that of the waves. Early in the spring, B. C. 480, the army moved from the rendezvous at Sardis, and employed seven days and nights in passing the bridges of the Hellespont. Herodotus estimates the number of effectives in the army at 1,700,000 infantry, 80,000 cavalry, and an almost incredible number of attendants and followers. The fleet comprised 1207 ships of war, manned by nearly 280,000 men, and about 3000 transports, store-ships, and other smaller vessels, the crews of which numbered 240,000. The march of this vast host was unimpeded until it reached the pass of Thermopylæ, on the road from Thessaly to Greece, where a band of about five thousand Greeks, under Leonidas, King of Sparta, had resolved to dispute its passage. At this critical moment both Sparta and Athens happily possessed leaders of the most extraordinary talents, warriors peculiarly fitted to conduct the arduous contest. In Sparta the wild Cleomenes had been succeeded by his brother Leonidas: Athens possessed several great men equal to the occasion; but one was now the soul of her councils. The chance which deprived her of Miltiades had perhaps been fortunate, since it made room for a man still better suited to the emergency—for Themistocles. "The laurels of Miltiades will not let me sleep," said this ambitious man to a friend, after the battle of Marathon. His passion for military renown was the mainspring of his actions; for this he courted the populace,—for this he caused the banishment of Aristides. The peculiar faculty of his mind, which Thucydides contemplated with admiration, was the quickness with which it seized every object that came in its way, perceived the course of action required by new situations and sudden junctures, and penetrated into remote consequences. Such were the abilities which at this period were most needed for the service of Athens. Aristides appears throughout the whole course of his history, as one of the few men who have not merely abstained from wrong, but have loved right, truth, and equity, and hated and resisted all things opposed to them with the steadiness of instinct. He too, like

Themistocles, had the welfare of Athens at heart, but simply and singly, not as an instrument, but as an end. On this he kept his eye, without looking to any mark beyond it, or stooping to any private advantages that lay on his road. Such a character rarely fails to raise up enemies to its possessor, and we find Aristides, *the Just*, without having incurred accusation or reproach, without being suspected of any ambitious designs, sent by the ostracism into honourable banishment, because he had no equal in the highest virtue. A story is related of him, that he assisted an illiterate countrymen in writing his own name on one of the sherds that condemned him.*

Left in undivided possession of the popular favour, Themistocles prevailed on the people to make a great personal sacrifice for the general good. He had long looked to the maritime power as the means by which Athens must rise to a new rank among the states of Greece, and he seized the occasion of an uncommonly large yield of the silver mines of Laurion, to induce these people to give their accustomed share of the profits for the building and equipping of a hundred new galleys, under pretence of being thereby enabled to cope with their maritime enemies, the Æginetans. The wisdom of this measure will hereafter appear. The second invasion, however, caused a suspension of the hostilities between Athens and Ægina. Xerxes fixed his head-quarters at the town of Traches, in the Malian plain, where he waited four days, expecting that the little army would yield to his numbers and retire. A herald was also despatched to Leonidas, who commanded, requiring him to deliver up his arms. "Come and take them," was the characteristic reply of the Spartan. On the fifth day, Xerxes ordered the Medes and Cissians of his army to bring Leonidas and his band into his presence. They were quickly repulsed, and the Persian guards, called "the immortal band," were led on to the attack.

Their numbers were unavailing on so narrow a field. Their short spears were inferior in close fight to the longer weapons of the Greeks, and their repeated and courageous efforts made no impression. Wounds and fatigue were expected to exhaust the little army of the Greeks, and therefore the attack was renewed on the following day, but with no better success. On the morning of the third day, however, a Persian detachment having surprised a guard of Phocæans, showed itself far in the rear of the Grecian band. When information of this fatal disadvantage was conveyed to Leonidas, it was determined that all should retreat to their respective cities, to preserve their lives for the future wants of their country. But a law of Sparta forbade her soldiers, under whatever disadvantage, to flee from an enemy. Leonidas resolved to yield obedience to his country's law. To their everlasting honour every Spartan resolved to abide the result with him, and of seven hundred men, probably the whole force of the little commonwealth of Thespia, not one was found recreant to the cause of Grecian liberty. The Thespians, the three hundred Lacedæmonians, and four hundred Thebans whom they

* Thirlwall.

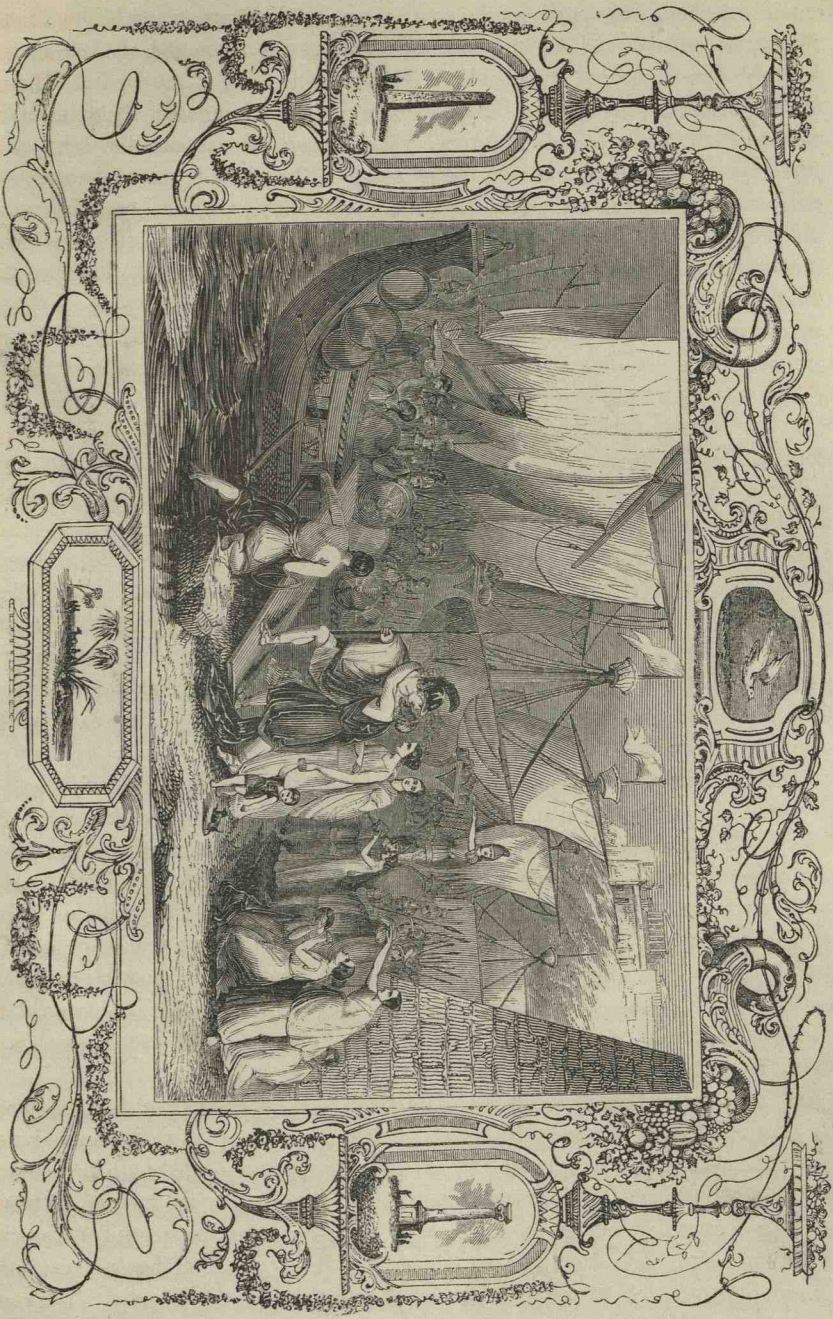
detained rather as hostages for the continuance of their city in the league than as auxiliaries, advanced to meet the enemy with the firm resolution of men about to sell their lives as dearly as possible. Stationing his army at the wall of Thermopylæ, where the pass was but fifty feet wide, he made a dreadful slaughter of the crowded and undisciplined multitude. Many were forced into the sea, whilst others were crushed to death by the pressure of their own people. Leonidas fell early in the fight, but every Lacedæmonian and Thespian was a Leonidas himself, and they resolutely fought against the thousands of their enemies with great disadvantages, until the other detachment came in sight of their rear. They then retreated to the narrowest part of the pass, where the Thebans began to sue for mercy, and were nearly all taken prisoners. The survivors gained a little rising ground, where they fought unceasingly in the midst of a surrounding host, till not a man was left.

The names of the three hundred Spartans were preserved in the time of Herodotus. Two of them survived the battle, having been accidentally absent; Aristodemus, who was, with the prince's leave, for the recovery of his health, at Alpeni, and Pantites, sent on public business in Thessaly. But when it was reported at Lacedæmon, that Eurytus, who had also been at Alpeni on account of sickness, had joined on the day of the battle, and fallen with his comrades, and that Pantites might have so hastened his return as to have shared in the glory of the day, both Aristodemus and Pantites were dishonoured. The latter, in consequence, strangled himself; but Aristodemus wisely resolved to live, and finally was happy enough to find an opportunity for distinguishing his courage in the cause of his country, so as completely to retrieve his reputation.

The territory of Athens being thus left unprotected, Themistocles formed and executed a plan for the abandonment of the city, and the embarkation of all the hopes and fortunes of the citizens on board the fleet. The infirm and the aged, the women and the children, were sent to Træzene, while all capable of bearing arms retired to the island of Salamis. Xerxes, with the flower of his army, advanced towards the city, which he found to be occupied by a few who had preferred remaining. These attempted to defend the citadel, but they were overpowered, and put to the sword, and the destruction of the city was commenced by burning the citadel and the temple of Minerva, while Xerxes sent an express to Persia to announce his success.

The commanders of the confederate fleet were in council at Salamis, when they learned the fate of Athens; and so great was their terror, that many advised an immediate flight. Eurybiades, the Spartan admiral, coincided with the general sentiment; but Themistocles represented to him that he saw that the only chance of safety consisted in remaining together. A dispute arising between Themistocles and Eurybiades, the latter became offended at the warmth of the Athenian, and lifted up his cane. "Strike, but hear me," said Themistocles, coolly. Eurybiades heard, and consented to call a council of the commanders of the fleet, in which Themistocles carried his point. But when, shortly after, the Persian fleet began to

THE ATHENIANS RETREATING TO THEIR SHIPS.



approach, their courage again wavered, and a general inclination prevailed to set sail immediately for the isthmus. But Themistocles sent a Persian captive to Xerxes, expressing his attachment to that monarch, informing him of the intended retreat of the Greeks, and advising him to send two hundred vessels round the islands of Ægina and Salamis, which might prevent the intended escape by placing themselves in the rear of the confederates. The news of the success of this stratagem was brought by Aristides, who had been actively employed in arming the Greeks for the national cause, and who had made his way with difficulty under cover of the night through the Persian fleet. From that hour all rivalry between these great men was at an end.



BATTLE OF SALAMIS.

Themistocles commenced the fight by bearing down upon the enemy in his galley. The onset was terrific, but the Greeks soon had the advantage, and the sea itself was scarcely visible for the quantity of broken wrecks and dying bodies which strewed it. While the naval combat continued, a body of Persian infantry was surrounded and cut to pieces by Aristides, who did not command a ship, but was stationed on shore, watching an opportunity of ministering to the victory from which his successful rival was to reap praise and power. Xerxes had witnessed the engagement, from a throne erected on a lofty promontory, overlooking the sea. The miserable remnant of the Persian fleet sailed away to the Hellespont, whither Xerxes, accompanied by a chosen body of troops, proceeded by land. His bridge of boats had been destroyed by tempests, and some writers state that the mighty monarch recrossed the channel, almost alone, in an open boat. Three hundred thousand men were left to prosecute the war under the command of Mar-

donius. From his winter-quarters in Thessaly, that general sent the king of Macedon to induce the Athenians to desert the allies who had so unwillingly aided them before, and who now appeared about to commit Athens to the mercy of the Persians, while they constructed a wall for defence across the isthmus. But the Athenian leaders refused to listen to his offers, and their city again fell into the hands of the Persians. But the Spartans became ashamed of their conduct, and sent an army of 5000 Spartans and 3500 helots to the aid of their countrymen. The other Peloponnesian allies, and the Athenians under Aristides, met them at the isthmus, and a battle ensued soon after near the city of Plataea, in which Mardonius was killed, and his army defeated and almost totally annihilated. Artabazus, who assumed the command on the fall of Mardonius, succeeded in escaping to the Hellespont with 40,000 men, who were not engaged in the battle. On the same day that the land forces of the Persians were destroyed at Plataea, a similar fate overtook their navy at Mycale, on the coast of Asia Minor. To prevent his vessels from falling into the hands of his enemies, the Persian admiral had drawn them upon the shore, where they were enclosed by a fortified wall, and protected by a Persian army. But the Greeks, under Xanthippus, an Athenian, and Leotycheides, King of Sparta, landed on the coast, routed the army, and burned the fleet.

During the succeeding half-century, under the wise direction given to affairs by Themistocles, Athens attained the highest glory and honour. Meeting the duplicity and intrigues of the Spartans with similar weapons, he succeeded against their will in rebuilding the defences of the city, fortifying the harbour of the Piræus, and joining it to the city by the long walls. Meanwhile, the war between the Greeks and Persians still continued. At the head of the confederate fleet, Pausanias had made extensive conquests in the Ægean Sea and on the coast of Thrace. Even the strong city of Byzantium, with many noble captives, fell into his hands. These prisoners bought their freedom with large sums of money, much of which came into the possession of the Spartan admiral, and so elated his pride, that he conceived a scheme for enslaving all Greece, and holding it as a fief of the Persian empire. But his ambitious plans were ill concealed, and he was suddenly recalled by the Spartan senate and tried for treason. He escaped the first time by bribing the judges, but fresh evidence was obtained against him, and he fled to the temple of Minerva for safety. Not daring to drag him from the sanctuary, the Spartans blocked up the doors with huge stones, stripped off the roof, and left him to perish by cold and hunger. In consequence of the tyranny of Pausanias, the Spartans were deprived of the supremacy at sea, and the Athenians were chosen to lead the naval confederacy of the islands and colonies. Aristides was elected treasurer of the allies, and to prevent any complaints, he selected the island of Delos as the point of reunion and the sanctuary where their contributions should be deposited under the protection of Apollo.* When the treason of Pausanias became known, the Lacedæmonians sent ambassadors to Athens to declare that they had

* Taylor.

evidence to implicate Themistocles in his guilt. Though he may have been acquainted with the plot, yet it is not probable that he concurred in it, and at any other time but little notice would have been taken of the charge; but envy had raised up for him many enemies among the Athenians, who succeeded in banishing him by ostracism. He retired to Argos, but being pursued in his exile by the



BANISHMENT OF THEMISTOCLES.

malice of his enemies, he wandered from place to place, till at last he reached the court of the king of Persia. There he threw himself on the mercy of Artaxerxes Longimanus, who received him with favour, and assigned the revenues of three cities for his support. He lived in great splendour during the remainder of his life; but poisoned himself when Artaxerxes prepared an expedition against the liberties of Greece, in which he was expected to bear a part. Aristides died about the same time, universally lamented. Such was the honesty with which he directed the management of the public funds, that when he died he left not enough money to pay his funeral expenses. These were assumed by the state, which also provided for completing the education of his son and portioning his daughters.

The whole power at Athens now came into the hands of Cimon, the son of Miltiades, a man in whom were united the probity of Aristides with the wisdom and valour of Themistocles. He always favoured the aristocracy, and obtained the surname of *Philolacon*, from his attachment to Sparta. He made a liberal distribution of the wealth obtained by his conquests in Thrace and Asia Minor, kept a public table, and allowed an indiscriminate admission to his farms and gardens.

A continual and successful war was meanwhile carried on against Persia and all who adhered to her cause by Athens. After Cyprus was wrested from them,

and while Byzantium was besieged by Pausanias, Cimon succeeded in completely expelling them from Thrace, Caria, and Lycia. He was then proceeding to attack Pamphylia, but the formidable fleet and army fitted out by Artaxerxes for the preservation of his provinces, required his attention. The Persian army was encamped on the banks of the Eurymedon, off whose mouth the fleet, consisting of nearly 400 sail, was stationed. Cimon sailed with 250 galleys, attacked the fleet, sunk a great part, and captured the remainder, which had sought protection in the island of Cyprus. On board this fleet were 20,000 Persian soldiers, whose dresses were given to as many Athenians. With these he sailed back to the Eurymedon, before the news of his victory reached the Persian camp, marched boldly into it, and suddenly attacked the groups of soldiers hastening to receive an account of the sea-fight. He succeeded in making the greater part of the army prisoners, and cutting in pieces the remainder. These two victories, gained on the same day, gave immense booty, and the highest glory to a commander who thus proved himself worthy of his ancestry.

The maritime supremacy of Athens was riveted by an arrangement which was soon after made. The fleet of Greece had hitherto been composed of the quotas of the several states under Athenian commanders. These states were weary of the expense of furnishing ships and men, and Athens agreed to supply them herself for a moderate amount of money. The states assented; but Athens, once possessed of the whole naval power of Greece, raised the portion to be paid by each state at will. Egypt having revolted against the Persians, the Athenians undertook to aid them; but though victorious at first, they were in the end unsuccessful. Cimon had been banished from Athens by ostracism about two years after his return from Messenia, whither he had led an Athenian army to join the Spartans in besieging Ithome, which had again rebelled. He was afterwards recalled, and sent with a fleet against Cyprus, which had been recaptured by the Persians. He applied himself vigorously to the task, and would probably have been attended with his usual success, but for his death by illness or the consequences of a wound in the harbour of Citium, to which place he was laying siege. His unconquerable spirit, however, seemed to have animated the whole fleet, which, on sailing home with his remains, gained a double victory over the fleet and army of the allied Phœnicians and Cilicians.

The Persian monarch, finding nothing but defeat attend his arms in the Athenian war, proposed a peace. The Athenians procured the most honourable terms. The independence of the Grecian colonies in Asia Minor was acknowledged, and the Persian ships were excluded from all the Grecian seas. Thus terminated the Persian war, which had continued, with scarcely any intermission, for fifty years.

The Lacedæmonians had not been inattentive or inactive observers of the growth of the rival state; but an earthquake which destroyed many of the citizens and reduced Sparta to a heap of ruins, threw all their affairs into a confusion, which was not a little increased by a revolt of the helots. Failing to surprise and exterminate their oppressors, the helots, who were principally descended from the

ancient Messenians, seized on the fortress of Ithome. Here they supported themselves against the combined efforts of the Spartans and Athenians for ten years, when they surrendered on condition of being allowed to leave the isthmus.

The ingratitude manifested by the Spartans to the Athenians, who had come to aid them in their distress, was one of the chief causes of that mutual animosity which led to the Peloponnesian war. The Messenians were generously received by the Athenians, who established them at Naupactus, on the Corinthian Gulf, which had lately been taken from the Locrians.

The Argians seized this opportunity to lay siege to Mycenæ, which had gone over to Sparta, and succeeded in taking it after some resistance. The people were made slaves, and the town itself reduced to a mass of ruins, never to be rebuilt.

Many of the Theban states had thrown off their yoke, and sought the protection of Athens. Sparta embraced the cause of the capital, and sent an army into Bœotia.

Athens had now attained the summit of her greatness, under the administration of Pericles, whose father was Xanthippus, a distinguished Athenian general. His principal guide in study was Anaxagoras, the philosopher, with whom he was long united in intimate friendship. "Not only his public and private deportment, and his habits of thought, but the tone and style of his eloquence were believed to have been formed by his intercourse with Anaxagoras."* Though connected by family relations with the aristocracy, Pericles aimed only to gain the favour of the populace. Not being a member of the Areopagus himself, he used all his influence to weaken its power, and procured the passage of a decree transferring the investigation and decision of most cases to other courts. So elevated and powerful was his eloquence, that it was said of him that he thundered and lightened in his speeches, and his countrymen called him the Olympian. He carefully avoided all that could displease the people, and even submitted to indignities with patience. A common citizen followed him with reviling and execration from a popular assembly to his house; he ordered a servant to light the man home with a torch. At length the popular party procured the banishment of Cimon, and Pericles remained sole ruler of Athens. He provided for the wants of the needy from the public treasury. He adorned the city with the most splendid monuments of architecture, painting, and sculpture, by great public works flattering the vanity of the Athenians, beautifying the city, and employing many labourers and artists. To defray the expense of these undertakings, he caused the public treasury of Greece to be removed from Delos, where it had been placed by Aristides, to Athens. Finding that the Spartans were supporting the cause of Thebes against the revolted states, Pericles sent a body of troops across the isthmus to cut off their retreat. The Spartans gained a victory at Tanagra, but were defeated at the same place in the following year, B.C. 457. At the same time the coasts of Peloponnesus were ravaged by the Athenians. But Tolmidas having failed in an attempt on Thebes

* Thirlwall.



at the head of an Athenian army, the ardour of the republic was checked, and Cimon, who had been recalled from exile, concluded a truce with Sparta for five years, B. C. 450.

During the continuance of the truce, Athens lost all supremacy in Bœotia, in consequence of the failure of an expedition led by Tolmidas against Chæronea, which had rejected the democratical government, and espoused the Spartan side of the contest. Hostilities were recommenced with a quick succession of attacks from the allies, which, though unsuccessful, excited much alarm at Athens, and disposed the people to peace. Sparta had also gained little by the war, and a truce for thirty years was therefore concluded between the two states, and the confederacies over which they presided. But such was the unsettled state of colonial relations among the Greeks, and so frequent the quarrels of the smaller commonwealths, that any long period of tranquillity could not be expected. The continual jea-

lousy of the rival confederacies at length gave rise to the long and bloody contest of the Peloponnesian war.

Athens now formed the metropolis of an extensive territory, which some of the ancients have denominated a kingdom. In that narrow space of time which intervened between the battle of Mycale and the memorable war of Peloponnesus, Athens had established her authority over an extent of more than a thousand miles of the Asiatic coast, from Cyprus to the Thracian Bosphorus; taken possession of forty intermediate islands, together with the important straits which join the Euxine and the Ægean Sea, conquered and colonized the winding shores of Thrace and Macedon; commanded the coast of the Euxine from Pontus to the Tauric Chersonese, and overawing the barbarous natives by the experienced terrors of her fleet, at the same time rendered subservient to her own interests the colonies which Miletus and other Greek cities in Asia had established in those remote regions. Thus the Athenian galleys commanded the eastern coast of the Mediterranean; their merchantmen had engrossed the traffic of the adjacent countries; the magazines of Athens abounded with wood, metal, ebony, ivory, and all the materials of the useful as well as the agreeable arts; they imported the luxuries of Italy, Sicily, Cyprus, Lydia, Pontus, and the Peloponnesus.*

The Athenians having assisted the Corcyræans against the Corinthians, and attacked Potidæa, which had asserted its independence, were formally accused by the inhabitants of Corinth, joined by many other complainants, of having broken the truce and insulted the confederacy of Peloponnesus. An assembly of deputies from the different states, of which that confederacy was composed, having met at Sparta, a great majority decided to have immediate recourse to arms, and according to the admission of Thucydides, a general sentiment of indignation had been excited among the people of Greece, in consequence of the arbitrary and oppressive sway exercised over them by the Athenian republic.

The Peloponnesian war began by an unsuccessful attempt on the part of the Thebans to surprise Plataea, B. C. 431. Almost all Greece took part in the quarrel. Many of the continental states sided with Sparta, which was most powerful by land. Argos and its dependencies, however, stood neutral, whilst Acarnania and Plataea espoused the side of the Athenians, who were also assisted rather through fear than affection by all the maritime states, including the islands and the coast of Asia Minor. Chios, Lesbos, and Corcyra furnished vessels; the rest, money and men. The Lacedæmonians availed themselves of their superiority on land by marching immediately into Attica, while the Athenians desolated the country and sought refuge behind the walls of the city. Thence they sent an armament to ravage the coasts of Peloponnesus. In consequence of this measure, and the difficulty of subsisting so large a force, the confederate army finally withdrew. In the next summer, Attica was again invaded, and Pericles pursued the same measures. This year, however, was rendered much more calamitous, by a

* Taylor.



dreadful plague which broke out in Athens, and swept multitudes to the grave. Among its many victims was Pericles, who died in the third year of the war, at a time when his services were most needed, B.C. 429. He had previously lost his two legitimate sons, his sister, and many of his best friends. An additional disaster, the revolt of Lesbos, soon after fell upon Athens. When informed of the defection, the Athenians made every exertion to crush their new enemy. Mitylene, the capital of the island, was blockaded while the Lacedæmonians were building a fleet for its relief. But the measures of the Spartans were so dilatory, that the Mityleneans were obliged to surrender on the hard condition of their lives being spared only till they could

have an opportunity of imploring the mercy of Athens. The Athenians at first decreed that all the Mityleneans fit to bear arms should be put to death, and the remainder sold into slavery; but on the next day they relented, and the barbarous decree was repealed.

Meantime Corcyra was ravaged by the most horrible dissensions, which ended in the party favourable to Athens gaining the ascendancy. The allies of Lacedæmon in Ætolia and Epirus were soon after defeated by an Athenian army under Demosthenes, and the enraged Peloponnesians, at the beginning of the summer of 425 B.C., invaded Attica for the fifth time. At the same time, the Athenians, who had long contemplated an expedition to Sicily, sent a fleet to aid the Leontini in a war with Syracuse. Demosthenes accompanied this fleet, in order to act, as occasion might offer, on the coast of Peloponnesus. A storm having driven them near Pylus, they resolved to fortify it. The Lacedæmonians, alarmed at this scheme, quickly assembled their forces in an attempt to crush it. Their fleet was defeated, their army repulsed, and a body of 400 Spartans, which had been thrown into Sphacteria, a small island opposite the harbour, were blockaded there, and ultimately taken prisoners by Cleon and Demosthenes.

Elated with their good fortune, the Athenians now neglected the advice of Pericles, and thought only of extending their power in every direction. Nicias succeeded in taking the important island of Cythera, on the south-east coast of Laconia. Nisæa, the seaport of Megara, soon after fell into their hands, and the whole coast of Peloponnesus was continually ravaged by them. But fortune soon changed sides; the smaller towns of Bœotia wished to throw off the dominion of Thebes, and a scheme was concocted for their aid. An Athenian army invaded Bœotia, but was shamefully defeated at Delium by the allies, who had discovered the plan and resolved to frustrate it. The fortress of Delium soon after fell into the hands of the Thebans. The Athenians experienced a still greater loss on the coast of Macedonia and Thrace. The principal towns of the peninsula of Chalcidice entered into a league with Sparta. Brasidas led a small Macedonian force

to their aid, and succeeded in effecting a series of enterprises of the most daring character. Not the least important of these was the capture of Amphipolis, a town which commanded the navigation of the river Strymon, and the access into the interior of Thrace. Thucydides, the historian, who had commanded on that station, though with an inadequate force, was recalled and banished by his enraged countrymen.

The Athenian expedition to Sicily was abandoned after some operations of no great importance, in consequence of a general pacification of the island, which was effected through the influence of Hermocrates of Syracuse. A truce for a year was concluded between the two rival powers, in 423 B. C., but was broken in the following year. A respectable force was despatched under Cleon, to cope with Brasidas. Having exalted his opinion of his own bravery by taking the towns of Menda and Torone, Cleon ventured to make a rash attack on Amphipolis. But his army was totally defeated and himself slain. The defeat of the Athenians, however, was amply compensated by the death of Cleon. Brasidas also fell in the conflict. The Athenians, humbled by their losses, and having no longer Cleon to urge them on to violent measures, concluded under the auspices of Nicias a treaty of peace with Lacedæmon, B. C. 421. The terms were a mutual restitution of all conquests made during the war, and the release of the prisoners taken at Sphacteria. The Corinthians, Bœotians, Eleans, and Megareans, however, refused to ratify this treaty. Difficulties soon arose in consequence of the discovery that Sparta was unable to perform what she had promised, while the Athenians insisted on its fulfilment. Fearing lest some of the states under her authority might go over to Athens, Sparta concluded a treaty with the latter power. Her motives for this alliance were but too partially concealed, the jealousy of the other states was excited, and new intrigues were commenced for the formation of a confederacy with Argos at its head. An attempt was made without success to draw Sparta into this alliance; but by means of an artifice of Alcibiades, a similar application to the Athenians resulted in a union offensive and defensive of Athens with Argos, Elis, and Mantinea, for a hundred years, B. C. 420. The authority of Nicias had fallen before the rising popularity of Alcibiades, whose oratorical powers, gentlemanly manners, and military talents, were unrivalled in his age, but whose total want of principle rendered his other acquirements the cause of the ruin of himself and of his country. At the siege of Potidæa, he had served with Socrates under Phormio, and in one of the engagements which took place during the siege, Alcibiades, severely wounded, was rescued from the enemy by Socrates. They were again comrades at the battle of Delium, and Alcibiades, who was mounted, had an opportunity of protecting his friend from their pursuers. But this intimacy produced no lasting fruits. Alcibiades forced himself away from the feet of Socrates, and chose Themistocles for his model.* Two years after Athens joined the Argive confederacy, it was broken up by defeat at the battle of Mantinea, and a peace,

* Thirlwall.



which was quickly followed by an alliance, was made between Argos and Sparta. The island of Melos, the finest of the Cyclades, was next unjustly attacked. It had maintained a strict neutrality during the war, but was nevertheless invaded by the Athenians. The Melians made a long and vigorous resistance, but their island was at length taken, all the males over fourteen years of age were put to death, and the remainder sold into slavery.

Alcibiades next persuaded the people, without any other reason than that the city Eggesta, in Sicily, had solicited the assistance of the Athenians, to undertake the conquest of that island; but scarcely had the expedition in which he was appointed a commander commenced its operations, when he was recalled to stand his trial upon a charge of impiety. Apprehending danger from the well-known caprice of his countrymen, he took refuge in Peloponnesus, and was soon after so incensed by the sentence of the Athenians against him, that he instigated the Spar-

tans to aid the Sicilians while with their allies they invaded Attica. His advice was followed: the Sicilian expedition terminated most disastrously for Athens, the fleet being taken, the generals slain, and the army put to death or imprisoned, B.C. 413. But Alcibiades having been expelled from Sparta, on account of his licentiousness, went over to the Athenian interest, and succeeded in securing the alliance of Persia. Being raised to the chief command by the people, he recovered many of the lost colonies, defeated the allied fleet, and so alarmed the Lacedæmonians, that they were ready to treat for peace. But the Athenians were intoxicated with success, and they prolonged the war. Failing to profit by experience, they soon after banished from their city the man who had wrought such a change in their fortunes. The result, as might have been expected, proved fatal to Athens. Elated with a victory gained over the Spartan fleet at Arginusæ, the commanders threw aside all the restraints of discipline and caution. Having anchored in the river of Ægos Potamos, on the Thracian side of the Bosphorus, they were attacked by the Spartans under one of the greatest of their leaders, Lysander. Abandoned to exultation and security, the crews of the vessels were wandering at great distances on the shore. In consequence, the whole fleet, of 180 galleys, with the exception of nine, which escaped by timely flight, fell into the hands of the enemy. The commander and 3000 of the best citizens of Athens fell victims to the ferocity of their captors. Lysander, being undisputed master of the sea, rapidly reduced all the colonies and naval dependencies of Athens. He then blockaded the port of the devoted city, whilst the land forces of the confederates surrounded its walls. No assault was attempted, and its reduction was left entirely to the sure operation of famine. In anticipation of this measure, Lysander had sent the garrisons of all the captured cities to the capital. Instead of defending their city with their usual bravery, the Athenians seemed only intent on averting the sentence of total destruction threatened by some of the confederates. By the intercession of the Lacedæmonians, however, they obtained the following terms:

The democracy was abolished; the long walls and fortifications of the Piræus destroyed, the chief power was intrusted to thirty persons named by the Spartans; all the ships were surrendered but twelve; the claim of the Athenians to colonies or foreign possessions was resigned; and the people bound to follow the standard of Sparta in war.* While her citizens, broken-hearted, hid themselves from the light of day, the walls of Athens were demolished amid the sound of martial music and the shouts of her enemies.

But Alcibiades had given the Spartans too ample evidence of his power over the minds of the Athenians to be spared when his native city had fallen. The Spartans instigated the Persian satrap with whom he had taken refuge, to assassinate him. He fell pierced with a hundred arrows, discharged from the bows of a band of hirelings who had applied the firebrand to his house. With him fell the

* Taylor.



ALCIBIADES.

hopes of the Athenians, who at once abandoned themselves to despair, and made no effort to retrieve the ruin of their country.

The confederates had hailed the downfall of Athens as the recovery of the freedom of Greece; but they soon found that they had thereby subjected themselves to the galling tyranny of the Spartans. Lysander proved to be the worst oppressor that had ever been raised to power, and the Greek cities of Asia would gladly have preferred the passive rule of Persia to the avarice and cruelty of Sparta. In order to secure her power, Lacedæmon had established an oligarchy of her creatures in every state, and supported them with arms and money. A Spartan garrison in the Acropolis secured and maintained the power

of the Thirty Tyrants, who set no bounds to their cruelty and rapacity, putting to death all who possessed wealth or political influence, and enriching themselves by confiscations. They demolished the dock-yards to cripple the commercial enterprise of the people; all attempts to revive glorious and patriotic recollections and emotions were crushed, and instruction in oratory strictly forbidden.* The general alarm spread by these atrocities of the Thirty, drew the attention of Theramenes, one of the number. He was a man notorious for the facility with which he changed sides in the political contests of his day, and the people applied to him a nickname expressive of this trait in his character, the name of a shoe which fitted either foot. He warned his colleagues of the probable consequences of their tyranny, and when they attempted to strengthen themselves in their offices by fresh acts of rapacity, he refused to take his share of the guilt and odium. His colleagues, aware of his readiness to abandon a party which he believed to be sinking, and fearful that he might put himself at the head of a new revolution, determined to get rid of him speedily. After surrounding the council chamber with a daring band of armed followers, Critias, the chief of the Thirty, came forward and accused, as a traitor and an enemy to the constitution, his colleague Theramenes, who was present. The accused statesman made an able defence, and would perhaps have escaped the penalty by a vote of the council, but Critias took the jurisdiction into his own hands, and condemned him to death. Theramenes upon this rushed to the altar of Vesta, which stood in the middle of the room. He said that he was aware that the altar would not protect him, and that he had only fled to it that the impiety of his enemies might be as manifest as their injustice. He expressed his astonishment that the council would allow his life to be thus disposed of, when their own might be just as easily sacrificed to the pleasure of Critias. The minis-

* Taylor.



THE RAMENES DRAGGED FROM THE ALTAR BY ORDER OF CRITIAS.

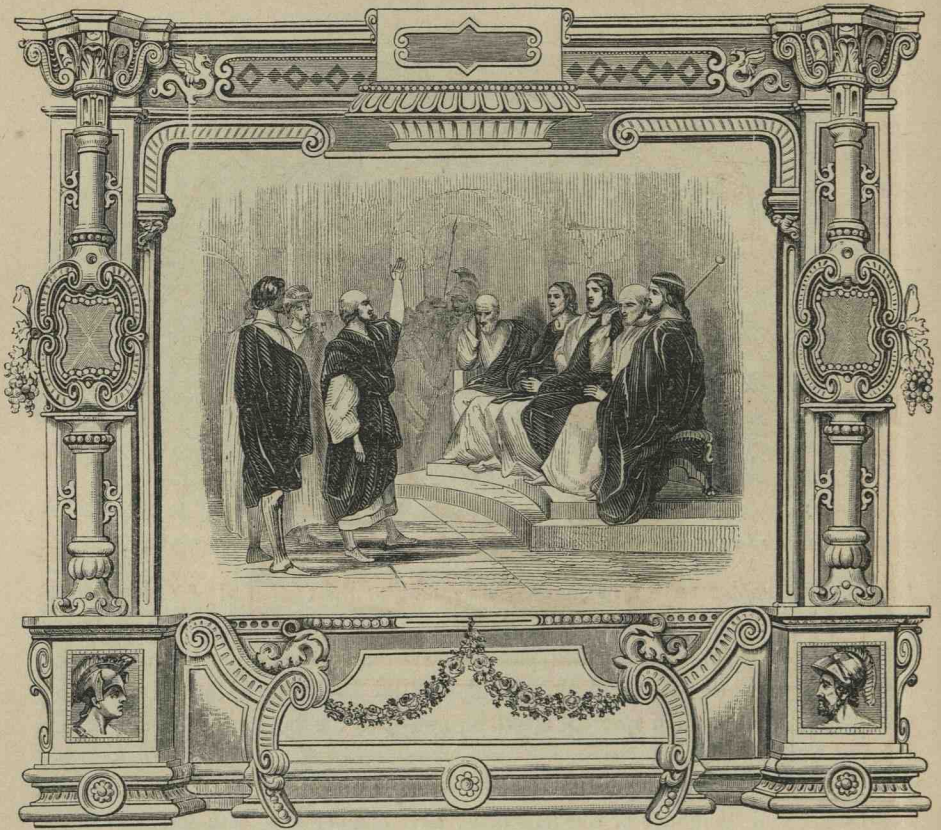
ters of penal justice were now summoned in, and, at the command of Critias, they proceeded to drag Theramenes from the altar, in spite of his vehement protestations. The councillors remained passive: Theramenes was hurried across the agora, and poisoned with hemlock. He dashed the last drops of the poison on the ground, in imitation of a sportive convivial usage, to the health, as he said, of his beloved Critias.*

Released from his opposition, the Thirty now proceeded to still more violent oppression, and thousands of the Athenians were compelled to seek safety in other cities of Greece.

Though always inimical to Athens, the Thebans now generously received all who fled from the oppression of the Thirty Tyrants. A numerous band of exiles was soon assembled at Thebes, at the head of which was Thrasylulus, who united the most daring valour to uncommon humanity and prudence. Under his guidance the oligarchical party was defeated, the ancient constitution restored, and the Spartan garrison withdrawn from the city. (403 B.C.)

By the wise moderation of Thrasylulus, the spirit of retaliation was curbed, a general amnesty proclaimed, and tranquillity restored to the Athenian state. But though Athens was again governed by her old constitution, the genius and character of her people had greatly deteriorated. While they allowed their poets, for their amusement, to ridicule the gods upon the stage, they punished the sages, who attempted to introduce among them more worthy sentiments of religion. Among these was one who was the master of every kind of knowledge that could then be acquired at Athens; a man whose whole life was devoted to the furtherance of piety

* Thirlwall.



TRIAL OF SOCRATES.

and virtue in the minds of the crowd of listening pupils, which his splendid talents drew around him. The cause of justice ever found an advocate in Socrates; in its service he had braved the fury of the multitude and the vengeance of the Tyrants. His straightforward course had offended many of the Athenians, three of whom, Anytus, a tanner and general, Melitus, a poet, and Lycon, an orator, brought him to trial on the charge of not believing in the gods which the state believed in, and of introducing other new divinities; and of being, moreover, guilty of corrupting the young. The event of the trial mainly turned upon the last count of his indictment, Æschines asserting that Socrates was put to death because he had been the instructor of Critias, the bloodthirsty tyrant, the deadly enemy of the people. Still it appears probable that he might have escaped, if his defence had been conducted in the usual manner; but he provoked the court by a deportment which must have been interpreted as a sign of profound contempt or insolent defiance. His execution was delayed until the return of the Theoris, or sacred vessel, which annually carried the offerings of the Athenians to Delos, the sanctuary of Apollo. During the interval his friends wished him to embrace the means of escape which they



DEATH OF SOCRATES.

would have placed at his command, but he resolutely refused to prolong his life by a breach of those laws which he had risked it to defend. When the jailer, with averted face, brought to him the hemlock, in the midst of his weeping friends, he drained the fatal cup with as much composure and as little regret, as the last draught of a long and cheerful banquet. (B.C. 399).*

About the time of the death of Socrates, one of his disciples was engaged as a hireling soldier in the army of the younger Cyrus, who fell at the battle of Cunaxa, B.C. 401. Thirteen thousand Greeks were, by the disastrous termination of this battle, left almost alone, without other protection than their swords, in the midst of a hostile country, to effect a retreat of a thousand miles. Their leaders proposed terms of accommodation to the Persians, and were invited to a conference under pretence of arranging the preliminaries. Here they were mercilessly butchered. Undismayed, the soldiers chose Xenophon for their commander, repressed all murmuring and insubordination in their ranks, and, under incredible hardships, fought their way to the sea-side, whence they reached their native country.† Animated by the account of the success of this small army, Agesilaus

* Thirlwall. Mitford. Gillies.

† Taylor.

resolved to attempt to recover the liberty of the Greek colonies in Asia Minor. Assisted by thirty captains, at whose head was Lysander, he filled all Asia with alarm. But the sovereigns of Persia had, by a seasonable distribution of bribes, succeeded in turning the arms of these warlike republics against each other. Thebes, Athens, Argos, Corinth, Acarnania, Ambracia, Eubœa, part of Thessaly, and Chalcidice in Thrace, were all gained to her interests. Reasons for the union were sufficiently furnished by the haughty tyranny of Lacedæmon; and the gold of Persia readily supplied such arguments as were wanting. The allies sustained a severe check in the vicinity of Corinth, and were defeated in a bloody battle by Agesilaus at Coronea; but Pharnabazus, aided by Conon, who had escaped with the nine galleys at the time of the destruction of the Athenian fleet at Ægos Potamos, defeated the Lacedæmonian fleet, and completely destroyed their influence in Asiatic Greece. (393 B. C.)

They proceeded even to ravage the coasts of Laconia; and, by assisting the Athenians to rebuild the long walls, connecting the city with the Piræus, again laid the foundation of the naval power of Athens. Many vicissitudes and intrigues followed before both sides became weary of the war. The Lacedæmonians, though still superior in the field, yet destitute of the aid they had formerly derived from the treasury of Persia, were straitened in their pecuniary resources, and Pharnabazus had been succeeded in Lydia by Teribazus, who was favourable to the interests of Sparta. By the exertions of Antalcidas, an able Lacedæmonian negotiator, the Persian monarch was brought in as mediator, or rather dictator, between the different states of Greece. A general pacification was made, by the terms of which the liberty of the Greek cities was sacrificed, and the independence of all the minor republics proclaimed. The Persian monarch and the Spartans took upon themselves to enforce the latter regulation, which was designed to prevent Athens from maintaining her superiority over the maritime states, and Thebes from becoming mistress of the Bœotian cities. (B. C. 387.) Thus Sparta ignominiously abandoned to Persia the colonies of Asia Minor, to which she had successively given freedom. Though she stipulated for the freedom of the lesser cities, yet she never executed this article herself; and, only insisting on its being executed by others, she made it the means of rendering her authority paramount in Greece. But Athens being allowed to retain her possessions, made no movement.*

Sparta now proceeded, under the guidance of Agesilaus, to extend her usurpations over the other states of Greece. The city of Olynthus, in the Macedonian peninsula, was first attacked, but was not taken till after a war of four years, in which the Spartans suffered many severe defeats. In the course of this war Phœbidas, a Spartan general, seized the Cadmeia, or citadel of Thebes. (382 B. C.) His crime was not only justified, but rewarded by the king, Agesilaus. The chief of the Theban patriots fled to Athens, where they were kindly received. Pelopidas, one of the exiles, concerted, with a friend who remained in Thebes, a plan for

* Taylor.

the liberation of his country. The most licentious of the tyrants were invited to a feast, and slain. (B. C. 378.) The rest of the traitors met with a similar fate; the patriots were reinforced by an Athenian army, and the Lacedæmonian garrison was forced to capitulate.

