

head of 1200 chariots, 60,000 horsemen, and a people without number, including the Lubims, the Sukkiims, and Ethiopians, he took the fenced cities of Judah; Jerusalem itself surrendered to his arms, when he carried off the treasures of the Temple and those of the palace,<sup>1</sup> leaving Rehoboam weaker, and consequently less able than before, to contend with the increasing power of Jeroboam and the Israelites.

Turning towards western Asia at this period, it will be seen that the extension of the Haiganians, or Armenians, as a people, had hitherto been chiefly towards the east; they followed, in the first instance, one of the vales of Eden, now a fertile valley of the Araxes, as far as the shores of the Caspian Sea, and from thence they spread into the gorges of the Caucasus, under the name of Haikanians. Spread of the Armenians.

They are the Gargareis of Strabo, who places them north of Albania, close to the Amazons, and says that they came with the latter from Themiscyra, on the Black Sea.<sup>2</sup> In all probability they are one of the many colonies that came into Armenia after the first great emigration from Shinar.

The Armenian kingdom appears to have been consolidated at this particular period under Pharnak, who made the country independent, and succeeded in so maintaining it, although exposed to the invasion of two powerful enemies, the Assyrians and Babylonians, who menaced him in turn during the remainder of the fifty-three years of his reign.

The Assyrian or Cushite dominion was very extensive about this time, for it not only included Arabia and I'rán, which was now the seat of government, but also the dependencies of the latter in central Asia, and even in India. At this remote period, the latter region was composed of three immense provinces: that of the Ganges, that of the Indus, and peninsular India, all of which paid tribute to I'rán, having been previously subjected by Feridún or Arbaces.<sup>3</sup> India composed of three provinces.

Subsequently, however, Tartary appears to have gained a temporary ascendancy, I'rán having been occupied for twelve years by Afrisiab, king of Túrán. This prince was in turn

<sup>1</sup> 2 Chron., chap. XII., v. 3, 9.

<sup>2</sup> Strabo, XI., p. 504

<sup>3</sup> Sir William Jones, vol. I., p. 49.

expelled by Zal, father of Rustám, hereditary prince of Seistán; and the last was succeeded by Loo, or Loah.

Zerah, the  
Ethiopian, in-  
vades Judea.

This sovereign, and the period of his reign, appear to synchronise with Zerah, the Ethiopian, and his invasion of Judea "with a vast army and 300 chariots."<sup>1</sup> Dr. Wells remarks that the original word Cush could not have meant the portion of Africa so called, which lay at too great a distance from Judea to permit such an invasion: moreover, if it had taken place from that part of the world, the intervening country of Egypt must have been passed through, and subdued by such a powerful host.<sup>2</sup>

But the geographical difficulty will cease if we bear in mind, that the word Cush was applied to the Arabian as well as to the African territory; and probably it formed at this moment a part of that extensive empire which stretched continuously from the shores of the Red Sea to the territories of I'rán,<sup>3</sup> from whence Judea had already been frequently invaded.

The Assyrians  
were powerful  
in the time of  
Abraham,

About this period Assyria resumed her place in the history of the world, after having been for a lengthened period almost a complete blank, and scarcely noticed in profane history. It is, however, clear that the dominion founded by Nimrúd continued intact up to the time of Abraham, when the subsidiary kings of Elam, Shinar, and Ellasar, are mentioned as following Tidal, the Assyrian king of kings, or of nations, to the borders of Palestine;<sup>4</sup> and it seems to have been unimpaired at the time of Balaam's prophecy regarding Ashur,<sup>5</sup> as well as when Cushan-rishathaim, the dependent sovereign of Mesopotamia, occupied Judea.<sup>6</sup>

and also at a  
later period.

The defensive preparations of the Hyksos, as mentioned by profane writers,<sup>7</sup> also show that at this period the Assyrian power extended almost to the borders of Egypt; and it is likewise evident that it was in full force more than a thousand years after its formation, when Teutamos, the twentieth sove-

<sup>1</sup> 2 Chron., chap. XIV., v. 7.

<sup>2</sup> Wells' Geog. of the Bible, vol. I., p. 192.

<sup>3</sup> Kusdi Kabgok.

<sup>4</sup> See page 65 of present volume, and Gen., chap. XIV., v. 1.

<sup>5</sup> Numbers, chap. XXIV., v. 22.

<sup>6</sup> Judges, chap. III., v. 8, 10.

<sup>7</sup> See above, p 73.

reign from Ninyas, led a contingent to the siege of Troy.<sup>1</sup> The Assyrian kings and Other incidental circumstances are mentioned by Eusebius, Syncellus, and Diodorus Siculus, in addition to the more detailed history of the kingdom given by Ctesias from the Persian archives. The latter, who had the advantage of collecting his materials during a residence of seventeen years at the court of Artaxerxes Mnemon, commences with Nimrūd or Ashur, and gives in succession Ninus, Semiramis, Ninyas, Arius, Azalius, Xerxes or Baleus I., Armamithres, Belochus I., Baleus II., Sethos (called Attados), Mamythus, Ascaleus, Ascarius or Maschaleus, Spherus, Mamyly, Spartheus, Ascatides, Amyntes, Belochus II., Baletores or Beletaras, Lamprides, Sosares, Lamparus, Panyas, Sosarmes, Mithreus, Teutamus or Tautanus, Teuteus, Thineus, Dercylas, Empacmes or Eupales, Saosthenes, Pertiades or Perithiades, Ophrateus, Ephecheres, Acraganes, and Thonos Concolerus or Sardanapalus.

The reign of this monarch, who appears to represent the earlier Sardanapalus of the Greeks, was terminated by a revolution, in which he was overthrown by Arbaces, who, assisted by the Babylonian forces under Belesis, succeeded to the throne. The dynasty of the former, namely, Mandauces, Sosarmus, Artychas, Arbianes, Artæus, Artynas, Astybaras, Aspadas or Astyages, and Cyrus, ten, including Arbaces, is called Median by Ctesias, owing to the founder being considered one of this people, though in reality an Assyrian. This, and a similar circumstance at a later period, regarding Deioeces, have caused some historical difficulties, which may, however, be in a great measure removed by distinguishing the Median dynasty of Ctesias, which commenced with Arbaces, from the later line, beginning, according to Herodotus, with Dejoces.<sup>2</sup> Media being in each case a satrapy of the empire, and not a separate nation.<sup>3</sup> Median dynasty, according to Ctesias.

But even if no such explanation were offered respecting the

<sup>1</sup> Diod. Sic., lib. II., cap. xvii.

<sup>2</sup> This distinction is the result of the talented researches of the late T. M. Dickinson, Esq., Secretary of the Bombay branch.—See Journal of the Royal Asiatic Society, vol. IV., p. 217, &c. London, 1837.

<sup>3</sup> Historical difficulties caused by the Median branch.

The Assyrian  
empire, and

relative condition of Media, it could scarcely be supposed that the once-powerful kingdom of Assyria should have ceased to exist from the reign of Ninyas to that of Sardanapalus. Indeed, it is shown by undoubted authority, that at the time of the commencement of the Median revolt under Deioces, or Kaikobad, the Assyrians had already been masters of upper Asia, for a period of 520 years.<sup>1</sup> And the probability that in his last work on Assyria, the historian may have distinguished between the great empire over central Asia, and the previous state of the Assyrian monarchy, is strengthened by the account of Trogus Pompeius in Justin, who says<sup>2</sup> that the Assyrians ruled in Asia for the term of 1300 years.

its line of  
monarchs  
probably  
uninterrupted.