Cleombrotus was sent with a numerous army from Lacedæmon, in the depth of winter, to chastise the Thebans. The fickle Athenian assembly was beginning to repent of having aided the revolters; but a perfidious attempt having been made by one of the Spartan generals to seize the Piræus, as Phœbidas had the Cadmeia, the whole city was filled with just indignation, and the most vigorous preparations were made for war. Agesilaus and Cleombrotus invaded Bœotia, but the Athenians and the Thebans under Pelopidas won two splendid victories at Tanagra and Tegyra. In the latter they encountered a vast superiority of force.

Never had the Lacedæmonians, before that day, retreated from an inferior force, or lost, in any one engagement, so many of their citizens. Another of their boasts, that "never had the women of Sparta beheld the smoke of an enemy's camp," was now also done away. The Athenians swept the Spartan navy from the seas, and infested the coasts of the Peloponnesus. The maritime states, disappointed in their expectations of independence, renewed their confederacy under the supremacy of Athens, and the invention by Iphicrates of a new system of military tactics, proved fatal to the ancient superiority of the Spartan phalanx. Nothing could have saved Sparta from destruction, had not the Thebans, intoxicated with success, provoked hostility by their vaunting pride, and the cruelty with which they treated the cities of Bœotia.

A convention of all the Grecian states was summoned to Sparta at the request of the Persian monarch, who wished to obtain aid from the chief republics in subduing the insurrection of the Egyptians, B. C. 372. Epaminondas represented the Thebans. He was the best military commander that Greece had yet produced, and the wisest statesman it had seen since the days of Pericles. His eloquent denunciation of Spartan ambition produced a deep impression on the minds of the deputies, which all the ingenuity of Agesilaus failed to remove; the assembly was dissolved without coming to a conclusion; but the influence of Sparta was destroyed for ever.*

Early in the year 371 B. C., Cleombrotus invaded Bœotia, but was totally defeated in the battle of Leuctra by Epaminondas. The Athenians, becoming jealous of the Thebans, withdrew from their alliance. The Bœotians, however, supplied this loss by concluding a treaty with Jason of Pheræ, an able and warlike prince, who meditated the conquest of all Greece. His schemes were annihilated by his assassination. (B. C. 370.) Epaminondas and Pelopidas were soon after sent with an army into the Peloponnesus, from Sparta, the states of which had revolted. They advanced without interruption into Laconia, and laid waste the whole country, B. C. 369. Epaminondas rebuilt the ancient city of Messene, placed a The-

* Taylor.

ban garrison in its citadel, and called back the wreck of the Messenian nation to their native land, where they watched every favourable occasion for wreaking their vengeance on their oppressors. Learning that the Athenians had entered into an alliance with the Spartans, and had sent a large army to their aid under the command of Iphicrates, the Theban commanders returned home laden with plunder through the Isthmus of Corinth. During the next six years, the Spartans were engaged in punishing their revolted subjects in Laconia, while the Thebans were involved in a difficult struggle against Alexander, tyrant of Pheræ, who had succeeded to the influence of Jason, and Ptolemy, the usurper of the throne of Macedon. Pelopidas restored Perdiccas to the throne seized by Ptolemy, and forced Alexander to submit to the terms imposed by the Theban senate. In order to secure the north to the Theban interest, Pelopidas brought home with him several of the princes and nobles as hostages, among whom was Philip of Macedon, afterwards conqueror of Greece. On his way to Bœotia, the Theban general was treacherously seized by Alexander, and thrown into prison. He was not released until Epaminondas forced the tyrant to unconditional submission. When freed, Pelopidas was sent as an ambassador to Persia, where he induced Artaxerxes to break off his alliance with Sparta, and conclude a league with the Thebans. Many of the Grecian states refused to accede to this league, and Epaminondas does not seem to have met with much success in an attempt to revive the spirit of the confederacy. Meanwhile, (B. C. 364,) Pelopidas fell in a battle against Alexander of Pheræ, who was soon after murdered by his own family.

In the following year Epaminondas made an unsuccessful attack on Sparta itself, which was speedily followed by an attempt to surprise Mantinea. He would have been successful, but for the arrival of an Athenian troop of horse, which compelled him to retire. These disappointments induced Epaminondas to hazard a pitched battle. It was fought in the neighbourhood of Mantinea, and was the most arduous and sanguinary in which the valour of Greece had yet been engaged. Epaminondas fell in the arms of victory; and, with the two great men who had raised her to power, the glory of the Theban state expired. Her citizens neglected to preserve their advantages, and rendered this sanguinary struggle indecisive, and productive of no other consequences than a general languor and debility in all the states of Greece. A general peace was established by the mediation of Artaxerxes, on the single condition that each republic should retain its respective possessions. Sparta was anxious to recover Messenia, but this was inflexibly opposed by Artaxerxes. In order to punish the Persian monarch, Agesilaus led an army into Egypt, where he acquired considerable wealth by dishonourably supporting one rebel after another. On his return home, he died in an obscure port on the Cyrenaic coast, at the advanced age of eighty-four years. (B. C. 361.) At the commencement of his reign, Sparta had attained the summit of her greatness, and it was owing to his intrigues, ambition, and obstinacy, that at its close she had sunk into hopeless weakness.

The third Peloponnesian war had scarcely terminated, when the Athenians, by

their tyranny and rapacity towards the maritime states, were deprived of all the advantages they had derived from the patriotism of Conon. By the advice of the demagogue Chares, they so oppressed their dependencies that Chios, Cos, Rhodes, and Byzantium, revolted. Their attempts to punish the defection failed, and the independence of the allies was secured by the intervention of Artaxerxes Ochus of Persia. The Amphyctionic council now assumed an important position in the affairs of Greece, by issuing a decree subjecting the Phocians to a heavy fine for cultivating lands consecrated to Apollo, and imposing a similar penalty on the Spartans for their treacherous occupation of the Cadmeia. (B. C. 357.) The Phocians under Philomelus, stormed the sacred city, and plundered its treasury. The Thebans and Locrians took up arms to avenge the insult, and a war followed, chiefly remarkable for the sanguinary spirit displayed by the combatants, who murdered all their captives. Philomelus was at last forced into an engagement, and defeated. To avoid being taken prisoner, he threw himself headlong from a rock. (B. C. 353.) Onomarchus, his lieutenant and brother, conducted the remnant of the army to the fastnesses of Delphi. He proved to be an able and prudent leader. With the treasures of the oracle he purchased the aid of Lycophon, the chief of the Thessalian princes. Thus supported, he committed fearful ravages upon the territories of Bœotia and Locris.

Though the kings of Macedonia claimed descent from Hercules, the Greeks considered them as no part of their nation, but always treated them as barbarians. This kingdom had existed more than four hundred years, but had generally stood in need of protection from Athens or Sparta; and had never risen to a capacity of partaking in the eminence of those republics.

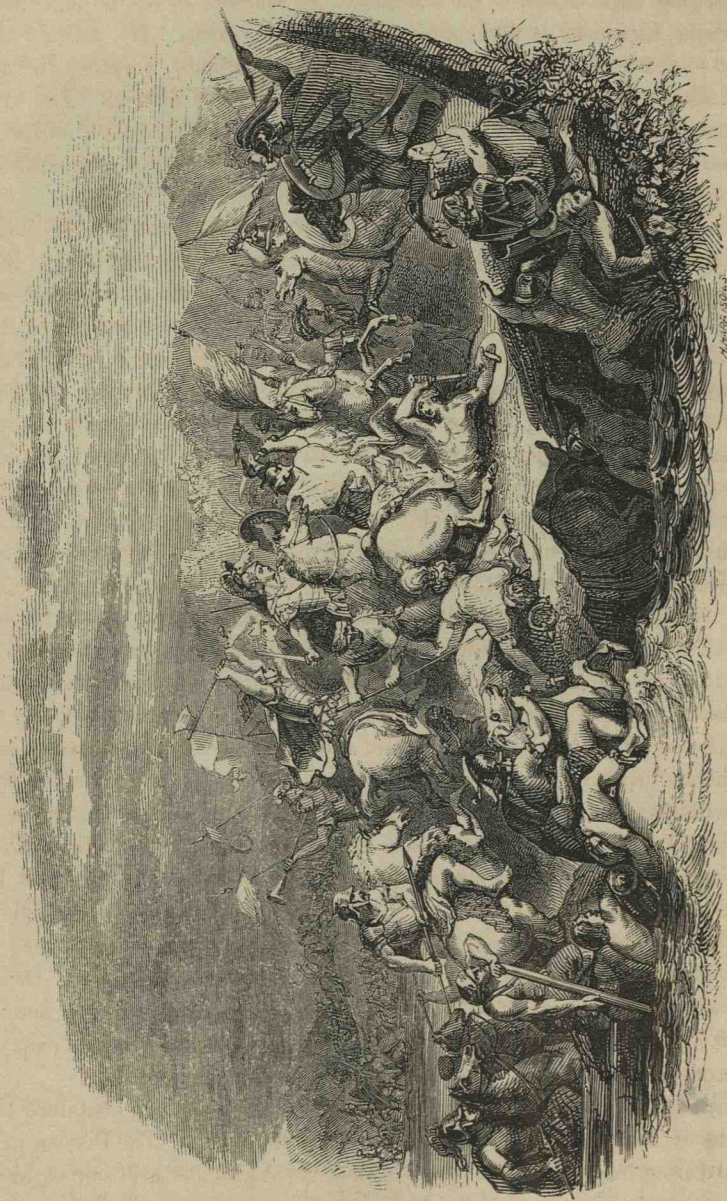
But it now furnished an example, like that of Thebes, of the power of one distinguished individual to accomplish, in favourable circumstances, the most important revolutions. It was in Thebes that the new leader of the Macedonians had received his best instructions in the arts of policy and war. Philip had been taken to that city as a hostage when only ten years of age, and had been carefully educated under the eye of Epaminondas, assisted by the celebrated Pythagorean philosopher, Lysis. At twenty-four years of age he ascended the throne of Macedonia, which he found assailed by four formidable armies, and distracted by two rival competitors for the crown, one of whom had the powerful support of the Athenians. He displayed valour and address equal to the emergency. Having procured peace from his other enemies, he marched with his whole force against his rival Argæus, and the Athenians, whom he defeated, Argæus falling in the battle. (359 B. C.) Philip instantly liberated and loaded with favours the Athenian soldiers whom he had taken captives, and gained the friendship of the Athenians by resigning his pretensions to Amphipolis, which he had seized. He next applied himself successfully to the extension of the northern frontiers of his kingdom, and only waited for a pretext for interfering in the affairs of the Greeks, when the Thebans invited him to take upon himself the direction of the Sacred War. He marched immediately into Greece, caused the annihilation of the Phocians as a nation, and



BATTLE OF CHÆRONEA.

secured to himself the two votes they had hitherto possessed in the Amphictyonic council. But Athens and Thebes soon found themselves obliged to unite their arms against him, for the security of their freedom. Philip and his valiant son Alexander met and totally defeated them in the celebrated battle of Chæronea, B. C. 338. Resistance being hopeless, the congress of the Amphictyonic states assembled at Corinth, declared war against Persia, and chose Philip captain-general of the league. The ambitious monarch immediately commenced preparations for the conquest of Asia; but the completion of his designs was left to his son and successor, Alexander, in consequence of his death at the hands of Pausanias, a Macedonian nobleman, who stabbed him to the heart. (B. C. 336.)

Alexander was not yet twenty years of age at his accession to the throne; but the bold and enterprising spirit first displayed in subduing the celebrated horse Bucephalus, and subsequently by many similar incidents, had inspired among his countrymen confidence in his ability and decision of character. The Thracians and the Illyrians, however, resolved to profit by his youth and supposed inexperience, to retaliate upon his kingdom the injuries which they had sustained at the hands of his father. But the young hero quickly forced their fastnesses, and inflicted on them such a summary punishment, that they remained quiet during the remainder



BATTLE OF THE GRANICUS.

A. J. W. 350.

of his reign. A report of his death had been spread in Greece during his absence, and the Thebans commenced a revolt by murdering their Macedonian governors and besieging their troops in the Cadmeia. In fourteen days, the astonished citizens beheld Alexander at their gates, eager for vengeance. He stormed the city, and put to death or sold into slavery all of the inhabitants excepting the descendants of Pindar, the priestly families, and the Macedonian faction. The city itself was razed to the ground. Many have attributed this barbarity rather to the Bœotians than to the Macedonians, and the conqueror himself is said to have afterwards regretted the desolation of Thebes as both cruel and impolitic.

The other states were awed by this severity, and hastened to make their peace with Alexander, who accepted their excuses, that he might prosecute his plans of conquest in Asia. Leaving Greece and Macedon in the care of Antipater, he set out on this expedition with an army of five thousand horse and thirty thousand foot. (B. C. 384.) He crossed the Hellespont without opposition, and advanced to the Granicus, a river flowing from Mount Ida into the Propontis. On the banks of this stream the Persian satraps were posted with an immense army. Alexander determined to attack them immediately, notwithstanding his great inferiority of numbers. Disregarding his personal security, he forded the river at the head of his cavalry, gained the opposite bank, and obtained a decisive victory. He lost but thirty-five of the light infantry, and eighty-five horsemen. This splendid achievement placed in the power of the conqueror the whole of that portion of the Persian empire which had formerly constituted the kingdom of Lydia. In the second campaign Alexander advanced towards the defiles of Cilicia, through which he expected to pass and meet Darius on the Bay of Issus. But the Persian king had imprudently resolved to enter the defiles in quest of the Greeks, who, he was informed, were afraid to meet him. Here, entangled in the narrow passes, and unable to derive any advantage from his superior numbers, he was attacked by Alexander with his irresistible phalanx. His columns were soon broken, and he himself was forced to fly from the bloody field in the commencement of the battle. The Greek mercenaries in his army kept the victory for some time doubtful by their desperate and determined valour, but when their flanks were assailed by the troops which had routed the Persians, they were obliged to yield. So great was the loss of the Persians in the battle, that they made no attempt to defend their camp, which with all its treasures fell into the hands of Alexander. In the camp Darius had left his mother, his wife, his daughters, and his infant son to the mercy of the conqueror.

In the pursuit, Alexander had captured the chariot which contained the arms and robe of Darius, and had sent them back to the camp. The Persian princesses supposed from this that the king was killed, but Alexander sent one of his officers to undeceive them, and soon after visited them in company with Hephæstion. The latter was more majestic than the king himself, and the princesses, mistaking him for his master, offered to him their homage. He informed them of their error, when they fell at the feet of the king to beg forgiveness. "You were not wrong,

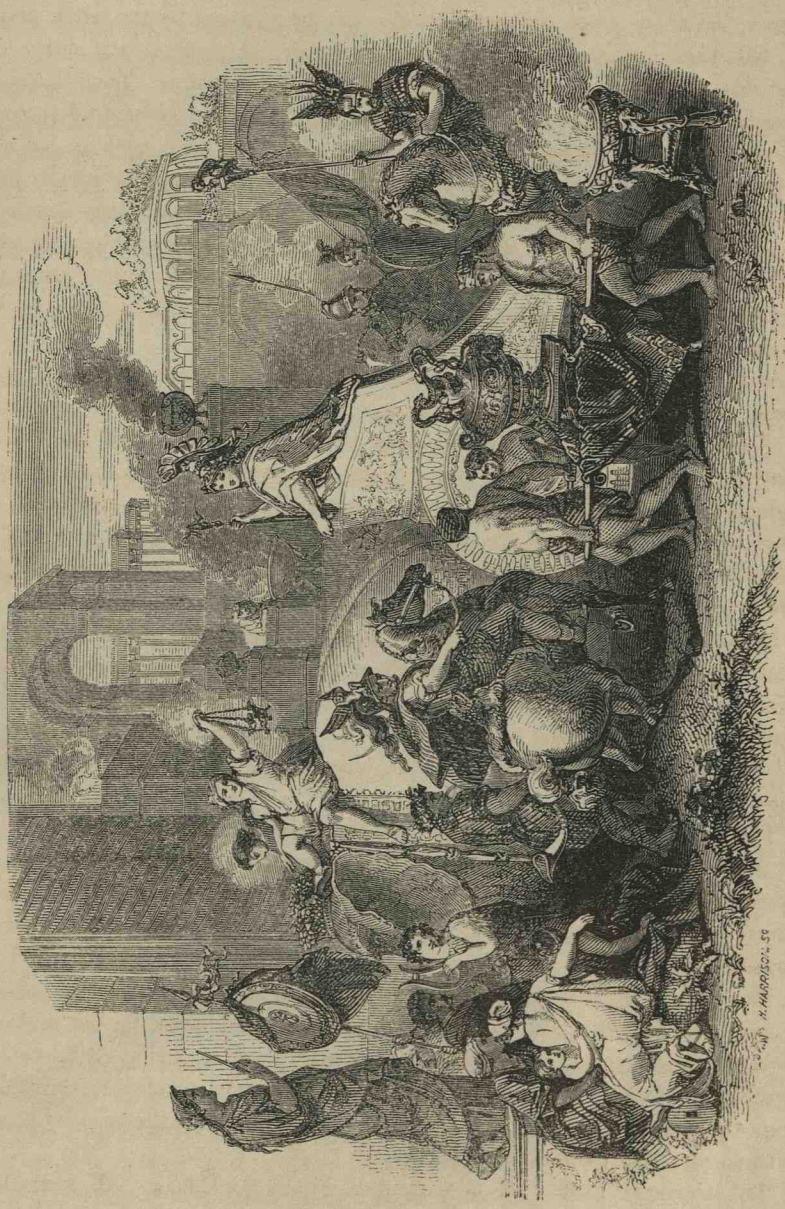
my mother," said the hero, "it is another Alexander." The treasures of Darius had been left at Damascus, where many of the wives of the nobles, and some of the officers who had fled from the battle, had taken refuge. Parmenio hastened onward to seize them. The governor of the city proved treacherous to his sovereign, and the prize was secured without difficulty by the Grecian general.

The maritime provinces were the next objects of attack. All submitted to him, except the proud island city of Tyre. Hoping to acquire the honour of having first checked the victorious career of Alexander, she bade defiance to his threats, and prepared for a siege. During seven months of unremitted hostility, the Tyrians sustained his attacks, and might perhaps have made a successful resistance, but for the loss of their naval supremacy, many of the allies in the fleet going over to the Macedonians. When the city at length fell, the inhabitants were almost all slain or sold into slavery.

But though the fall of Tyre spread consternation over all Asia, it failed to shake the determination of the citizens of Gaza to support their allegiance at all hazards. They made an obstinate resistance, but the city at length fell, and its inhabitants suffered a punishment equally severe with that awarded to the Tyrians.

Alexander now entered Egypt, which, long disaffected towards the Persians, hailed him as a deliverer. After founding the celebrated city of Alexandria, he determined to penetrate the desert to the temple of Jupiter Ammon. His perseverance triumphed over the difficulties of the journey, and he was rewarded for his show of piety by the title of "Son of Jupiter." Returning to Tyre from this romantic expedition, he soon after set out on his fourth campaign. His army had been joined during the winter by reinforcements from Greece, Macedon, and Thrace, and it marched with the confidence of victory to meet Darius.

That monarch had encamped at Gaugamela with an immense army of Persians and desert tribes, numbering 600,000 foot and 40,000 horse. The advantage of numbers was, however, lost to Darius by the want of skill which he displayed in arranging his troops for battle. The horse and foot became entangled, and an attempt to place them right, left a vacuity in the line. Alexander's practised eye discovered the fault, and he resolved to turn it to his advantage. He quickly penetrated the gap with a wedge of squadrons, and his phalanx followed with loud shouts. The barbarians were thrown into confusion, and fled from the field; Darius gave all up for lost, and only sought to escape from the hands of his victors. But the left wing of the Greeks was bravely resisted, and a party of Persian and Indian horse broke through the lines and reached the Macedonian camp. Had Darius remained to direct the movements of his warriors, the fate of the day might have been different. But the want of connection lost to the Persians these temporary advantages, and the battle was soon changed into a slaughter. The passage of the Lycus (the Greater Zab) was even more destructive to the fugitives than the swords of their pursuers. The bridge was soon blocked up by the numbers who made for it as their only refuge, and the rest in blind terror cast themselves into the rapid stream, and, encumbered with their armour, strove in vain to reach the



TRIUMPHAL ENTRY OF ALEXANDER INTO BABYLON.

W. HARRIS DEL.

opposite bank. Alexander pursued Darius twenty miles to Arbela, which was the depository of the royal treasure and baggage, and which has given its name to the battle. Postponing the pursuit of Darius, who had fled into Media, Alexander continued his march towards Babylon. He had been prepared to expect resistance, but at no great distance from the city he was met by the whole population, with their commanders at their head, bringing rich presents, and surrendering the city, the citadel, and all the rich treasures it contained. Thus attended, the conqueror made his triumphant entry, the army following his chariot through streets strewed with flowers, and lined with silver altars smoking with incense, amid the songs of priests.* Willing to conciliate the Babylonians, Alexander gave orders that the Temple of Belus and others, which had been capriciously destroyed by Xerxes, should be rebuilt. Having permitted his troops to repose here for some time after the fatigues which they had undergone, he set out for Susa, where the royal treasures had already been surrendered into the hands of Philoxenus by the satrap into whose keeping they had been confided by Darius.

At Susa he received the reinforcements which he had expected from Greece. Pressing on towards Persepolis, he encountered the Uxians and defeated them. Near Persepolis he met a number of Greek captives, who had been barbarously mutilated by the Persians. This sight seems to have inspired Alexander with thoughts of vengeance; for, though he encountered no resistance, and found the treasure untouched, he gave the city up to pillage, and, at the instigation of an Athenian courtesan, applied the brand with his own hand to the magnificent and venerable palace of the ancient Persian kings.

Darius, hearing that Alexander was approaching Ecbatana, fled from that city into Hyrcania, where he was deposed and thrown into chains by the satrap Bessus. Alexander marched against Bessus with the utmost speed, but he came too late to save Darius, who was stabbed by the rebels, and left to die by the roadside. Bessus, however, was taken by the Greeks, and put to death with horrible tortures.

The succeeding four years were spent in subduing Spitamenes and several other satraps, who, aided by the desert tribes, carried on a desperate struggle for independence. Their defeat placed in the hands of the conqueror the provinces of Bactria and Sogdiana, and the countries now included in Southern Tartary, Khorassan and Cabul.

Meanwhile, the Lacedæmonians had revolted, and the Athenians banished Æschines, the friend of Macedon, when he was defeated in the famous oratorical contest with Demosthenes. The Lacedæmonians were overcome by Antipater, and sent ambassadors into Asia to deprecate the conqueror's vengeance. Alexander generously pardoned them, and showed his respect for the Athenians by passing over in silence their exercise of the ostracism.

The invasion of India was now resolved on by Alexander. He pushed for-

* Thirlwall's Greece.

ward to the banks of the Indus with his army in two divisions. No opposition was offered to his passage, Taxiles, a powerful Indian chief, having come to the opposite bank to offer his submission. Joining the forces of Taxiles to his own, Alexander marched on until he reached the Hydaspes, on the banks of which an Indian king, Porus, had drawn up his forces to dispute the passage. The Macedonians discerned three hundred chariots and two hundred elephants in his ranks, and even Alexander did not dare to cross the river in the face of such a superior force. He however succeeded in effecting a passage by stratagem, and a battle was fought on a more equal footing. Porus was defeated, taken prisoner, and brought before Alexander. He is said to have been seven and a half feet high, and his noble stature increased the admiration which his strength and courage in the battle-field had already excited in the breast of Alexander. The Macedonian hero asked him how he desired to be treated. "As a king," said Porus. "Have you, then, nothing more to ask?" inquired Alexander. "No;" replied Porus, "all things are included in that." Alexander was so struck with the reply, and with the greatness of mind which his captive manifested, that he at once restored him to liberty and to his throne.

Alexander then continued his march eastward to the Hyphasis (Sutleje), when his troops, who saw no end to these remote conquests, demanded to be led back to their own country. Alexander reluctantly consented, and caused vessels to be built on the Hydaspes, by which his army was transported down that river to its junction with the Indus, and thence to the ocean. Several months were employed in this navigation, in which a number of hostile tribes were overcome. Having gazed on the waters of the Indian Ocean, Alexander set out with his army on a difficult march through the deserts of Gedrosia to Persepolis. Meanwhile, Nearchus, with the fleet, surveyed the Persian Gulf from the mouth of the Indus to that of the Euphrates. On his route several mutinies were quelled, and governors placed over several provinces. Only the fourth part of the troops with which he had set out returned with him to Persia. In Susa, he married two Persian princesses, and rewarded those of his Macedonian soldiers who followed his example. Rich rewards were often distributed among the troops, and at Osis, on the Tigris, he sent the invalids home with presents, though the rest of his army mutinied when he declared his intention of so doing.*

His favourite, Hephæstion, soon after died, and was buried with royal honours. A pile was erected in Babylon at an expense of ten thousand talents, and funeral games, gymnastic and musical, were celebrated with a splendour never before witnessed.

The king himself did not long survive his favourite. Preparations had been making for an armament, with which a maritime communication between Egypt and India was to be opened, and these were now so far advanced that Alexander celebrated a solemn sacrifice for the success of the projected campaign. He enter-

* Taylor.



THE BATTLE OF TEWKESBURY.

tained his principal officers at a banquet, and spent great part of the night in carousal. The next night another festive bout, at the house of Medius, was attended by Alexander, who continued drinking till a late hour. He then, after refreshing himself with a bath, felt the symptoms of fever so strongly, as to be induced to sleep there. The grasp of death was on him, though his robust frame yielded only after a hard struggle to the irresistible force of the malady. The preparations for the voyage were still continued, and Alexander crossed to the royal park, on the other side of the river. But on the seventh day after the first attack of the fever, he felt that he was dying, and ordered himself to be conveyed back from the park to the state palace, where he lay sensible, but speechless, while his army, who feared that he was already dead, passed silently through the room. The oracle was consulted for a remedy, but it gave no answer. In reply to the question whether it would be better for Alexander to be brought into the temple as a suppliant for relief, a voice enjoined that he should not be brought, but should stay where he was; so it would be best for him. Soon after receiving this answer, he drew off the ring from his finger, gave it to Perdicas, and expired.

So passed from the earth one of the greatest of her sons; great above most for what he was in himself, and not, as many who have borne the title, for what was given to him to effect; great, not merely in the vast compass and the persevering ardour of his ambition, nor in the qualities by which he was enabled to gratify it, and to crowd so many memorable actions within so short a period, but in the course which his ambition took, and the collateral aims which ennobled and purified it, raising it almost to an equality with the noblest sentiments of which man is capable, the desire of knowledge, and the love of good. In a word, great as one of the benefactors of his kind.

When about leaving Greece for the conquest of Asia, Alexander bestowed many gifts upon his friends. One received a village, another lands; and so unsparring was the generosity of the king, that Perdicas was induced to ask him what he had reserved for himself. "Hope," he replied. "The same hope ought to satisfy us," said Perdicas, and he refused to accept the offering of the king. When he gave his ring to Perdicas, after having cast his eyes round on all his friends who were at his bedside, Alexander may be supposed to have decided which was the worthiest to command, and the generals had now only to ratify his choice. But they were not inclined to give to that general alone, under any title, the supreme power. Their deliberations resulted in the arrangement that if Roxana should bear a son, he should be king, and that meanwhile four regents, with Perdicas at their head, should be appointed to exercise the royal authority in the name of the future prince.* Perdicas assumed the regency; but the Macedonian soldiers, at the instigation of Meleager, chose Arridæus, a natural son of Philip, to be king. His great imbecility, however, soon manifested itself, and a new arrangement was made. Arridæus retained the shadow of royalty; provision was made for the child

* Thirlwall.

with which Roxana was pregnant; Perdiccas still continued to be regent, and the provinces were divided among the Macedonian generals, who were to govern as the satraps had formerly done under the Persians.

Meanwhile a league had been formed for the destruction of the regent. Antigonus was looked upon by Perdiccas as the most likely to thwart his schemes for securing the kingdom, and his destruction was therefore resolved upon. But Antigonus escaped to Macedonia, where he represented to Antipater the necessity of a joint resistance of the ambitious views of Perdiccas. Antipater had just brought to a successful termination a war with Athens, and he the more willingly prepared to march into Asia. Ptolemy, who had received the government of Egypt and Libya for his share in the dismemberment of the Macedonian empire, also joined the league against Perdiccas. Antipater, Antigonus, and Ptolemy, were soon after declared rebels against the royal authority, and Perdiccas marched against Ptolemy, whose craft and ability he dreaded even more than his power.

Antipater, assisted by Craterus and Neoptolemus, the governor of Phrygia, was early in the field, intending to invade Macedonia, which was governed in Antipater's absence by Eumenes, his secretary. Antipater, however, divided his forces, hastening after Perdiccas with one division of his army, whilst the other, under Craterus and Neoptolemus, marched against Eumenes. That officer, however, totally routed them in the Trojan plain, Neoptolemus being killed, and Craterus mortally wounded, in the battle.

Two days before the news of this victory reached the royal camp, the regent was no more. He had been murdered in his tent by Python. (B.C. 321.) Meanwhile the Athenians, instigated by the orators Demosthenes and Hyperides, had commenced the Lamian war by calling on the other states to second them in a struggle for freedom. The Ætolians and the mountaineers of Doris and Phocis came to her aid, but Thebes was unable, and the Spartans, Achæans, and Arcadians unwilling, to join her in the war. Antipater marched to secure the straits of Thermopylæ, but the Athenians, under Leosthenes, met and defeated him. He then sought refuge in Lamia, a strong fortress on the Malian Gulf, which the Athenians besieged. But Leosthenes was slain in a sally, and the command given to Antiphilus, who, rendered careless by success, allowed Antipater to escape to a Macedonian army sent to his relief. Antipater then attacked the confederates, and totally annihilated their army. The Athenians were forced to abolish the democracy, receive garrisons into their fortresses, and give up their orators to the vengeance of the victors. Demosthenes and Hyperides, warned by their fate, took to flight. Archias, sent to pursue them, found Hyperides at the altar of the temple of Ægina, where he had vainly sought a refuge. He was delivered into the hands of Antipater, who ordered his tongue to be first cut out, and his remains to be cast to the dogs. Demosthenes sought an asylum in the island of Calauria; Archias vainly besought him to confide himself to the mercy of Antipater. He would not submit to the enemy whom he had hitherto defied, for the sake of a few days more of ignominious wretchedness. He swallowed poison which he had kept



for the purpose, and moved with faltering steps towards the door, but had scarcely passed the altar, when he fell with a groan and breathed his last. In after times the Athenians granted the highest honours to his descendants, and erected a bronze statue in the Agora to himself. It bore an inscription corresponding in its import to a dream which he is said to have had at Calauria, "Had but the strength of thy arm, Demosthenes, equalled thy spirit, never would Greece have sunk under the foreigner's yoke."* Undismayed by these calamities, the Ætolians resolved to continue the war, and Antipater, who was eager to march into Asia against Perdiccas, granted them peace on favourable terms.† On the death of Perdiccas, the regency was offered to Ptolemy, but he refused so dangerous an office, and it was conferred upon Arridæus and Python. Eurydice, the wife of Arridæus, wrested the reins of power from her husband and Python, but was obliged to resign them to Antipater.

He immediately sent Eurydice and Arridæus prisoners to Pella, and intrusted to Antigonus and Cassander, his own son, the conduct of the war with Eumenes. But a quarrel soon occurred between the two generals, and Cassander returned to Europe. Antigonus defeated Eumenes in the field, and laid siege to Nora, a Cap-

* Thirlwall. *Histoire Universelle* par Segur.

† Taylor.

padocian city, where Eumenes had taken refuge. The death of Antipater happened about this time. He bequeathed the regency to Polysperchon, excluding his son Cassander from power. Polysperchon joined the party of Olympias, the mother of Alexander, who had been expelled by Antipater.

Cassander became master of the ports of Athens, and fitted out a fleet to support Antigonus in his enterprises. His admiral, Nicanor, succeeded in capturing all the enemy's ships except the admiral's galley, and thus secured to Antigonus the supremacy of Lower Asia. The Athenians were placed completely in the power of Cassander, but their government was intrusted to Demetrius Phalereus, who ruled them with such moderation and justice during ten years, that more than three hundred statues are said to have been erected in testimony of his benefits.

Polysperchon invaded Arcadia and laid siege to Megalopolis, while Olympias was besieged in Pydna by Cassander, who had come to take revenge upon her for the murder of Eurydice. Megalopolis was successfully defended, but Pydna was taken, Olympias put to death, and Polysperchon obliged to take refuge in Ætolia. Cassander soon after consoled himself for the loss of his mistress, Eurydice, by a marriage with Thessalonica, the posthumous daughter of Alexander. Eumenes still continued the war in Asia, evincing during a long struggle military qualities which would not have disgraced the greatest general of his day. He was finally put to death by Antigonus, into whose hands he had been betrayed in the moment of victory by the Argyraspides, the body-guards of Alexander. (B. C. 315.)

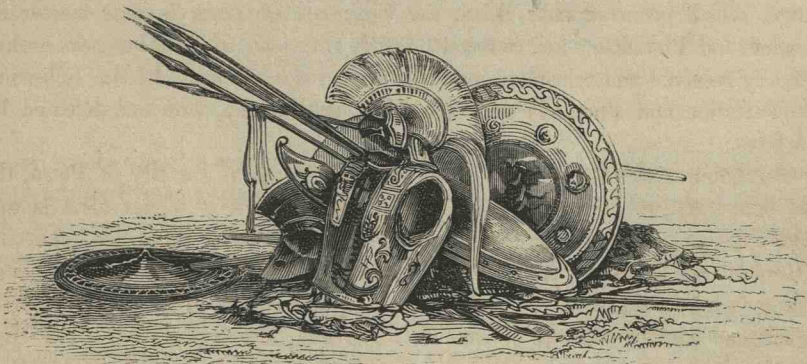
Antigonus now ruled over all Asia Minor, and he speedily drove Seleucus from Babylon, wrested Syria and Phœnicia from Ptolemy, and instigated the Southern Greeks, the Ætolians, and Epirotes, to attack Cassander in Macedon. At the same time he sent his son Demetrius against the Egyptian Ptolemy, and bribed the mountaineers and northern barbarians to attack Lysimachus in Thrace. The first operation of the war was the overthrow of Demetrius by Ptolemy. By this victory, which occurred near Gaza, the Egyptian governor became master of Palestine and Phœnicia; and Seleucus, hastily returning to Babylon, was enthusiastically received and reinstated in all his former possessions. In the following year, Palestine and Phœnicia were again lost by Ptolemy, who was defeated by Demetrius.

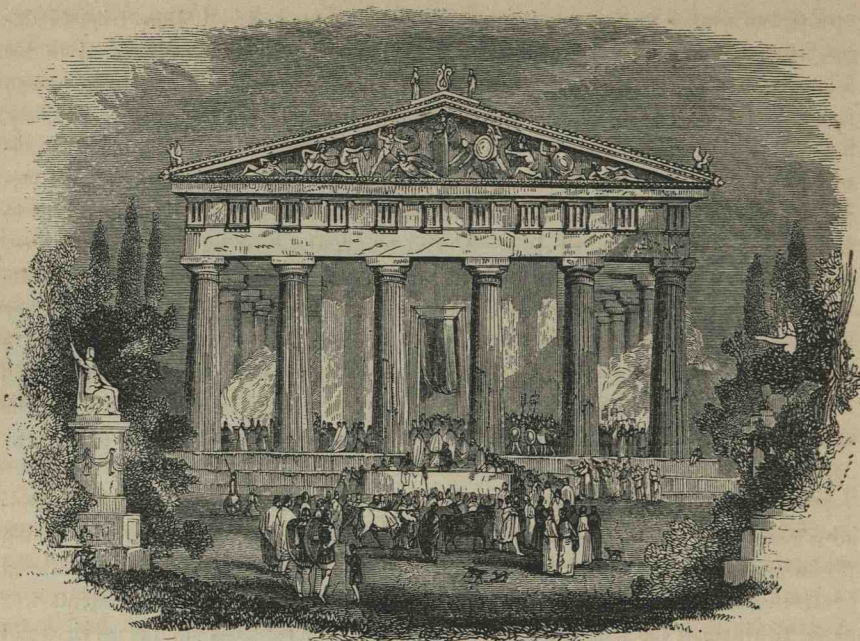
Antigonus sent Athenæus to seize the rich stores of the city of Petra, the great depot of the caravan trade between the southern countries of Asia and northern Africa. The Arabs, however, succeeded in defeating this army and saving their riches from his grasp, and baffled the efforts of Demetrius, who came to avenge his father's loss. A peace, by which all the parties appear to have intended only to gain time for new schemes of conquest, was soon after concluded. The rival generals all agreed to acknowledge the son of Alexander for their king, but Cassander, who was alarmed at the murmurs of the Macedonians, had already resolved that Roxana, Alexander Ægus, Hercules, and Cleopatra, should be put to death. He soon after accomplished his design. Antigonus next sent his son Demetrius into Greece to restore the liberty of the states. The Athenians opened their

gates to the young prince, condemned their benefactor and idol, Demetrius Phalereus, to death, and overthrew the statues which they had before erected to his honour. (B. C. 308.) Phalereus, to escape their malevolence, fled to Ptolemy, who graciously received him. Demetrius not long after defeated the fleet of Ptolemy off Cyprus. His father then assumed the title of king, and his example was imitated by Ptolemy in Egypt, Cassander in Macedon, Seleucus in Babylon, and Lysimachus. But the inordinate ambition of Antigonus caused the other sovereigns to combine their forces against him. Cassander again subdued southern Greece, Ptolemy fell upon Syria, Lysimachus invaded Thrace, and Seleucus marched westward with the numerous forces of Upper Asia, including four hundred and eighty elephants. The junction of Lysimachus and Seleucus in Phrygia, brought on a general engagement. Antigonus, aided by his gallant son, Demetrius, fought with his usual valour; but he was defeated, with the loss of his life and the empire, the establishment of which had been the employment of a large portion of his existence.

This battle, which was fought at Ipsus, in Phrygia, B. C. 301, left no memorial remaining of the policy and the conquests of Alexander, except the city which still bears his name. The empire which his mighty hand had raised to unparalleled greatness, had fallen into irretrievable ruin, and not one of his descendants was spared to transmit his name to posterity. Cassander received for his services not only Macedon and Greece, but also the rich province of Cilicia. The losses of Ptolemy were compensated by the addition of Syria and Palestine to Egypt, whilst, of the true conquerors of Antigonus, Seleucus received Upper Asia, and Lysimachus annexed Asia Minor to his kingdom of Thrace.*

* Taylor.





TEMPLE OF MINERVA AT AEGINA.

CHAPTER X.

THE STATES

THAT ROSE FROM THE DISMEMBERMENT OF THE MACEDONIAN EMPIRE.

SECTION I.

Macedon and Greece.



HE battle of Ipsus sent Demetrius a fugitive into Greece, where he received his vessels and money from the Athenians, and then established himself in Peloponnesus. He commenced waging a desultory naval war with Lysimachus, and soon after married his daughter to Seleucus, who had transferred the enmity he had borne towards Antigonus to the King of Thrace. Lachares now bore the office of Tyrant in Athens; but confusion reigned within its walls. Demetrius laid siege to the city, defeated a fleet sent by Ptolemy to its relief, and succeeded in placing a garrison in its citadel. He then defeated the Spartans, and was marching to attack their capital, when he learned that Lysimachus had taken all his cities in Asia, and that all those in Cyprus except Salamis had fallen into the hands of Ptolemy. But Cas-

sander had died 458 B.C., leaving three sons. The eldest, Philip, soon followed his father to the grave. The interests of his brother Alexander were favoured by Thessalonica, who was in consequence slain by Antipater. But the people forced the murderer to fly from the country, and Alexander mounted the throne. He made a treaty of alliance with Demetrius, but soon after made an attempt to murder that prince. He was detected and put to death, and the kingdom fell into the hands of Demetrius, who became master of Macedon, Thessaly, a great part of Southern Greece, Attica, Megaris, and Bœotia. But he aspired to recover his father's dominions in Asia; and Ptolemy, Lysimachus, Seleucus, and Pyrrhus, King of Epirus, entered into a league against him. In the sixth year of his reign, B.C. 287, his kingdom was invaded on two sides by Pyrrhus and Lysimachus; his own troops mutinied, and he fled in the disguise of a common soldier to Peloponnesus, while Pyrrhus seized his kingdom. The superior claims of Lysimachus, however, soon obliged Pyrrhus to yield and retire to his native country.

Demetrius not long after sailed into Asia, where he hoped to take revenge on Lysimachus; but he was driven into Cilicia, where he fell into the power of Seleucus, who detained him in prison until his death, B.C. 284. His son Antigonus maintained himself in the Peloponnesus, where he patiently awaited an opportunity of restoring the fallen fortunes of his house. Lysimachus having caused his son Agathocles to be put to death, the widow of the prince fled with her brother Ptolemy Ceraunus to Seleucus, who took up arms to avenge their cause. Lysimachus was defeated and slain, and his kingdom seized by Ptolemy Ceraunus, who, before mounting the throne, returned the kindness of Seleucus by murdering that king. (280 B.C.) He did not long enjoy the dignity thus basely obtained. Nine months after the death of Seleucus, he was killed in an invasion of the Gauls, who poured their innumerable hosts over Thrace and Macedon into Greece. They came at length to Delphi, where thunders, lightnings, and other phenomena, added to the brave defence of the Greeks, made such dreadful havoc in their ranks that they commenced a retreat, harassed on every side by the victorious Greeks. At the river Sperchius they are said to have been totally annihilated. (B.C. 278.) Another division was soon after defeated in Macedon by Antigonus, and they henceforth desisted from their attacks on Greece. A body of them not long after passed over into Asia, where, after inflicting many calamities on the states of Anatolia, they obtained possession of the province, which received from them the name of Galatia.*

After a contest of three years, Antigonus Gonatas, the son of Demetrius I., obtained possession of the vacant throne of Macedon, and transmitted it to his posterity. He did not, however, like his father, possess the sovereignty of Southern Greece, which had been secured by the Achæan league. This association had been revived by the towns of Patræ, Dyme, Trite, and Pharæ, but it did not become formidable until joined by Sicyon, B.C. 251, after that city had been freed from tyrants by the patriotic Aratus.

* Taylor.

A new revolution in Macedon followed the return of Pyrrhus from Italy, whither he had marched, B. C. 281, as an ally of the Tarentines. The mercenaries revolted to the King of Epirus, and Antigonus was driven from the throne. He retired into Southern Greece, followed by Pyrrhus. The rivals were admitted by different gates at the same time into the city of Argos, and a combat ensued in the streets, in which Pyrrhus was killed. (B. C. 271.) A woman, whose son he was about to slay, threw a tile upon him from a house-top. His son Alexander renewed the war with Antigonus, but was unsuccessful, and his rival regained the throne, which he held until his death.

Corinth, Epidaurus, Trézene, and Athens, were soon after added to the Achæan league, which, notwithstanding the opposition of Ætolia and Macedonia, became so powerful that even the King of Egypt was not too proud to solicit its alliance, and several states north of the Peloponnesus requested the honour of membership.

Antigonus Gonatus died B. C. 243. The reign of his successor, Demetrius II., which lasted ten years, was occupied with wars between him and the Ætolians. After the death of Demetrius, B. C. 233, Antigonus Dosoan mounted the throne as regent for Philip II., the infant heir of the late king. In Sparta, Agis now attempted to reform the manners of the people, and to restore the constitution of Lycurgus. But he atoned for his patriotism with his life, the ephori causing himself, his mother, and his grandmother, to be strangled.

His widow married Cleomenes, the son of Leonidas, the king, who, after coming to the throne, revived the attempt of Agis with more success. He then forced Argos and Corinth to secede from the Achæan league, but was himself defeated at Sellasia by Antigonus, and forced to seek refuge with the sovereign of Egypt. Antigonus died not long after, universally lamented. He was succeeded, B. C. 221, by Philip II., son of Demetrius.

They commenced making war on the Macedonians and Messenians, and sent Aratus to expel the Ætolians from Messenia. Aratus suffered the greater part of his army to leave him during a negotiation with the enemy. He was in consequence attacked and defeated. Philip being invited to place himself at the head of the Achæan league, came to Corinth, where the deputies of Southern Greece voted war against Ætolia. While both sides were preparing for hostilities, the Rhodians waged a successful war with Byzantium, and compelled her to abolish the heavy toll heretofore exacted from all vessels trading in the Euxine sea. (B. C. 222.) Sparta was averse to the league, and Cleomenes, who had eagerly watched the affairs of Greece from his exile in Egypt, seeing her preparing to side with the Ætolians, wished to return and attempt to recover his former power. His schemes, however, were displeasing to the King of Egypt, who caused him to be arrested. He escaped from his guards, and made an unsuccessful attempt to excite a revolt in Alexandria. To save himself from falling into the hands of the Egyptians, he committed suicide. The war with the Ætolians was conducted with great cruelty



VIEW OF ATHENS.

on both sides. It was finally terminated by a peace, concluded at Naupactus, B. C. 217, with the general consent of all parties.

Philip soon after concluded a treaty with Hannibal, who was now waging war with Rome. The Achæan general, Aratus, advised him not to bring Greece into collision with either of the great belligerents; but Philip, to whom the advice of the noble general was hateful, caused him to be poisoned. To keep Philip employed in Greece, the Romans induced the Ætoliens to recommence the war. Hostilities were waged for some time with various success, when Philip defeated his enemies in two pitched battles near Lamia in Thessaly. Negotiations for peace were soon commenced, but the arrival of aid from the Romans and from Attalus, King of Pergamus, caused them to be broken off by the Ætoliens. War again broke forth. Philip displayed the greatest activity and military talents, and gained several advantages over his enemies. The presence of Hannibal in Italy caused the Romans to leave Greece, and an invasion of his dominions by the King of Bithynia required the presence of Attalus. The Ætoliens, deprived of their allies, made overtures of peace, which were readily accepted. (B. C. 208.)

The treaty was scarcely concluded when a Roman fleet arrived on the coast, and endeavoured to interrupt it; but the Ætoliens had suffered too severely to continue the war. Philip next entered into an alliance with Prusias, King of Bithynia, against Attalus, King of Pergamus, and with the ruler of Syria, against the young King of Egypt. The Rhodians, the Athenians, the Romans, and the Bœotians, were all successively added to the number of his enemies. The Rho-

dians defeated and ruined his fleet at Chios, B. C. 202; and the Roman consul captured Chalcis, an important city, where Philip kept his large and well-stored granaries, his booty, and many of his captives. Philip, on his part, reduced to extremity the city of Abydos, all the inhabitants of which either committed suicide, or slew each other, that they might not become the prisoners of Philip. He next made a forced march on Athens, which would have fallen into his hands but for the opportune arrival of a Roman army. In the second campaign, the conduct of the war was intrusted to Flaminius, the Roman consul, who speedily brought it to a close. He defeated Philip in a decisive battle fought in Thessaly, near a range of low hills, called, from their singular shape, Cynoscephalæ, or the dogs' heads. Philip lost eight thousand in killed and five thousand prisoners; the Roman loss did not exceed seven hundred men. By the terms of the peace which followed this battle, Philip gave up his fleet to the Romans, and resigned his supremacy over the states of Greece. At the Isthmian festival, the Romans went through the farce of proclaiming the liberties of Greece by the voice of the crier. The decree ran thus: "The Roman Senate and T. Quinctius, the proconsul, having overcome King Philip and the Macedonians, leave free, ungarrisoned, unburdened with tribute, the Corinthians, Phocians, Thessalians, and others;" specifying all the Greeks who had been subject to Philip. Such was the effect produced by this extraordinary proclamation, that the words of the crier were lost amid the acclamations of the people, who almost crushed the consul in the expression of their gratitude.

But the Ætolians were dissatisfied with this result; and when Antiochus, King of Syria, at the instigation of Hannibal, declared war against the Romans, and passed over into Greece, he was welcomed by them. Supported by the Achæans, Philip, who was unbroken in spirit, declared for the Romans. When Antiochus returned to Asia, B. C. 191, the Ætolians were severely treated, being reduced to poverty and deprived of independence. (B. C. 189.) About the same time, the Achæan general, Philopœmen, succeeded in taking Sparta, and finally abolishing the constitution of Lycurgus. The Romans affected great pity for Sparta, and compelled the Achæans to grant them lighter terms. The league soon after suffered a much greater loss, in the death of the brave and aged Philopœmen. He died by poison, administered by the magistrates of Messenia, into whose hands he had fallen, during a petty war between that state and the Achæans. (B. C. 183.) His death was speedily avenged by the Achæans; Messene was forced to surrender, and all who had been concerned in his murder were put to death.

Philip of Macedon bore with great impatience the arrogant treatment of the Romans. A rupture, however, was prevented by the most earnest exertions of his son, Demetrius, whom he had given as a hostage after his defeat at Cynoscephalæ. For this reason, the young prince was enthusiastically welcomed by the Macedonians on his return home. Of this circumstance, Perseus, his elder brother, whose jealousy he had excited, took advantage to accuse him to his father of treason. Philip gave the young man to the executioner, but soon after discovered his

innocence. He then endeavoured to change the succession, and was about to have Antigonus acknowledged as his heir, when he died of a broken heart. (B. C. 179.) Thus ended the days of a monarch whose proud spirit the most overwhelming reverses of fortune failed to subdue.*

Conscious of the enmity borne towards him both by the Romans and his own subjects, Perseus made the murder of Antigonus one of the first acts of his reign. His severity was probably caused by a desire to remove all occasion for intestine commotion, when foreign wars should occupy his attention. He soon found that the Romans were determined to annex his territories to those of the Republic. But the efforts of Philip had been directed, during the latter part of his life, to the recruiting of his forces, and the replenishing of his treasury and his magazines; and Perseus could now bring into the field a well-appointed army of 30,000 foot and 5000 horse. But his timidity was such, that he neglected many opportunities of crushing the forces sent against him, and even sought for peace on humiliating terms after he had gained a victory. But he found that the haughtiness of the Romans was fully equal to his own pusillanimity. He was finally forced, by the remonstrances of his officers, to hazard a battle. It was fought near Pydna, and the Romans were victorious. It happened that, on the eve of the battle, the moon was eclipsed. To the superstitious Greeks, an eclipse portended ill to states and kingdoms; but the Romans were prepared for the occurrence by C. Sulpicius Galba, an officer, who had foretold when it would happen, and explained its cause. In the morning the opposing forces marched to battle; the Romans confident of victory, the Macedonians expecting a defeat and death, but resolved to perish like brave men. The result of the battle was as might have been expected. The phalanx, animated by despair, threw itself upon the legions, and for a time bore down all opposition; but the Romans had at length learned how to meet this species of array in the field. Separating themselves, they penetrated between the long pikes and fell sword in hand on the Macedonians, who were almost totally unarmed for a close encounter. The files of the phalanx were broken, and the whole body quickly thrown into disorder. The Macedonians gave up all for lost, and only endeavoured to save themselves from slaughter. Many perished by their own hands, others were trampled to death in the press, and vast numbers fell beneath the swords of their brutal conquerors, who showed no mercy to the vanquished. Night at length closed the contest, leaving the bloody field of Pydna covered with the dead bodies of twenty thousand of the brave sons of the conquerors of Asia. With the setting of the sun, the last rays of the former greatness of Macedon were extinguished, and her monarch became a wretched wanderer, hunted over the earth like a wild beast. After many vicissitudes, he was obliged to put himself into the hands of Æmilius, and was led in chains to Rome, to grace the triumph of his conqueror.

This victory sealed the fate of Macedon and Greece. They were permitted

* Taylor.



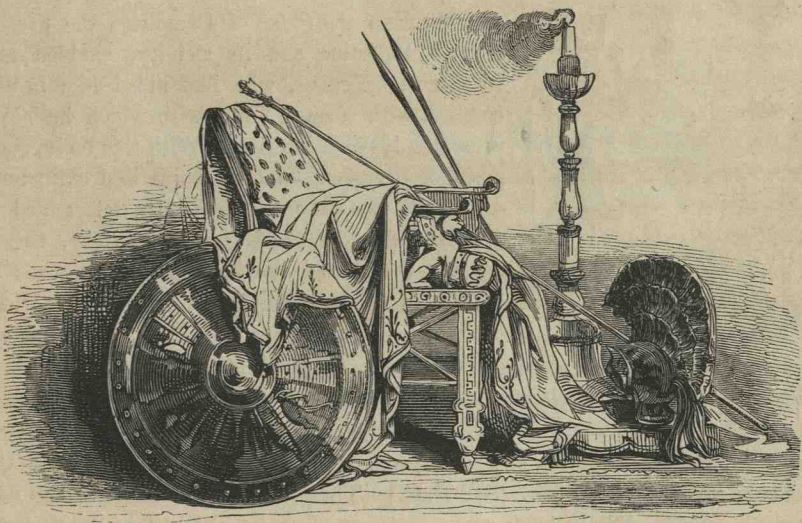
BURNING OF CORINTH.

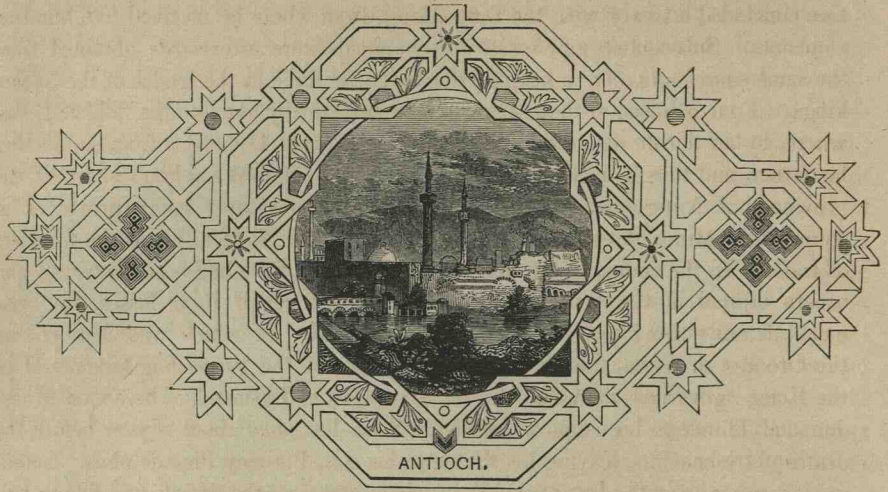
for a time to enjoy a qualified independence, subject to the galling supremacy of the Roman Senate. But their shackles were prepared by the artful confusion of all relations, and the formation of a Roman party in all the communities, which pointed out the true patriots as the friends of Macedonia, and brought them under the suspicion and tyranny of the Senate. Directly after the fall of Perseus, they instigated the Romans to the unjustifiable violence of citing to Rome one thousand

of the noblest of the Achæans, whose sentiments were supposed to be favourable to the liberty of their country, and whose influence seemed dangerous. They were thrown into prison in Italy, and detained there seventeen years without being brought to trial. Some of those who survived this long imprisonment, caused their countrymen to offer an insult to the Roman ambassadors, who had come to Corinth to arrange a difficulty between the Achæans and the Spartans. This led to a war, in which the Achæans fought with the bravery of their forefathers, but were everywhere overpowered by numbers. Mummius, at the head of the Roman forces, advanced before Corinth. This city, which had stood a thousand years, an ornament to Greece, and one of the richest in works of art, was taken and burned, the inhabitants either slain or sold into slavery, and the works of art destroyed or carried to Rome. Thebes and Chalcis, in Eubœa, were likewise burned, and the Greeks, the renowned champions of liberty, who had braved so many kings and tyrants, were reduced to a state of bondage by the hands of a people free and desirous of glory.

But though Greece became subject to Rome as the province of Achaia (B. C. 146), she still retained her empire of science and art; and Athens, in ceasing to be the sovereign state of the Greeks, became the university of the world.

* Taylor.





SECTION II.

SYRIA AND EGYPT.



THE great victory at Gaza, by which Ptolemy wrested from the grasp of Demetrius the possession of Palestine and its vicinity, enabled him to furnish Seleucus, who had aided him in the conflict, with a small force, with which he might prosecute his own interests. With this body, composed of only two hundred horse and eight hundred foot, the gallant exile boldly determined to attempt the conquest of his former territory. Crossing the desert and the Euphrates, he paused at Haran, in Mesopotamia, to increase his army. Thence he passed on to Babylonia, where his old subjects, gratefully remembering the justice, magnanimity, and courage which marked his previous administration, rose almost unanimously to array themselves under his banners. By their aid, Seleucus, almost without a contest, recovered possession of the city and province of Babylon, together with the districts of Media and Susiana. (312 B. C.) Thus gloriously commenced the *Era of the Seleucidæ*. While his cotemporaries were each employed in wasting the strength and resources of the others, Seleucus had been consolidating the power which he had acquired. Before the close of the year 303 B. C., he had extended his empire to the borders of India, and was making preparations for an invasion of that country, when the affairs of the West demanded his presence. He there-

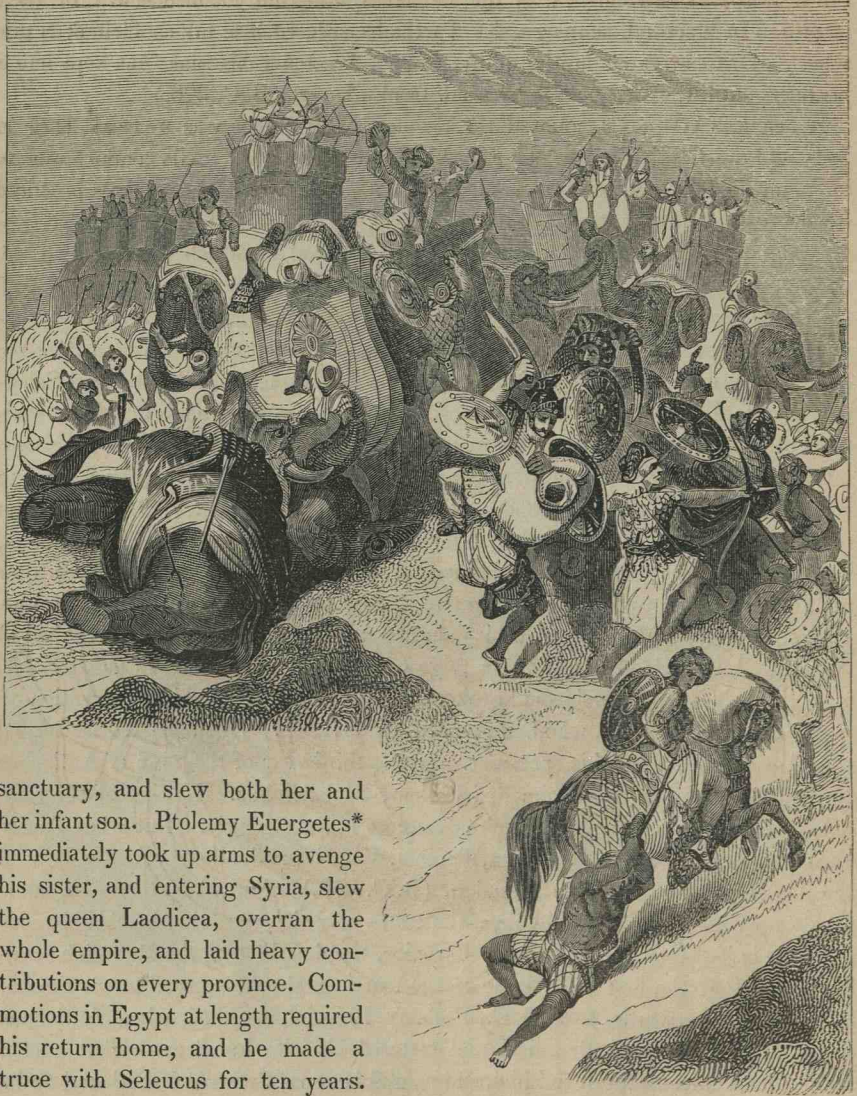
fore concluded a treaty with the Indian king, from whom he received five hundred elephants. Subsequent supplies of these animals were afterwards obtained from the same source, in order to keep up this favourite force in the armies of the Syrian kings. Four hundred of these animals were brought by him into the field of Ipsus, where, by an adroit disposition of them, he prevented Demetrius from supporting his father, and thus gained the victory. Seleucus obtained the lion's share of the provinces of Antigonus. His dominion now extended over many provinces in Syria, Asia Minor, Mesopotamia, Babylonia, and the East as far as the frontiers of India. In the course of the long wars, many fine cities had been destroyed and others injured in the territories of Seleucus. To repair these losses, the wise monarch built many new cities, the most celebrated of which was Antioch, on the Orontes, in Syria, the metropolitan residence of the succeeding kings, and of the Roman governors in Asia. By the overthrow of Lysimachus, he added Macedon and Thrace to his empire. Ptolemy Soter had died about a year before the death of Lysimachus, leaving his throne to his son, Ptolemy Philadelphus. Seleucus, therefore, was the last of the Macedonian captains, the friends and fellow-soldiers of Alexander. He was now in possession of three out of the four kingdoms into which the empire of the great conqueror had been divided; and he desired to revisit the scenes of his childhood, and to reign over the country which gave him birth. But he was assassinated by Ptolemy Ceraunus, on his way to Macedonia.

Seleucus was succeeded by his son, Antiochus Soter.* This prince, after securing the eastern portion of his empire, turned his attention to the western provinces. He gave Macedon with his daughter to Antigonus Gonatas. He died at Antioch, B. C. 261, after a glorious reign of nineteen years. His surname, Soter, was given him by his subjects in token of their gratitude for his preservation of them from the Galatians, who had invaded his territory. He nominated his second son, Antiochus Theos,† his successor. In the third year of the reign of Antiochus II., war broke out between him and Ptolemy Philadelphus. Neither of the combatants appear to have gained much advantage in the struggle. But while Antiochus was thus engaged in the west, Parthia, Bactria, and other provinces beyond the Tigris, revolted from his dominion. (B. C. 250.) Antiochus, therefore, made a treaty with Ptolemy Philadelphus, the terms of which were that he should repudiate his half-sister-wife, and marry Berenice, the daughter of the Egyptian sovereign, and that the first male issue of the marriage should succeed to the throne. Two years afterwards, 247 B. C., Ptolemy Philadelphus died, when Antiochus immediately repudiated Berenice, and restored his wife Laodicea. That queen, fearing his fickleness, poisoned him, and caused her son, Seleucus Callinicus,‡ to be seated on the throne. (246 B. C.) Berenice then sought shelter with her son, the heir by treaty, in the sacred groves of Daphne, but Callinicus tore her from the

* The Saviour.

† The god; a surname bestowed upon him by the excessive adulation of his subjects.

‡ Illustrious Conqueror.



BATTLE OF IPSUS.

sanctuary, and slew both her and her infant son. Ptolemy Euergetes* immediately took up arms to avenge his sister, and entering Syria, slew the queen Laodicea, overran the whole empire, and laid heavy contributions on every province. Comotions in Egypt at length required his return home, and he made a truce with Seleucus for ten years. But Callinicus was relieved from the fear of a foreign enemy only to plunge into a bloody war with his brother Antiochus Hierax.† That prince was so successful as to make it appear that the title of Callinicus was bestowed on the king in derision. Hierax, however, was finally defeated, and fled to Egypt, where he was thrown into prison by Ptolemy,

* The Benefactor.

† The Hawk.

and perished some years after in attempting to escape. (240 B.C.) Callinicus next turned his arms against the Parthians, but was defeated by their king Arsaces. (B. C. 238.) From this battle the Parthians date the commencement of their empire. In a second campaign, the Parthians succeeded in taking Callinicus prisoner. Arsaces treated him with the respect becoming his rank, but kept him a prisoner, until he ended his life by a fall from a horse. (B. C. 226.)

Seleucus III. next mounted the throne. This prince was so weak, both in body and mind, as to obtain the ironical title of Ceraunus.* His conduct was so impotent, in a war which broke out B. C. 223, that two of his generals procured his death by poison.



BATTLE OF RAPHAIA.

The sceptre now fell to his brother, Antiochus III., who had been educated at Seleucia, on the Tigris. He came to Antioch, and immediately commenced the ambitious and warlike career which won for him the surname of *the Great*. He recovered possession of almost all Asia Minor, Media, Persia, and Babylonia. He then turned his arms against the sovereign of Egypt, and wrested from him Cœle-Syria, Phœnicia, and Palestine. But Ptolemy at last advanced to meet his adversary,

* Thunder.

who sought an encounter with the confidence of victory. The battle was fought at Raphia, between Rhinocolura and Gaza. Antiochus was defeated with such loss that he immediately abandoned all his conquests and retired to Antioch. Peace was soon after concluded, Antiochus resigning all claims to the disputed territories. The Syrian king, after suppressing a rebellion in Asia Minor, turned his arms towards the east, where he succeeded in restoring much of the ancient supremacy of the Seleucidæ. He also gained several victories over the Parthians and Bactrians, but recognised the independence of both nations, on condition of their aiding him in an attempt to recover others of his former provinces. Ptolemy Philopator died 205 B. C., and was succeeded by his infant son, Ptolemy Epiphanes.* Antiochus made war upon him, and also endeavoured to seize some of the provinces belonging to Philip of Macedon. But the Roman interference prevented the prosecution of his ambitious schemes, and he resolved, by the advice of Hannibal, to wage war with them. The Carthaginian hero advised him to make Italy the seat of the war, but the Syrian monarch invaded Greece, where he met with continual misfortunes, and was finally routed at Thermopylæ. (191 B. C.) His own territories were then invaded by the Romans, and the war was finally brought to a close by the two Scipios.

Antiochus was compelled to relinquish all Asia Minor west of the Taurus, to agree to pay all the expenses of the war, give up his fleet and his elephants, and deliver Hannibal and other illustrious foreigners to whom he had given protection, into the hands of their enemies. The great Carthaginian and another contrived to escape; but the remainder, with twelve hostages for the observance of the treaty, were given up. Antiochus soon after withdrew to the eastern provinces of his empire, where he endeavoured to meet his pecuniary engagements to the Romans by collecting the arrears of tribute. Two years after, he attempted to seize the treasures of the rich temple of Elymais, in Persia, and was slain by the natives in revenge for his sacrilege. (187 B. C.) His death occurred in the fifty-second year of his age, and the thirty-seventh of his reign.

Seleucus IV., surnamed Philopator, and also the Tax-Gatherer, succeeded to the throne and the debts of his father. Having sent his son Demetrius as a hostage to Rome, to relieve his brother Antiochus, who had been there twelve years, Seleucus was poisoned by Heliodorus. Heliodorus was dethroned by Eumenes of Pergamus, and Antiochus assumed the sceptre. Antiochus marched along the coast of Palestine to Pelusium, where he encountered and defeated the army of Ptolemy. (171 B. C.) In the following year he overran Egypt, and took the young king, Ptolemy Philometor, prisoner. The Jews having revolted, he took Jerusalem by assault, put eighty thousand persons to the sword, plundered the temple of its treasures, vessels, and golden ornaments, and returned to Antioch with eighteen hundred talents of gold.

The people of Alexandria now proclaimed Ptolemy Euergetes II. king.

* Illustrions.

Antiochus then marched into Egypt, and formally gave the government of the country into the hands of Ptolemy Philometor, whom he established in Memphis. The two brothers, however, made a treaty, and threw themselves on the protection of Rome. Antiochus invaded Egypt, and was within four miles of Alexandria, when his progress was arrested by the ambassadors of Rome. The proud king was obliged to obey the orders of the Senate, and he journeyed homeward along the coast of Palestine. His fury and mortification vented itself on the Jews, whose capital was visited by an army under Apollonius, and its citizens plundered and slaughtered. He next attempted to introduce the Grecian customs among all his subjects, and established a uniformity of religion in his dominions. Many of the Pagans complied; but the Jews, under the Maccabees, commenced a fierce contest, which resulted in the establishment of their former independence. During this war, Antiochus died of a loathsome disease. (164 B. C.) In his later years, he assumed the surname of Epiphanes,* which his cotemporaries changed into Epimanes,† an alteration entirely warranted by his wild extravagances, his capricious alternations of temper, his dissolute and undignified character, and his savage cruelties.

Antiochus, surnamed Eupator,‡ a child nine years old, succeeded to the throne. In his reign the war with the Jews was ended. Demetrius, the son of Seleucus Philopator, escaped from Rome, and succeeded in seizing the government of Syria. Eupator and his guardian were brought to him by their treacherous soldiers. "Let me, not see their faces!" said Demetrius. The soldiers took the hint, and put them to death. (162 B. C.)

Demetrius recommenced the war with the Jews, but was totally discomfited by the great Judas, who, however, fell in an engagement. Jonathan, the brother of Judas, continued the conflict, and finally forced Bacchides, the Syrian general, to conclude a peace. (B. C. 156.) Two years afterwards, Demetrius retired to a new palace which he had built near Antioch, where he gave himself up to vicious pleasures, and abandoned the government to his ministers. They mismanaged his affairs, and created such a general discontent among the people, that Ptolemy Ariarthres, King of Cappadocia, and Attalus, King of Pergamus, united to place on the throne a young man named Balas, whom they had instructed in the part he was to perform. Announcing himself as a son of Antiochus Epiphanes, he claimed the throne. The Romans, and the three kings who had put him forward, recognised his claim, and the Jews, under Jonathan, took the field in his cause. After a short struggle, Demetrius lost his crown and his life, and Balas mounted the throne under the title of Alexander. (151 B. C.)

In the following year Alexander married Cleopatra, the daughter of Ptolemy Philometor of Egypt, who conducted his daughter to Ptolemais, where the nuptials were celebrated with even unusual splendour. Alexander now suffered himself to fall into that luxurious retirement which had proved so fatal to Demetrius. In

* Illustrious.

† Madman.

‡ Well-fathered.

148 B. C., Demetrius, surnamed Nicator, the eldest survivor of the late king, landed in Cilicia, and collected an army with which he asserted his claim to the throne. Apollonius was gained over to his interest, and invaded Judea; but Jonathan came from the mountains into the plain, took Joppa before his eyes, defeated him with terrible loss, and forced Ashdod and Ascalon to submit to his authority. Alexander, meanwhile, was shut up in Antioch, and Ptolemy came thither to assist him. But the minister of the impostor was detected in a plot against the life of the Egyptian monarch, who demanded that he should be given up. The infatuated Alexander, however, refused, and Ptolemy changed sides, and gave his daughter to Demetrius, who was soon seated on the throne. Balas fled to Arabia, where he was murdered. He left a son, Antiochus, surnamed Theos, who, some years after, was brought from Arabia by Tryphon, the governor of Antioch, under Alexander. The Syrians, who were dissatisfied with the government of Demetrius II., joyfully received him, and forced that king to fly to the east. His wife, Cleopatra, however, shut herself up in Seleucia, on the Orontes, where she maintained herself against Tryphon, who had murdered the young king, Antiochus VI. Her power was daily increasing, and she would have been able shortly to place her husband again on his throne, had he not offended her pride and weakened her cause by his imprudence. He had attempted to bring the Parthians to their allegiance, but was surprised and made prisoner by them. Arsaces V., or Mithridates of Parthia, treated him well, and Demetrius sought and obtained the hand of his daughter, Rhodoguna, in marriage. Instigated by both policy and revenge, Cleopatra sent to Antiochus, the brother of Demetrius, who was at Rhodes, and offered him her hand and the kingdom. Antiochus eagerly accepted the proposal, and assumed the title of King of Syria. (141 B. C.) He was surnamed Sidetes, from his passion for hunting. He did not land in Syria until 139 B. C., when Tryphon was defeated, taken prisoner, and put to death.

Antiochus, soon after, made war with success on the Jews, whom he compelled to pay tribute. The Jews then assisted him in a campaign against Phraates, King of the Parthians, who had taken advantage of the recent troubles in Syria, to enlarge their territories. Antiochus regained possession of Babylonia, Media, and other provinces; but while the Syrian army was dispersed in winter-quarters, Phraates succeeded in a bold and sudden attempt to cut them to pieces. Antiochus himself was slain, and scarcely a man was left to bear back to Syria the news of the catastrophe. But Phraates had liberated Demetrius, that he might make a diversion in his favour in Syria, and the old monarch now again mounted the throne, and became a second time the husband of Cleopatra.

Demetrius, soon after, invaded Egypt in aid of the queen of that country, who was in revolt against her brother and former husband, Ptolemy Physcon. But a revolt in Antioch caused him to return, and he soon after fell into the debauchery which had formerly lost him the throne. Similar causes produce similar effects: the people became mutinous, and Ptolemy Physcon put forward a competitor for the throne in the son of a merchant of Alexandria, who pretended

to be the adopted son of Antiochus Sidetes. This young man, though derisively named Zebinas,* deprived Demetrius of his life. (B. C. 126.) Cleopatra, the wife of many husbands, caused her eldest son by Seleucus to be proclaimed king, but slew him two years afterwards, when he really wished to assume the regal power. Zebinas, who had assumed the name of Alexander, quarrelled with Physcon, who united his arms with those of Cleopatra, took him, and put him to death.

Antiochus VIII., surnamed Gryphus,† now mounted the throne, but narrowly escaped being killed by his mother, who wished to retain the power in her own hands. He compelled her to drink the poison which she had prepared for himself. (B. C. 122.) Some years afterwards, Cyzenicus, the son of Antiochus Sidetes, and the half-brother of Gryphus, appeared as a competitor for the throne. After a civil war, the two rivals divided the kingdom, Cyzenicus fixing his residence at Damascus. Gryphus was assassinated 96 B. C., and his sons made war on Cyzenicus, took him prisoner, and put him to death. His successors maintained the war, and Syria was long distracted by their quarrels. The people at length grew weary of these continual and ruinous contests; and in order to be rid of them altogether, they offered the crown of Syria to the already celebrated Tigranes, King of Armenia. (B. C. 83.) He reigned gloriously for some years, when he became involved in war with the Romans, and was compelled to leave Syria for his home. Antiochus Asiaticus, a grandson of Cyzenicus, then claimed the throne, and obtained from Pompey the possession of a part of the kingdom. But when the brave Tigranes was defeated, the Roman general came to settle the affairs of Syria. Antiochus humbly sued to be confirmed in his kingdom, but he was refused, on the ground that he was too weak to defend the country against the Jews and the Arabs, and that, Tigranes having been overcome, Syria fell to the Romans by right of conquest, and they were not disposed to toil without a reward. Thus was deposed the last of the royal dynasty of Seleucus, which had ruled Syria for two hundred and forty-seven years. His dominions, together with Phœnicia, then passed into the condition of a Roman province.

Ptolemy, called the son of Lagus, though generally supposed to be a natural brother of Alexander, was the wisest statesman among the successors of the great conqueror. When relieved by the battle of Ipsus from the long wars which necessarily occupied his whole attention, he applied himself with great and laudable diligence to the improvement of his dominions. The one great point of his policy was to attach to his rule the people of the different nations which had become subject to it. From this policy sprang the favours which he showered on the Jews and others, and the indulgence with which all were treated. This wise king established the most perfect religious toleration, and endeavoured to harmonize the differences of religious practices and opinions which existed between his Greek, Egyptian, and Jewish subjects. He revised the ancient religious and political constitution of Egypt, declared the temple of Phtha the national sanctuary, and

* The brought one.

† Hook-nosed.

Memphis the capital of the realm. But the religion of the Greeks and Jews was tolerated in the same manner, and the temples of Isis and of Jupiter, and the synagogues of the Jews, stood side by side in the streets of the cities, and in the respect of the inhabitants. But while Memphis was named the capital, Alexandria became the metropolis of the empire, and the intention of its great founder was fully carried out by his successor, whose wise measures ere long rendered it the first commercial city in the world. This circumstance was calculated to attract the attention of the Greeks and Jews, and we find them, the latter especially, resorting to it in great numbers. Literature and science also, equally with commerce, were fostered and encouraged by the great Ptolemy. The museum at Alexandria, afterwards the centre of civilization of the world, was founded by him as a university for students and a place of assembly for the learned; the first great national library was established in another part of the city, and philosophers and men of letters were invited to seek shelter from the storms which shook every other part of the world, in the tranquil land of Egypt.

During the remainder of his reign, the Egyptians were free from the fear of foreign invasion, and its inhabitants, for the first time during several centuries, were enabled to develop the great internal resources of the country. Two years before his death he resigned the diadem to his youngest son, Ptolemy Philadelphus,* and enrolled himself among the king's life-guards. He had previously expelled, as unworthy of the throne, his eldest son, Ptolemy Ceraunus, the same who afterwards murdered his benefactor Seleucus. The death of the great king occurred in his eighty-fourth year, forty years after the death of Alexander. (283 B. C.) His grateful subjects surnamed him while living Soter,† and lamented him as a father, and worshipped him as a god, when dead.

Under the peaceful administration of Ptolemy II., the Indian, Arabian, and Ethiopian trade was revived with the true spirit of the ancient inhabitants of the land of Egypt, and the enterprise of the Alexandrian merchants caused the valley of the Nile to flow again with the collected riches of the earth. But this tide of wealth brought luxury to the court of the king, who now first set to the future sovereigns of Egypt the pernicious example of marrying his own sister. Ptolemy Philadelphus, like his father, was a great patron of the arts and the professors of learning. Under his auspices, the translation of the Sacred Scriptures from the Hebrew into Greek, commonly called the Septuagint,‡ was made, for the benefit of those Jews who had settled in Egypt. Ptolemy Philadelphus took occasion, when Pyrrhus was driven out of Italy, to congratulate the Romans on that event. They were much pleased with the compliment, and made a treaty with him. The war, which was commenced against Philadelphus by Antiochus, was supported by Ptolemy's generals. The Syrian king finally made peace, and took Berenice, the daughter of Ptolemy II., for his wife.

* Brother-loving.

† The Saviour.

‡ From the seventy translators said to have been employed thereon.

Ptolemy Philadelphus was succeeded by his son Ptolemy III., surnamed Euergetes,* after his triumphant return from his expedition into Syria, to avenge the wrongs of his sister Berenice. Though an immense quantity of plunder was brought to Egypt by the expedition, no territory was added to the dominions of Ptolemy; but the southern wars of the same king acquired for him a great part of Abyssinia and the Arabian peninsula, and opened new roads for trade through those remote countries. Ptolemy Euergetes was finally murdered by his own son, who ascended the throne, and was honoured by his subjects for his filial affection with the surname of Philopator. He was a mean voluptuary, abandoned to the most shameful vices, and entirely governed by the creatures and instruments of his pleasures. Antiochus took advantage of his character to make war on Egypt, but he was defeated at Raphia, as mentioned in a preceding page. After this victory, Ptolemy Philopator visited Jerusalem, where he attempted to invade the sanctuary, but being prevented by the priests, he returned to Egypt breathing vengeance against the whole Jewish people. It is said that he collected great numbers of them in a public place in Alexandria, with the intention of destroying them by elephants; but the Jews were miraculously preserved, and afterwards admitted to great favour. Soon afterwards the sister-wife of the king fell a victim to his vices, and her place was supplied by Agathoclea. But the continued dissipation of Ptolemy broke down his constitution, and he died of infirmity in the prime of life, B. C. 204. His son, a child five years old, succeeded him on the throne, under the title of Ptolemy V., to which was added the surname of Epiphanes.† The guardians of the king proved unworthy of their trust, and he was put under the guardianship of the Roman Senate. He was thus protected from the ambition of Antiochus, whose daughter he afterwards married. His reign, which lasted twenty-four years, was profligate and troubled. He was taken off by intemperance or poison. (B. C. 181.) He left three children, Ptolemy Philometor,‡ Ptolemy Physcon,§ and Cleopatra, who was successively married to each of her brothers. Ptolemy Philometor, when he had attained his fourteenth year, ascended the throne. He soon after fell into the hands of the King of Syria, who had taken up arms in consequence of the Egyptians in Cœle-Syria and Palestine having revived their claims. The kingdom was afterwards divided between the two brothers, until the death of Philometor, from the wounds which he had received in punishing the ungrateful conduct of the impostor king of Syria, Alexander Balas. Physcon married his sister, who was left a widow by the death of her brother. He celebrated his nuptials by putting to death his infant nephew. His whole subsequent conduct corresponded with this commencement, and the Alexandrians finally drove him from the throne, and gave the sceptre to Cleopatra, whom he had previously divorced, that he might marry her daughter. He was subsequently restored by a mercenary army, and reigned till his death. (B. C. 117.)

* Benefactor.

† Illustrious.

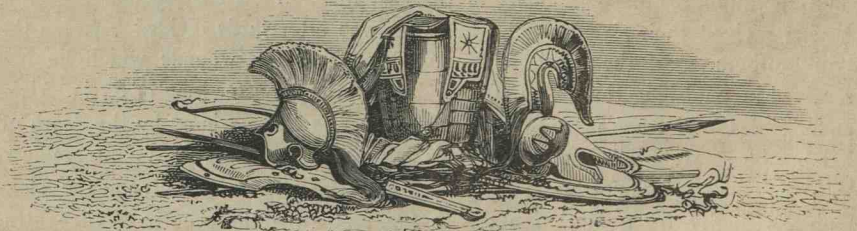
‡ Mother-loving.

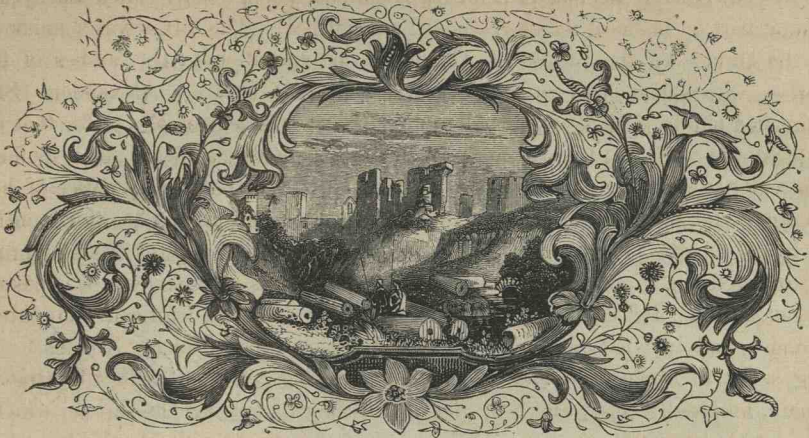
§ Big-bellied, on account of his corpulency.

He left two sons by his niece,—Ptolemy Alexander and Ptolemy called Lathyrus, from a wart on his face, which resembled a small pea. The latter was summoned to the throne by the people of Alexandria in opposition to the wishes of his mother, who endeavoured to secure the succession to Ptolemy Alexander. She compelled him to exchange with his brother the government of Egypt for that of Cyprus. In 87 B. C., Cleopatra, finding that Alexander manifested some inclination really to reign, attempted to get rid of him; but he had timely notice of her intention, and put her to death. The people, however, revolted a few months after, and expelled him from Egypt; they then recalled Lathyrus from Cyprus, and restored him to the throne. The remainder of this prince's reign was passed in tranquillity. He died B. C. 81, leaving behind him one legitimate daughter, Berenice, and two natural sons, Ptolemy of Cyprus, and Ptolemy Auletes.* A long series of obscure civil wars, and uninteresting intrigues with the Roman Senate, followed. They ended in placing Ptolemy Auletes on the throne, which, however, he retained only three years. Auletes left four legitimate children; but his daughter, the too celebrated Cleopatra, set aside the claims of her brothers and her sister by the influence which her personal charms gave her with Julius Cæsar, and afterwards with Mark Antony. The battle of Actium was fatal to her and her protector. In the year following that decisive engagement, she was taken prisoner by Augustus Cæsar, and poisoned herself to avoid being led in triumph. (B. C. 30.) Egypt thenceforth became a Roman province, but still preserved its commercial importance; and Alexandria long continued to be the most wealthy and busy city of trade in the world.†

* The flute-player.

† Taylor.





ASCALON.

SECTION III.

THE MINOR KINGDOMS OF ASIA.