There must, doubtless, have been a line of sovereigns during the period mentioned by Herodotus, if not the whole of the interval in question; and possibly such as that supposed to have been taken from the Persian archives. And as several circumstances mentioned in connexion with the later, as well as the earlier sovereigns, are substantiated from other sources, may not greater weight be claimed for the historian of Cnidus, than that which has usually been given to his enumeration of the earlier kings? It is just possible that the monumental history and inscriptions now being rescued from the ruins left by time on the banks of the Tigris, may, when deciphered, not only prove that the archives in question existed, but also in some degree restore the important link wanting in the early history of Assyria.<sup>3</sup>

Remains near  
Nineveh may  
enlighten the  
Assyrian  
history.

<sup>1</sup> Herod., lib. I., cap. xciv.

<sup>2</sup> Lib. I., cap. ii., compared with Agathias Scholasticus, lib. II., p. 63.

<sup>3</sup> Considering the vast importance of these discoveries in connexion with the earliest postdiluvian history, it cannot be uninteresting to give the extract of a letter addressed by Mr. Hector, an officer of the Euphrates Expedition, to Thomas Stirling, Esq., of Sheffield, dated June, 1845, respecting his visit to Khorsabad, &c.:—"Khorsabad is eighteen to twenty miles N.N.E. of Mosul. I examined the excavations over and over again, and the more I looked at the remaining sculptures, the more was I struck with astonishment as I thought of the ages and ages that have passed by since they were executed and buried. There are, I think, fifteen immense chambers or streets cleared out, all connected with each other at right angles, and all covered with sculptures and inscriptions of various sizes and sorts, representing processions of men in state, the same of horses, richly caparisoned, apparently



Whatever doubts may have been justly entertained regarding the preceding sovereigns do not apply to the so-called Median dynasty of Ctesias, since it is found that Arbaces, as well as

led as an offering to the king; scenes of battles, and fighting of all descriptions, with bows and arrows, spears, daggers, and shields, &c. &c.; armies marching with horses and chariots, besieging towns, &c.; drinking parties, with tables and chairs and wine-cups, with servants pouring out the wine; garden scenes; hunting parties, shooting birds and hares in forests, with bows and arrows; men impaled before besieged towns; dead men falling off ramparts in fighting; prisoners in chains; sea scenes, with fish swimming about. There is one scene which would exactly correspond to the taking of Tyre by Nebuchadnezzar (Ezekiel, ch. xxix., v. 18), where the prophet says, 'every man's head was bald, and every shoulder was peeled.' There were a great many large-winged bulls, with men's heads, about twenty to thirty tons each, and generally of beautiful execution. They were placed at the end and corners of the different passages or chambers, and generally in pairs; these the people seem to have worshipped, and placed there as protecting deities. The remaining sculptures looked very well and perfect while standing in their places, but fell to pieces immediately on attempting to disturb them. It is evident that the place was destroyed by fire, from the quantity of charcoal found in excavating; and in some spots, where the fire had been strong, the marble sculptures were burnt to lime to a considerable depth on the face that had been exposed. . . . I left Mósul on the 2nd June, travelling by night, on account of the heat, and took the road along the east or left bank of the Tigris, on purpose to see Tell Nimrud.

"June 3.—Arrived at Nimrud. The place, as to shape, has somewhat the appearance of Khorsabad, but is three or four times as large. The artificial mound, which I suppose to have been the palace, is of an oblong form, about two miles in circumference, and from 50 to 60 feet high, perhaps more, with a high conical pyramid raised at the north corner of the mound, about 120 feet high, which must have been a watch-tower, or something of that kind. The apparent wall of the city is from six to eight miles in extent, forming a kind of square, corresponding to the four cardinal points. The mound is placed at the S.W. corner of the enclosure, where the Tigris had at one time washed its two sides. At present, the Tigris has receded some four miles, and left a large plain between the mound and the present bed of the river. On the top of the mound I saw the upper end of some marble slabs above the ground, closely joined together, forming a chamber or cistern, 22 feet by 12; it was nearly filled with earth. I was informed its depth was from 8 to 10 feet. No appearance of writing was to be seen; but had it not been so dreadfully hot, I would have dug it out. There are quantities of broken bricks, with cuneiform characters upon them, scattered over the mound; they appeared to be inscribed all over, and the characters are much larger, and seem to have been cut, not stamped, in the centre, like those generally brought from Babylon, and those which I saw at

Assyrian  
history con-  
nected with  
that of Judea.

several of his successors, not only figured in Persian history, but were likewise connected with the kingdoms of Israel and Judah; more particularly Sosarmus, the thirty-ninth of the general list of Ctesias and the third of his Median dynasty, who is represented by Pul.

Menahem, the murderer of the regicide Shallum, appears to have brought on his country the vengeance of the Assyrians, by the temporary conquest of Tipshah or Thapsacus; and having on his return succeeded to the crown of Israel, he purchased, on the appearance of the Assyrians, an ignominious peace, by paying 1000 talents, and Pul, or Sosarmus,<sup>1</sup> returned to his own dominions.

Pul overcomes  
Menahem.

Alexander Polyhistor, in noticing the circumstance, says there was a king of the Chaldeans whose name was Phulus, of whom also the historical writings of the Hebrews make mention under the name of Pul, who they say invaded the country of the Jews.<sup>2</sup>

But a small kingdom, sufficiently wealthy to raise at a short notice about 375,000*l.*<sup>3</sup> as a peace-offering to the Assyrians, was not likely to enjoy for any lengthened time the deliverance thus purchased by Menahem, who, though he had the command of 60,000 soldiers, paid this contribution in preference to defending his country. After this humiliating treaty was made, the intestine wars, which continued with alternate success between the kingdoms of Israel and Judah, in which that of Syria occasionally took a part, afforded the Assyrians a pretext for interference.

Tiglath-Pile-  
ser invades  
Judea and

\* Tiglath-Pileser, or Artychas, had succeeded his father Sosarmus, or Pul, on the throne of Assyria; Nabonassar,

Khorsabad. On the south side of the mound there is a piece of a kind of rough sandstone, with cuneiform writing upon it, very roughly executed. In the edge of the mound, where the rains have formed guts 10 or 12 feet below the surface, pavements of bricks of bitumen are to be seen. I had nothing with me that would dig out one of these bricks, to see if they contained inscriptions."

<sup>1</sup> Royal Asiatic Journal, vol. IV., p. 231.

<sup>2</sup> Euseb., *Ar. Chron.*, 39.

<sup>3</sup> One thousand talents of silver.—*Jos.*, lib. IX., cap. xi., compared with 2 Kings, chap. XV., v. 20.

probably another son of the latter, being viceroy at Babylon, which in consequence became for a time a separate government. The former monarch, on some pretence, now fell upon the kingdom of Israel, and took Ijon, Abel-beth-Ma'achah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all the land of Naphtali, and carried the inhabitants captive to Assyria.<sup>1</sup>

carries the  
inhabitants as  
captive into  
Assyria.

Afterwards, Ahaz, the king of Judah, being besieged in Jerusalem by the united forces of Pekah, king of Israel, and Rezin, king of Syria (who at this juncture recovered Elath), made an urgent appeal to the king of Assyria, sending as a propitiation the treasures of the Temple and palace, &c. Moved by these presents, and by the submission of the king of Judah, Artychas marched to his assistance, and having taken Damascus, he slew Rezin, and carried the people captive<sup>2</sup> to Kir.<sup>3</sup>

On learning the death of Rezin, and the advance of the Assyrians into the dominions of Israel, Ahaz proceeded to Damascus, taking with him all the gold and silver from the royal treasury, as well as from the Temple of God, together with its precious gifts; and having carried the whole to Tiglath-Pileser, at Damascus, agreeably to his engagement, he returned to Jerusalem.<sup>4</sup>

These events took place towards the end of the reign of Artychas, or Tiglath-Pileser; whilst Babylon continued under his brother Nabonassar. This is the sovereign who has obtained such unenviable notoriety by his vanity in destroying the records of his country, in order that a fresh era might be supposed to commence with his reign.