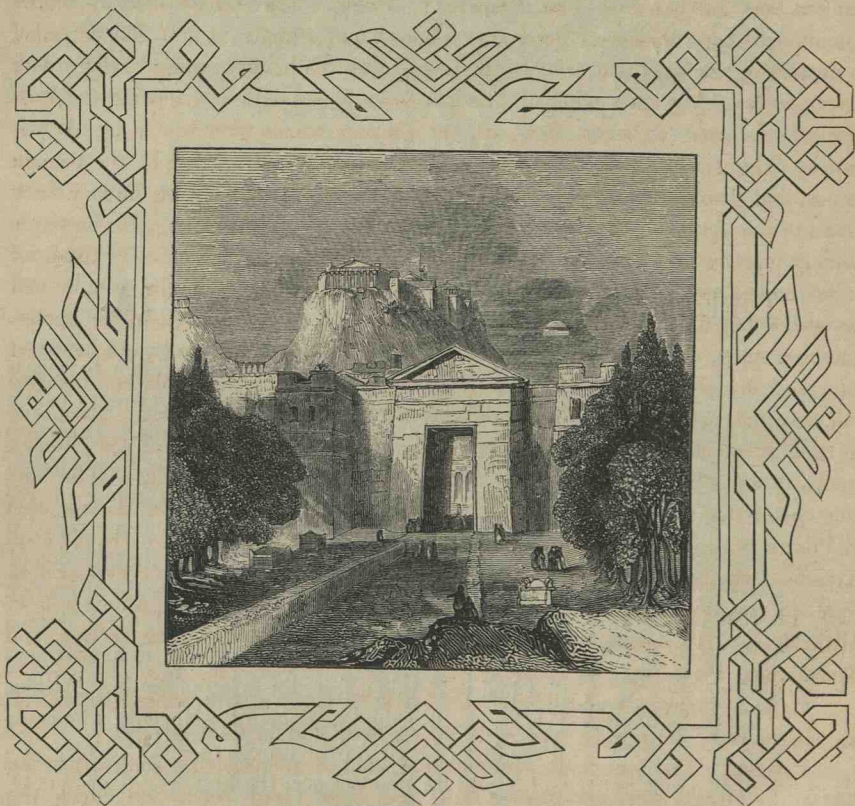
THE kingdom of Lysimachus, having fallen to pieces after his death, passed through several changes before it fell under the dominion of the Romans. Pergamus was originally a part of it; its founder was Philetærus, a eunuch, who rebelled against the tyranny of the Thracian sovereign. Attalus I. and Eumenes raised it to eminence, and wisely secured it from the ambition of the neighbouring kings by placing it under the protection of Rome. The faithfulness of Attalus II. to the Roman interest was rewarded by a gift of the rich provinces that had been taken from the King of Syria. Attalus III. bequeathed the kingdom to the Romans, who made it the first of their Asiatic provinces. (B. C. 130.) Its

kings were generous patrons of literature and science, the first manufacturers of parchment, and the founders of a library which rivalled that at Alexandria, until it was transferred thither by Mark Antony.

BITHYNIA was coeval with Pergamus. Its most remarkable sovereign was Prusias, a devoted ally of Rome. He was murdered by his son, Nicomedes, whose paternal example was closely followed by his son, Socrates. Socrates was succeeded by Nicomedes III., who died B. C. 75, and bequeathed his kingdom to the Romans.

PAPHLAGONIA was mostly included in the fortunes of Pontus, the vassal kingdom of Persia.

PONTUS became independent after the battle of Ipsus, but its first king of any note was Mithridates VII., the Great, the last of its sovereigns. He mounted the throne when a mere boy, (B. C. 121,) and defeated all the schemes founded for his destruction by his treacherous guardians. Early inured to withstand severe hardships, and delighting in manly sports, he acquired great personal strength and courage, and early became formidable to the neighbouring princes, many of whose provinces he added to his own territories. He totally disregarded the commands



WALLS OF ATHENS.

of the Romans, who consequently made war upon him. His army comprised 25,000 foot, 5000 horse, and 130 armed chariots. The Romans and their allies opposed to him an army of nearly equal strength, but they were unsuccessful, and he reduced all Asia Minor to subjection. Oppius and Aquilinus, two of the Roman generals, fell into his hands, and he caused molten gold to be poured down

the throat of the latter, in derision of the Roman avarice. All the Roman citizens in Asia Minor, with their wives and children, were put to death by his orders. He then invaded Greece, and captured Athens; but he was beaten in Greece by Sylla, and in Asia by Fimbria. He then sought peace from Sylla, who granted it that he might destroy the ambitious schemes of Fimbria, the rival Roman general. The war was soon after renewed by Murena, the Roman proconsul in Pergamus; but Mithridates defeated him, and soon after took advantage of the contest between Marius and Sylla to seize Bithynia, lately bequeathed to the Republic. He even invaded the Roman province; but was driven out by a young student in Rhodes, who, though he acted without orders, was eminently successful. That student was Julius Cæsar, first Emperor of Rome. The Senate next appointed Lucullus to take charge of the war. Though unfortunate at first, he succeeded in destroying the fleet and army of the king. But Mithridates sought refuge with his son-in-law, Tigranes, King of Armenia, who joined him in renewing the war. Lucullus defeated Tigranes, B. C. 70, but his own forces were routed by Mithridates. The war languished for a while, but Pompey took charge of the Roman forces, and drove Mithridates into the desert of Scythia. Nothing having been heard of him for more than two years, he was supposed to be dead. He however quickly undeceived and astonished his enemies by appearing in Pontus, at the head of an army, and capturing several important fortresses. But the people had become weary of the misfortunes to which they had been subjected by his unconquerable spirit, and they began to desert his cause. His daughters were betrayed into the hands of the enemy by a faithless escort; his army mutinied; and his own son revolted, and was acknowledged king by the troops. Mithridates attempted to commit suicide, but he failed to give himself a mortal wound, and the Roman troops broke into his retreat while he lay bleeding. A compassionate Gallic soldier finished the work which the aged king had commenced, and ended the kingdom of Pontus with the life of her great sovereign. (B. C. 64.) Tigranes, the King of Armenia, which had first become an independent country after the conquest of Syria by the Romans, was involved in the fate of his great ally and father-in-law, Mithridates. His dominions afterwards became a bone of contention between the Romans and Parthians.

CAPPADOCIA was founded after the battle of Ipsus, but its kings partook of the character of the people, who were ever remarkable for their infamy.

RHODES. The Rhodians maintained a kind of independence long after the rest of the Greeks were enslaved. Their fleet bore a high reputation during the wars which followed, and served alternately on both sides during the civil war between Cæsar and Pompey. Vespasian finally reduced the island to the condition of a Roman province, A. D. 70.

BACTRIA. Two hundred and fifty-four years before the Christian era, Diodotus, the Grecian governor of Bactria, threw off the allegiance due to Antiochus II., and erected his province into an independent monarchy. His successors were able monarchs, who made such extensive conquests, that in the year 181 B. C.,

their territory extended to the Banks of the Ganges and the frontiers of China. The kingdom was finally ruined by the invasions of the nomads of Upper Asia, and her territories came under the domination of the Parthians.

The kingdom of PARTHIA originated about the same time as Bactria, in the defection of Arsaces, the Achæmenian, who boasted of a regular descent from Artaxerxes Mnemon. His territory at first embraced only the region about Hecatompylos, but, under the able conduct of its warlike sovereigns, it wrested from the degenerate Seleucidæ a great part of their dominions. The Parthians dated the commencement of their empire from the great victory gained by Arsaces II. over Seleucus Callinicus. Antiochus the Great acknowledged their independence, and they succeeded in incorporating with themselves the hordes who destroyed the Bactrian monarchy, and were masters of the whole country from the Euphrates to the Indus, when Mithridates of Pontus fell, and the Romans commenced with them a contest for the empire of the world. Crassus began hostilities by invading the country; but his army was annihilated, and himself slain. (B. C. 53.) The attention of the Romans was now diverted from the Parthians by their own civil wars. During the reign of Augustus, they purchased peace by surrendering the standards taken from Crassus. The government of the Parthians was a monarchy, limited by a powerful body of nobles. Their kings were all chosen from the family of Arsaces, though without any determinate order of succession. They maintained their independence against the Romans, but were brought into subjection by Ardisheer Babegan, who raised the standard of Persia, and drove the Parthians to their native mountains. (226 A. D.)

IDUMEA. The north-western portion of Arabia, touching on Egypt and Syria, was called Nabathæa, from its chief tribe; Idumea, from the Edomites or descendants of Esau, who dwelt in it; and Arabia Petræa, from the name of its chief city, Petra. This city, the Bozrah of the Old Testament, was situated in a deep valley at the foot of Mount Hor. The only access to it was through a defile, partly natural and partly cut through the solid rocks, which hung over the passage, and often intercepted the view of the heavens. The breadth of this pass is barely sufficient for two horsemen to ride abreast, and near the entrance a bold arch is thrown at a great height, connecting the opposite cliffs. The pass gradually slopes downward for about two miles, the mountain ridge still retaining its level until, at the close of the dark perspective, a multitude of columns, statues, and graceful cornices burst upon the view, retaining at the present day their forms and colours as little injured by time as if they were just fresh from the chisel. The sides of the mountain are covered with countless excavations, of which some were private dwellings and some sepulchres. This impregnable fortress, which was situated in a generally fruitful country, and commanded the great roads by which the earliest commercial caravans travelled, came into the possession of the Edomites, the descendants of Esau, while the children of Israel yet laboured in Egyptian bondage. At the time of David's accession to the throne, the Edomites had considerably extended their territories, being in possession of Elath and Ezion-



P E T R A .

geber, on the Arabian sea, whence they carried on an extensive commerce with India and Ethiopia. David's general, Abishai, invaded their country, defeated the army, and rendered Idumea a province of the empire of the Jews. But in the reign of Solomon, Hadad returned from Egypt, whither he had fled when his country was subdued, and commenced a revolt. The Edomites were not, however, totally independent until the reign of Jehoram, the son of Jehoshaphat. Hostilities were almost uninterrupted until Jerusalem was destroyed by the Babylonians. During the captivity of the Jews, they invaded Palestine, and conquered the city of Hebron. Those who remained in that vicinity were termed Idumeans, while the others were distinguished as Nabathæans. Against this latter people Antigonus sent an expedition under his general, Athenæus. The Nabathæans were away at a fair in the desert, and Antigonus succeeded in surprising Petra, which he sacked. He marched back towards Syria; but the Nabathæans, enraged at the tidings of the calamity, hastily collected their forces, and totally annihilated the army of Athenæus at Gaza. They returned laden with spoil to Petra, which they suc-

cessfully protected against Demetrius, who came to avenge his father's loss. During the wars of the Maccabees, the Idumeans took part against the Jews, but were completely subjugated by the heroic leaders of that people. (B. C. 130.) They then embraced the Jewish religion, and became so incorporated with the Jews, that the name of Idumean was entirely lost in the first century after Christ.

The Nabathæans long maintained their independence, and Petra, the capital, was vainly besieged by Pompey and Trajan. It sunk by gradual decay, when the commerce which had caused its prosperity was directed into other channels; and its recent discovery in the loneliness of its desolation has given a new revelation of its ancient splendour to the living age.*

JUDEA. After the return from Babylon, the history of the Jews under the mild rule of Persia, is chiefly remarkable for the fidelity with which they maintained their allegiance. When Alexander invaded the Persian empire, the Jews resisted him, while they could, but they submitted after the conquest of Tyre. During the stormy period which immediately followed the death of Alexander, Simon the Just possessed the high priesthood. Under his administration, the sect of the Sadducees, who denied the doctrine of the resurrection, was formed by the rich and powerful of the Jews. The lower orders of the people favoured the opposite doctrine of the Pharisees. The government of the Pharisees, while it remained in subjection to the Ptolemies, was equitably administered, and the transfer by the Jews of their allegiance to Antiochus the Great was both universal and ungrateful. Seleucus, who succeeded to the impoverished treasury and the heavy debts of his father, was informed by Simon, an expelled governor of the temple, that that edifice contained vast treasures. Seleucus sent his servants to seize them, but Onias, the high priest, prevented the profanation, and made satisfactory explanations to the king. Onias III., however, was deposed from his office by Antiochus IV., who sold the high priesthood to Jason for four hundred and forty talents. Jason soon after paid one hundred and fifty talents more for the privilege of erecting at Jerusalem a gymnasium, or place for such public sports and exercises as were usual among the Greeks, as well as for permission to establish an academy, in which Jewish youth might be brought up after the manner of the Greeks.

This attempt to Hellenize the Jews succeeded but too well; the very priests neglecting their services in the temple to be present at the gymnastic exercises. Jason did not scruple to send a large sum of money as an offering to the Syrian Hercules. But the younger brother of Jason, named, in Hebrew, Onias, in Greek, Menelaus, secretly bribed the king to depose his brother and elect him to the high priesthood. He stripped the temple of its ornaments to pay the bribe, an impiety which drew forth the loudest protestations from Onias III., who had been compelled to live at Antioch. Menelaus freed himself from his remonstrances by procuring his assassination.

* Arrowsmith. Taylor.

Menelaus now pursued his wicked career unrestrained, until the multitude raised a riot in the streets, and killed the captain of the Syrian guard which this high priest had established to protect his person. The *sanhedrim*, or Jewish council, quelled the revolt, and sent three deputies to the king to explain away the occurrence. But the royal favourites, being bribed by Menelaus to thwart the intentions of the deputies, prevailed on the king to cause their assassination. The Syrians, however, showed their sense of the injustice by giving to the unfortunate ambassadors an honourable burial.

While Antiochus was besieging Alexandria, Jason, hearing a report of his death, was admitted into Jerusalem by his partisans, and zealously applied himself to the destruction of his opponents. But the return of Antiochus drove him into banishment, and he wandered from place to place, a fugitive and a vagabond, until he at last perished miserably, an exile in the strange land of Lacedæmon. Antiochus, to insure the future quiet of the city, caused eighty thousand Jews to be put to death, or sold into slavery, and carried away the treasures of the temple to Antioch.

He soon after gave the unfortunate Israelites a second exhibition of his spleen, when compelled by the Romans to evacuate Egypt. He then published a decree for Hellenizing all his subjects, which drove the Jews to desperation, and caused them to revolt. Their leader was Mattathias, the son of Asmoneus, from whom the family derived the name of Asmonean.* He had five valiant sons, Johanan (John), Simon, Judas, Eleazer, and Jonathan. The insurgents were only ten in number at first, but many pious Jews were daily added to their ranks. They at first held it unlawful even to defend themselves on the Sabbath day; but when they saw a thousand of their men murdered in cold blood on that day, their eyes were opened to the danger of so strict an interpretation of the Mosaic code, and no similar occurrence happened afterwards during the war. All Judea was soon revolutionized, and several important advantages were gained over the enemy. Mattathias died 167 B. C., after appointing his third and most valiant son, Judas, to be military leader, and his second and most prudent son, Simon, to be counsellor. The contest now assumed the appearance of regular warfare. The Jews were everywhere successful; their most signal triumph being the victory gained with a small army over an immense Syrian host encamped at Bethsura. This victory placed Judas in possession of all Palestine, except the citadel of Jerusalem, which was garrisoned by the Syrians. In the succeeding years, the bravery of Judas disconcerted all the efforts of the Syrian sovereign, who devoted almost his whole time to the preparation of expeditions against Judea. At length, however, Bacchides came to avenge a former general, whom Judas had defeated and slain. Judas was deserted by almost all his followers, only eight hundred remaining true to his interests. With these he charged the

* The name of Maccabeus, applied to Judas, and afterwards to his successors, is supposed to have been derived from a cabalistic word formed of M. C. B. J., the initial letters of the Hebrew text, *Mi Chamoka Baalim Jehovah*—"Who is like unto thee among the gods, O Jehovah!"

Syrians, and defeated and pursued their right wing. But the left wing being unbroken, pursued him in turn. After a most obstinate engagement, the greatest of the later Jewish heroes lay dead upon the field. This event took place not far from Modin, his native town; and his brothers, Simon and Jonathan, having concluded a truce, were enabled to deposit his remains in the family sepulchre at that place.

His brother Jonathan succeeded to his command. He pursued, with great success, Judas's policy of forming alliances with Rome and the Spartans; made peace with the Syrians; and received from Alexander Balas the office of high priest. His death at the hands of the treacherous Tryphon, 163 B. C., did not put an end to the increasing power of Judea, which now fell under the rule of Simon. Ptolemy, the son-in-law of Simon, murdered that prince, after he had reigned eight years. The two eldest sons of Simon shared the fate of their father, but Hyrcanus, the youngest, was recognised as head of the nation. He shook off the Syrian yoke, and incorporated the Idumeans with the Jews. He was succeeded at his death by his son Aristobulus, who shortly after followed him to the grave. The crown and high priesthood next devolved on Alexander Jannæus, a brave warrior, who was mostly engaged in suppressing the rebellions fomented by the Pharisees. At his death, B. C. 79, he bequeathed the regency to his queen, and the crown to whichever of her two sons, Hyrcanus and Aristobulus, she should find the most worthy. At her death, a civil war ensued between the ambitious Aristobulus and his brother, who was a weak and feeble prince, and who speedily became the tool of a crafty minister named Antipater. The Roman general Pompey finally settled the disturbances of the country by storming Jerusalem, and giving Hyrcanus the throne. Antipater, who now virtually ruled Judea, supported the interests of Ptolemy while he lived, and then won the favour of Cæsar by aiding him at the time his forces blockaded Alexandria. His son Herod was made Governor of Galilee; but on the death of Cæsar, Antipater was poisoned, his eldest son put to death, and Herod driven into exile. Mark Antony, however, restored him to power, and made him king over the whole country.

The rule of Herod was tyrannical and oppressive, the high priest Hyrcanus, his own wife Mariamne, and several of his sons, being put to death by his orders. Accustomed to cruelty, and apprehensive of being hurled by his oppressed subjects from the throne which he disgraced, he found no difficulty in slaying all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, that he might compass the death of him who was born King of the Jews. This wholesale murder was almost the last of the acts of Herod; his subjects being relieved from his tyranny by his death, in the seventieth year of his age. He was succeeded by his son, Archelaus, who was compelled to appeal to the Romans for the purpose of reducing the people to order. That power divided the dominions of Herod among his children. Judea, with the title of Ethnarch, fell to Archelaus, but he governed so badly that the Roman emperor banished him

into Gaul, and made Judea a Roman province, about the time our Lord came to the temple with his parents to celebrate the Passover.

Pontius Pilate soon after became governor of Judea. He was a native of Italy,—a tyrant, cruel and vindictive when left to the undisturbed exercise of his power, but timid and pusillanimous when opposed. In the second year of his administration, A. D. 24, John the Baptist commenced preaching in the wilderness, but he was spared the pain of beholding the crucifixion of the Redeemer whom he came to announce, by his own death, at the hands of Herod Antipas, governor of Galilee. That prince, as is well known, had taken his brother's wife to himself, thereby exciting Archas, whose daughter he had divorced, to war. Herod was unsuccessful in the contest, the whole nation ascribing these misfortunes to his treatment of his adviser, John the Baptist. Pontius Pilate, some time after he had condemned to death the Saviour of the world, was stripped of his government and sent to answer charges of tyranny and misgovernment before the emperor; his defence was unsatisfactory, and he was banished into Gaul, where the stings of conscience drove him to the commission of suicide.

Herod Agrippa, the grandson of Herod the Great, was raised to power in the reign of Caligula. While Claudius swayed the sceptre, he ruled over all the country that had belonged to his grandfather; but at his death, it was reduced again to the form of a Roman province. The principal governors seemed now only intent upon enriching themselves at the expense of the province, and robbery, riot, and murder were of hourly occurrence, while the bands of religious zealots continually employed themselves in raising rebellions. Such was the state of the country, when Felix gave place to his successor, Porcius Festus, from whose tribunal the apostle Paul appealed to the throne of the Cæsars.

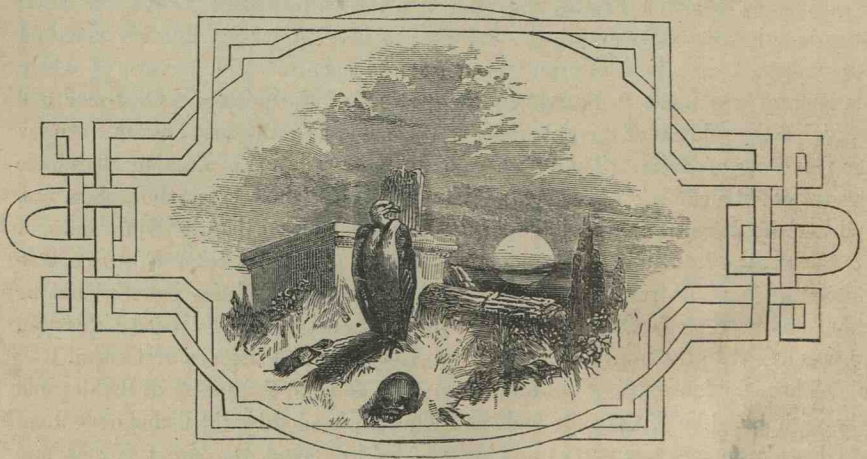
Albinus followed Festus, and after him (A. D. 64) came Florus, the worst governor that the Jews ever had. In order to prevent inquiry into his manifold oppressions, he resolved to drive the Jews into open revolt, a measure in which his success was much facilitated by the conduct of the people. They rose and murdered the soldiers of the governor, and defeated an army sent against them by the Governor of Syria. They then came to the resolution of braving the whole strength of the empire. (A. D. 67.) The Christians who were in Jerusalem, and many of the Jews, retired to Pella, beyond Jordan, whither the war did not extend. Vespasian, the Roman general appointed by Nero to conduct the war, marched to Cæsarea, where he resolved to wait until the strength of the Jews should be exhausted by their factious quarrels. While the Jews madly seconded his design, he was called to the imperial chair, and his son Titus laid siege to Jerusalem.

Three factions, struggling for the mastery, deluged the streets of the devoted city with blood. The zealots and the Idumeans, headed by the demagogue John of Ghiscala, formed one party; another was led by Simon, the son of Gorias, and Eleazer formed a third band, and seized the upper part of the temple. While the enemies of Jerusalem lay encamped about the walls, the garrison and the citizens were daily engaged in sacrificing each other. Though Titus wished to spare the

city and its inhabitants, all parties united in the determination to defend it to the uttermost, and he was driven, against his will, by their desperation, to work out the intentions of Divine Providence, and fulfil the predictions of Christ by the utter destruction of both the city and the temple. The latter he was most anxious to save; but when, Sept. 2d, 70 A.D., the city fell into his hands, the sacred edifice was fired by the soldiers, and burned with unextinguishable fury until reduced to a heap of ruins. The Roman soldiers, instigated by resentment at the unwonted opposition, and by revenge for the losses which they had sustained, put to the sword all who came in their way, without respect to age, sex, or condition. The practice among the Orientals, with which the Roman soldiers were well acquainted, of burying money and valuables under ground in troublous times, led the avaricious conquerors to obey with alacrity the orders which they received to raze it to the ground. They even ploughed up the soil, in order to discover the hidden treasures, thus fulfilling the prophecy of Micah:—"Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become as heaps, and the mountain of the house (the temple mount) as the high places of the forest."

The victory of Titus was celebrated at Rome by a splendid triumph; a triumphal arch which still exists was raised to commemorate the event; and a medal struck, in which the captive land of Judea was significantly represented as a disconsolate female, sitting beneath a palm tree, while a soldier, standing by, laughed at her misery, and mocked at her calamity.*

* Pictorial Palestine. Taylor. Rotteck.





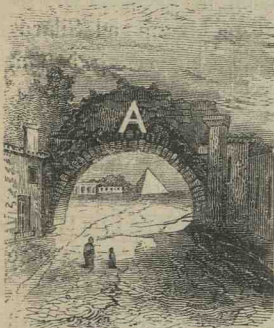
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CHAPTER XI.

ANCIENT ITALY AND SICILY.

SECTION I.

Geographical Outline.



ANCIENT Italy comprised the peninsula bounded on the north by the Alps, on the east by the Adriatic Sea, or Gulf of Venice, on the south by the Ionian Sea; and on the west by the Tyrrhenian Sea. Its length from S. E. to N. W. is about 750 miles; its breadth diminishes from 380 miles in Northern Italy, to about 80 miles at the centre. The country has been divided by geographers into three parts; Northern Italy, or Cisalpine Gaul; Italy Proper, or Central Italy; and Southern Italy, called Magna Græcia by the ancients.

These were inhabited by numerous tribes, all appearing, from the similarity of their language and customs, to have descended from one common ancestry.

Cisalpine Gaul, or Subalpine Italy, extended from the Alps and the River Varus to the Adriatic Sea. It was also called Togata, because its inhabitants in later ages adopted the Roman toga. The principal tribes inhabiting this division

of the peninsula, were the Veditii, dwelling between the Varus and the Maritime Alps; the Vaganni, north of these, and near the source of the Padus. The capital of the latter was Augusta Taurinorum, the modern Turin. Among the mountains north of the Taurini were the dominions of Cottius, from whom the Cottian Alps received their name.

That portion of Gallia Cisalpina lying between the rivers Macra and Varus, and extending from the Padus to the Mediterranean, was called Liguria. The principal cities of this region were Nicæ, the modern Nice; Portus Herculis Monæci (Monaco), Albium Ingaunum (Albenga), Sabata (Savona), Albium Intemelium (Vintimiglia), Janua (Genoa), Portus Luna (Golfo di Spazzia), and Portus Delphini (Porto Fino.) Genua or Janua, was the principal of these, being the chief commercial town of Liguria. Pollentia, Asta, and Industria (the modern names of which are Polenza, Asti, and Tortona) were the largest inland towns.

Beyond Liguria was Gallia Cispadana, the principal tribes of which were the Lingones, Senones, and Boii. All of these tribes were celebrated for their prowess in war.

Gallia Transpadana, or beyond the Po, extended to the Alps on the north and west, and to the Formio river on the east, which divided it from Istria. It was inhabited by the Orobii, the Insubres, the Cenomanni, the Euganei, and the Veneti. The principal towns were as follows: of the Orobii, Conrum, Bergamum, and Forum Licinii (Berlasina): of the Insubres, Mediolanum (Milan), Laus Pompeii (Lodi), and Forum Intuntorum (Crema): of the Cenomanni, Brixia (Brescia) Cremona, Mantua, and Verona: of the Euganei, Sabium, Voberna, Edrum, and Vannia: and of the Veneti, Patavium (Padua), Vicentia Ateste, (Este,) Forum Allieni (Ferrara), Tarvisum (Trevisi), Aquileia, Forum Julii (Friuli), and Tergeste (Trieste). The territory between the Formio and Zelevantum rivers was subsequently conquered from the Veneti by a barbarous tribe called the Carni.

Central Italy occupied that part of the peninsula lying between the city of Ancona and the river Frento, on the Adriatic, and the rivers Macra and Silarus (Sele) on the Mediterranean. Its divisions were Etruria, Umbria, Sabinum, Latinum, Picenum, and the territories of the Vestini, Marrucini, Peligni, Marsi, Fretani, Samnites, Hirpini, Campani, and Picentini.

Etruria was situated between the Tiber on the east, the Macra River on the west, the Apennine mountains on the north, and the Tuscan sea on the south. Its original inhabitants were the Tyrrhenians. The country was governed by twelve ruling cities, of which Veii, Tarquinii, and Cære are in ruins; the other nine were Vulsinii (Bolsena), Clusium (Chiusi), Perusia (Perugia), Cortona, Arretium, (Arezzo), Falerii (Civita Castellana), Volaterræ (Volterra), Vetulonium (Grosseto), and Russellæ (Cerveteri). Etruria contained many other important cities, among which were Pisa, Portus Herculis Liburni, and Florentia; the modern Pisa, Leghorn, and Florence.

Umbria was bounded on the north by the Adriatic, on the south by the river Nar, or Nera, on the east by the Æsis, and by the Bedesis and Tiber on the west.

The cities on the maritime portion of Umbria having been conquered at an early period by the Senonian Gauls, have been already mentioned in the account of Gallia Cispadana. Umbria contained many cities, of which Sarsina and Urbinum, on the Adriatic side of the Apennines; and Iguvium (Ugubio), Mevania (Bagagna), Spoletium (Spoleti), and Oriculum (Orcicoli), on the Etrurian side, were among the principal.

The Sabine territory was separated from Umbria by the river Nar, and by the Anio from Latium. Cures, whose inhabitants, migrating to Rome, gave the citizens the name of Quirites, was one of its towns. Latium, originally bounded by the Tiber and the Circæan promontory, afterwards extended to the Liris, embracing the territory of the conquered tribes of the Volsci, Æqui, Hernici, and Ausones. Its principal cities were Rome, Tibur (Tivoli), Tusculum (Frascati), Alba Longa (Albano), Carsula (Arsuli), Valeria (Vico Varo), Alatrium (Alatri), Ferentinum, Anxur (Terracina), Aquinum (Aquiro), Interamna (L'Isola), Careto (Gæta), Fundi, and others. Picenum was bounded on the north by the river Ælis and the Adriatic Sea; on the east by the Adriatic; on the west by the Apennines; and on the south by the river Aternus. Its chief towns were Ancona and Asculum (Ascoli). The territory inhabited by the remaining tribes of Central Italy was known by the name of Samnium. It contained the cities of Allifæa, Beneventum, and Caudium. Their inhabitants were fond of war, and, in defence of liberty, determined even to death.

The third division of Italy, or Magna Græcia, contained the districts of Lucania, Bruttium, Apulia, and Calabria. Lucania was bounded upon the north by the Silarus, and upon the south by the Laus river. Its name was derived from the Lucani, who were the principal people within its bounds. Pæstum or Posidonia, celebrated for its ruins, and Velia, were its principal cities. Bruttium occupied the western peninsula, from the Laus to the Sicilian straits. The country was mountainous, and the interior was inhabited by the Brutti, a savage tribe, from whom the country derived its name. The principal cities were Consentia (Cosenza), and Petilia. Several Grecian colonies were founded upon the sea-shore.

Apulia extended along the eastern coast, from the river Frento to the commencement of the eastern peninsula. The Aufidus river divided it into two parts, called respectively Apulia Daunia and Apulia Peucetia.

The principal cities of the northern portion, or Apulia Daunia, were Sipuntum and Luceria. Barium, Cannæ, and Venusia, were the most important places in Apulia Peucetia. Calabria was the eastern tongue of land forming the heel of the boot to which Italy has been compared. Brundisium and Callipolis were its chief cities.

The Alps, which form the northern boundary of the peninsula, and the Apennines, which extend in a longitudinal direction through it, are the principal mountains of Italy. The rivers of Cisalpine Gaul are the Padus or Po, with its tributaries; the Athesis (Adige), the Plavis (Piave), and other smaller streams. Italia

Propria contains the Arnus, the Anio (Teverone), the Liris (Garigliano), the Voltorno (Vultorno), the Sagrus, and the Tifernus.

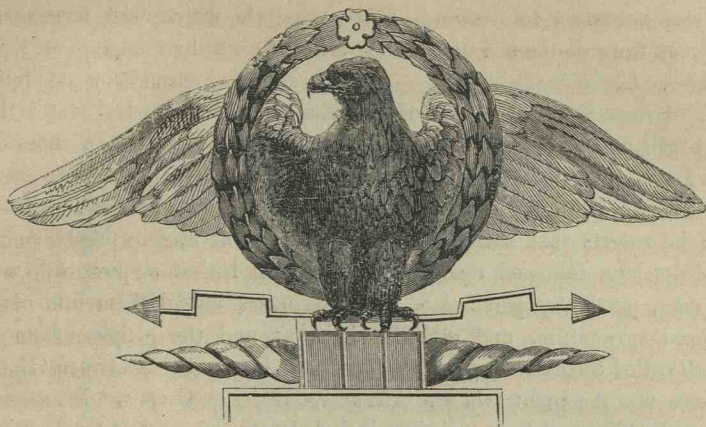
The largest streams of Magna Græcia are the Brandanus, Aufidus and Cerbalus.

The islands of Sicily, Sardinia, and Corsica, were generally considered as forming a part of Italy. Sicily is situated at the southern extremity of the peninsula, from which it is separated by the straits of Messina. It is a large and fertile island, and occupies a conspicuous place in history, from the long and bloody wars of which it was the theatre. Its name was derived from the Siculi, who were the principal among the barbarous tribes that were its early inhabitants. Its shape was nearly triangular; the promontories of Pelorum, Lilybæum, and Pachynum, forming the extremities. Its most important town was Syracuse, the ancient capital. This city, which was situated on the eastern shore of the island, consisted of four quarters, or towns, surrounded by a wall eighteen miles in circumference. The largest of these quarters, called Arcadia, contained the hall of justice and the temple of Jupiter Olympus. Tyche, the second quarter, was adorned by several temples, and the gymnasium for the exercise of youth stood within its limits. The third quarter was an island, called Ortygia; it was connected with the main land by a bridge. The temples of Diana and Minerva were its principal buildings. The fourth quarter, called Neapolis, comprised the newest portion of the city; it contained the temples of Ceres and Proserpine, and the celebrated statue of Apollo Temenites. The celebrated cave of Latomiæ, excavated by order of the tyrant Dionysius, for a prison for his political enemies, was near the city of Syracuse.

Sicily contained many other large cities, among which were Camarina, Gela, Agrigentum, formerly the rival of Syracuse, Lilybæum, Panormus (Palermo), the present capital, and Adranum. Sicily was traversed by mountainous ranges, which extended towards the extremities of the island, and united near the northern coast. Conspicuous among these was the celebrated volcano, Mount Ætna, whose internal fires have continued to burn with unremitting fury, from the earliest antiquity.

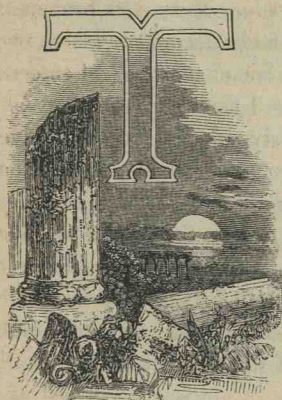
Corsica and Sardinia are situated in the Mediterranean Sea, northwest of Sicily, between Italy and Spain. Corsica was peopled by the Ligurians. Its towns were Mantinorum Oppidum and Urcenium, the modern Ajaccio, the birthplace of Napoleon. Sardinia received its name from Sardus, son of Hercules, who founded an African colony upon its shores. Caralis and Albia were its principal towns. Corsica and Sardinia were colonized by the Carthaginians, and fell into the hands of the Romans at the destruction of the Carthaginian power. (B. C. 23).*

* Butler. Taylor.



SECTION II.

Ancient Inhabitants of Italy.



THE outline of Italy, says Niebuhr, presents a geographical unity which leads to the erroneous opinion that this country must have been regarded as a whole and named as such from the earliest times. It was not, however, until considerably later, comprised within its natural boundaries under that exclusive name. When the Greeks began to visit the west, the original tribes, strikingly distinct from each other in language, were still numerous; and they subdivided the countries according to the principal races known to them in Italy. From their settlement on the coast of Italy to the time of the Macedonians, they seem to have divided that country principally in reference to the nations whom they found ruling along the coasts, into Italy, Ausonia

or Opica, Tyrrhenia, Japygia, and Umbria.* As regards other names sometimes applied to the whole peninsula of Italy, it may be remarked that they are in strictness names only of particular parts, extended by poetic usage to the whole country. Thus Ænotria properly applies to a part of the south-eastern coast, and was given by the Greeks to this portion of the country from the numerous vines which grew there, the name importing "wine land."†

Italy originally consisted of that peninsula which is bounded by the isthmus lying between the bays of Scylaceum and Napetinum. The name, which is of native origin, was deduced by the early Greeks, according to their usual custom, from one of the native kings. The Romans probably borrowed the word when a

* Niebuhr's Roman History.

† Mannert, Geography, vol. 9. Anthon's Class Dic.

name was necessary to designate that aggregate which was formed by their ascendancy towards the end of the fifth century from the founding of Rome, 254 years before Christ.*

With respect to the origin of the Ænotrians, Pherecydes† states that they derived their name from Ænotrus, one of the sons of Lycaon, as the Peucetians on the Ionian Gulf had theirs from his brother Peucetus. Niebuhr considers the Ænotrians the Epirotes, and the Peucetians as branches of the Pelasgian stock, though he asserts that such an affinity does not necessarily imply emigration.‡ The Ænotrians followed the pastoral life until Italus, a powerful, wise, and brave man, partly by persuasion, partly by force, united them into one nation, introduced agriculture, and established laws; and the people whom he thus reformed called themselves and their country by his name. Between Ænotria and Tyrrhenia was the country of the Ausonians, Opici or Oscans. It extended from Laos to the Tiber, and at one time included Samnium. But the Sabelli settled there, and completely exterminated their numerous tribes. The language of the Ausonians, whose history and grandeur belong to remote antiquity, was intelligible to the Romans, whose language is compounded of Greek and Oscan. The Volsci and the Æqui were of the Ausonian stock, and so intimately connected that it is frequently impossible to consider them as a distinct people. But a small remnant of the Ausonians remained in the time of the Romans; and in the ordinary language of Rome the term Osci was applied to the Sabellians or Samnites, who had entered and occupied their country, in the same manner as we call Englishmen Britons.§

The Sabelli were one of the aboriginal tribes of Italy, and the most extensive and powerful at the time when Rome had passed the boundaries of Latium, when the Etruscans, after witnessing the fall of the Ausonians and the Umbri, themselves sunk into obscurity. Cato states the original home of the Sabellians to have been Amiternum, one of the loftiest of the Apennines, whence they spread their conquering arms over the lower parts of Italy, the district which has for three thousand years borne their name. In some places they dispossessed the aborigines, in others the Umbrians; thus Picenum, the country of the Opici, and Campania, fell into their hands.

The Fretani, on the coast of the Adriatic, were Samnites, and a band of the same race conquered and gave the name of their leader Lucius to Lucania. Many other small tribes have been supposed to be members of the same family, of which Scylax says, "the Sabellians ruled from one sea to the other, and five different languages were spoken amongst them." The Tuscans, or Tyrrhenians, who were called in their own language Rasena,|| are admitted by Niebuhr to be an aboriginal race, though Herodotus gives an account of their emigration from Lydia, and the accomplished Mrs. Hamilton Gray, in her History of Etruria, supposes them to have been a branch of the expelled Hyksos. By a train of probable conjecture,

* Niebuhr.

† In Dionysius l. c. 13.

‡ Niebuhr.

§ Niebuhr.

|| Dionysius.

she traces them from the Assyrian city of Resen, to Lower Egypt, thence to Syrtis, in Libya, from which they sailed in a direct northern course to Umbria. Figures found on the monuments of Egypt, resembling the Etruscans in countenance and dress; the similarity of the attributes of the gods of Etruria and Egypt; the extraordinary similarity existing between the Etruscans and the refined people of Asia and Africa; the Egyptian character of their style of art; their sacred rites, and the Asiatic impress which is borne by Etruscan paintings of their feasts, dresses, ornaments, manners, and customs, are the reasons on which Mrs. Gray founds her Syro-Egyptian theory of the origin of the Rasena or Etruscans. Muller regards the Tuscan nation as an original and peculiar people of Italy, who received their civilization from the Pelasgic tribes of Lydia.*

When landed in Italy, the Rasena, under their brave leader, Tarchun, first founded the city of Tarquinia, which was the seat of government, and the metropolis of Etruria proper. The settlers soon became involved in wars with the Umbri and other Italian tribes, in all of which they were so successful that they at one time possessed absolute sway over the country from the Apennines to the confines of Umbria proper. Tradition states that Tarchun even crossed the Apennines, and founded twelve cities there; but of this we can only believe that the Etruria in the valley of the Po was colonized by the inhabitants of Southern Etruria. The Umbrians finally adopted much of the religion and most of the manners and laws of their powerful neighbours, and never afterwards attacked the Etruscans, nor deserted them, nor made any conquests separate from them.† Many of the pontifical institutions of the Romans were derived from the Tyrrhenians; and even towards the middle of the fifth century of the city, the young Romans of rank were instructed in the Tuscan language and literature, as at a later period in the Grecian.‡ The fall of Etruria commenced about the end of the third century of Rome. In the following century she lost her Campanian colonies, all the country beyond the Apennines and Veii. The fifth completed her subjugation. Her fall was slow, but inglorious. At last the small Ligurian mountain tribes were strong enough to conquer her frontier towns, and to extend themselves deep among the Apennines.§

Science and the arts had made great progress among the Etruscans. The magnitude and utility of their public works equal the famous monuments of Egypt. The most important of these were the dikes for fencing the delta of the Po, and the tunnels for draining the craters of extinct volcanoes. Their works in metal and pottery bear the impress of Grecian art. Their religion was strongly tinged with superstition. Most of the Roman ceremonies, the rules of augury and divination, and the solemnities in the declaration of peace or war, were derived from them. The Umbrian nation consisted of several tribes, of which the Camertes and Sarsinates were the chief. Their brightest days had passed before the era of certain history: the Gallic invasion appears to have ended their greatness. The

* Muller's Etrusker.

† Gray's Etruria.

‡ Livy ix.

§ Niebuhr.

Messapians, Peucetians and Daunians inhabited the south-eastern part of Italy, the heel of the boot, called by the Greeks Iapygia. They were principally of Pelasgian descent, and spoke the Greek language. The Messapians appear to have been a Cretan colony; they were originally powerful, but were weakened by wars with the Tarentines. The Peucetians were from Illyria; the Daunians from Ætolia. They were conquered by the Apulians, a branch of the Oscans. The Ligurians and Venetians were descended from the Oscan nation, which inhabited the shores of the northern Adriatic. The former made a brave resistance to the encroachments of the Romans, for more than forty years; the Venetians, weakened by the invasion, submitted without resistance.*

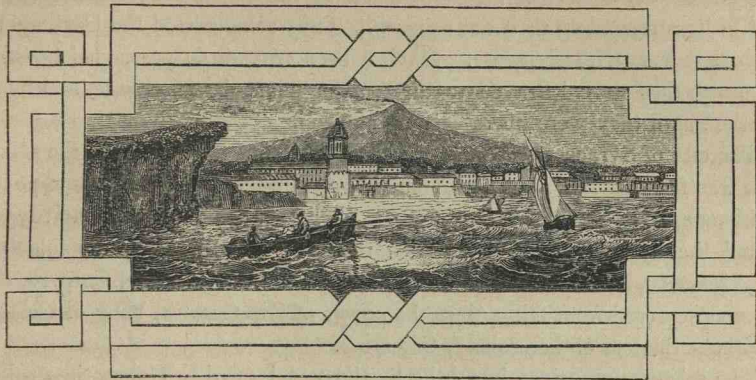
Polybius, and succeeding Greek and Roman writers, apply to the south of Italy the name of *Magna Græcia*; a term which was not inappropriate, as it contained many cities superior in size and population to any of Greece itself. Achæans, Chalcidians, Locrians, and Dorians, were the founders of the republics, which continued great and flourishing during several centuries. Tarentum, founded by the Lacedæmonians; Sybaris, Crotona, and Metapontum, by the Achæans; Locri Epizephyrii, by the Locrians, and Rhegium, by the Chalcidians, were the most important.† But powerful nations rushed down from the interior; and the cities on the coast, unable, in their isolated position, to withstand the attacks, successively fell. In the fourth century of Rome, the wars of the Sabeline nations with the tyrants of Sicily destroyed many of the Greek towns, and weakened the remainder so much that, in Roman history, they are considered in themselves of no importance. The Italians who lived amongst them communicated to the Greeks many of their manners and customs, and a number of words of their language. The Greeks, however, diffused their sciences, their literature, and even the civic use of their language, far beyond the countries in their immediate vicinity, throughout all Italy.‡

* Taylor.

† Anthon. Cramer's Anc. Italy.

‡ Niebuhr.