Babylon under  
Nabonassar.

The city of Babylon, which had of late declined, in consequence of Nineveh being the seat of the supreme government, was now destined to recover its former splendour under the second Semiramis. This queen is by some supposed to have been the mother, and by others the wife, of Nabonassar, and she has been greatly celebrated by Herodotus for the works

Semiramis  
the second.

<sup>1</sup> 2 Kings, chap. XV., v. 29.

<sup>2</sup> Ibid., chap. XVI., v. 8, 9.

<sup>3</sup> So called by the Persians. This is the Kur or Cyrus, a tributary of the river Araxes; the Kur of the Russians.—See above, vol. I., pp. 10, 12.

<sup>4</sup> Josephus, lib. IX., cap. 12.

Restoration  
of Babylon.

with which the capital was adorned during her time. These consisted in spacious quays, magnificent palaces, and other noble edifices. One of the royal palaces was erected on the eastern, the other on the western bank of the Euphrates, and they were connected by a bridge, as well as by a tunnel under the river. Descriptions of the famous temple of Belus, of the stupendous walls encircling the town, and of the lake to drain it, are familiar to all from the descriptions of Herodotus, Diodorus Siculus, and other ancient historians. Strabo also enumerates, in a general way, the magnificent works executed by this queen, as the walled cities, aqueducts, ditches, roads, &c.<sup>1</sup>

Nadius, who usurped the government of Nabonassar, probably after the death of Semiramis, was succeeded, two years later, by Chinzius and Porus, whose joint reign lasted five years. Judaeus, the next monarch, was followed by Merodach Baladan, and during the reign of the latter the neighbouring territories became the theatre of some important events.

Shalmaneser  
invades the  
kingdom of  
Israel.

Hoshea having failed in furnishing the usual tribute to Assyria, the kingdom of Israel was in consequence invaded by Shalmaneser, and compelled to submit to that powerful monarch, the Arbianses of Ctesias. But the Assyrians had scarcely recrossed the Euphrates when Hoshea attempted to shake off the yoke; and having for this purpose formed an alliance with So, or Sabacus, king of Egypt, he began by imprisoning the Assyrian officer who was stationed in his capital to receive the tribute.

His return, and  
captivity of  
seven tribes.

Resolved to punish effectually the indignity thus offered to the representative of the supreme monarch, Shalmaneser again invaded Syria: he immediately laid siege to Samaria, and as Sabacus made no effort whatever to give the promised aid to his ally, that city fell, after having been beleaguered for three years, when Enemessar, as he is now called,<sup>2</sup> carried away the seven tribes from the western side of the Jordan into Assyria, as his father, Artychas, had previously done the others, from the eastern side of the same river. The captivity of the ten

<sup>1</sup> Lib. XVI., p. 737.

<sup>2</sup> Tobit, chap. I., v. 2.

tribes was thus completed.<sup>1</sup> On the present occasion, Arbianes carried the principal inhabitants to Halah, and to the Khábúr, the river of Gozan,<sup>2</sup> and to the cities of the Medes. Babylon, the capital, is commonly spoken of as being the abode of the captives, but many of them were taken to the country lying about the Khábúr, and even to the Assyrian capital, Nineveh, in which Tobit's kindred were placed.<sup>3</sup> This person there became the purveyor of Enemessar, the father of Sennacherib,<sup>4</sup> and through the kindness of the king he was permitted occasionally to visit the other captives in Media.<sup>5</sup> From the latter circumstance it would appear that the country of the Medes was again subject to Assyria at this period.