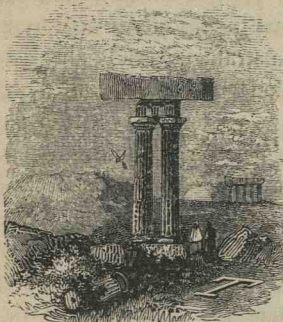




CATANIA.

SECTION III.

History of Sicily.



HE original inhabitants of Sicily are said to have been the Cyclops and Læstrigons. Of their origin we are entirely ignorant; they inhabited the vicinity of Mount Ætna. The Sicanians were the next in antiquity. They were probably an Italian race, who had been driven from their country by the Pelasgi; though some ancient writers declare them to be of Spanish origin. They inhabited the western part of the island, and were said to have assisted the exiled Trojans in erecting the cities of Eryx and Egesta. After the Sicani had possessed the island for some ages, the Siculi, an Ausonian race, invaded Sicily, and defeated them in a severe battle. They confined the Sicani within a very limited territory, and gave to the island its present name. Several centuries after they became masters of the island, a number of Greek colonies were founded upon the sea-coast; principally by the Chalcidians, Megareans, Corinthians, Dorians, and Messenians. In addition to these, Italian colonies were founded by the Morgetes and Mamertines. The first Siculian king was Æolus. Deucetius was their most celebrated monarch. He engaged in war with the Syracusans, but was beaten, and obliged to surrender.

The Syracusans spared his life, but required him to reside at Corinth. Deprived of their leader, the Siculi were entirely conquered, and Triquetra, their principal city, was destroyed. When Nicias invaded Sicily at the head

(277)

of the Athenians, he was materially assisted by the Siculi, who seized the opportunity to be revenged on their old enemies. They also assisted the Carthaginians in their first wars with Syracuse. Having been afterwards persuaded to aid the Syracusans, they were betrayed to the Carthaginians by Dionysius, and held in subjection, until they were liberated by Timoleon.

The city of Syracuse, extolled by Cicero as the most beautiful in the Grecian world, was founded B. C. 734, by Archias, a Corinthian nobleman, whom political dissensions exiled from his native country. The constitution was at first republican, and the Syracusans early extended their power by founding the colonies of Acraë, Casmenæ, and Camarina. By the assistance of Corinth and Corcyra, Syracuse was preserved from falling into the power of Hippocrates, King of Gela; but not without the loss of her colony, Camarina.

The aristocracy, driven into exile by the people, fled to Gelon, then ruler of Gela, who espoused their cause, and took the city of Syracuse. (B. C. 485.) The city now advanced rapidly in wealth and power; while Gelon acquired great renown in the war with Carthage. Failing to receive the appointment of commander-in-chief of the united forces of Greece in the war with Xerxes, he turned his attention to the defence of his own dominions. The Carthaginian general, Hamilcar, invaded Sicily and laid siege to Himera, which was governed by Theron, the father-in-law of Gelon. That prince marched against the invader, introduced a large body of cavalry into the Carthaginian camp by a stratagem, and gained a complete victory. Carthage sued for peace, which Gelon generously granted on favourable terms.

Gelon, though originally a usurper, exercised his power so much to the advantage of his people, that they worshipped him as a demigod after his death, which happened B. C. 478. His brother, Hiero I., succeeded to his power. He cultivated the arts and sciences, and conquered Catana and Naxos. These he peopled with Syracusans and Peloponnesians, removing their old inhabitants to Leontini. He totally defeated the piratical Etruscans, who had become the terror of the western Mediterranean, and defeated Thrasydæus of Agrigentum. (B. C. 476.) He died B. C. 467, and was succeeded by his brother Thrasybulus, whose tyrannical conduct lost him the sceptre after he had held it eight months. The republican government was re-established, and most of the principal statesmen were exiled. The Siculi, the ancient inhabitants of the island, revolted and commenced a war, which ended in their defeat and the conquest of Agrigentum by the Syracusans. (B. C. 451.) The Etruscan fleet was again defeated by that of Syracuse, in a severe action. In 427 B. C., the Athenians took part with Leontini against Syracuse; a war ensued, which ended in the defeat of the Athenians.

Eleven years after this event the Athenians espoused the cause of Segesta, against Syracuse, and invaded the Syracusan territory with a formidable armament; but were totally defeated and driven out of the island. (B. C. 413.) In the following year the constitution was remodelled after the plan of Diocles. His criminal code

was considered so greatly superior to the former laws, that the citizens erected a temple to his memory. Another dispute, between Segesta and Selinus, an ally of Syracuse, again involved her in a war with the Carthaginians, to whom the Segestans had applied for assistance. (B. C. 410.) The principal events of this contest have been already narrated in the history of Carthage. The domestic factions and discontents caused by the failure of the Syracusan arms, enabled the crafty Dionysius to attain to the supreme power. (B. C. 406.) This reign was marked by almost continual wars with the Carthaginians, the Siculi, and the cities of Magna Græcia.

The tyrannical conduct of Dionysius alienated the affections of the people, and he died by poison (B. C. 367), leaving none to regret his loss. His youthful son, Dionysius II., succeeded him, under the regency of the virtuous Dion. But the influence of his guardian, and the advice of Plato, failed to improve the corrupted character of the king, who banished Dion, and gave full sway to his tyrannical and licentious disposition. Three years afterwards Dion returned, overthrew the monarchy, and restored the ancient constitution. He fell by the hand of an assassin, B. C. 353. Callipus, his murderer, usurped the royal power, but was in turn expelled by Hipparinus, brother of Dionysius, who retained the sceptre for three years.

Anarchy succeeded until B. C. 345, when Dionysius again became master of the city. His tyranny obliged the citizens to seek aid from Ictetas of Gela; but their treacherous ally having joined the Carthaginians, they were forced to apply to the parent city, Corinth. The Corinthians sent Timoleon, at the head of a small army, to the assistance of the Syracusans. By his skillful and vigorous conduct, he beat Ictetas and the Carthaginians, and forced Dionysius, who had fortified himself in the citadel, to surrender. The tyrant was permitted to retire to Corinth, where he ended his life in obscurity. The republican government was restored in Syracuse, and all the other Greek cities of Sicily. Tranquillity continued until the death of Timoleon, B. C. 338. For the next twenty years the affairs of Syracuse were in a disturbed and disastrous condition. In B. C. 317 the throne was usurped by Agathocles, whose bold career has been detailed in the historical sketch of Carthage. After losing most of his conquests, the war was terminated, B. C. 306, by a treaty which placed both parties in their original position.

Agathocles was poisoned B. C. 289, and the government fell into disorder. Oppressed by their enemies, the people invited the Epirote, Pyrrhus, to assist them. He soon displeased them by his arrogance; and Hiero, the descendant of the ancient royal family, was next called to the throne. (B. C. 270.) He defeated the Mamertines, and formed an alliance with the Romans, which procured for Syracuse a short era of comparative prosperity. Hiero died B. C. 216. His grandson, Hieronymus, was murdered, and the Carthaginian party acquired the chief power. Their intrigues caused a war with Rome, which ended, B. C. 212, in the capture and ruin of the city, notwithstanding the ingenuity of Archimedes, who added his exertions to the bravery of its defenders. The remaining cities fell with Syracuse, and Rome retained possession of the island.



CHAPTER XII.
HISTORY OF ROME.

SECTION I.

From the Foundation of the City to the establishment of the Empire.



HOUGH widely and justly celebrated as the destroyer of the credit of the traditional stories concerning the foundation and early history of Rome, Niebuhr appears to have had several predecessors. Bayle refused to credit these narratives, and Beaufort, though his views are often false, succeeded by his arguments in convincing many of their want of authenticity. Hooke's endeavours to refute him were mostly unsuccessful, and Ferguson showed the effect which the treatise of Beaufort had produced upon his mind, when he passed rapidly over the history of Rome antecedent to the second Punic war; but, at an earlier period, Perizonius had criticised the Roman history with great freedom and originality in his "*Animadversiones Historicæ*;" but he outstripped his age, and his disquisitions remained in obscurity. Bayle and Beaufort take no notice of him, and Niebuhr was igno-

rant of his inquiries when he published his history.* Perizonius anticipated Niebuhr in his perception of the poetical origin of the history of the early ages of Rome, and pointed out the evidence for the existence among the Romans of popular songs in praise of the heroes of olden time. Niebuhr has done more, however, than those who preceded him, by resolving the vulgar narrative into its elements, and showing how it acquired its present shape. He has examined the whole subject thoroughly, and made it impossible for any one ever to revive the old belief. Still, however, though we may now safely withhold our assent from a large portion of what used to pass current as the early history of Rome, we must take care not to carry this scepticism so far as to reject, by one sweeping sentence of condemnation, every portion that has come down to us on this head. Though we may sometimes pause, says an old writer, when reading the early annals of Rome, and hesitate what judgment to form on many of the events which they record, there are landmarks enough to prevent us from straying too far from our course, and to lead us on safely to the *terra firma* of her history.† In the ensuing sketch of the history of Rome, we shall follow the course pursued by the learned Dr. Arnold; giving in a condensed form the most striking legends, and the conclusions of the ablest commentators upon them.

According to the traditions, Æneas, having suffered incredible hardships after the fall of Troy, landed with his household gods on the shores of Italy in a territory, which belonged to the subjects of a king called Latinus. He received the strangers kindly, and granted them lands. But they soon quarrelled with his people, and he called on Turnus, the king of the Rutulians of Ardea, to aid him against them. Latinus was killed in the war, his city fell into the hands of the strangers, and his daughter became the wife of Æneas.

The followers of the Trojan prince and their conquered adversaries now became one people, under the name of Latins. Turnus then sought help from Mezentius, king of the Etruscans of Cære. The banks of the river Nimicius formed the scene of a third contest between the parties, in which Turnus was killed, and Æneas disappeared in the river. His son Ascanius continued the war, and slew Mezentius in single combat. He built the city of Alba Longa, which, many ages afterwards, was governed by King Procas. At his death he left two sons, Numitor and Amulius. The kingdom was forcibly seized by Amulius, and Rhea Silvia or Ilia, the daughter of Numitor, was made a vestal virgin. Going to draw water from a spring, she was seen and violated by the god Mars.

Two sons, named Romulus and Remus, were the offspring of this amour. Amulius caused the children to be placed in a basket, which was committed to the mercy of the waters. The Tiber, which had overflowed the banks, subsided, and deposited them at the foot of the Palatine Hill. Here a she-wolf, coming to drink, discovered them, took them to her den, and suckled them with her cubs. They were at last found by Faustulus, the herdsman of the king, whose wife

* See Niebuhr's Rome, i., note 678.

† Anthon's Class. Dic. Cramer's Anc. Italy.

brought them up with her own sons on the Palatine Hill. When they grew up, the herdsman, for their courage and abilities, caused them to be appointed leaders in the contests with robbers and rival tribes. In one of these, Remus, fighting against the herdsman of his grandfather, Numitor, fell into an ambush, and was carried to Alba. The noble bearing of the youth so moved Numitor, that he was unable to pronounce sentence upon him, but asked him who he was. He had scarcely recognised him as his grandson, when Romulus arrived. He had heard of the capture of his brother, raised a band, and marched to his rescue. Aided by the young men of the Palatine Hill, Romulus took the city, killed Amulius, and reinstated Numitor.

Romulus and Remus asked, as a reward for their services, permission to build a city on the banks of the Tiber. This was granted; but a dispute arose almost immediately after, and the brothers consulted the gods by augury to know which should give his name to the city. While watching the heavens at sunrise, Remus saw six vultures, and immediately after Romulus saw twelve, and was adjudged victor, having seen the greater number. Remus was dissatisfied with this decision, contending that, having seen the vultures first, his omen was the most favourable. Romulus proceeded to mark out the foundations of the city, which was done with a plough; the furrow was turned inwards, and the plough carried over the space intended for gates. When the wall had risen to the height of a few feet, Remus leaped over it, saying, at the same time, "Shall such defences as these keep your city?" As he did this, Celer, who had charge of the building, struck Remus with the spade which he held in his hand, and slew him. He was buried near the banks of the Tiber, on the spot where he had wished to build his city.

The city is said by Varro to have been founded B. C. 753. It originally consisted of about one thousand huts, inhabited by herdsmen and banditti, whom the continual wars among the petty tribes of the country had inured to hardships.

Their language was not called Roman, but Latin. Politically, Rome and Latium were distinct, but their language was the same. It was different from the Etruscan and from the Oscan; the Romans, therefore, are so far marked out as distinct from the great nations of central Italy, whether Etruscans, Umbrians, Sabines, or Samnites. From the manifest connexion of the Latin language with the Greek, it is probable that the Latins belonged to that great race which, in very early times, overspread both Greece and Italy, under the various names of Pelasgians, Tyrrhenians, and Siculians. But the Latin also contains another element; one which belongs to the languages of Central Italy, and may be called Oscan. To this element Niebuhr refers all the Latin terms relating to arms and war; and hence we infer that the Latins were a mixed people, partly Pelasgian and partly Oscan, and that they arose out of a conquest of the Pelasgians by the Oscans. The latter were the ruling class of the united nation, the former were its subjects.

Rome was built at the farthest extremity of Latium, divided from Etruria

only by the Tiber, and having the Sabines close on the north, between the Tiber and the Anio. From all the other Latin towns, Rome, by its position, stood aloof. From tradition we learn that, being so near a neighbour to the Etruscans and Sabines, its population was in part formed out of one of these nations, and many of its rites and institutions borrowed from the other. In the earliest ages of the city, the legends speak of a three-fold division of the people into the tribes of the Ramnenses, the Titienses, and the Luceres. The Titienses are acknowledged to be Sabines, and an Etruscan origin is assigned to the Luceres. It is possible, however, that Etruscan rites first came in with the Tarquini, and were falsely carried back to a later period. The first settlers of the city seem to have been a mixed race, in which other blood was largely mingled with that of the Latins; and we may conceive that they were a band of resolute adventurers from various parts, practised in arms, and little scrupulous how they used them. Thus the origin of the highest Roman nobility may have greatly resembled that larger band of adventurers, who followed the standard of William the Norman, and were the founders of the nobility of England. The descendants of these people formed the patricians of Rome; their dependants were the clients, while foreigners and their offspring, neither citizens nor slaves, formed the plebeians, the commons of Rome.*

The union of a number of families formed a house; several houses composed the curiæ, ten of which were connected together to form a tribe. The principal depository of power was the senate, a body consisting of one hundred of the wealthiest citizens. The power of electing magistrates and enacting laws belonged to the popular assembly or comitiæ. Each of the curiæ had its priest or augur. When met for political purposes, their deliberations were opened with observing the auspices, or omens of futurity. If these were unpropitious, no business could be transacted. The centuries, which succeeded the curiæ, were formed on a different plan; the people were divided into classes, according to their wealth, each of which classes was subdivided into centuries. Each century had one vote. The first or richest class, containing a majority of the whole number of centuries, possessed, when united, the whole power. The poorer classes often insisted, upon important questions, that the vote should be taken by curiæ and tribes, that they might have that influence in public affairs to which their numbers entitled them. The religious affairs of the kingdom were also regulated; priests were appointed, and regular forms of worship established.

Returning to the legendary account of the reign of Romulus, we find him resorting to a stratagem to procure wives for his despised bandit subjects. Having proclaimed a solemn feast and public games in honour of Neptune Equestris, the people of the neighbouring tribes came in large numbers to participate in the ceremonies. While the spectators were eagerly viewing the scene, a considerable body of the Roman youth seized upon and carried off about seven hundred of their female guests. This outrage excited the hostility of the injured nations, who

* Arnold.

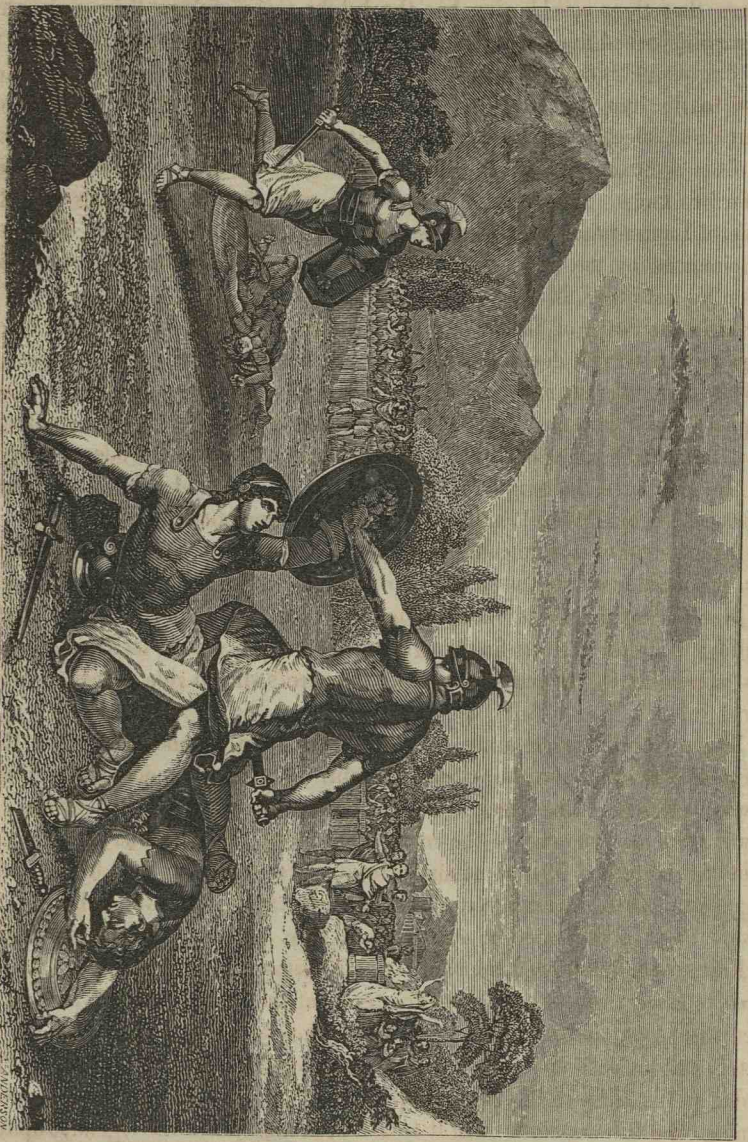
attacked Rome under Acron, King of Cænina. Romulus, however, defeated the invaders, and added them when conquered to his own people. The Sabines continued the war with a powerful force. Tarpeia, the governor's daughter, admitted the enemy into the fortress on the Saturnian Hill, on the promise of the Sabines that they would give her the bright things which they wore on their arms. She wished to receive their bracelets and collars of gold, but they then threw their bright shields on her and crushed her to death. The Sabines and the Romans joined battle; but the Sabine women, who had become reconciled to their lot, interfered and effected a union between the two nations. The Sabines were admitted to the rights of Roman citizens, and the government was jointly administered by the two kings. Tatius, the Sabine king, was shortly afterwards slain by the people of Laurentium; and Romulus governed the united kingdoms. He extended his dominions by the conquest of the tribes in the vicinity, until he was taken to heaven by his father, Mars, in a storm.

After the death of Romulus, the senate governed the kingdom for one year. All parties, however, desiring a king, the Sabine, Numa Pompilius, a just, wise, and holy man, was unanimously chosen. He was a mild and amiable prince, and occupied himself in improving the condition of his people. He promoted agriculture, reformed the calendar, divided the citizens into distinct trades, erected temples, and regulated the religion of the country. He reigned forty-three years, and was succeeded by Tullus Hostilius, a warlike and impetuous prince.

The system of mutual plunder carried on between the Roman and Alban peasants, produced a war between the two nations. The armies met about five miles from Rome; but the ties of consanguinity cooled their anger, and rendered them unwilling to fight. It was finally agreed that the war should be decided by champions, appointed by the parties, and the conquerors should rule peacefully over the others.

There were, in each army, three brothers, born at one birth: the Romans were named Horatii, and the Albans Curiatii. To these the decision of the quarrel was referred. They met in an open plain between the two armies. The Curiatii were all wounded in the commencement of the encounter, but they killed two of the Horatii. The remaining Horatius retreated, pursued by his wounded antagonists; when, finding that they were separated from each other, he turned and slew them as they successively overtook him. A war with the people of Veii and Fidenæ soon followed, in which the Romans were victorious. The Albans refused to assist them, according to the terms of the treaty. Tullus sent Horatius to demolish Alba, and transported the inhabitants to Rome. Fuffetius, the Alban dictator, and his accomplices, were slain for their treacherous conduct. The remainder of the reign of Tullus was spent in indolence. His house was struck by lightning, and he was burnt with it to ashes, because, says the legend, Jupiter was angry with him for having neglected the worship of the gods.*

* Arnold's Rome.



COMBAT BETWEEN THE HORATHI AND THE CURSIATI.

W. H. STONE

Ancus Marcius, the grandson of Numa, was now chosen king. He conquered the Latins, built the port of Ostia, and added Mount Janiculum to the city. He died after a reign of twenty-three years. The children of the late king being minors, Tarquin, a merchant from Corinth, was appointed their guardian. Taking advantage of the power thus acquired, he made himself king. It is said that Tarquin, who was originally of ignoble rank, married a noble Etruscan lady, named Tanaquil. This lady, indignant at the treatment received by her husband at the hands of her relations, prevailed upon him to proceed to Rome, where it was said that strangers were held in honour. Arriving within sight of Rome, an eagle snatched away his cap, and, after soaring with it to a great height, replaced it upon his head. This omen Tanaquil, who was versed in Tuscan augury, understood to indicate his future power and greatness. He was received as a Roman citizen, and, by his courage, wisdom, and wealth, acquired great favour with the king and people.

Tarquin's government was vigorous, and his arms successful. He gained many victories over the surrounding nations, and made himself master of several towns of importance. He defeated the Latins, beat the Sabines in several bloody battles, and forced the Etruscans to submit to his power. Many works of public utility were constructed during his reign, among which were the Circus Maximus and Forum, and the immense sewers, or cloacæ, which drained the valleys between the Aventine, Palatine, and Capitoline hills. He was assassinated in his palace, in the 80th year of his age, by the sons of Ancus Martius: but Tanaquil having given out that he was only stunned, the murderers fled, and Servius Tullius was appointed king.

This prince was the son-in-law of the late king, and his intended heir. He prosecuted the wars with the Etruscans, Veientes, and other tribes, with success, and improved the condition of the people. He divided the state into tribes, with a village in each, and instituted the classes and centuries. He also freed the slaves, and abridged the royal prerogative. His age and services, however, did not protect him from the dagger of the assassin. His son-in-law, Lucius Tarquinius, to whom he had given his elder daughter, Tullia, conceived a passion for his wife's sister, the younger Tullia, who was married to Aruns. Their object was effected by poisoning Aruns and the elder Tullia, and the guilty lovers were united. Tarquin now claimed the crown itself; and entering the senate chamber, seated himself upon the throne. Servius, coming in haste to ascend the throne, was thrown into the forum by Tarquin, who secured his death by assassination. His mangled body was dishonoured by the inhuman Tullia, who drove her chariot over it as it lay in the road.

The career of Tarquin was marked by cruelty and tyranny. He banished many of the patricians who were obnoxious to him, and confiscated the estates of the wealthiest citizens. He was equally dishonourable in his conduct towards other nations. He gave his daughter in marriage to Octavius Mamilius, of Tusculum, a powerful Latin chief; and managed by force and stratagem to have Rome

declared the head of the Latin confederacy. The Hernicians were also included in the league.* Gabii, a Latin city which had refused to submit to his usurpations, was attacked, and, after a long siege, captured by stratagem. He carried on some of the public works commenced by Tarquin I., and completed the cloacæ (sewers).

The stories of the two Tarquins and of Servius Tullius seem at first sight to wear a more historical character than those of the earlier kings; but the critical examination of Niebuhr and his successors has shown them not to be history. The great drains, or cloacæ, exist to this hour to vouch for their own reality; yet of the Tarquiniæ, by whom they are said to have been made, nothing is certainly known. We are, in a manner, upon enchanted ground; the unreal and the real are strangely mingled; but although some real elements exist, yet the general picture before us is a mere fantasy. The dominion and greatness of the monarchy, however, are attested by the vast works made at this early period and still existing, and by the treaty made with Carthage, which has been preserved by Polybius. It may be considered certain that Rome under its last kings was the seat of a great monarchy, extending over the whole of Latium on one side, and possessing some considerable territory in Etruria on the other.† Muller regards the reigns of the later Roman kings as a period in which an Etruscan dynasty from Tarquiniæ ruled in Rome, and extended its power far over Latium, so that it was a dominion of Etruscans over Latins rather than the contrary. The dominion was interrupted by the reign of Servius Tullius or Mastarna, an Etruscan chief from Volsinii, of a party wholly opposed to that of the princes or Lucumones of Tarquiniæ; and then was restored, and exercised more tyrannically than ever in the time described by Roman writers as the reign of Tarquin the tyrant. The expulsion of the Tarquins would then mean only the recovery of independence by the eternal city.‡ Many changes in the constitution and in the national religion appear to have been effected in the times of the later kings.

Valuable changes that were introduced by "the good king Servius," were abolished by the tyrannical Tarquin, who, becoming hated by all that was good and noble amongst the patrician houses, as well as by the commoners, was overthrown by a joint and cordial effort of both orders. But he had destroyed a constitution that could not readily be restored; and the revolution which drove his family from Rome, established, not a free commonwealth, but an exclusive and tyrannical aristocracy.§

The continued tyranny of Tarquin undermined his power, by creating a fixed hatred in the people towards him and his family.|| Among those injured by him was Marcus Junius. His son, Lucius Junius Brutus, had feigned idiocy, to escape the cruelty of Tarquin. It is related that Titus and Aruns, the sons of Tarquin, went to Delphi to consult the oracle respecting a prodigy which

* Dionysius.

† Arnold.

‡ Muller's Etrusker.

§ Arnold.

|| Dionysius.



DEATH OF LUCRETIA.

had happened at Rome. A large snake had appeared upon the altar at the time of sacrifice; the fire was miraculously extinguished, and the victim devoured by the serpent. The goddess answered, that the king should die whenever a dog should speak with a human voice. This was intended to apply to Brutus, who was considered an idiot. The princes also asked which of them should succeed the king; and learned in answer, that it would be he who should first salute his mother. Brutus purposely fell, and kissing the earth, fulfilled the oracle. Shortly after, Tarquin marched against Ardea, the capital of the Rutuli. During the siege, Sextus Tarquinius, becoming enamoured of the beauty of Lucretia, the wife of Collatinus, Tarquin's nephew, entered her chamber, in the absence of her husband, and by the basest artifice effected her dishonour. The next morning Lucretia sent for her husband and father. The former came, accompanied by Brutus, from the camp, whither the ravisher of Lucretia had fled. Her father, who was at Rome, also obeyed the summons, accompanied by his friend, Publius Valerius. Lucretia then related the story of her wrongs, and, calling upon them to avenge her injuries, stabbed herself to the heart. Brutus, drawing the fatal dagger from the wound, swore by the virtuous blood that stained it, that her death should be revenged upon the tyrant and his family, and that royalty should be abolished in Rome. The people, aroused to vengeance by the eloquence of Brutus, rose against Tarquin: the gates of the city were shut against him; and the senate decreed his expulsion, and the abolition of monarchy. Tarquin, and his family, took refuge with his son Sextus, king of the Gabii.

The substitution of a republican for a monarchical government having been resolved upon, Brutus and Collatinus were appointed consuls. They immediately set about securing the permanency of the liberal government. The people were assembled by centuries; the expulsion of Tarquin confirmed; and many of the useful laws of Servius Tullius were revised and re-enacted. A *rex sacrorum*, or principal priest, was chosen to administer the religious affairs of the state.

The tranquillity of the nation was disturbed by the attempts of the exiled king to regain the supreme power. Through his intrigues, a conspiracy was formed in his favour, in Rome itself. Among the conspirators were three sons of the sister of Collatinus, two brothers of Brutus's wife, and his two sons, Titus and Tiberius. The conspiracy was discovered by a slave named Vindicius, who revealed it to the consuls. The principal actors were immediately arrested and brought to justice. Brutus sat as judge at the trial of his sons, and, with the feelings of a patriot, condemned them to be executed in his presence. He then retired, leaving Collatinus to preside at the other trials. Collatinus was disposed to extend clemency to the criminals; but the people were not satisfied until the council condemned them to death. Vindicius was set free for his fidelity, and the estates of the Tarquins were sold, and the money distributed among the poor.

The pusillanimity of Collatinus rendering his abdication necessary, Valerius was chosen consul in his place. The Tarquins still continued to harass Rome, and united the people of Veii and Tarquinii in an attack upon the city. A battle

ensued, in which Brutus and Aruns, Tarquin's son, fell by each other's hand. The war terminated with the defeat of the Volsci.

During the consulship of Valerius, a law was proposed by him, and passed, though vigorously opposed by the patricians, securing to the plebeians the right of trial by their peers. The first treaty between Rome and Carthage was also concluded about this time. Valerius was surnamed *Poplicola*, from his devotion to the interests of the people. At the expiration of his term of office he was re-elected, together with Titus Lucretius, the brother of Lucretia. During their consulship, Porsenna, King of Clusium, espoused the cause of the Tarquins, and commanded the Romans either to receive them back or return their estates. This being refused, he marched against Rome, with a powerful army, which was reinforced by the Tarquins, and by the Latins under Mamilius, Tarquin's son-in-law. They expelled the Romans from the fort Janiculum, but the latter made a stand at the bridge which connected the fort and the city. The Clusians, however, succeeded in driving them across the bridge; but were foiled by the bravery of Horatius Coclès, nephew of the consul, who with Sp. Lartius and T. Herminius, defended the entrance to the bridge, while their countrymen destroyed it. Lartius and Herminius retired across the last timbers, and Horatius, although wounded in the thigh, swam across the Tiber, and arrived safely in Rome. The danger which menaced Rome induced Caius Mucius, a young patrician, to attempt the assassination of Porsenna. Disguised as a peasant, he reached the king's tent, where, seeing the royal secretary richly attired, he drew his dagger, and killed him, supposing him to be Porsenna. He was instantly seized and brought before the king, who threatened him with tortures; when he thrust his right hand into the fire which was burning on the altar, and, holding it there until it was consumed, showed the Etruscan monarch the contempt in which tortures were held by a Roman. Porsenna, admiring his fortitude, set him at liberty: when Mucius, in return for his generosity, informed him that there were three hundred Roman youths sworn to take his life; and that he would be constantly in danger. This, with the treachery of his allies, induced Porsenna to conclude a treaty of peace with the Romans, and evacuate their territory; a large portion of which was ceded to him as a condition of peace. When Porsenna was afterwards defeated before Aricia, the kindness shown by the Romans towards the fugitives from his army, induced him to restore the conquered territory.

The Tarquins continued to pursue their hostile plans against Rome, and excited political dissensions within its walls. The Sabines, taking advantage of these dissensions, declared war against Rome. They were, however, defeated, and obliged to purchase peace.

Violent contentions now arose between the patricians and plebeians, respecting the law of debt. Assailed by foreign enemies, and torn by civil discord at home, it became necessary to appoint a dictator clothed with absolute power, to quiet the turbulent elements. Titus Lartius, one of the consuls, was appointed to this office, B. C. 497. By his vigorous measures, the seditious were overawed,

and the Latins, who had invaded the territory of Rome, were totally defeated. A truce succeeded, but was broken by the Latins at the instigation of the Tarquins. Aulus Postumius was appointed dictator, and marched against the Latins, at the head of an army of 40,000 foot and 3000 horse. The hostile armies met near Lake Regillus, and a furious battle ensued. After a protracted contest, the Latins gave way, and retreated with great loss. Sextus Tarquinius was killed, and many others of the nobility, both Latin and Roman, fell in this engagement. The Latins abandoned the cause of Tarquin, who retired to Cumæ, in Campania, where he shortly after died. From the battle of Regillus commences a real history of Rome, at first feeble and obscure, but gradually becoming more connected and richer in historical incident. Down to this epoch the ancient fable was rich: the annals which succeed it are originally poor and meager in the extreme.*

All danger from the family of Tarquin being averted, the quarrels between the patricians and plebeians recommenced with great animosity. The Sabines, Volsci, and Hernici, invaded and ravaged the territory of Rome, to the very walls of the city. They were met and defeated by a small army, under V. Servilius, and driven beyond the Roman territories. Again the Sabines invaded the republic, and were beaten; but the Roman army, enraged at the tyrannical conduct of the nobles, deserted their officers and retired to a hill, called Mons Sacer, about three miles from Rome. The haughty patricians were at first inflexible, but the numbers of the seceders, and the danger apprehended from the neighbouring states, caused them to send deputies to solicit a reconciliation. Their offers were accepted, and a treaty was made, by which the debts of insolvents were cancelled; those reduced to slavery under the old law set free; and the popular assembly invested with the power to elect annually five officers, called *tribunes of the people*. Their persons were declared sacred, and their duty was to watch over the interests of the people. Under the wise direction of Spurius Cassius, treaties were formed with the Latins and Hernici; and thus the confederacy to which Rome owed her greatness under the later kings was reorganized. Cassius also attempted to revive another part of the system of the Roman kings, by proposing an agrarian law; but he was impeached for his patriotism before the burghers, condemned and executed.

All parties being united in defence of the city, the consul Cominius marched against the Volsci, who were defeated, with the loss of several of their towns. The Antiates, who had come to the assistance of the Volsci, were also beaten, after a brave resistance. The story of Caius Marcius now occupies the chief attention of the Roman annalists. He was a young patrician, who had acquired great renown by his bravery at the capture of Corioli, a Volscian city, and was therefore rewarded with the title of Coriolanus. The neglect of agriculture, occasioned by the constant wars in which Rome had been engaged, caused a great scarcity of corn. The distress consequent upon this, produced violent tumults,

* Niebuhr.



CORIOLANUS

which were increased by the tribunes of the people. A large supply of corn having been sent by Gelon, King of Sicily, Coriolanus proposed in the senate that it should not be distributed to the plebeians, until they resigned the privileges granted them by the new laws. Enraged at this act, the people would have doomed him to death, but he escaped by a voluntary exile. He took refuge among the Volsci, who raised a large army, and invaded Rome under the command of Coriolanus and Attius. The Romans offered no resistance, and town after town fell into the hands of the enemy, who finally encamped before Rome. The citizens vainly sued for peace, and the priests and the augurs met with no better success, when they came to implore mercy. The destruction of the city had been resolved upon by this foe to his country, and no milder terms of peace could be wrung from him than unconditional surrender.

At the suggestion of a Roman lady, the wife and mother of Coriolanus went out to meet him, and succeeded, by their tears and remonstrances, in melting his hard heart. Without concluding a peace, he broke up his camp, withdrew his army, and disbanded it. He lived to an advanced age in exile, and often, when an old man, lamented his destitute condition amongst strangers and enemies.

In the story of Coriolanus we have a recurrence of the poetical compositions, from which the earlier Roman history was compiled. The learned commentators often before quoted, have proved the legend unworthy of credit in its present form; and Arnold, following Niebuhr, supposes it to have originated in the history of the losses sustained by Rome in the wars with the Æqui and the Volsci, during the ten years following the taking of Antium by the Roman confederates in the

year 286. The conquests were effected gradually during this period, a period marked in Rome by the visitations of pestilence and by internal dissensions, which drove many Romans into exile, who joined the armies of their country's enemies. In the year 294 we read that a body of men, consisting of exiles and slaves, under Appius Herdonius, a Sabine, made themselves masters of the citadel of Rome. There is, therefore, in all probability, a foundation in truth for the famous story of Coriolanus, but it must be referred to a period much later than 263, the date assigned to it in common annals; and the circumstances are so disguised, that it is impossible to guess from what reality they have been corrupted. The easiest and apparently the most correct way of accounting for his name of Coriolanus is on the assumption that, being banished from Rome, he settled at Corioli, and became a citizen; and afterwards, when the Volscians captured that city, he joined their army to prosecute his revenge against Rome.*

The people, when relieved from their terrors by the departure of Coriolanus, demanded the passage of the agrarian law. This the senate was unwilling to grant; and endeavoured to divert the minds of the people, by keeping the country constantly at war. For thirty years the history of Rome presents a continued scene of turmoil and confusion. Foreign wars and domestic disputes weakened the state, and increased the discontent of the people. At length the consular army was surrounded by the Æqui, B.C. 457, and was in danger of entire destruction. Some horsemen, breaking through the enemy's camp, brought to Rome the news of the dangerous situation of the army. In this crisis the famous Cincinnatus was called from his plough to the dictatorship. Assembling immediately all who could bear arms, he marched to the aid of the consul. A desperate battle followed, and Rome was victorious. Cincinnatus returned in triumph to Rome, where he laid down his office, and retired to private life.

The old disputes were soon recommenced with great bitterness. The popular cause was defended with zeal by Dentatus, a plebeian hero, who had fought in one hundred and twenty battles. The young patricians opposed him, broke the balloting urns, and dispersed the multitude that supported him. The continual commotions which had so long harassed the nation, finally became wearisome to both parties. Ambassadors were therefore sent to Greece, to collect the legislative wisdom of that country. After an absence of one year, during which time a pestilence almost depopulated the city, they returned with a code of laws, gathered from the best systems of Grecian legislation. These laws were submitted to a body consisting of ten of the principal senators, called decemvirs. Their duty was to arrange the laws, and to add such new ones as might be deemed necessary. They were invested with consular power during their term of office, which was one year. In the performance of their duty, they produced the celebrated code known as the Laws of the Twelve Tables. (B.C. 450.) At the expiration of the

* Arnold.

year, the senate permitted them to retain their office, under pretence that new laws were necessary to complete the code.

Having thus become possessed of absolute power, the decemvirs resolved to retain it. This excited the jealousy of the people, who were shamefully oppressed by the decemvirs. Meanwhile, the Æqui and Volsci invaded the state, and approached the very walls of Rome. The decemvirs took command of the army; but on the eve of battle the soldiery deserted their standards and fled before the enemy. The decemvirs were blamed for this defeat, and the public discontent was increased by Dentatus, who spoke boldly against the tyrants. Fearing his influence with the people, they sent him to the camp with a guard of one hundred and fifty men, who had secret orders to assassinate him. The old patriot was killed, but not until fifteen of his assailants had fallen by his hand. The public indignation at this cowardly murder was augmented by the feigned sorrow of the tyrants.

Another act of oppression followed, which roused the people to vengeance. Appius, one of the tribunes, had conceived a violent passion for Virginia, the daughter of a centurion named Virginius. This young lady was about fifteen years of age, and very beautiful. Appius would have married her himself, but was prevented by the laws forbidding the intermarriage of patricians with plebeians. He then bribed a creature of his, named Claudius, to claim her as his slave. The cause was tried before the tyrant, who adjudged her to Claudius. Virginius asked permission to take a last farewell of his beloved daughter; when, pretending to embrace her, he snatched a knife from a butcher's stall, which was near him, and stabbed her to the heart. Virginius returned to the camp with the bloody knife in his hand, and a multitude of the citizens in his company. The army received an account of the tragedy, and immediately responded to the call of Virginius for vengeance. They plucked up their standards, and marched for Rome. (B. C. 446.) The commons joined with them and the remainder of the soldiers, in leaving the city for an encampment on Mons Sacer, where they remained until the patricians yielded to their demands, and the decemvirs resigned. The right of electing tribunes was restored to the commons, and the patricians had again two magistrates with the power of the former prætors, but now first called by the title of consul. Not long afterwards the consul Valerius passed a law by which the votes of the commons were invested with the force of laws.

Civil commotions were renewed in consequence of the exertions made by the tribune Canuleius to abolish the law against intermarriages between patricians and plebeians, and to open the consulship to the latter class. The repeal of the marriage law was conceded, after a difficult struggle; and the second popular demand was evaded by transferring the consular power to the annual commanders of the legions, who were to be six in number, and one-half chosen from the people (B. C. 443). But even this concession was for some time rendered ineffectual by the senate, under the pretence of informalities in the election of those officers.* Soon after-

* Taylor.



wards (B. C. 440), new magistrates, called censors, were chosen, not only to regulate the taking of the census, but also to superintend public morals; a power that soon enabled these magistrates to take rank among the very highest dignitaries of the state. These changes, however, did not conciliate the people, and a severe famine (B. C. 436) aggravated their discontent. In the midst of this distress, Spurius Mælius, a plebeian knight, purchased with his private fortune a large quantity of corn in Tuscany, which he distributed gratuitously to the people. His object probably was to become the first plebeian consul, which laudable design the patricians perverted into the crime of aiming at the sovereignty. They therefore appointed Cincinnatus dictator, who at once sent Spurius Ahala, his master

of the horse, to summon Mælius before his tribunal. The knight was standing unarmed in the forum when thus called upon to take his trial; he showed some reluctance to obey the dictator's command, and was cut down by Ahala. The dictator applauded this murder of a defenceless man as an act of patriotism; but the people took a different view of the transaction, and Ahala only escaped condemnation by voluntary exile.*

While these events were transpiring in the city, the republic was engaged in wars with its old enemies, the Sabines, Æqui, and Volsci. These contests, though they produced no important result, generally ended in the triumph of the Roman arms. The King of Veii, an opulent and powerful city of the Etruscans, having killed the Roman ambassadors to the Fidenæ, the senate resolved upon the destruction of that city. Veii was accordingly besieged by the Roman army. The city made a vigorous defence; and the war continued, with various success, for nearly ten years. Furius Camillus, who had rendered himself eminent by his successes against the Etruscans, was appointed dictator. The Latins and Hernicians came to his aid, a mine was carried under the walls into the citadel, and all Rome came to aid in despoiling the common enemy. An assault was made on the walls, and the party of miners emerging into day, attacked the garrison. The city was taken and sacked, her inhabitants enslaved, and the images of her gods transferred to Rome. Capenia, the ally of Veii, fell in the following year, and Camillus carried his arms against Falerii. During the siege of this town, the



COSTUME OF A ROMAN CONSUL.

* Taylor.



ROMAN SOLDIERS.

schoolmaster, to whom was intrusted the education of the children of the principal inhabitants, offered to betray his scholars into the hands of the Roman general. Camillus, informing the traitor that Rome warred not with schoolboys, ordered him to be tied, and whipped into the city by the scholars. This generous conduct so pleased the Faliscans, that they submitted to the Romans, and Falerii was received into an alliance with the conquerors.

Notwithstanding the services of Camillus, many were offended at his arrogant demeanour in the triumphs which followed his success. He was accused of having secretly appropriated to his own use part of the plunder of Veii, and fearing to abide the result of a trial, he went into exile. The Gauls had crossed the Alps in great numbers, and possessed themselves of a part of Etruria. They laid siege to the city of Clusium, an ally of Rome. The Clusians sought the assistance of the Romans; and the senate sent three young patricians of the family of the Fabii to induce the Gauls to raise the siege. Brennus, their commander, received the deputies in an insulting manner, and they entered Clusium to take part in its defence. This act excited the anger of Brennus, who raised the siege of Clusium to surround the walls of Rome. He sent a herald to demand that the



RETREAT OF THE ROMAN ARMY

Fabii should be delivered up to him; but the people refused the request, and elected them the first three of the military tribunes.

At the river Alia, about eleven miles from the city, Brennus was met by the Roman army of 40,000 men, commanded by the military tribunes. The Roman soldiers were seized with a panic in the commencement of the action, and fled in great disorder to Rome, whither they were pursued by the victorious Gauls, who put a great part of the army to the sword. The Gauls stopped to pillage the slain, and the people of Rome and the defeated soldiers took refuge in Veii. Brennus marched towards Rome, and encamped on the river Anio.

It being impossible to defend the city against such a formidable force, those of the Romans who could bear arms retired into the capitol; while the old men, women and children took refuge in the neighbouring towns. About eighty of the most illustrious and venerable of the senators refused to abandon the city. Attired in their robes of office, they seated themselves each in his chair at the door of his house, and awaited the approach of the enemy. On entering the city, the Gauls were at first awed by the gray hairs and solemn dignity of these aged patriots, but one of them having stroked the beard of M. Papirius, the old Roman struck him with his ivory sceptre. Rage and the thirst for blood succeeded the feeling of reverence; Papirius was immediately slain by the Gaul, and his brethren shared the same fate. Brennus attempted to storm the capitol, but was repulsed. He next resolved to reduce the Romans by famine, but was compelled himself to scour the country for provisions for his army.

The people of Veii and the Romans who had fled thither wished to open a communication with the defenders of the capitol, and Pontius Cominius undertook the adventure. He swam down the Tiber at night, climbed up the Capitoline hill, informed the besieged of the position of affairs without, and returned by the



STREET IN ANCIENT ROME RESTORED.

same way unhurt. The Gauls, discovering the prints of the feet of Cominius upon the side of the hill, despatched a body of men by the same path, to surprise the Romans at night. The spot was supposed to be impregnable, and was therefore not defended by a wall. Even the watch-dogs slept, and no sentinel discovered their approach. The Romans, though pressed by hunger, had spared a flock of geese dedicated to Juno, and they were rewarded for their piety by the goddess, who caused the geese to cackle, and thus alarmed the warriors. The Gauls were all slain or thrown over the precipice by Marcus Manlius, and the guard who hastened to his assistance. The Romans in the capitol, however, were reduced to the last extremity by famine, and the consul Sulpicius was obliged to open a treaty with Brennus. The Gauls agreed to evacuate the city, on condition of receiving a ransom of one thousand pounds' weight of gold. The gold being brought from the capitol, the Gauls weighed it with false weights. Sulpicius complained of this imposition, when Brennus threw his sword and belt into the scale with an insulting exclamation. At this moment, Camillus, who had entered the city unperceived, appeared upon the spot, and ordered the gold to be carried back to the capitol, declaring that Rome must be ransomed not with gold, but with steel. A battle ensued, in which the Romans were victorious. The next day, Camillus again attacked the Gauls, and succeeded in completely exterminating them. The army returned to Rome, laden with the spoils of the barbarians.

The whole account of this Gaulish invasion is disguised by the national vanity

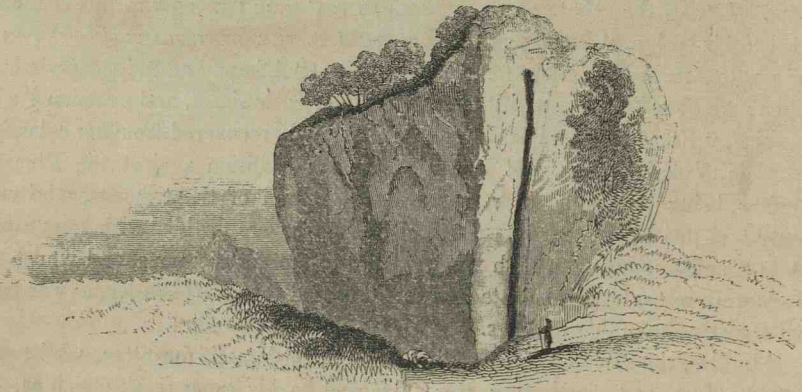
of the Romans. It is impossible to rely on any of the accounts which have been handed down to us: the Romans were no doubt defeated at the Alia; Rome was taken and burned, and the capitol ransomed; but beyond this we know, properly speaking, nothing. The truth probably is that the Gauls returned from the invasion of Italy loaded with spoil and crowned with glory. But that Rome was never ransomed at all, that Camillus appeared with the legions from Veii, annulled the shameful bargain, drove the enemy out of the city, and on the next day so defeated the Gauls that not a single man was left to carry to his countrymen the tidings of their defeat, is a falsification scarcely to be paralleled in the annals of any other people. It justifies the strongest suspicion of all those accounts of victories and triumphs which appear to rest in any degree on the authority of the family memoirs of the Roman aristocracy.*

Being freed from this formidable enemy, the tribunes proposed to remove the seat of government to Veii, on account of its natural strength and the security of its fortifications. This was opposed by Camillus, who urged the rebuilding of Rome. During the debate on the question, a centurion passing with his command called to his ensign, "Plant your colours, THIS IS THE BEST PLACE TO STAY IN!" The senators rushed out of the temple, exclaiming, "A happy omen! the gods have spoken: we obey!" The multitude caught their enthusiasm, and exclaimed with one voice, "Rome for ever!" While the city slowly recovered from her calamity, the Æqui, Volsci, Latins, and Hernici, formed a coalition against the Romans. Camillus, being chosen dictator, marched to the aid of the tribunes, who were closely besieged by the enemy. The hostile camps were fortified with trees newly felled: Camillus, during a high wind, set fire to the fortifications, and whilst the enemy were in confusion, he attacked and defeated them. Thus Rome was freed from the assaults of her enemies.

Manlius, the saviour of the capitol, soon found himself forgotten, whilst gratitude, honours, and distinctions, were awarded to his great rival, Camillus. A usurer was dragging an old fellow-soldier into slavery for a debt; Manlius recognised the unfortunate debtor, and bought his freedom by paying the amount which he owed. The soldier was everywhere loud in his praise; and Manlius determined to sell all his estate, declaring that while he had a pound remaining, no Roman should be sold for debt. The name of Patron of the Plebeians was conferred upon him, and his house became a place of assembly for all classes of the commons. His increasing popularity caused the government to feel much uneasiness, and it was determined to procure his death or banishment. Manlius was summoned to answer the charge of defaming the government. He exhibited four hundred citizens whom he had saved from slavery by discharging their debts; he produced forty honorary gifts which he had received from his general; his fellow-soldiers came forward and claimed him as one who had risked his life in battle to save theirs; he displayed the scars on his breast, and exhibited the armour of thirty of

* Arnold's Rome.

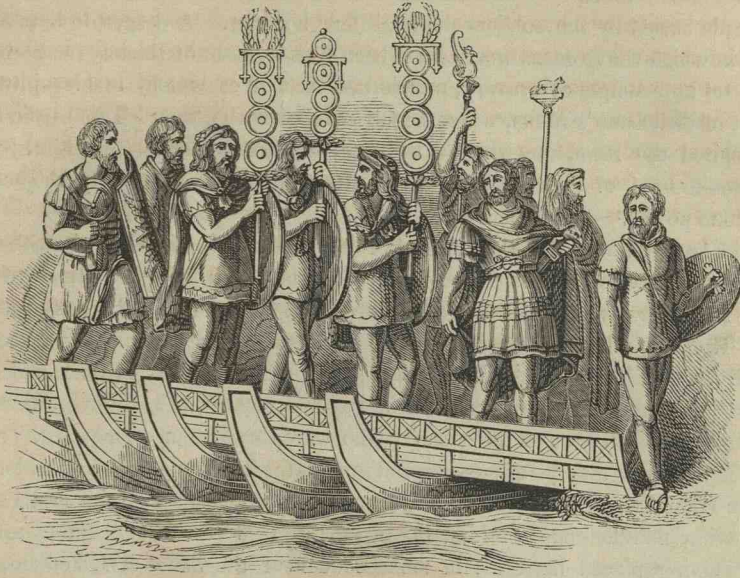
his country's enemies who had fallen by his hand; and, turning from the assembly towards the capitol which towered above the field of Mars, he no longer besought men, who had ungratefully forgotten every benefit, but, with uplifted hands, implored the immortal gods to remember in his present need that he had saved their temples from barbarian pollution. Many of the people had previously regarded him in the light of a martyr; and so strong was the feeling in his favour, that his acquittal seemed certain. The assembly was therefore dismissed, without proceeding to the vote. Nothing further is certainly known of him than that he was put to death as a traitor; Livy and others stating that he was thrown from the Tarpeian rock, from whence he had hurled the Gaul who led the midnight attack. His house was levelled with the ground, and a law was passed forbidding any one in future to build his residence within the precincts of the capitol.*



TARPEIAN ROCK.

After this event, the patricians gradually acquired the principal influence in the state, and the liberties of the plebeians would have been entirely destroyed, had not two eminent men appeared among them to assert their rights. These were Caius Licinius Stolo, and Lucius Sextus. They were aided in their attempts by Marcus Fabius Ambustus, a patrician, who is said to have favoured the popular cause to gratify the ambition of his daughter, the wife of Licinius. Three demands, or rogations, were brought forward by Licinius; the first admitted the plebeians to the consular office; the second regulated the renting of the public lands; and the third provided for the payment of debts. These were violently opposed by the patricians for five years, when the plebeians took up arms, and stationed themselves upon Mount Aventine. Camillus, being again chosen dictator, saw that

* Livy. Niebuhr. Arnold.



ROMAN GENERAL AND STANDARD BEARERS.

concession was the only means of restoring peace. The senate consented to the passage of the three laws, only stipulating that the consuls should no longer exercise the judicial power, which was vested in prætors chosen from the patricians. Having thus made good their claim to the consulship, the plebeians successively acquired participation in the dictatorship, the prætorship, and the priesthood.

In the year 342 B. C., a war with the Samnites employed the energies of the people. In the first campaign, the success of the Romans appears to have been doubtful. The legends are compiled from the records of the family of Valerius Corvus, apparently without the slightest regard to truth or consistency. In the second year of the war, we find that not only the Samnites, but the Pelignians were at war with Rome, and we have reason for believing that this contest with Samnium was greater than any in which the republic had been hitherto engaged. The war was ended by an alliance of the Samnites and the Romans; a measure produced by the jealousy with which the latter regarded the Latins.

During the consulship of Manlius and Decius, the Latins having attacked the Samnites, during a truce between the latter and the Romans, were ordered by the senate to cease hostilities. They refused to obey, when the consuls marched against them with a strong army. To prevent the confusion likely to arise from the similarity of language and equipments, Manlius commanded that no Roman should leave the ranks, under penalty of instant death. Metius, commander of the Latin horse, having challenged any Roman to single combat, Titus Manlius, son of the consul, accepted the defiance, and slew his adversary. The consul

ordered his son to be beheaded for this act of disobedience; but his body was afterwards buried by the soldiers with military honours. A desperate battle followed, in which the Romans would have been beaten, had not Decius, the plebeian consul, set an example of bravery, and turned the tide of war by rushing into the thickest of the enemy's ranks, where he fell covered with glory. This heroic conduct inspired the Romans with new courage, and they defeated the Latins, who lost three-fourths of their army. They afterwards became entirely subject to the Roman power.

The former war with Samnium had been speedily and amicably ended; that on which Rome now entered, lasted twenty years, amidst striking vicissitudes of fortune. In the first stages of the contest, the Greek city of Palæopolis was captured by the Romans, who then forced Neapolis to forsake the Samnites and become their ally. The Tarentines induced the Lucanians to revolt from Rome, and both of them joined the Samnite league. But Papirius Cursor, being chosen dictator, gained several victories over the enemy, who were forced to sue for peace. (B. C. 321.) After a few months of unsuccessful negotiation, war was renewed under the Samnite Hannibal, Caius Pontius, of Telesia.* The consuls Veturius and Postumius having marched against him, Pontius determined to defeat them by stratagem. Having placed his army in ambush near the defile of Claudium, and stationed guards at all its outlets, he sent ten of his soldiers, disguised as shepherds, on the road towards Rome. The consul, meeting the shepherds, was told by them that Pontius had gone to besiege Lucenia, a city of Apulia. Pressing onward through the defiles, the consul did not discover the stratagem until he found his army surrounded by the enemy. The Romans were defeated, and compelled to give up their arms and pass under the yoke; while the consuls signed a treaty stipulating that they would evacuate the Samnite territory. (B. C. 321.) The senate refused to observe this treaty, and Papirius Cursor was again sent to lead the Romans to victory. After an obstinate contest, the Samnites sought peace. (B. C. 304.)

In the second Samnite war, Rome had risen to the first place among the nations of Italy, while Greece had already witnessed the downfall of the empire of Alexander, and the assumption of regal power by Ptolemy and Seleucus. This war being ended, the Æquians, who had long been quiet, commenced hostilities. The power which had forced the proud Samnites to submission, speedily overran the country, and captured the towns of its new and feeble enemies. The Æquians were totally subdued, and were incorporated with their conquerors. A short and indecisive struggle soon after followed with the Tarentines. The Marsians also were compelled to cede a portion of their territory, as a penalty for having dared to oppose the ambitious designs of the young republic. In the year 298 B. C., a new war broke out with the Etruscans; and, while the Gauls prepared

* Arnold.

again to invade the territories of Rome, the indefatigable Samnites renewed their former confederacy, and forced the Romans into the third Samnite war. The Roman confederacy, however, was more firmly united and more compact than that of its enemies. The vast amounts of booty captured by the Gauls caused them to quarrel about its division, until they destroyed almost the whole of their forces, so that the allies derived little advantage from their hostility to Rome. The consuls, by a series of the most vigorous measures, broke the spirit of their enemies, and by the great battle of Sentinum, the Austerlitz of the Samnite war, in which P. Decius devoted himself to death, as his father had done before him, they gave a decisive blow to the fortune of the conflict. Carvilius and Papirius, the Roman generals, followed up the victory with prudence and success; and though the great Pontius for a time suspended the fate of his country, he was finally taken prisoner and put to death by Q. Fabius. (B. C. 291.) The Samnites, having exhausted every resource, laid down their arms, and became dependent allies of Rome.

Some years after the close of the Samnite war, the Gauls, Etruscans, Samnites, Lucanians, and others, determined to unite again in an attempt to crush their powerful neighbour. But their efforts were still more unsuccessful than before; and the Tarentines, being oppressed by the Roman armies, and driven within the walls of their city, invited Pyrrhus, the Epirote, to come to their assistance. Pyrrhus, ever ready for such an adventure, sent an army of 3000 men under Cineas to take possession of Tarentum, and not long after followed in person. The king had no sooner arrived than he put a stop to the feasting and debauchery in which he found the Tarentines engaged, and established a severe system of discipline. Meanwhile Lævinus, the Roman consul, invaded Lucania. (B. C. 279.) Pyrrhus having reconnoitred the Roman camp from the opposite side of the river Siris, and perceiving the character of the troops, declined attacking them until the arrival of reinforcements. The consul, however, desirous of bringing on an action, crossed the river, and attacked the Epirotes. The battle commenced with great fury. Pyrrhus having exchanged uniforms with his favourite, Megacles, the latter was slain, and his armour carried to the consul. The Epirotes, supposing their king to be slain, began to give way; but Pyrrhus, riding bare-headed along the line, rallied them, and renewed the fight. Lævinus now ordered his reserve of cavalry to charge, and Pyrrhus brought forward his elephants, having towers filled with archers. The sight of these formidable animals, strange and terrible both to the horses and their masters, caused them to fall back in confusion. The infantry still fought bravely; but being disordered by the flight of the cavalry, they were obliged to retreat across the Siris. Pyrrhus thus remained master of the field of battle, but not without the loss of very many of his bravest soldiers and his most intimate friends.

He pursued the retreating army, and when joined by the Samnites, Lucanians, and Messapians, he advanced within eighteen miles of Rome. The return of the consul Titus Coruncanius from Etruria with a victorious army caused him to return to Tarentum, loaded with the plunder he had everywhere received. Pyr-

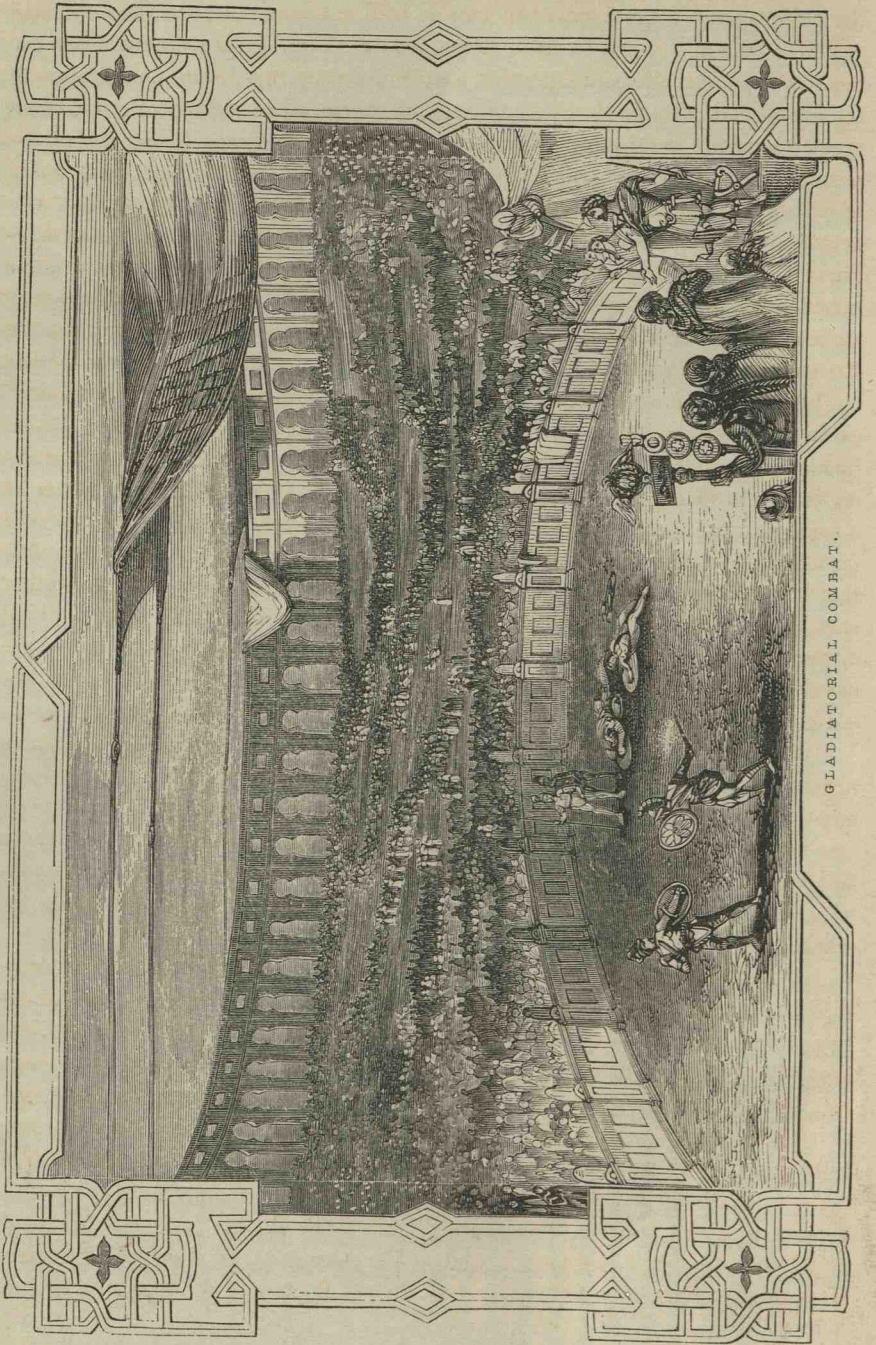
thus had sent Cineas to negotiate terms of peace; but the Romans refused to negotiate until the Epirotes should have quitted Italy. The hostile armies again met near Asculum, a city of Apulia. The battle terminated like the first, in favour of Pyrrhus,* but he neglected to follow up his advantage, and the vanity of Roman writers afterwards represented the action as a triumph of their countrymen.† The hostile armies remained inactive until the spring, when the Romans again took the field under the consuls C. Fabricius and Q. Æmilius. They advanced into the Tarentine territory, intending to give battle to the Epirotes. While waiting a favourable moment, one of the servants of Pyrrhus wrote to Fabricius, offering to poison his master. The consul, despising this act of treachery, informed Pyrrhus of the offer. In gratitude for this honourable treatment, the king clothed and released without ransom all his Roman prisoners, and then embarked his army for Sicily, to aid the Syracusans against the Carthaginians. During the two years of his absence, the Tarentines were unsuccessful, and they were again obliged to implore him to come to their aid. In compliance with their request, Pyrrhus returned and immediately marched through the country of the Locri, who had put to the sword the troops he had left in Italy. He scattered destruction wherever he passed, and plundered the temple of Proserpine. The vessel in which the sacred treasures were embarked was wrecked in a storm: and Pyrrhus vainly sought to appease the offended goddess by returning the treasures saved from the wreck, and putting to death those who had advised him to commit the sacrilegious act.

He now found himself opposed by two Roman armies, under the consuls Curius Dentatus and Cornelius Lentulus. Pyrrhus marched against the former, hoping to surprise him at night in his camp near Beneventum; but, his lights failing him, he was obliged to halt. The morning revealed his army to the Romans, who immediately attacked him with great fury. Pyrrhus charged their line with his elephants; but the Romans so galled these animals with their weapons, that they rushed back through the ranks of the Epirotes and Tarentines, carrying death and confusion in every direction. Pyrrhus retreated to Tarentum, resolved immediately to evacuate Italy. He left a garrison in Tarentum, under the command of Milo, as if he intended to return thither. Four years afterwards, Milo followed his master to Epirus, leaving the allies to make the best terms they could with the Romans. Tarentum was soon after disarmed and fettered, and, with the capture and destruction of Volsinii, the Romans emerged from the fourth Samnite war, the rulers of all Italy.

The Roman dominion in Italy had wrested large tracts of land from the conquered nations in every part of the peninsula; forests, mines, and harbours had become the property of the Roman people, from which a large revenue was derived, so that all classes of the Roman citizens were enriched by their victories;

* Plutarch, from Hieronymus.

† Arnold. Livy. Florus. Cicero.



GLADIATORIAL COMBAT.

the rich acquired a great extent of land to hold in occupation; the poor obtained grants of land in freehold by an agrarian law; while the great increase of revenue required a greater number of persons to collect it; and thus, from the quaestors to the lowest collectors or clerks employed under them, all the officers of government became suddenly multiplied. Many changes in the manners and condition of the people resulted from this influx of wealth into the state, not the least remarkable of which was the introduction of the gladiatorial combats, in the year that witnessed the downfall of Volsinii. (B. C. 264.) Two sons of Junius Brutus exhibited the first of them ever known at Rome, at the funeral of their father. The sacrifice of human beings at the funeral games of distinguished persons was very ancient and universal; but the Romans are supposed to have borrowed from the Etruscans the practice of substituting a combat for a sacrifice, that the victims might die by the swords of each other. The horrid spectacle, from the beginning, excited the liveliest interest in Rome, but for many years it was exhibited only at funerals, as an offering in honour of the dead; the still deeper wickedness of making it a mere sport, and introducing the sufferings and death of human beings as a luxury for the spectators in their seasons of the greatest enjoyment, was reserved for a later period.* The great prosperity of the Roman people, added to the fact that it had arisen from success in war, made the commons anxious to find another enemy, whose treasures might be brought into Roman coffers, and whose captured citizens might supply them with slaves. Such an enemy was Carthage, whose naval superiority, while it poured the most unbounded wealth into the lap of the queen of the western seas, excited the jealousy and cupidity of the Romans.

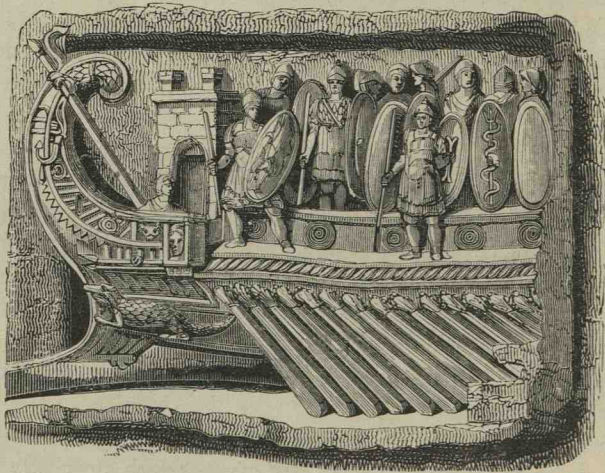
With more able leaders, and a richer treasury, but with a weaker people, an unguarded country, and with subjects far less united and attached to her government, Carthage was really unequal to the contest with Rome. While observing this inequality, in the course of the story of the war, we shall have more reason to admire that extraordinary energy and genius of Hamilcar Barca and his family, which so long struggled against it, and, even in spite of nature, almost made the weaker party victorious.†

When resolved upon war, the Romans were never long in finding an occasion for commencing it. One of those petty events which frequently control the tide of human affairs, sufficed to bring the rival powers into hostile contact, and kindled the flame of a war, which ended in the total destruction of the Carthaginian power. Eleven years after the defeat of Pyrrhus at Beneventum, a deputation of Mamertines arrived at Rome from Messina, praying the Romans to protect them from their enemy, Hiero of Syracuse, and from the Carthaginians. The latter were trying to get possession of their citadel, under pretence of protecting them from Hiero, but the Mamertines preferred the alliance of Rome. Though the Mamertines were buccaneers, who, as the enemies of all mankind, had seized Messina, the Roman commons resolved to aid them, and forced the senate to

* Arnold.

† Arnold.

acquiesce in their determination. The Carthaginians having possessed themselves of the Messenian citadel, the Romans sent the consul Appius Claudius, with an army, to expel them from Sicily. Messina was taken, and the success of their first exertions inspired the Romans with the hope of conquering the island. Hiero, King of Syracuse, who had at first joined the Carthaginians, forsook their cause and declared himself upon the side of Rome. (B. C. 263.) Disappointed in their expectations of the easy conquest of Sicily, and stung by these reverses, the Carthaginians hired an immense number of mercenaries to defeat the Roman forces. Agrigentum, a place of great natural strength, and formidably fortified, fell into the hands of the Romans. (B. C. 262.) The success of their arms at Agrigentum aroused them to greater exertions, and they determined to humble the maritime power of the Carthaginians. One of the enemy's galleys having been accidentally stranded upon the coast, served for a model; and a squadron was fitted for the sea, while the seamen were trained to navigate them. Duilius first engaged a Carthaginian fleet, B. C. 259, with his new force. An invention of Duilius's, which served both for a drawbridge and a grappling iron, enabled the Romans to



PROW OF A ROMAN GALLEY.

gain the decks of the enemy's galleys; thus, fighting hand to hand, they captured fifty of the hostile vessels. The remainder of the fleet saved themselves by flight. This splendid triumph, the first naval victory ever achieved by the Romans, was commemorated by a column erected in the forum, adorned with representations of the beaks of vessels, whence it was called the rostral column. This monument still remains in excellent preservation.

A second naval battle followed, B. C. 256, in which the Carthaginians were again defeated, with the loss of eighteen galleys. These brilliant victories demonstrated to the Romans the importance of maintaining a powerful navy; and from

that time, they constantly kept efficient fleets in the two seas of Italy. The increasing interest taken in the science of navigation is evident from the representations of galleys which first appear at this era upon the Roman coins. After hostilities had continued for eight years, the Romans determined to carry the war into the territory of Carthage itself; knowing the disaffection of the native Africans to the authority of the Carthaginians, of whose tyranny they had long been weary. A powerful fleet, consisting of three hundred and thirty galleys, was fitted out to transport the army to Africa, and placed under the command of the consuls Regulus and Manlius. (B. C. 256.) On the voyage they were met at Ecnomus by the Carthaginian fleet, and an action ensued, in which the Romans were victorious; sixty-four of the enemy's galleys being taken, and thirty destroyed. The Romans landed near the city of Clypea, which they took by storm. Soon after, Regulus defeated the Carthaginian army in a general engagement, and took the city of Tunis.

The Carthaginians now sought for peace; but the terms demanded by Regulus were so harsh, that they determined to continue the war. Xanthippus, a renowned Spartan general, having come to their assistance, with a large force of Grecian mercenaries, was appointed commander-in-chief of their army. He fought a battle with the Romans, who were now deserted by their former good fortune. The Roman army was completely beaten, and the greater part of the troops killed or taken prisoners: only about two thousand escaped to Clypea. Regulus was among the prisoners. After this splendid victory, Xanthippus returned to Sparta. The garrison at Clypea was taken off by the Roman fleet, which defeated the Carthaginians on the voyage; but three hundred and twenty of the ships, with all on board, were lost in a tempest, on their return. After this loss, the Romans relinquished, for a time, the contest for naval superiority. The result of a battle near Panormus, in Sicily, in which Asdrubal, the Carthaginian general, was totally defeated, served to console the Romans for their misfortunes in Africa.

Anxious to bring the war to a close, the Carthaginians sent Regulus with their ambassadors to Rome; supposing that the desire of liberty would influence him to advise the Romans to make peace. The old general, however, encouraged his countrymen to continue the contest; assuring them that the resources of Carthage were nearly exhausted. He then, notwithstanding the entreaties of the senate, and the tears and prayers of his family, returned to Carthage to keep his parole. It is said that this honourable conduct did not prevent his being put to death on his arrival in Carthage, with most cruel tortures, which would have been a mean revenge for disappointing the hopes of his country's enemies; but there is reason to believe that he died a natural death, and that the tale of his murder was invented to palliate the cruelty with which his family afterwards treated their Carthaginian prisoners.

The renewed hostilities commenced unfavourably for the Romans. Adherbal gained a great naval victory over P. Claudius at Drepanum, and two Roman fleets suffered shipwreck off the Sicilian coast, B. C. 249. The progress of their



RETURN OF REGULUS.

arms upon the land was checked by Hamilcar Barca, the Carthaginian commander. These misfortunes, however, did not dispirit the Romans, who equipped a new fleet, superior to any they had yet possessed, which was placed under the command of the consul Lutatius Catulus. The army in Sicily was also strongly reinforced, and the nation seemed determined to wipe away the disgrace attending their late operations. The hostile fleets met near the Ægates, March 10, 241 B. C. The Roman vessels were clear, and free from all unnecessary burdens, while the Carthaginian galleys were ill manned and encumbered with baggage. The battle was soon decided in favour of Rome. The Carthaginians lost one hundred and twenty galleys, of which fifty were sunk. Hanno, their commander, fled with the shattered remnant of his fleet to the island of Hiera, and the Romans remained masters of the sea. Unable to continue the war, the Carthaginians accepted the terms of peace offered by the victors, which were, the evacuation of

Sicily and the islands between it and Italy; the release of the Roman prisoners without ransom, and the payment in ten years of three thousand two hundred Euboic talents of silver, (about \$3,000,000,) to defray the expenses of the war. (B. C. 241.) Sicily was now constituted a Roman province. This was a new system, and Sicily was the first country to which it was applied. In the Roman sense of the word, a province was a country in which a Roman general, during the period of his command, exercised over his soldiers, as well as over the inhabitants of the country, the same power as in times of war. The nations of Italy, like the allies of Lacedæmon, aided the sovereign state with their arms, and paid no tribute; while the provinces were disarmed, like the allies of Athens, and served their sovereign with their money, and not with their men.*

The Boii and Ligurii, two Gallic tribes, revolted against the authority of Rome, but were soon reduced to obedience; when a more important contest arose with the Illyrians, whose piracies had become so frequent, that it was deemed necessary to send ambassadors to Teuta, their queen, to remonstrate against their illegal and vexatious acts. Teuta murdered the ambassadors, and the Romans declared war. The Illyrians were unsuccessful in every instance, and Teuta was obliged to sue for peace, which was granted on the condition of the payment of an annual tribute, and the surrender of a great part of her dominions. (B. C. 228.) The islands of Sardinia, Corsica, and Malta fell about this time into the power of the Romans. The Illyrians subsequently renewed the war; but were a second time conquered with great loss. (B. C. 219.) The Insubrians, supported by the transalpine Gauls, gallantly contested the possession of their territory (Milan) with the Romans during the years 234 and 233 B. C., but they were overcome in the end, and their country was constituted a province. Meanwhile the Carthaginians, under the guidance of Hamilcar Barca, and others of his family, were endeavouring to compensate for their losses in Sicily, by the conquest of Spain. Their successful operations in that country, and the wealth which they were rapidly acquiring from its productive mines, aroused the jealousy of the Romans, who watched for an opportunity to commence a war. This was not long wanting. Hamilcar was succeeded in his command by his son-in-law, Hasdrubal. After Hasdrubal had administered the affairs of Spain for nearly nine years, he was assassinated. Hannibal, the son of Hamilcar Barca, one of the greatest men of all antiquity, was at this time living in the camp, with a view to the completion of his military education; and he was chosen to be the successor of Hasdrubal.

Pursuing his father's policy, Hannibal laid siege to Saguntum, a Grecian colony on the river Iberus. (B. C. 219.) The Romans sent ambassadors to remonstrate with him against this act, but he treated them with contempt. This conduct was commended by the Carthaginian senate, and the rivals immediately prepared for the second Punic war. Hannibal, having conquered Spain, marched towards Italy, and crossed the Pyrenees. The consul Scipio, being foiled in his

* Arnold

attempt to prevent Hannibal from crossing the Rhone, sailed for Italy with a part of his forces, to meet the Carthaginians on their descent from the Alps. They effected the passage of these mountains in the astonishingly short period of fifteen days. (B. C. 218.) After taking the city of Turin, they were met on the banks of the river Ticinus by Scipio. The Romans were vanquished, with great loss. Their Gallic mercenaries, taking advantage of this defeat, deserted their standard, and joined the army of Hannibal, whom they regarded as another Brennus. Scipio, having been joined by the forces of his colleague Sempronius, again took the field, but his plans were defeated by the impetuosity of Sempronius, who forded the rapid river Trebia, then swollen by rain and snow, in the face of the enemy. Hannibal immediately attacked the Romans, who, already defeated by the chilling waters and the driving snow, were almost defenceless before the warm and fresh troops of Hannibal. Great numbers were slain, and the whole left wing retreated to Placentia. This victory secured to Hannibal the friendship of the Gauls in northern Italy. Flaminius, the successor of Sempronius, led another army against the invaders; but he was defeated and slain, near the Lake Trasimenus. (B. C. 217.) Only six thousand of his soldiers forced their way through the enemy.*

Fabius Maximus was now appointed dictator. This general observed a new system of operations. He hung upon the flanks and rear of the enemy, harassed their march, and cut off their supplies. This cautious policy obtained him the appellation of Cunctator, or *the Delayer*. While these events were transpiring in Italy, the success of the Roman arms in Spain under the Scipios, prevented the Carthaginians from sending reinforcements to Hannibal, who was consequently obliged to depend upon his own resources. At the close of the year B. C. 216, Fabius resigned the dictatorship, and the command of the army devolved upon the consuls Paulus Æmilius and Terentius Varro. The imprudence of Varro brought on a general action near Cannæ, on the river Aufidus. Hannibal was completely victorious, and the Romans suffered a greater loss than they had met with since the famous defeat of Alia. By this victory Hannibal acquired a secure footing in southern Italy.

The spirit of the Romans seemed to rise in proportion to their losses. The senate stood firm amid all their misfortunes. Fabius Cunctator was again called to the head of the army, and resumed the cautious policy, the departure from which had produced the late disasters. Hannibal took possession of Capua, and concluded an alliance with Philip of Macedon, but a Roman army under Lævinius gave Philip sufficient employment at home. Thus was presented the extraordinary spectacle of a nation almost overcome by a formidable enemy at home, yet carrying on a vigorous contest in three foreign countries. The tide of fortune turned in favour of the Romans in Sicily. The prætor Metellus captured the city of Syracuse, the ancient capital of the island. (B. C. 212.) Archimedes, the cele-

* Niebuhr's Lectures.



brated mathematician, by whose ingenuity the attacks of the Romans had been for a long time baffled, was slain in the assault. He was very intent on a demonstration in geometry, and calmly drawing his lines, when a soldier entered the room, and clapped a sword to his throat. "Hold!" said Archimedes, "one moment, and my demonstration will be finished." But the soldier, equally regardless of his prayer and his demonstration, killed him instantly. Agrigentum, the last of the Carthaginian strongholds, fell two years afterwards, and the Roman power was extended over the whole island.*

The war in Italy continued with various success. The Carthaginians generally were able to go from one end of Italy to the other unmolested, such was the terror inspired by the almost superhuman power of their leader. At length, Hasdrubal, the brother of Hannibal, who commanded the Carthaginian forces in Spain, marched to his assistance. Having passed the Pyrenees and Alps without opposition, he found himself intercepted by the consuls Livius and Nero. Ignorant of the country, he was attacked at a great disadvantage by the Romans near the river Metaurus, and defeated and slain, with most of his army. (B. C. 207.) The head of Hasdrubal was cut off and thrown into the camp of his brother, who thus received the first intimation of this disastrous defeat.

Scipio, whose successes against the Carthaginians in Spain had gained him the affection and admiration of the people, was now chosen consul. The war with Philip of Macedon having just been brought to a close, (B. C. 204,) the army of Greece was added to the forces of Scipio. That general, while in Spain, had secretly concluded a treaty of alliance with Masinissa, King of Numidia. This prince had been an efficient ally of Carthage, but his friendship had been alienated by the faithless conduct of Hasdrubal Gisco, who had given his daughter Sophonisba in marriage to Syphax, the personal enemy of Masinissa, in violation of a promise to the latter. His friendship towards Rome had been strengthened by the conduct of the Carthaginians, who joined Syphax in stripping him of the greater part of his dominions. Scipio landed in Africa, B. C. 204. He commenced treating with Syphax, whose army was encamped near that of the Carthaginians.

While the Numidian was thus amused, Scipio suddenly broke off the negotiations and fired his camp. The conflagration produced such a confusion, that the fugitives allowed themselves to be slaughtered like sheep by Masinissa. The Carthaginians saw the flames of the burning camp of their allies, and while some ran to aid in extinguishing them, the remainder, supposing the fire to be accidental, came out of their camp unarmed to witness it. Thus situated, they were attacked by Scipio and shared the fate of their Numidian allies. Syphax and Hasdrubal escaped with a few followers, the former to his dominions, the latter to Carthage. The allied armies suffered a loss of ninety thousand men by this stratagem of the young Roman leader.

* Hooke's Roman History.

Masinissa was soon after restored to his legitimate throne, and Scipio marched against Utica, which he besieged. A large army which was sent from Carthage against him was vanquished in a general engagement, and the fugitives pursued to the walls of Carthage. Tunis next submitted to the invaders, and Carthage itself was in danger of a siege.

In this extremity the Carthaginian senate recalled Hannibal from the country which, during fifteen years, he had ravaged with fire and sword from one extremity to the other, without having seen his numerous victories chequered by a single defeat. He landed at Leptis, and proceeded towards Carthage. Perceiving the hopelessness of the contest, the old general advised his countrymen to make peace; but the riotous and turbulent democracy raved and stormed against it, trusting that the gods would come to their assistance. In the decisive battle of Zama, the Carthaginians were completely defeated; the greater part of their army was cut to pieces, and the remainder dispersed.

Hannibal escaped with a small band to Adrumetum, and thence to Carthage. (B. C. 201.) His pacific counsels now prevailed; and with the enemy almost at the gates, deputies were appointed to ask peace from the victorious Scipio. The terms of the treaty were dictated by the conqueror, who demanded that the Carthaginians should surrender all their fleet, except ten triremes, to the Romans; give up all the Roman deserters, slaves, and prisoners of war; surrender all their elephants; recognise Masinissa as King of Numidia; enter into no war without the permission of Rome; pay a ransom of ten thousand talents of silver, and give up one hundred hostages for the performance of the treaty. These conditions were accepted by the Carthaginians, and the conqueror returned to Rome, where he was honoured with a magnificent triumph, and the surname of Africanus.

The fall of Carthage gave additional impetus to the rising power of Rome, which was now extended over the greater part of Western Europe, and the influence of which began to be felt in the East, where the power of the kingdoms formed from the fragments of Alexander's empire had been materially weakened by civil war. The first treaty made with Philip of Macedon had been disadvantageous to Rome, and the senate determined to seize an opportunity of recovering the foothold they had lost. The great victory of Cynoscephalæ prostrated the ambitious hopes of Philip, and the ingratitude of the Ætolians soon after gave them a pretext for binding the fetters still more firmly upon Greece.

Meanwhile the Boians, Insubrians, and other Gallic tribes, had supported the Carthaginian general, Hamilcar, in order to inflict some severe wound upon the Romans; and an open war was commenced. The Insubrians submitted after a few campaigns, but the Boians continued the war for nine years, in the course of which Placentia and Cremona were entirely destroyed; for the Boians knew that the Romans were bent upon their extermination. We see from Pliny, that they had entirely vanished from the face of the earth before Cato wrote.*

* Niebuhr's Lectures.

While the Romans were thus engaged, their great enemy was employed in the attempt to recruit the resources of Carthage, that she might be able to resist any renewed hostilities on the part of Rome. He saw but too plainly that Roman revenge would only be satiated when Carthage was a mass of ruins. He therefore endeavoured to disappoint them of their prey; but his prudent measures raised him enemies at home, who, unmindful of his patriotic services, accused him to the Romans of favouring the designs of Antiochus, and he was obliged to take refuge in Syria. Antiochus was envious of the fame of the veteran, and refused to be guided by his experience, though he had resolved upon a war with Rome. Being invited by the Ætoliæ into Europe, he invaded Greece, B. C. 192. His ignorance and presumption were punished by his defeat at Thermopylæ. The Ætoliæ were forced to seek peace, B. C. 190; but the conditions demanded by the Romans were so harsh that they determined to continue the war. Lucius Scipio and his brother Africanus met the army of Antiochus near the city of Magnesia, B. C. 190. The Syrians were entirely defeated; and Antiochus was obliged to resign all his European possessions, with those in Asia north of Mount Taurus. He also paid a contribution of fifteen thousand Eubæan talents, (about \$15,000,000,) and promised to surrender Hannibal to the Romans. The old hero fled for safety to Prusias, King of Bithynia, with whom he remained five years; but, finding it impossible to escape from the power of his hated enemies, he committed suicide by taking poison, which he kept concealed on his person. On the return of the two Scipios from Asia to Rome, L. Scipio was accused of embezzling the public funds, and of taking bribes from Antiochus. He produced his account for the examination of the senate; but Africanus, indignant at this ungrateful return for their eminent public services, snatched and destroyed the papers which would have proved his own and his brother's innocence, and soon after retired to his country-seat at Laturnum, where he spent the remainder of his days. (B. C. 187.) His brother Lucius was tried and condemned to pay a fine; and on his refusal to comply with his sentence, his property was confiscated. The poor citizens of Rome had seen men march into foreign countries as hungry soldiers, and had witnessed the exorbitant riches displayed by them on their return—treasures extorted from conquered nations. While they lived like simple peasants, they saw their former playmates, who had become soldiers, indulging in every kind of luxury, and they naturally wished for foreign wars as the means of obtaining them for themselves.

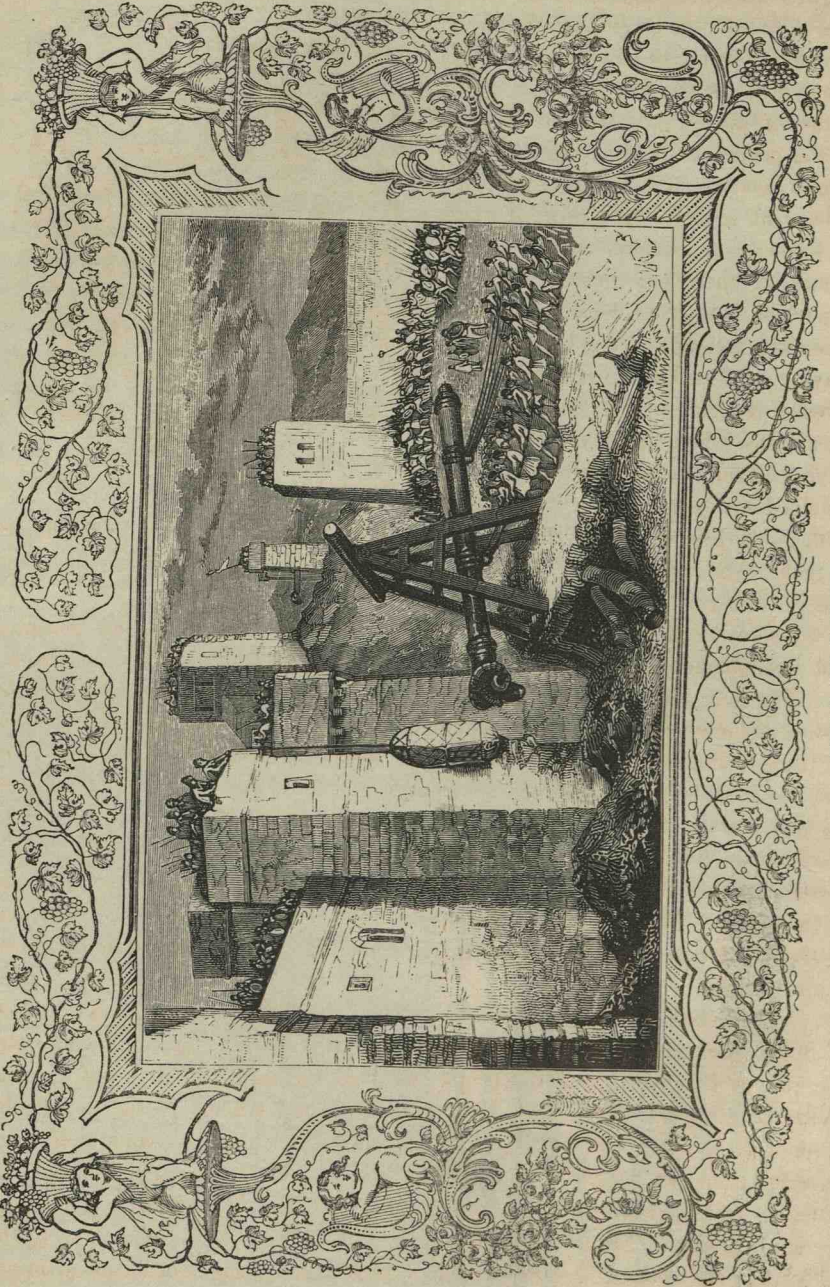
The prudent exertions of Perseus to strengthen his kingdom and increase his means of defence, excited the hostility of the Romans, who seized some frivolous pretext for declaring war. (B. C. 171.) The fate of Perseus was decided by the defeat he suffered from the army of P. Æmilius, at Pydna. He surrendered to the Romans, and was brought to Rome to grace the triumph of his victorious adversary. The King of Illyricum having formed an alliance with Perseus, the country was invaded by the prætor Anicius, who conquered the whole kingdom in the short period of thirty days. The conquered kingdoms were reduced to the

condition of provinces, and Paulus Æmilius was honoured with the most magnificent triumph that had ever been given to a Roman general.

Having thus firmly established their supremacy in Greece by the destruction of its most powerful sovereign, the Romans resolved to complete the ruin of the city of Carthage. The Carthaginians had defended themselves against the aggressions of the Numidians, and thus furnished their enemy with a pretext for war. They endeavoured to appease the Romans by the most abject submission. They banished all who were obnoxious to their enemies, and gave their arms and munitions of war into the hands of the consuls: but when ordered by the conquerors to abandon their city to destruction, a spark of the fire of former days was kindled in their bosoms, and they resolved to die in defence of their homes and the graves of their ancestors. They strained every nerve to replace the arms which had been surrendered; the whole male population was employed in forging armour and weapons; and the long hair of the women furnished strings for their bows and slings. Asdrubal, who had been banished at the instigation of the Romans, was recalled to the defence of his country, and every thing bespoke the determination of the doomed nation to sell their existence dearly. The war continued for two years without any material advantage on either side. Scipio Æmilianus was finally appointed commander of the Roman forces. He pressed the siege vigorously, and made himself master of the whole city. The garrison entrenched themselves in the citadel and the temple of Æsculapius, where they prepared to defend themselves. On the seventh day, however, the citadel surrendered at discretion, and those in the temple of Æsculapius, setting fire to the building, perished in the flames. The city was sacked and burned; the walls were razed to the ground; and a dreadful curse was pronounced against him who should attempt to rebuild it.

In the year that Carthage was destroyed the Achæans were entirely subdued: Corinth was burned, and Thebes and Chalcis met the same fate. The beautiful statues, paintings, and other works of art, which were found in Corinth and other cities, were sent to Rome by the consul, who, according to Velleius Paterculus, was so ignorant of their real value, that he stipulated with the masters of the vessels, whom he engaged to transport them to Italy, that if they lost any of them, they should furnish others in their stead.

The conquest of Spain next occupied the attention of the Romans. The Spaniards defended themselves with great bravery and obstinacy, and the war of the conquest was long and bloody. The most powerful Spanish tribes were the Celtiberians and Lusitanians, who defeated the Romans in many bloody battles; so often that an expedition against them was more dreaded by the Roman soldiers than any other contest. The leader of the Lusitanians, B. C. 146, was a shepherd and robber, named Viriathus, a man alike formidable in victory and defeat. Unable to conquer him, the consul Cæpio procured his assassination. (B. C. 140.) Deprived of their leader, and overwhelmed by superior forces, the Lusitanians gave up the contest. The Romans next directed their forces against the Numan-



SIEGE OF NUDMANTIA.

tians. They were at first unsuccessful; the proconsul Pompey, one of the ancestors of Pompey the Great, and Mancinus, completely failing to humble the enemy. The young Scipio was at length called to the consulship, and placed at the head of the armies in Spain. His consular term was occupied in restoring the discipline of his soldiers, the neglect of which by former commanders had caused the failure of their enterprises. At the expiration of his year, he was appointed proconsul, and continued in his command. Having perfected his arrangements, he invested Numantia. The siege lasted for six months, when the Numantians, perceiving defence to be hopeless, and determined not to survive the loss of their



SCIPIO HARANGUING HIS TROOPS.

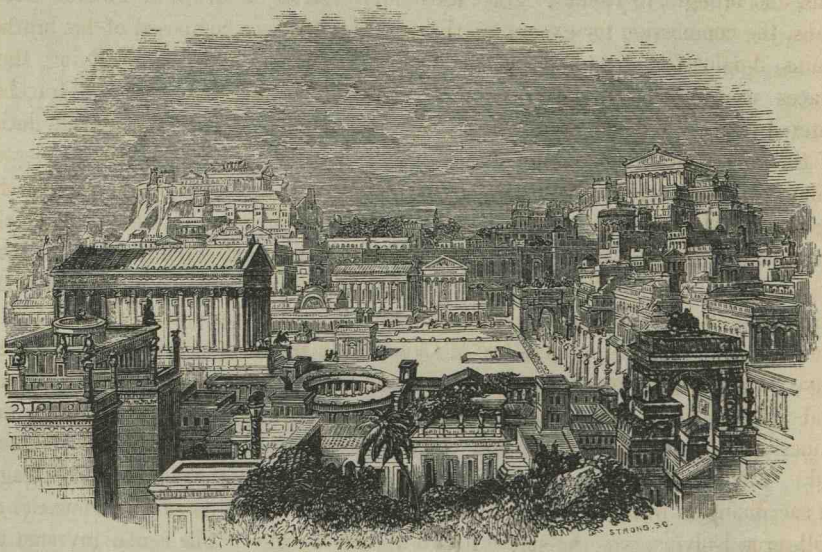
city, killed their wives and children, set fire to the city, and perished by the flames or their own swords. (B. C. 133.) Spain thus became a Roman province, and was governed by two prætors appointed annually.

About this time, also, Attalus, King of Pergamus, died, leaving his treasures and dominions to the Roman republic, who immediately took possession of them.

The long-continued wars in which Rome had been engaged had increased the power and influence of the aristocracy to an alarming extent. The administration of the government being vested, in time of war, entirely in the senate, that body had acquired the preponderating influence in the state, and the rights of the people had become almost extinct. The possession of the public lands contrary to the Licinian law, and the revenue derived from them, with the great number of dependents thus created, were another powerful means of adding to the influence of the nobles. The tribunes of the people opposed the attempts of the patricians at absolute sway, but rather as selfish partisans than as guardians of the interests of the people.

In this state of things, Tiberius Gracchus, the son of a consul, and grandson of Scipio Africanus, grieved at the rapid progress of aristocratic influence, and the ruin of the liberties of the people, resolved, although himself a patrician, to check the tide of corruption. Having been elected tribune of the people, he attempted the revival of the Licinian law, under which no citizen could hold more than five hundred jugera of land. This law had never been repealed, but the attention of the people having been occupied by war, it had been suffered to become obsolete. Tiberius proposed several modifications less obnoxious to the nobles, but they bribed Marcus Octavius Cæcina, the colleague of Tiberius, to put his veto upon the law. Tiberius then procured the deposition of Octavius, and the

law was passed without modifications. A commission of three persons was appointed to inquire into the abuses which had grown up in the management of the public lands, and attend to the enforcement of the Licinian law. (B. C. 133.) Tiberius and Caius Gracchus, with Appius Claudius, father-in-law of Tiberius, constituted the commission. A new and more offensive clause was soon after added to the law, under which the commission were ordered to take cognisance of the lands that had been usurped from the republic.



FORUM RESTORED.

About this time the treasures bequeathed to the republic by Attalus, King of Pergamus, arrived at Rome. Gracchus proposed and carried a law dividing these treasures among the poor citizens. The discontented nobles laid plans for the assassination of Gracchus, who sought a re-election to the office of tribune, which would render his person inviolable. He was accused by the senators of aspiring to royalty, and Scipio Nasica called upon the consul Mutius Scævola to destroy him; but the consul refused to arm his legions against the people. The contest respecting his eligibility to re-election having prevented the election of the first day of the comitia, Gracchus proceeded to the forum next morning, accompanied by a number of his friends; when Scipio Nasica, followed by the senators and their dependents armed, attacked them and slew Gracchus, with about three hundred of his partisans. The popular odium against Nasica on account of this

murder was so great, that the senate was obliged to send him to Asia, upon the pretext of public business; but in reality to screen him from the just indignation of the people.

The slaves in Sicily, taking advantage of the distracted state of the people, revolted against their masters, under Eunus, one of their number. They maintained a successful resistance for some time, when, Eunus having been betrayed to the Romans by the mercenaries of the consul, they gave up the contest. Disturbances also arose in the newly acquired province of Pergamus, where Aristonicus, a natural brother of the late king, attempted to expel the Romans and gain possession of the throne. He was finally overcome by M. Perpenna and M. Aquilius, and brought to Rome to grace a triumph. After the death of Tiberius Gracchus, the commission for executing the agrarian law was composed of his brother Caius, Appius Claudius, and Licinius Crassus. Appius and Licinius dying, their places were filled by Papirius Carbo and Fulvius Flaccus. Caius Gracchus entered public life in the station of quæstor in Sardinia. He discharged the duties of this office with fidelity, and on his return to Rome, B. C. 124, he was elected tribune of the people. He endeavoured to reduce the power of the nobility and ameliorate the condition of the poor. Among other reforms, he procured the enactment of a law transferring the judicial power from the senators to the equites or knights. This, with other measures of a similar character, determined the senate to get rid of so dangerous an opponent. Livius Drusus, one of the tribunes, was bribed to oppose the measures of Caius. He then, in the name of the senate, gave largesses and favours to the people, and succeeded in alienating their respect and affection from their former favourite. Gracchus was excluded from the tribuneship at the third election, and Opimius, a violent aristocrat, was elected consul. The murder of an insolent lictor of Opimius, while the consul was engaged in sacrificing in front of the capitol, by some of the partisans of Gracchus and his colleague Fulvius, was the signal for an appeal to arms. The senate invested the consul with dictatorial powers. Gracchus and Fulvius, with their adherents, withdrew to Mount Aventine, where they were attacked by Opimius. Fulvius, with three thousand of their followers, was slain, and their bodies thrown into the Tiber. Gracchus fled across the Tiber to a sacred grove, where he ordered a faithful slave to put him to death. (B. C. 121.)

There was a time when the name of the Gracchi was branded with infamy, and when they were looked upon as notorious only for their arbitrary proceedings, and as the ringleaders of a tyrannical faction; but the patriotic brothers are now acknowledged as among the noblest of the Romans. There are certain family characters by which all the Gracchi are distinguished; their mildness, and their unaffected and sincere love of the oppressed, a feature which we can trace through three generations: first in the Gracchus, who, in the second Punic war, liberated all the slaves in his army who had served Rome well; then in Gracchus the censor, whose clemency towards the Spaniards won the affections of the whole nation; and lastly, in his two sons, who were the champions of Roman freedom.



To dwell on such characters as these is the more delightful, as they are seldom met with in history.* The Jugurthine war soon afforded the senate another opportunity to display their disregard for justice. Micipsa, King of Numidia, and son of Masinissa, left his kingdom to his sons Hiempsal and Adherbal, and his nephew, Jugurtha. The latter was bold, audacious, cunning, and adroit; he had no respect for the sanctity of an oath, no honesty, and no humanity; he was, in short, of a Satanic nature.† He seems, nevertheless, to have been able always to win the affections of those whose friendship he considered desirable. Hiempsal was proud, ferocious, and overbearing, and he insulted Jugurtha, though he was in no wise able to cope with him. Jugurtha murdered Hiempsal, and made an attempt on the life of Adherbal, who fled for safety to Rome. The senate was willing to investigate the matter, but Jugurtha purchased the commissioners, who decided every thing according to his wishes, and divided the kingdom in such a manner that he obtained the most warlike and most productive portion.‡ Jugur-

* Niebuhr.

† Ibid.

‡ Ibid.

tha declared war against Adherbal, conquered his dominions, made him prisoner, and put him to death. The tribune Memmius now succeeded in passing a law appointing the prætor Cassius to proceed to Numidia, and bring the usurper to Rome on the faith of the republic, in order that the commissioners who had been bribed by Jugurtha should be convicted by his evidence. Being brought to Rome, and summoned before the assembly, he was interrogated by Memmius; but the tribune Bæbius, who had been bribed by the senators for the purpose, forbade him to answer the questions proposed to him. The attempt to bring the guilty to justice being thus defeated, Jugurtha was released. Emboldened by this impunity, he procured the murder of his cousin Massiva, who was then in Rome, and escaped to Africa. The senate now declared war, and an army was sent against him under the consul Albinus. (B. C. 110.) Albinus and his brother after him, prosecuted the war in a disgraceful manner. The people were aroused by the losses, and Opimius and other patricians were condemned by them and their partisans disgraced. The direction of the war was given to Quintus Metellus, a strenuous partisan of the aristocracy, but a skilful soldier and an upright statesman. He recovered all that had been lost by the cowardice and treachery of his predecessors, and drove Jugurtha from his kingdom. He was succeeded by his lieutenant, Caius Marius, an able commander, who elevated himself by his abilities and courage from the lowest rank in society to the highest station in the republic. Jugurtha, driven from Numidia, had taken refuge with Bocchus, King of Mauritania. Marius defeated Bocchus, who surrendered Jugurtha to the Romans. He was brought to Rome with his two sons, and after being exhibited in chains at the triumph of Marius, he was thrown into a dungeon, where he died of starvation.

While these events were passing, the Cimbri and the Teutones directed their march towards the Roman provinces. Consul after consul marched against them, but met with defeat and ruin. At length a terrible battle, in which eighty thousand Roman soldiers, with forty thousand camp attendants, were cut to pieces, excited the greatest consternation in Rome. Marius was again made consul, and the whole available force of the republic was placed under his command. He trained his soldiers to endure extreme hardships, and marched against the Teutones, who were entering Italy by the western Alps. The invaders were defeated in the first battle, with immense loss. He then united his forces with those of Catullus and Sylla, who had retreated before the ferocious and barbarous multitude of Cimbrians. Marius gave them battle, and was again victorious. The invasion was completely crushed. (B. C. 101.) The total loss of the Teutones and Cimbri, in these engagements, is stated by Livy to have amounted to 490,000 men, of whom 150,000 were taken prisoners. A second servile war in Sicily was concluded about this time by the annihilation of the insurgents. A movement of the nobles against the rights of the Italian allies and citizens excited the hostility of the allies. A combination was formed against Rome, and an independent republic established. Thus commenced the contest known as the Social war, in which the Romans were generally beaten, and which ended B. C. 88, after a three

years' war, by the grant of the privileges of citizenship to the inhabitants of those cities who laid down their arms. This is frequently called the Marsic war, from the Marsi, a warlike nation who were foremost in the rebellions.

The old disputes between the patrician and plebeian factions now recommenced with more ferocity than ever, under the auspices of Sylla and Marius. The former was supported by the nobles, the latter by the popular party. The war with Mithridates, King of Pontus, afforded a cause of contention for the two rivals. This prince, having made himself master of Asia Minor, now menaced the possessions of Rome. The senate had ordered Sylla to conduct the war, but Marius prevailed upon Sulpicius, a tribune, to take the command from Sylla and confer it upon himself. Sylla, when informed of this measure, marched with six legions to Rome, entered the city without difficulty, and proceeded to the forum. Marius and his son, with Sulpicius, and nine others, fled and were outlawed; and Sulpicius was overtaken and killed. Marius fled to Ostia, and thence in great danger along the sea-coast. He was at length found in the marshes near Minturnæ, and thrown into prison. The inhabitants of Minturnæ, not venturing to put him openly to death, sent a public slave to kill him. This man, a Cimbrian by birth, could not face the destroyer of his nation, though unarmed, and in the seventieth year of his age. The terrible countenance of Marius appalled him. He fled from the dungeon; and the magistrates of Minturnæ supposing such an effect could only be produced by the will of the gods, set the aged general at liberty, and furnished him with a vessel to carry him to Africa. But he had no sooner landed at Carthage, than Sextilius, the governor of the province, sent word to him that unless he quitted Africa he should treat him as a public enemy. "Go and tell him," replied the wanderer, "that you have seen the exile Marius sitting on the ruins of Carthage." In the following year, however, he returned to Rome, where, during the absence of Sylla, the popular party regained the ascendancy. Cinna, a partisan of Marius, was elected consul, and summoned Sylla to appear before him to answer for his life. That general, however, continued his march to the East, where his arms were completely successful. Mithridates was compelled to solicit peace, which was readily granted by Sylla, who desired to return to Rome, where his party had suffered the most cruel treatment from Marius, who, having raised an army of slaves and mercenaries, had gained possession of the city. The principal senators of the party of Sylla were murdered, and Marius seized the consulship, which he held until his death, which happened B. C. 86, in the seventy-first year of his age. Hearing of the approach of Sylla with a victorious army, B. C. 83, the consuls Cinna and Carbo made preparations to resist the invasion. The people, however, refused to obey the orders of these self-constituted consuls, and Sylla advanced upon Rome. Cinna fell in a tumult; and Carbo, though aided by the younger Marius, was defeated and forced to take refuge in Præneste. Sylla took possession of the city, and commenced an indiscriminate slaughter of all who had opposed him. No less than four thousand seven hundred of the principal citizens of Rome fell victims to his revengeful

MARIUS AND THE ASSASSIN.



spirit, which seemed to glory in the sufferings of his opponents. While these things were transpiring in the city, Pontus Telesinus, an able Samnite general, marched with forty thousand men, under pretence of relieving Marius. Sylla and Pompey left Rome to oppose him, when, eluding their scouts, he made a forced march in the night, and arrived by the morning within two miles of Rome. He declared his intention of destroying the population without distinction of party. Sylla, having thrown himself into the city, made several sallies, but was driven back with loss; and Rome was on the point of being taken, when Crassus, who had beaten the other wing of the invaders, attacked the Samnite army with his victorious troops, and defeated Telesinus with great loss. Antennæ, Præneste and Norba fell into the hands of Sylla, and the inhabitants were either murdered by the conqueror or died by their own hands.

Triumphant over his enemies, Sylla caused himself to be proclaimed perpetual dictator. (B. C. 82.) He exercised the supreme power for three years, abolishing and enacting laws according to his own wishes. To the great surprise of both friends and enemies, however, he suddenly abdicated the dictatorship, and retired to his villa at Puteoli, where he ended his days. The consul Lepidus attempted to re-enact the part of Sylla, and assume the reins of government; but his designs were defeated, and himself declared a public enemy. The rebellion of the Marian faction in Spain, where Sertorius had established an independent republic, (B. C. 76,) next drew the attention of the government. Pompey, then thirty years old, and in the prime of life, was sent to aid Metellus in subduing him; but Sertorius, though troubled by the dissatisfied Spaniards, out-generalled both his opponents. Perpenna and other officers formed a conspiracy against Sertorius, and murdered him at a repast. Perpenna then headed the insurgents, but Pompey defeated him in the first battle, and he was put to death.

Five years after the death of Sylla, a Thracian, of the name of Spartacus, broke forth from a barrack of gladiators at Capua, with about seventy companions. Taking refuge in the crater of Mount Vesuvius, he collected an army of slaves, gladiators, and robbers, and four consular armies were defeated by them in succession. His forces increased to one hundred and twenty thousand men, and he directed his march towards Rome. Approaching the capital, he was met by the prætor Crassus, who gave him battle. The action was desperate and bloody; it terminated in the defeat of the insurgents and the death of Spartacus, with forty thousand of his followers. The gladiator must have been a brave man. When wounded in the leg, he fought upon his knees, covering himself with his buckler, and wielding his sword with his other hand; and when he fell overpowered by superior numbers, he breathed his last upon a heap of Romans who had fallen beneath his sword. A portion of his army rallied, but was defeated by Pompey.

Crassus and Pompey were elected consuls the next year, B. C. 70. They both endeavoured to gain the favour of the people; Pompey by restoring the power of the tribunes, and Crassus by distributing corn and money among the lower

classes. After the expiration of his consulship, Pompey was appointed proconsul, for three years, with extraordinary powers, and sent to subdue the Cilician pirates. He executed this commission in a masterly manner. The pirates were driven from the ocean, and twenty thousand taken prisoners. Meanwhile the Mithridatic war had been recommenced by the indefatigable King of Pontus. He gained several advantages over the Romans, and the tribunes caused Pompey to be appointed commander of the Roman forces in Pontus and throughout Asia, and general-in-chief of the naval forces. Pompey immediately assumed the command, and gave a turn to the fortune of war. Mithridates finally put an end to his existence, B. C. 63.

The conspiracy of Catiline now threatened the destruction of the republic. The author of this famous combination was a young nobleman of high rank, whose private character was stained with the most degrading vices, and who scrupled not to commit the most flagrant crimes. He laid a plot for the assassination of his rival, the consul Cicero, the destruction of the city, and his own elevation to



Q. CURIUS DISCLOSING CATILINES CONSPIRACY.

the supreme power. He was joined by a great number of ambitious and licentious nobles, who were devoid alike of principle and patriotism. Among them was Q. Curius, who was so imprudent as to boast of the intentions of the conspirators to his mistress, Fulvia. The consequence was, a disclosure to several persons of distinction. The rumour of a dreadful plot, ready to break out, occasioned the



CÆSAR EMBARKING FOR BRITAIN.

appointment of Cicero to the consulship, whose prudence and vigilance finally averted the public danger.

The associates of Catiline having formed a camp in Etruria, under the command of the centurion Manlius, the decree "that the consuls should take care that the republic received no detriment," was passed by the senate. Catiline was driven from the city into open rebellion by an attack made upon him by Cicero in the senate, and his associates were arrested. The guilty parties were condemned to death, notwithstanding the opposition of Cæsar, who was now *pontifex maximus*. Catiline attempted to lead his army into Gaul; but was defeated and slain by a consular army under Petreius.

Cæsar had now risen to considerable influence in the state. As prætor he had gained some renown by the conquest of several hostile Spanish tribes. Returning to Rome, he aspired to the consulship, and formed a coalition with Pompey and Crassus, known as the First Triumvirate, to further his design. Cæsar and Bibulus were elected consuls. Cicero having incurred the resentment of Clodius, a tribune of the people, was banished by the triumvirs. After remaining in exile one year, however, he was honourably recalled. The union of the triumvirs continued for several years, each pursuing his course towards the common object of their ambition, the possession of the supreme power. The death of Julia, daughter of Cæsar, who was married to Pompey, weakened the friendship of the rivals, and the destruction of Crassus and his army in Parthia, put an end to the triumvirate. For eight years the proconsul Cæsar had pursued a victorious career in

Gaul. During this time he had gained several victories over the Germans across the Rhine; subdued all the barbarous and warlike tribes between the Pyrenees and the German Ocean; and even passed over into Britain, and conquered all the southern part of the island. Pompey at first furnished his colleague with troops and supplies, and favoured his projects; but the splendid success of Cæsar excited his jealousy, and caused a feeling of hostility which ended in open warfare.

Hostilities were first commenced when Cæsar made a demand for the consulship during his absence. This being resisted by the friends of Pompey, Caius Curio, one of the tribunes, and a man of great influence, proposed that both Cæsar and Pompey should resign their commands and retire from public life. (B. C. 51.) A period of fruitless negotiations followed, which was finally ended by a command from the senate that Cæsar should disband his army before a specified day, or be considered a public enemy. This decree, passed in spite of the opposition of the tribunes, was followed by another which threatened their safety.



POMPEY was then appointed commander of the military forces, and the tribunes Antony, Cassius, and Curio fled in the night, disguised as slaves, to Cæsar's head-quarters. This general was then at Ravenna, waiting to ascertain the final decision of the senate. When the news of the declaration of war on the part of the senate arrived, he broke up his camp, crossed the Rubicon, and subdued all Italy in sixty days. Pompey, with the consuls and others of his party, had left Rome for Brundisium, whence they sailed to Greece, hoping that Cæsar, by violence in Italy, would work his own ruin. Cæsar, however, boldly broke open the public treasury, which had been left in the city by Pompey, and took from it the funds necessary to raise a powerful army. Having thus created a sufficient force, he marched against the armies of Pompey in Spain, under Afranius and Petreius. These he compelled to lay down their arms; many of the soldiers enlisted under his banners;

the remainder were allowed to go free. Marseilles, which had been seized by Pompey's lieutenants, soon after surrendered to Trebonius. The persons of the inhabitants were respected; but their arms, magazines, and treasures fell into the hands of the conqueror.

On his return to Rome, Cæsar was nominated dictator by the prætor M. Æmilius Lepidus. He held this office eleven days, when he resigned it, and was elected consul for the ensuing year, together with Servilius Isauricus, one of his best friends.

Pompey meanwhile had raised an army in the East, and took the field against his rival. His forces were composed of the flower of the Roman knights and the young patricians, aided by strong bodies of the troops of the European and Asiatic princes in alliance with Rome. Cæsar marched against this army, at the head of



JULIUS CÆSAR.

five legions; ordering twelve legions which were quartered at Epirus under Mark Antony, to join him by sea. The naval superiority of Pompey rendered the execution of these orders almost impossible, and the troops at Brundisium were in imminent danger of falling into the hands of the enemy. Unable to compete with Pompey in the field, Cæsar ordered Antony to bring the troops over at every hazard. They succeeded in evading the enemy's fleet, and arrived safely at Nymphæum, when Cæsar immediately offered Pompey battle. The combat was declined, and Cæsar marched into Thessaly, where his army was well supplied with forage and provisions. Pompey, complying with the advice of his young counsellors, drew up his army on the plain of Pharsalia. Cæsar was greatly inferior in point of numbers, but he gallantly led his veterans to the attack. The contest was fierce and sanguinary; the cavalry of Pompey repulsed the charge of Cæsar's infantry; but the latter, bringing up his reserve of

six cohorts, restored the action, and the Gallic and German cavalry were let loose upon the enemy, delighted at an opportunity of vengeance on the Romans. Pompey's army was completely routed, and his camp stormed and taken. About twenty-four thousand of his troops laid down their arms and enlisted under the standard of Cæsar. This memorable defeat completed his ruin.

Pompey fled from the field of battle to Mitylene, where he embarked, with his wife Cornelia, to seek the protection of Ptolemy, the young King of Egypt. Arriving near Mount Casius, the Egyptian army was seen encamped upon the shore, and a boat put out to his vessel. Doubting their professions of friendship, Pompey nevertheless entered the boat to go on shore; but before he came to the land, he was stabbed by the treacherous Egyptians, before the eyes of his wife and son. The latter, though pursued by the Egyptian fleet, succeeded in making their escape.

The head and ring of Pompey were brought to Cæsar, who had pursued him to the East; but the conqueror, touched by the sad fate of him who had been his friend and his formidable rival, shed tears at the sight, and ordered the head to be honourably buried. Some of the friends and adherents of the fallen general refused to avail themselves of the conqueror's well known clemency, and continued the contest. Cneius and Sextus, the two sons of Pompey, passed into Numidia, where they were protected by the king Juba, who had been an ally of their father. Meanwhile, Cæsar having undertaken to arrange the succession of the Egyptian crown, which was disputed by Ptolemy and his sister Cleopatra, and showing a preference for the princess, was attacked by the partisans of the young king. Cæsar, like Cortes in Mexico, was exposed to imminent danger, his small force being inadequate to the support of his position in the heart of a hostile country. By his bold and able measures, he succeeded in maintaining himself until reinforcements arrived, though in the course of the war, the palace was set on fire, and the library, which had been founded by Ptolemy Philadelphus, was burnt to ashes. Cæsar placed Cleopatra and her younger brother on the throne, though the Egyptians had chosen her elder brother king. Fortunately for the quiet of the conqueror, that prince perished in the Nile. An account of the invasion of Pontus by Pharnaces drew Cæsar from the side of Cleopatra, who had ensnared him by her coquetry, to the head of his army. He marched through Syria into Pontus, where he met the enemy. On the very day of his arrival, and without allowing himself any rest, he attacked the invaders. The Asiatics were routed in a moment, and Cæsar sent to Rome his famous letter to the senate, consisting of the three words, *Veni, vidi, vici*.*

Having thus subdued his enemies in the east, Cæsar returned to Rome, which he found in a state of confusion. He succeeded by his moderation and justice in restoring order; and immediately made preparations to attack the sons of Pompey, who had raised a powerful army in Africa. Near Thapsus he defeated the Roman

* Literally, *I came—saw—conquered*.



CATO ABOUT TO KILL HIMSELF.

general, and Juba, King of Numidia, who had acted in alliance with them. Juba and his general, Petreius, slew each other in a fit of distraction, and Scipio and Cato, the principal supporters of the cause of Pompey, also fell, the latter by his own sword.*

The sons of Pompey took refuge in Spain, and Cæsar returned in triumph to Rome. His victory was celebrated by a triumphal procession, which lasted four days, and exceeded in splendour any thing that had ever been seen in Rome. Each soldier received twenty thousand sesterces. The senate united in paying the most servile adulation to the conqueror. He was appointed dictator for ten years, and censor for life. He availed himself of these demonstrations of his power and popularity, by applying them to works of public utility, and the enactment of wise and salutary laws.

The defeated sons of Pompey had organized a formidable force in Spain, whither Cæsar now marched at the head of his army. He met the hostile force on the plains of Munda, B. C. 45. The soldiers of Pompey fought with a desperate valour, and Cæsar's veterans began to give ground. In despair he leaped from his horse, and placing himself at the head of the fugitives, he called on them to sheathe their swords in his body, rather than suffer him to survive such a day. He thus arrested their flight, and finally turned the tide of battle. Cneius, the elder of Pompey's sons, having been wounded, was slain in the attempt to escape; his brother Sextus saved himself by flight. Triumphant over his enemies, Cæsar occupied himself in enterprises of public importance, and the cultivation of the arts

* Cato's suicide was marked with singular deliberation. He passed the last few hours of his life in reading Plato on the immortality of the soul.

of peace. He also formed the design of subduing the Parthians, and extending the Roman power over Scythia. His friends declared that in order to execute this plan it was necessary that he should receive the title of king; as the Sibylline books declared that the Parthians should only be conquered by a king. The royal diadem had previously been offered to him by Mark Antony, upon a public occasion, but Cæsar had then refused it. A meeting of the senate was appointed for the 15th of March, B. C. 44, for the purpose of carrying this design into effect. This occasion, which was to have conferred upon the dictator the royal title, was seized by his enemies to effect his destruction.

The thoughtless want of courtesy shown by Cæsar towards the aristocracy, had produced a feeling of bitter hostility in the bosoms of many of its members; and a conspiracy had been formed, of which Cassius and Brutus were the principal movers, comprising many members of the senate. Cæsar, though warned of his danger, boldly entered the senate house, and was surrounded by the conspirators, apparently anxious to greet him. Cimber, one of the leaders, approaching him to offer a petition, in apparent earnestness seized his robe and pulled it from his shoulders. This was the signal for the assassins, who immediately rushed upon him. Casca gave the first stroke. Cæsar fell, pierced with twenty-three wounds, at the base of the statue which he had caused to be erected to the memory of Pompey. The senators, astonished and terrified, fled to their houses; and the conspirators took refuge in the capitol, which they garrisoned with gladiators. The senate was convened by Lepidus and Antony, to decide whether Cæsar had been a usurper or a legal magistrate, and what should be the fate of his murderers. The senate approved of all Cæsar's acts, and granted pardon to the conspirators, thus hoping to conciliate both the friends and the enemies of the fallen dictator. Mark Antony, at the funeral of Cæsar, so inflamed the passions of the people, by his eulogium of the character of the dictator, and his eloquent appeals to their sympathy, that they set fire to the houses of the conspirators with brands from the funeral pile, and obliged them to flee from the city. Divine honours were decreed to the memory of Cæsar, and a monument was erected on the site of his funeral pile, dedicated to the "Father of his country."

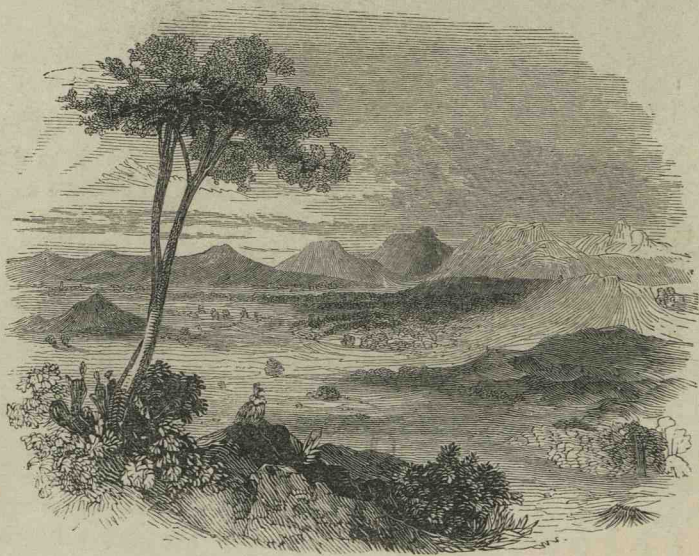
Antony now concentrated his exertions for the attainment of the supreme power. His plans, however, were disturbed by the arrival at Rome of Cæsar's nephew and heir, Octavian or Octavianus Cæsar, afterwards called Augustus. Octavian, who was at Apollonia, engaged in the study of Greek literature, returned to Rome, upon receiving the intelligence of Cæsar's death, to claim the estate bequeathed to him by his uncle. At his arrival, he was treated with great coolness by Antony; but he soon found himself at the head of a strong party, among the prominent members of which was the celebrated orator and statesman Cicero. Antony having persuaded the people to grant him the province of Cisalpine Gaul, which the senate had given to Brutus, marched against the latter, who threw himself into the town of Mutina. Octavian offered his services to the senate to relieve Brutus. The senate accepted his offer, approved of his conduct and of that of Brutus, and declared



DEATH OF JULIUS CÆSAR.

Antony an enemy to his country. Octavian, aided by the consuls Hirtius and Pansa, marched against Antony, and succeeded in defeating him, although Hirtius was killed and Pansa mortally wounded. Having thus effected his object, which was to humble Antony, but not to destroy him, Octavian abandoned the cause of the senate. Antony having been joined by Lepidus, an interview took place between the rivals near Bononia, which resulted in the formation of the second triumvirate, Nov. 27, B. C. 43. By the terms of this agreement, the empire was to be divided between the triumvirs, each of whom agreed to give up to the vengeance of his colleagues those of his friends who were obnoxious to them. In the ruthless proscription which followed, the streets of Rome were dyed with the blood of her noblest citizens, and the mansions of wealth and distinction were filled with the sound of lamentation. Among the victims of this proscription was the gifted

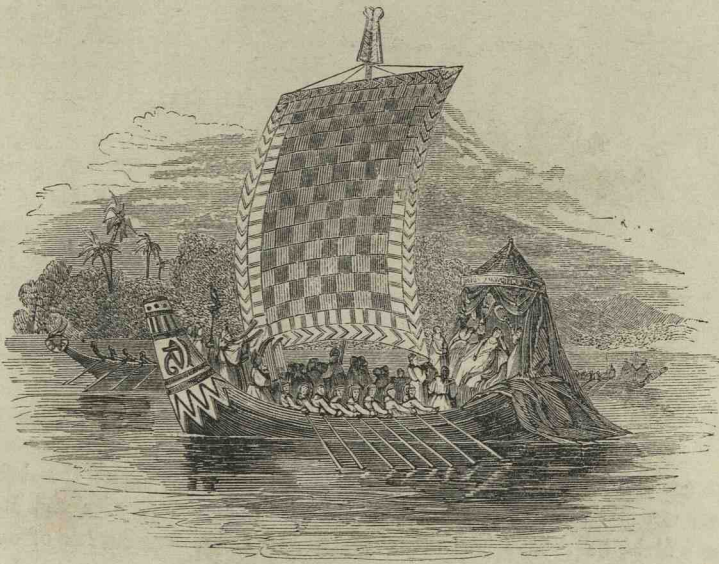
Cicero. This distinguished man was given up by Octavian to the ferocious animosity of Mark Antony, whose dastardly sacrifice of his uncle was only surpassed by Lepidus, who demanded the proscription of his own brother. The triumvirs agreed that the empire should be apportioned among them for five years, in the following manner: Octavian governed Africa and the Mediterranean, Antony Gaul, and Lepidus Spain. Having thus established their power, the triumvirs procured the passage of a law for the condemnation of the conspirators. Antony and Octavian marched against them, leaving Lepidus in command at Rome. Meanwhile Brutus and Cassius, the chiefs of the conspirators, had made themselves masters of Macedonia and all the countries east of the Adriatic, as far as the frontier of Egypt. On the approach of the triumvirs, the patriots prepared to defend



PLAINS OF PHILIPPI.

themselves. They drew up their army at Philippi, and gave Antony and Octavian battle. Brutus commanded the right wing, and was victorious; but Cassius, who, with the left wing of the republicans, was opposed by Antony, was beaten and forced to retreat. Believing all to be lost, Cassius caused a faithful slave to put an end to his existence. Brutus reassembled the scattered forces, and would have maintained himself on the defensive, but his troops forced him to bring the matter to a decision. They fought bravely, but the triumvirs were victorious; Brutus, with a few of his followers, escaped to the hills, where his servant refusing to perform the last duty towards him, he threw himself upon his own sword. (B. C. 42.) The majority of the proscribed who survived the battle of Philippi

put an end to their own lives, as they despaired of being pardoned. Antony remained in the east, while Octavian returned to Rome. The latter employed himself in strengthening his power and confirming his hold upon the affections of the people. Antony, dazzled by the luxuries and splendour of eastern life, neglected his interests for the pleasures of dissipation. Cleopatra, Queen of Egypt, having succoured the conspirators, Antony summoned her to appear before him to answer for her conduct. The Egyptian beauty fearlessly sailed in her barge up the river Cydnus to Tarsus, with a pomp which made her appear almost



CLEOPATRA'S BARGE.

like the queen of fairies, and invited Antony to an entertainment. Here every thing was prepared with a splendour and magnificence which the Romans could not have produced with all their treasures. Antony fell completely into her net. She stayed for some time with him in Asia Minor, and he then accompanied her to Alexandria. The discontent created among the Roman peasantry by the settlement of the army of Octavian, which expelled many of them from their homes, and the insolence of the military settlers, added to the distress occasioned by the failure of the usual supply of corn from the Mediterranean, all conspired to produce a civil war. Fulvia, the wife of Antony, jealous of Cleopatra, and considering a quarrel with Octavian as the most certain means of recalling her husband to his duty, raised an army among the ejected peasantry, assisted by her brother-in-law, the consul Lucius. Octavian, however, forced them to surrender (B. C. 41),



ANTONY AND CLEOPATRA.

and extended a full pardon to their soldiers. Antony, hearing of the defeat of his brother, sailed from Alexandria to Tyre, and thence to Cyprus and Rhodes. Meeting Fulvia, he treated her with so much harshness, accusing her of exciting a quarrel with Octavian without cause, that she died of a broken heart. Leaving her upon her dying bed, he hastened to meet Octavian at Brundisium. A reconciliation took place between the triumvirs, and it was cemented by the marriage of Antony with Octavia, the sister of Octavian. A new division of the empire was made, by which Antony received the eastern and Octavian the western portion, while Africa was assigned to Lepidus; and Sextus Pompey was allowed to retain those islands in the Mediterranean which were already in his power. The new arrangement, however, did not long subsist in peace. Antony and S. Pompey having quarrelled respecting the evacuation of the Peloponnesus, the latter resumed his piracies in the Mediterranean. The supply of corn being thus again stopped, Octavian declared war against S. Pompey. The war continued for several years, when, having been reduced to the last extremity by Agrippa, Sextus fled to Asia Minor, and implored the protection of Antony. While Antony deliberated upon the course he should pursue, S. Pompey was murdered by

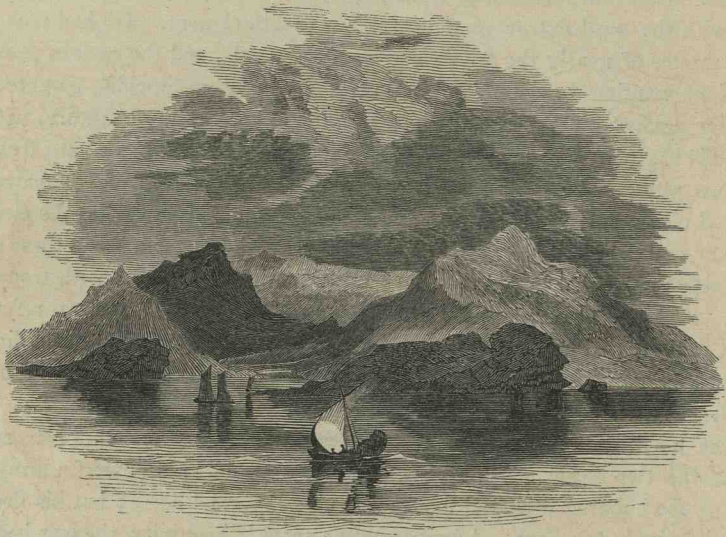
BATTLE OF AOTIUM.



Titius in Phrygia. Lepidus was not long afterwards banished to Circæum by Octavian. Octavian returned to Rome, where he was received by the senate and people with the most extravagant professions of attachment. He had now made himself master of nearly the whole empire of his uncle, and the eastern provinces were alone wanting to complete his power. Antony, meanwhile, undertook an expedition against the Parthians, which resulted in his total discomfiture, with the loss of his baggage and nearly one-fourth of his army. On his return from this disastrous attempt, he gave himself up to the blandishments of Cleopatra, and neglected all the important matters which demanded his attention for the pleasures of luxury and debauchery. Octavia, hoping to withdraw him from these scenes of dissipation, wrote to him, announcing her intention to join him with troops and money. Antony, however, influenced by the entreaties of Cleopatra, refused to see her, and ordered her return home. Not satisfied with this insult, he divorced her, and married Cleopatra, on whom he bestowed several of the Roman provinces in Asia.

The insulting treatment of Octavia was the signal for an open rupture between the two rivals. Antony succeeded in assembling a powerful army, consisting of one hundred thousand foot and twelve thousand horse; but his fleet was greatly inferior in numbers. After some time spent in inactivity, the war began by a naval action near the promontory of Actium, in the Gulf of Ambracia, September 2, B. C. 31. The armies of the rival commanders were drawn up on the opposite sides of the gulf. The battle commenced with great fury, and continued for a long time with equal success; when Cleopatra, abandoning the contest, retreated with the Egyptian squadron of sixty sail. Antony, deserting his fleet and army, followed the queen in her disgraceful flight. Notwithstanding the defection of their leader, the fleet of Antony continued the contest until five in the evening, when they submitted to Octavian. His land forces held out seven days after Antony deserted them, still believing that he would return; but when they found themselves abandoned by Canidius, who commanded them, they listened to the proposals of Octavian, and recognised him as *imperator*.

Antony and Cleopatra fled to Egypt, where the queen made preparations for defence. She formed the design of transporting her fleet across the isthmus of Suez into the Arabian Sea, and even succeeded in carrying some of them over, but the Arabians having destroyed them, she determined to defend her kingdom. Octavian refused to listen to any terms of accommodation, and laid siege to Pelusium. This city, although strongly fortified, and capable of enduring a protracted siege, was surrendered by the governor without a struggle. Paretonium, another stronghold, fell into the hands of Cornelius Gallus, a lieutenant of Octavian, and the victor advanced upon Alexandria. Here Antony made a stand, but his pusillanimity had dispirited his former adherents, who went over to Octavian. He then resolved to die, and died a cowardly and miserable death. He wounded himself mortally; but some time elapsed before the loss of blood caused his death. He expired in the presence of Cleopatra, who had shut herself up in her palace with



PROMONTORY OF ACTIUM.

the most costly treasures of her kingdom. She attempted to influence the conqueror as she had done Cæsar and Antony, when Octavian made her appear before him; but when she found she would be spared only to adorn a triumph, and when all her requests to be kept in possession of the kingdom which Antony had given her were either rejected or not answered at all, then, after having tried various poisons, she opened her breast to an asp and thus put a period to her existence. Her kingdom became a Roman province, her immense treasures fell into the hands of Octavian. After spending the winter in adjusting the affairs of the East, Octavian returned to Rome, where he was honoured with a triumph which lasted three days. The senate decreed him the title of Augustus, and invested him with the supreme power. The people, weary of the tyranny of the aristocracy, rejoiced at their delivery from the anarchy under which they had so long groaned, and the power which the emperor had won by his arms, was confirmed by the unanimous consent of all classes of the state. The empire of Rome at this period was the most extensive, wealthy, and powerful that the world had ever seen, comprising possessions in almost every part of the known world, and containing nations of every variety of language, complexion, and habits.

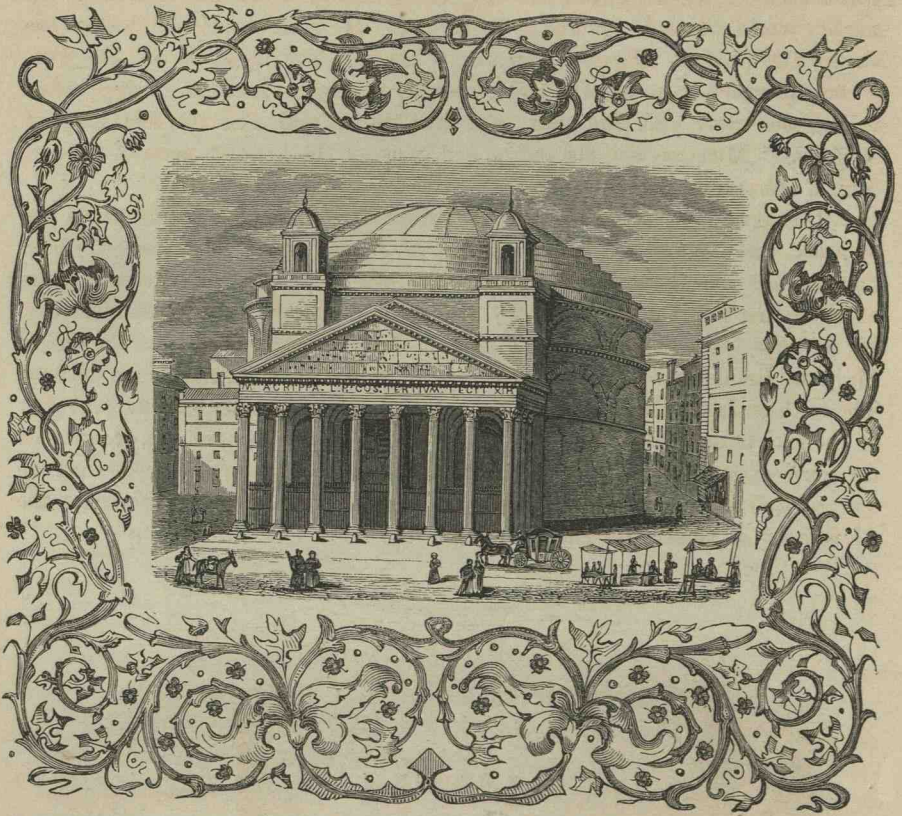


SECTION II.

History of the Roman Empire.



HE Emperor Augustus commenced his government by an appearance of going back in everything to the ancient forms. He restored to the comitia the right of electing those officers whose appointment had been transferred to Cæsar; but it was always a matter of course that the candidate whom he supported at the elections could not be rejected. Augustus reduced the number of senators, and gradually took from their body all its functions, except the odious privilege of being the supreme court of justice in crimes against the state. He divided the provinces of the empire between himself, the senate, and the people, taking care to reserve the lion's share for the supply of his coffers and the support of his army. The



PANTHEON.

whole number of his troops has been estimated at four hundred and fifty thousand. Augustus placed the city of Rome, which had become little else than a den of robbers, under the government of a board of local magistrates, and established a body of police, under the name of *vigiles*, who were bound to assist in cases of fire, riots, and the like. He transferred the functions which had formerly belonged to the *quæstorship*, to a new office, the *præfectura ærarii*; reduced the military establishment to a regular system, and trebled the pay formerly given to his soldiers. Augustus boasted that he had found Rome a city of bricks, and left it a city of marble. He erected an enormous number of new buildings, among which was the indestructible Mausoleum.* Though Augustus was unprincipled in his domestic relations, devoid of courage, dishonest, and cruel, his character is partially redeemed by the fidelity with which he served his friends, and the gratitude he manifested towards Agrippa and Mæcenas. During the first

* Niebuhr.

eighteen years of the emperor's reign, Agrippa stood by his side remodelling the constitution of the state, and showing the greatness of his conceptions by the mighty works which he caused to be erected. He made roads and built aqueducts; the Campus Martius, with all its beauties, was his work, and the Pantheon still stands to accord the highest honour to its great founder. Agrippa died in the same year with Mæcenas, who had shared with him the friendship of Augustus. Mæcenas was the patron and friend of the greatest poets of his age, Virgil, Horace, and others.

During an interval between the wars which marked his reign, all the world was at peace, and Augustus closed the temple of Janus. This temple had only been closed twice since the foundation of the city, once in the time of Numa, and again after the first Punic war. He issued orders for a general census or enrolment of his subjects. The execution of this decree in Judea brought Joseph and the Virgin Mary to Bethlehem. Here occurred an event the most important in history. The birth of JESUS CHRIST marks the characteristic distinction between the spirit of the ancient and modern world. With the diffusion of his religion commenced the spirit of humanity towards the suffering, and of courtesy in the conduct of war, as well as that earnest regard to a future immortality which pervades the whole body of modern life and literature.



TIBERIUS IN GERMANY.

During the reign of Augustus, the Roman empire was considerably extended. Drusus, Tiberius, and their successors in Germany, attempted gradually to reduce that country to a Roman province, but a craftily organized revolt of Arminius (Her-

mann), a young Cheruscan, rescued Germany from slavery and her language from annihilation. Quinctilius Varus was surrounded in a forest by the Germans, under Arminius, overpowered by superior numbers, and cut to pieces. Varus and his principal officers put an end to their lives in despair. The news of the disaster spread the greatest consternation throughout Rome. Tiberius was sent to the aid of Asprenas, who had maintained himself on the western bank of the Rhine. He succeeded in checking the enemy; but was called back to Rome, leaving his nephew Germanicus, the son of Drusus, to conduct the war.

The defeat of Varus, added to other causes, rendered Augustus unhappy during the last years of his life. He was taken ill at Capua, and died at Nola, A. D. 14. He was buried at Rome, with the most extraordinary honours. At the time of his death, the Euphrates formed the eastern boundary of the empire. Syria, Egypt, Cyrene, Africa, Numidia, and probably many countries about the Niger, and all continental Europe west of the Rhine and the Danube, recognised the majesty of the Roman people. Even beyond the Rhine, Holland and a great part of the Frisians were under the dominion of the empire.

Tiberius next ascended the throne, and soon after his succession, he caused his nephew Germanicus to be removed from the head of the victorious legions in Germany to the East, where he soon after died. (A. D. 19.) A numerous class of denouncers now arose, who made it their business to bring to trial any one whom the emperor disliked; and the senate servilely became a condemning machine for the tyrant, who himself maintained a sort of dignified neutrality.

L. Ælius Sejanus acquired an ascendancy over the mind of Tiberius, and long enjoyed his confidence. He persuaded the emperor to retire to the island of Capræa to indulge his lusts, and then endeavoured to open a way for himself to the throne by crimes without number, among which was his cruel persecution of the family of Germanicus. The despotism he had introduced became still more dreadful by his downfall, in which not only his whole party, but every one that could be considered as connected with it, became involved by the crafty emperor and his new favourite Macro. The picture of the atrocious despotism of Tiberius is rendered doubly disgusting by the horrid and unnatural lust which he joined to it in his old age. He was suffocated while sick, at the instigation of Caius Cæsar, by his favourite Macro. (A. D. 37.)

Caius Cæsar was born A. D. 12, in the camp in Germany, where he received from the soldiers the surname of Caligula, from his being arrayed, when quite young, in a *little* pair of *Caligæ*, a kind of boots used chiefly by the soldiers. The tyranny of Tiberius was forgotten in the enormities perpetrated by Caligula in the four years of his reign. The most charitable view that can be taken of his wickedness is that which asserts that he had lost his reason, either from the effects of a love-potion, or from the constant anxiety and fear for his life, in which he had lived from his childhood. He was slain by the patricians, who recognised Claudius, the brother of Germanicus, and Caligula's uncle, as emperor. (A. D. 41.) Claudius was fond of science and literature, but deficient in judgment and reflection. Almost



DEATH OF BRITANNICUS.

imbecile from former neglect, he became the tool of his licentious wives and freedmen. Notwithstanding his profligacy and cowardice, he extended the Roman dominion in Britain, and among other works, constructed the finest of all the aqueducts, the Aqua Claudia. He was poisoned, B. C. 54, by his wife, Agrippina, who had secured the succession to her son, Nero. On the death of Caligula, the new emperor issued from the palace accompanied by Burrus Afranius, a man of great probity and high military reputation. He proceeded to the camp, and was saluted emperor by the soldiers.* Besides Burrus, Nero had a friend and adviser in the philosopher Seneca, an accomplished man of the world. Burrus acted from a desire to promote the public good, but Seneca may have been actuated by his knowledge that he was hated by Agrippina, whose destruction he finally compassed.† While planning her assassination, he composed speeches full of clemency and justice, which the emperor delivered. Agrippina imprudently hastened the consummation of the schemes of her enemies by her own violence. Becoming offended at the emperor's conduct, she menaced him with taking Britannicus to the camp with her, and said that there, as the daughter of Germanicus, she would appeal to the soldiers against her unworthy son. Britannicus was high-

* Keightley.

† Niebuhr.

spirited, and possessed of friends, and Nero was well acquainted with the energy of his mother. He became alarmed; by inspiring him with fear she had pronounced the death of Britannicus, and broken the feeble barrier that retained the young tyrant within the bounds of crime. Nero, having resolved that his brother should perish, committed his first murder with all the coolness of an accomplished assassin. He invited the young Britannicus to a feast: the unfortunate prince had scarcely touched with his lips the fatal cup when the subtle poison, prepared by Locusta, chilled his senses. He fell back on the couch and expired. All present fixed their uncertain eyes on the emperor, seeking in his looks a rule for their conduct. Nero, without changing colour, observed, "This accident need not cause any inquietude; it is but an attack of epilepsy; the prince has been subject to them from his youth." The victim was carried out, his funeral rites were performed in haste and without pomp, the body being painted white to conceal the change of colour effected by the poison. But the rain, falling from heaven in torrents, rendered the artifice useless and exposed the crime.* (A. D. 55.)

Agrippina soon followed Germanicus, and both Burrus and Seneca afterwards fell victims to the thirst for blood which they had awakened in the mind of the emperor. In A. D. 64, a fire devastated the city of Rome for nine days, leaving but four of its fourteen divisions entire. Almost all the magnificent ancient monuments, works of art, and libraries were destroyed. While the fire was raging, Nero ascended a tower in the gardens of Mæcenas, where, charmed by the beauty of the flame, he sang to his lyre "The Taking of Ilium." This was one of the first symptoms of that insanity which marked the last years of Nero, and which afterwards displayed itself in his public theatrical performances.

Nero threw the blame of the fire upon the Christians, who had become very numerous in the empire. He commenced a violent persecution of this new sect, in which thousands of all ages and both sexes perished. Some were burned, some crucified, others bound and thrown to wild beasts, and others wrapped in pitch and set on fire to serve as lamps in the garden of the tyrant. The city was rebuilt in a more substantial and convenient manner. A magnificent and spacious edifice was raised upon the ruins of the imperial palace, for the accommodation of the royal family, called, from the quantity of the precious metals with which it was adorned, Nero's golden palace.

During the reign of Nero, the poor natives of Britain revolted under their great queen Boadicea. They were finally compelled to submit by Suetonius Paulinus, and the greater part of the island was reduced to a Roman province. The Parthian king Tiridates was obliged to hold his kingdom as a fief of the Roman empire by Corbulo, who was rewarded for his fidelity and his victories with death. After the atrocities of the emperor had wearied the Roman world for ten years, C. Julius Vindex raised an insurrection in Gaul, which was followed by that of Servius Sulpicius Galba in Spain. Galba was proclaimed emperor by

* Segur's *Histoire Universelle*.



COLOSSEUM.

the legions, and acknowledged by the senate. Nero, deserted by all, fled to the house of one of his freedmen, and put an end to his existence. (A. D. 68.)

Galba reigned but seven months; his niggardly economy having procured for him the resentment of the prætorians, who murdered him and placed Otho on the throne. Three months after the death of Galba, Otho slew himself, having lost a battle with Vitellius, the revolted commander of the troops in Germany.

Vitellius occupied the throne just long enough to become celebrated throughout the world for his gluttony; and he was defeated and slain by the generals of Vespasian, who had been proclaimed the successor of Otho by his troops in the East. Vespasian reigned upwards of nine years, and his government was well suited to the unhappy condition of the state, which was almost ruined by

profusion, civil war, and successive revolutions. Besides the war in Judea, a revolt, headed by Civilis, gave employment to the armies of Rome, in Gaul, while Agricola introduced Roman manners and customs into Britain. Vespasian died at the age of 70, A. D. 79, leaving the throne to his son Titus, who was called by his subjects "the love and delight of human kind."

Though Vespasian had been economical, he had spared no money in raising great and costly works of architecture. He had restored Rome from the effects of the great fire of Nero, and had built the Colosseum, the most gigantic edifice of ancient Rome. The honour of dedicating this building was reserved for Titus. The short reign of that prince was remarkable for its public calamities: fire consumed a great part of the city; a pestilence thinned the population; and an eruption of Mount Vesuvius caused the ruin of Herculaneum and Pompeii, A. D. 79.

Domitian succeeded his brother Titus, and became the most complete despot that ever swayed the Roman sceptre. He was a bad son and a bad brother; he not only contemplated the murder of his father, but continually sought occasions for conspiring against his brother, who never attempted to revenge himself, but treated him with confidence. His wars were unsuccessful, and the nation had the more cause to rejoice at his death, because it placed upon the throne the first of the five good emperors. M. Cocceius Nerva was a senator of Cretan extraction, who was chosen emperor by the senate, and who endeavoured to reform the abuses of the state. (A. D. 96.) He adopted M. Ulpus Trajan as his successor, and died A. D. 98, two years after the murder of Domitian. Trajan was a Spaniard by birth, and the first foreigner who governed the Roman empire. He was equally great as a general, a ruler, and a man, though he possessed a thirst for conquest, and a hatred of the Christians. He died in Cilicia, A. D. 117. His ashes were conveyed to Rome, and deposited under the celebrated column of Trajan.

Hadrian, who founded the Mausoleum, next occupied the palace of the Cæsars. He was warlike, and fond of literature and the fine arts. Under his auspices Roman jurisprudence first developed itself as a science. His reign, which was a happy one for the empire, was followed (A. D. 138) by those of the Antonines, the first of whom, surnamed the Pious, is regarded by Heeren as the most noble character that ever sat upon a throne.* Of the other, known as the Philosopher, Niebuhr remarks, "if there is any thing sublime in human character, it is his."† War troubled their subjects, but the dominion of Rome was not materially lessened. The second of the Antonines died on the frontier, fighting against the northern nations who exhibited the first symptoms of the great migration of nations now beginning.‡ Commodus, the vulgar, dissipated, and unworthy son of the late emperor, succeeded to the throne, A. D. 189. He lost his life in consequence of the discovery by his mistress of a plot which he had formed for her destruction.

P. Helvius Pertinax was the next emperor. (A. D. 193.) He was assassinated after a short reign of eighty-six days. The empire being put up at auction, was knocked down to Didius Salvius Julianus, a senator, who bid 25,000 sesterces to each

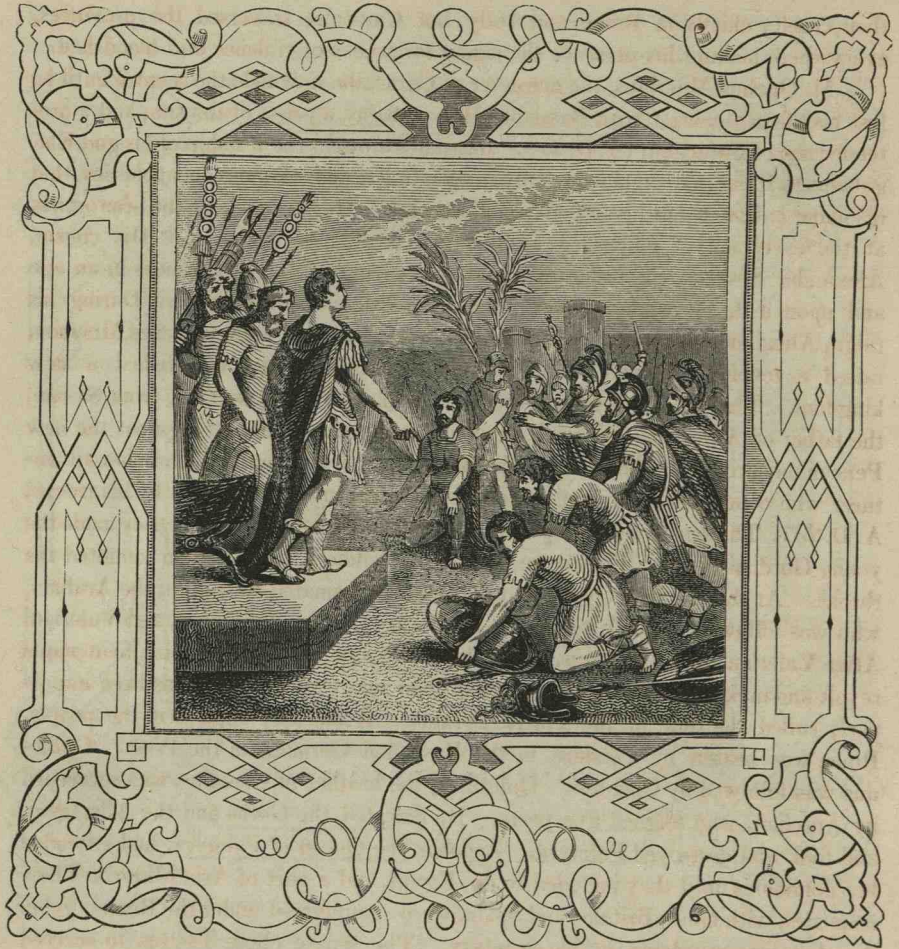
* Heeren's Manual of History.

† Niebuhr's Lectures.

‡ Heeren.



prætorian. But Clodius Albinus, Pescennius Niger, and Septimius Severus were each proclaimed emperor by their respective troops in Germany, the East, and Pannonia. Didius was killed by order of the senate. When Severus drew nigh to Rome, he ordered the prætorians to leave their arms in the camp, and come to meet him, dressed as they were wont when attending the emperors on solemn occasions. They obeyed, and Severus received them in the plain before his camp, and addressed them from a tribunal, reproaching them with the murder of Pertinax and the sale of the empire. He would spare their lives, he said, but he would leave them nothing save their tunics; and death should be the fate of any of them who ever came within a hundred miles of the capital. While he was speaking, his soldiers had imperceptibly surrounded them; resistance was vain, and they quietly yielded up their swords and their rich habiliments, and mournfully retired.



SEVERUS DISARMING THE PRÆTORIANS.

A detachment had meantime taken possession of their camp to obviate the effects of their despair. Severus restored the prætorian guards on a new model; he raised the number to four times what it originally was, and threw it open to all, selecting the ablest and most faithful soldiers from the legions for the higher pay and more easy life of the guardsmen. Niger and Albinus were both slain in the contest for the purple, and Severus reigned alone. He extended the dominions of the empire, and died at York, in Britain, A. D. 211. He left to his sons the maxim, "to enrich the soldiers, and despise all others." His sons Caracalla and Geta quarrelled about the division of the empire, until the latter was slain by Caracalla in the arms of his mother. The victor, though in other respects like Caligula, excelled him in oppressing his subjects. The former emperors exercised

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their cruelty chiefly in Rome and Italy, but Caracalla traversed the provinces, everywhere making his presence the signal for scenes of violence and bloodshed.

M. Opelius Macrinus, the murderer of Caracalla, now held the sceptre until he lost his life in a contest with Bassianus Heliogabalus, a priest of the sun, and a pretended son of Caracalla. (A.D. 218.) Bassianus brought the worship of his god Elagabalus to Rome, and engaged openly in such brutal and infamous debaucheries, that his name is branded in history above all others.* He was slain by the prætorians, at the early age of fourteen years, four years after his accession. His cousin, Alexander Severus, succeeded him, and proved one of the best princes in an age and upon a throne where virtues were more dangerous than vices. During his reign, Alexander Babigan, who claimed to be a descendant of Artaxerxes Mnemon, raised a revolt in Parthia, slew the king Artabanus, and established a new kingdom. The dynasty which he founded is named the Sassanian, from Sassan, the father of Ardisher. Severus, after making unsuccessful war against the new Persian monarch, was slain in Gaul by Maximinus or Maximin, a Thracian adventurer who commanded a legion. He seized the crown, but was slain by his troops, A. D. 237. The senate chose Pupienus and Balbinus co-emperors, and they made the young Gordian Cæsar. They were slain by the soldiers, and Gordian mounted the throne. At the end of six years Gordian was assassinated by Philip, the Arabian, who was followed in quick succession by Decius, Gallus, Æmilianus, and Valerian. After Valerian came Gallienus, A. D. 260, who saw all his provincial lieutenants revolt and make themselves emperors and their sons Cæsars. This has been improperly called the time of the Thirty Tyrants. While they oppressed the people, Rome was beaten by Persians in the East, and Germans in the West. Gallienus was followed by Claudius. Quintillus, the brother of Claudius, was succeeded by Aurelian, who reigned five years. He defeated the Goths and the Allemanni, and took and destroyed Palmyra. Zenobia, the Queen of Palmyra, had extended her dominions until they included Syria, Egypt, and a part of Asia Minor.† These countries, with Gaul, Britain, and Spain, were again forced under the Roman yoke. Aurelian was murdered by his secretary. The senate chose Tacitus to succeed him, but that senator was murdered by the army, six months afterwards. His brother, Florianus, met with a similar fate, and Aurelius Probus received the purple. Probus enjoyed a happy and warlike reign of six years. He was first slain and afterwards lamented by the legions. (A.D. 282.) A flash of lightning finished the course of M. Aurelius Carus, the next emperor. His son Numerianus was murdered by his own father-in-law, Arrius Aper. His brother Carinus was assassinated in Upper Mœsia, and C. Valerius Diocletian ascended the throne. (A.D. 286.) Since the days of Commodus, the empire had declined, partly in consequence of the high pitch to which the luxurious splendour and profligate effeminacy of public and private life had been carried, and partly because of the neglect of the internal administration during the quick succession of emperors, even the best of whom were constantly employed in protecting the frontiers, or in defending themselves against usurpers.

* Niebuhr.

† Gibbon.

Yet during this general decay, the gradual spread of the Christian religion was working a reform of an altogether different nature. Notwithstanding the frequent persecutions, it had opened itself a way in every province; it had made converts in every rank of society, and it was now about to become the predominant form of worship. The overthrow of paganism was necessarily attended with violent convulsions, yet its loss was nothing to be compared with the support which the throne afterwards found in the hierarchy. The framework of that hierarchy was already in a great measure constructed among its professors.

Diocletian associated in his government an old companion in arms, M. Valerius Maximianus Herculus. The better to make head against the barbarians, the two emperors chose two Cæsars, Galerius and Constantius, both distinguished generals. By this arrangement, the overthrow of the empire was postponed, and its boundaries extended to the Tigris. Diocletian compelled Herculus to unite with him in a joint abdication of the throne, and the two Cæsars were proclaimed emperors. (B. C. 305.) Flavius Severus and Galerius Maximian succeeded them as Cæsars. Constantius died soon after at York, leaving his dominions to his son Constantine, who was immediately proclaimed emperor by the legions, although Galerius would only acknowledge him as Cæsar. The Roman world soon after had six Augusti and no Cæsars. Besides Constantine, Galerius Maximian, his son Maxentius, who had succeeded Severus by the will of the soldiers, Licinius, whom the emperor had chosen to succeed Severus, and Maximinus Doza, who possessed the East, all exercised sovereign power. (A. D. 309.)

Hostilities first broke out between Maximian and his son Maxentius, who demanded that his father should retire to a private station. Maximian went to Constantine in Gaul, but enmity arose between the rivals, and Maximian was put to death. Galerius soon after died, and a war broke out between Maxentius and Constantine, who was invited by the people of Italy to free them from the burdens imposed upon them by their tyrannical ruler. This war was closed by a bloody battle fought at a distance of three miles from the Colline gate. The whole army of Maxentius was routed, and he himself perished in the Tiber. His body was carried at the head of the triumphal procession which led the victor into Rome. The triumphal arch erected on this occasion affords a melancholy proof of the decline of arts: no sculptor could be found in the capitol capable of adorning it, and the arch of Trajan was stripped of its ornaments for that purpose.*

In the year 324 A. D., the whole of the eastern provinces were added to the dominion of Constantine by the defeat and death of Licinius. That general had previously vanquished and slain the emperor Maximin, so that Constantine was the only survivor, and possessed the sole power. He held it undisturbed until his death, A. D. 337. Alarmed at the license of the troops and the ambition of their leaders, he separated the military from the civil power, disbanded the prætorian guards, and dispersed over the provinces those armies that showed any preference

* Gibbon.

BATTLE BETWEEN CONSTANTINE AND MAXENTIUS.



for the frontiers. But, whilst desirous of preventing rebellion, his policy, necessarily suspicious, opened to the barbarians an entrance into the empire; and the removal of the imperial residence from Rome to Byzantium, prepared the division of the Roman world into two separate monarchies. Byzantium, henceforth Constantinople, was made the seat of his empire, partly because of the necessity for protecting the frontiers against the Persians and the Goths, and partly because of the emperor's religion, which could not abide pagan Rome. He had publicly embraced the Christian faith, and when he annihilated military despotism, he established in its stead, in great measure, the despotism of the court and the power of the hierarchy. The promulgation of the Christian religion was enforced as a duty on all its professors, and accelerated by the endeavours of the court. Constantine forbade sacrifices and shut up the temples, and the violent zeal of his successors unfortunately soon turned them into ruins. The Christian religion having become the religion of the empire, rapidly acquired strength; its professors became united into a great political party; and the hierarchy, originally a simple institution for the government of the church, grew rapidly into a sovereign power, sufficiently strong to survive the wreck of the empire, and marshal half the world under the banner of the cross in the wars for the recovery of Jerusalem.

WE here close our volume of ancient history, deeming the removal of the imperial court from Rome to Constantinople, and the adoption of the Christian religion by the sovereign, events which indicate the commencement of a new era, and foreshadow the peculiar features of the middle-age history. Henceforward we are to recognise a new power in the organized Christian church, which causes itself to be felt in every national movement. Countless armies are to be assembled and marched from Europe to Asia at the bidding of a single priest, and all the crowned heads of Christendom are to bow with reverence before the authority of the Papal sovereign. Instead of the fluctuations between democracy and despotism which mark the ancient history of Greece and Rome, the period before us will witness the struggles between monarchy and feudal aristocracy, and the gradual development of the freedom and intelligence of the common people, until their representatives are recognised as a legislative power in the state.

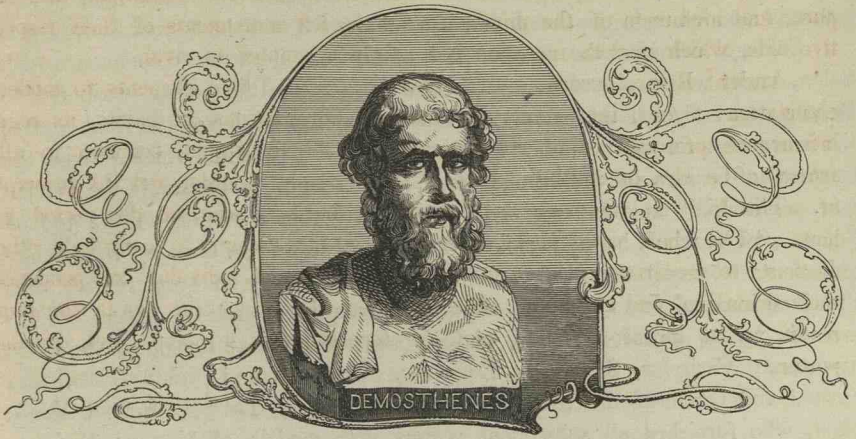
Not only the institutions with which history is hereafter to deal, but the very nations are changed. Ancient civilization having passed away under the sword and firebrand of the barbarian, a new civilization, of which Christianity and feudalism are the chief elements, springs up; and the terrible conquerors of the ancient world having spread themselves over what was once the Roman empire, become in their turn, under the auspices of religion, the conservators of science and art, and the administrators of enlightened policy. The middle ages, though stigmatized as the dark ages, were nevertheless marked by ceaseless progress in the literature and arts which advance and embellish society.

The knights of chivalry laid the foundations of modern refinement, and the poets and architects of the middle ages have left monuments of their respective arts, which modern imitation has vainly attempted to rival.

Ancient Rome, according to Guizot, contributed two elements to modern civilization: "*first*, the system of municipal corporations, its habits, its regulations, its principle of liberty—a general civil legislation, common to all; *secondly*, the idea of absolute power;—the principle of order and the principle of servitude." It was reserved for the barbarians, who, at the period we have now reached, were rapidly overrunning the empire, to contribute other elements to modern civilization in their lofty spirit of individual independence, their feudalism, and chivalry. The Christian church lent its aid to the same result, by its moral influence, and the separation of temporal and spiritual power.



RUINS OF THE FORUM.



CHAPTER XIII.

ANCIENT LITERATURE.



OUR notice of ancient literature must necessarily be brief. We shall only mention the most distinguished writers, referring the reader to other works for the details of the subject. The monuments of Egypt evince such an advancement in art and science, as irresistibly leads us to the conclusion that they were in possession of a rich and extensive literature, which has utterly perished. How far the Greeks were indebted to them it is difficult to determine; but it is easy to perceive that their dependence upon this support was by no means so great as to detract in any measure from the merit of their own literature, the most original, inventive, brilliant, and influential which has ever existed.

In point of antiquity, the Oriental and Hebrew literatures take precedence of the Greek, and traces of familiarity with these earlier writings may be found in the Grecian poetry and philosophy; still, Greece has the merit of originating all that is most important and influential in her own literature. Schlegel considers the Greeks peculiar in this respect. There appears, however, to be no reason for denying the same praise to the Egyptians, the Chinese, the Hindoos, and the Hebrews. The literature of the Greeks and the Hebrews undoubtedly forms the basis of that of modern Europe, since, with the single exception of her jurispru-

dence, Rome borrowed the whole of her literature from Greece; and modern literature is founded upon the Greek and Roman classics and the Sacred Scriptures.

Schlegel considers the proper epoch of Grecian literature to commence with Solon, under whose direction, and that of Pisistratus, the poems attributed to Homer were collected into a volume, and the sublime strains of the *Iliad* became the instrument for awakening the spirit of martial patriotism which proved the salvation of Greece, and indeed of Europe, from Oriental barbarism, in the Persian war. The *Iliad* and *Odyssey* were composed within a century of the age of Solon. "The whole happy period of the political history of Greece," says Schlegel, "as well as all the glories of her literature, occupy no greater space than the three hundred years which intervened between Solon and Alexander." During this period appeared Pindar, whose works are all that remain of the Doric literature; Æschylus, Sophocles, Euripides, Menander, and Aristophanes, who created and perfected the Grecian drama; Herodotus, Thucydides, and Xenophon, who furnished all subsequent writers with models of history; Pericles, Demosthenes, and Æschines, the great masters of eloquence; and Plato and Aristotle, philosophers whose systems have never ceased to exert their influence even to the present day. These were the great original writers of Greece, who created its literature, and whom other Grecian as well as Roman writers imitated. The authors who flourished at the court of the Ptolemies, more learned and practical, afford but a faint reflection of the brilliancy of the early masters. It is true that Theocritus invented pastoral poetry, and thus furnished a model for the eclogues of Virgil; and Apollonius and Callimachus have preserved important remains of mythology in works of second-rate poetical merit, while Euclid has advanced mathematical science and furnished a model of severe and accurate method which has never been surpassed, and Hipparchus, the founder of Grecian astronomy, and the greatest light of that science before Newton's time, substituted accurate observation for the idle theories of his predecessors. Longinus, too, distinguished himself as a critic. But for great inventive authors, we look in vain among the learned and courtly writers and librarians of Alexandria. With her existence as an independent nation, the brilliant inventive genius of Greece had passed away.

It is a favourite theory of modern writers, from which we see no reason for dissenting, that the earliest literary efforts of every nation consist in popular ballads and heroic songs, the natural expression of patriotic feeling. Such was the original form of the Homeric poems, as well as of the earliest literary remains of every nation, from the Scandinavians of North-western Europe to the Hindoos of Southern Asia. Rome, in common with other nations, had her precious treasure of early ballads; but, dazzled by the superior brilliancy and martial spirit of the Homeric poems, first revealed to her in the translation of Livius Andronicus, she suffered her early poetry to perish, and became in literature the docile pupil of the nation whom she had conquered by her superiority in military science and political intrigue. Hence it happens that in all the splendid productions of Roman

genius which have been preserved for the admiration and imitation of the modern nations, we have no difficulty in recognising the lineaments of their Grecian models.

Roman literature flourished only for a short time—from Cicero till the death of Trajan. Cicero himself not only acquired the most splendid fame in eloquence, but appears as a teacher in his rhetorical and philosophical works, and in general had a most important part in founding Roman prose literature. In this he was greatly assisted by Cæsar, whose *Commentaries* are admired for their spirit, simplicity, and judicious style, and by the learned Varro, whose grammatical writings promoted a scientific study of the language, and gave it a settled form. Among the Roman historians, besides Cæsar, we have fine models in Sallust, remarkable for accuracy of narrative, strong delineation of character, richness of thought, and depth of observation; Livy, distinguished by his full, flowing style, and skill in narration; Cornelius Nepos, chiefly valuable for purity of style; and Tacitus, who elevated himself above a degenerate age by his truly Roman spirit, his depth of thought and power of expression, which has been often imitated, but seldom with success. In philosophy, the best Roman writer is Cicero. Annæus Seneca wrote, besides the tragedies which are doubtfully attributed to him, twelve philosophical treatises, which, amidst a tissue of artificial subtleties and glittering antitheses, have many excellent thoughts finely expressed. Lucretius taught Epicurianism in his poem on the Nature of Things. In epistolary writing, Cicero again stands first. His letters, addressed to the greatest men of his age, on passing events, are written with purity, elegance, and simplicity. The letters of Pliny the younger are written with taste and elegance, but are too artificial and too evidently designed for publication. In eloquence, Cicero still maintains his pre-eminence. His only considerable rival was Hortensius, whose orations are lost. Quintilian was rather a rhetorician and critic than an orator. His *Institutions* form the best ancient treatise on rhetoric and composition, except that of Aristotle.

In poetry the Romans were less successful than in prose. Their earliest epic poet was Ennius, the founder of the existing Roman poetry, who was greatly admired by Cicero and Virgil. He first introduced the Greek hexameters, and wrote the Roman annals in eighteen books. Contemporary with him was Plautus, whose low comedies are admired for their humour and wit. Next follow Cecilius and Terence, who, in common with Plautus, took what is called the new comedy of the Greeks, as their model. Lucilius was the inventor of satire among the Romans. Of his followers, Persius is censured for harshness and obscurity, and Juvenal is commended for his severe reprobation of a corrupt age, although his satires have more moral than poetical value. Lucretius, a didactic poet, already noticed, is an animated delineator of nature, full of strength and originality, but not without harshness and obscurity. Catullus wrote lyric poetry, elegies, and epigrams. He had much real wit and fine feeling, disfigured by indecency. The purer and more graceful works of Tibullus give him the first rank among elegiac poets.

With the age of Augustus and the loss of liberty, a new spirit appeared in Roman literature. Augustus himself and Mæcenas were the patrons of poetic talent. Accordingly, the poetry which follows, has the faults of *patronized* poetry. It is marked by superior elegance and polish, but wants the freedom and force which is only developed under the auspices of liberty.

Virgil, the favourite poet of Augustus, is, in general excellence, the first of his nation. His *Æneid*, although left in so imperfect a state that the poet himself directed it to be destroyed, is a successful imitation of a model which could not be equalled. His *Georgics* are more perfect as compositions, and, in a highly finished style, exhibit a true poet's views and feelings respecting rural life. The instructions which they contain in agriculture were of inestimable value to his countrymen. His earlier *Eclogues* manifest the same love for nature and a country life. As Virgil is the greatest epic, so Horace is undoubtedly the first lyric poet among the Romans. Those of his odes which are founded upon national subjects, discover strong patriotic feelings expressed in a manner becoming a Roman. His satires, epodes, and epistles, are full of playful ease and graceful versatility. Ovid is remarkable for fertility of invention, graphic description, and eloquence of style. His *Metamorphoses* are injudiciously thrown into the epic form, but possess great merit in the execution. His *Fasti*, the most characteristic and national of his works, are poetical descriptions of the Roman festivals. Of the later poets we have only space to notice Lucan, who returned to the historical epic, in his *Pharsalia*. With striking defects of plan, and much unworthy adulation, he sometimes exhibits great elevation of sentiment, vigour of expression, and happy delineation of character.

In jurisprudence alone can Roman literature boast entire originality, and an elevation which it has maintained down to the latest times, and which has enabled it to exert a powerful influence on all the nations of modern Europe.* This department will be treated in a future chapter, including the reign of Justinian. The later Roman writers, and the whole literature of Northern Europe, belong to the period of the Middle Ages.†

* Encyclopedia Americana.

† The reader who is desirous of accurate and extended information on the history of ancient literature, can find whole libraries of works in various languages in which the subject is treated. Besides the learned treatises of Eichhorn, Wachler, and La Harpe, there are popular manuals, like those of Eschenberg, Anthon, Lempriere, and others, in which notices of the ancient writers occur. Every encyclopedia has an article on the subject; and in the Lectures on the History of Literature, by Frederick Schlegel, it is treated systematically.