Not content with the removal of the prisoners to the mountains of Media, Arbianes, or Shalmaneser, by way of securing effectually his dominion over Syria, sent colonists thither from some of the most populous cities in his empire, as from Babylon, Cutha, Ava, Hamath, and Sepharvaim (Sippara), and located them in Samaria, where the idolatrous practices of the Assyrians soon became firmly established.<sup>6</sup>

Elibus, having slain Merodach-Baladan, and usurped the throne of Babylon, with the intention of becoming independent, Sennacherib, who had recently succeeded his father Shalmaneser, proceeded with an army against the Babylonians, and, after routing them, he commanded that Elibus and his adherents should be carried into the land of the Assyrians. In consequence of this success, Sennacherib took upon himself the government of the Babylonians, appointing his son Asadanus, or Esar-Haddon, to be king, and then retired into Assyria. Having heard a report that the Greeks had made a hostile descent upon Cilicia, he put himself immediately at the head of his army, and overthrew them in a pitched battle.<sup>8</sup>

<sup>1</sup> 2 Kings, chap. XVIII., 9 and following verses; and 1 Chron., chap. V., v. 26.

<sup>2</sup> On the eastern side of the Tigris.

<sup>3</sup> Tobit, chap. I., v. 10.

<sup>4</sup> Ibid., v. 15.

<sup>5</sup> Ibid., v. 14.

<sup>6</sup> 2 Kings, chap. XVII., v. 24.

<sup>7</sup> Ancient Fragments, by I. P. Cory, Esq., p. 61

<sup>8</sup> Ibid., from Euseb., Ar. Chron., p. 62. He afterwards built the city of Tarsus, after the likeness of Babylon, and called it Tharsis.

The first invasion of Judea by Sennacherib (the Sargon of Isaiah),<sup>1</sup> took place in the fourteenth year of Hezekiah, when, all the fenced cities being taken by the Assyrians, the king of Judah, in the hope of arresting their progress, resorted to the desperate expedient of stopping all the fountains, as well as the overflow of the brooks running through the land.<sup>2</sup> He was compelled, however, to submit to the powerful conqueror; and the latter having, as the price of peace, received the sum of thirty talents of gold and three hundred of silver, sent his army towards Egypt, under the command of Tartan, who took Ashdod,<sup>3</sup> one of the frontier towns.

He invades  
Judea and

Notwithstanding this success, Sennacherib appears to have considered it dangerous to continue the invasion of Egypt, whilst the kingdom of Judea remained unsubdued in his rear, particularly at the moment when a vast force was on the march in that direction, under Tirhakah, king of Ethiopia.<sup>4</sup>

He therefore abandoned hostilities against Egypt, in order to hasten the conquest of Judea; when, having overcome and subdued the whole country and its cities, with the exception of Libnah and Lachish, he renewed the siege of those places, and also commenced in form that of the capital itself. But whilst the majority of his forces were employed in pushing the siege of Jerusalem, in the hope of anticipating the intended assistance of the Egyptians and Ethiopians, Tirhakah was marching his army through the Desert, in order to fall directly on their rear. At this juncture the operations of the Assyrian monarch were completely paralyzed by the sudden loss of nearly his whole army. God, says Berossus, had sent a pestilential distemper among them, and on the very first night of the siege 185,000 men, with their captains and generals, were destroyed.<sup>5</sup> Sennacherib, in consequence of this disaster, fled with all speed to Nineveh, where he was assassinated in the temple of the idol Nisroch, by his sons Adrammelech and Sharezer;<sup>6</sup> or by one of them only, according to Eusebius.

besieges Jeru-  
salem.

Destruction  
of his army  
before Jeru-  
salem.

<sup>1</sup> Chap XX., v. 1.

<sup>2</sup> 2 Chron., chap. XXXII., v. 4; the outlet of Cedron towards the besiegers.

<sup>3</sup> Isaiah, chap. XX., v. 1.

<sup>4</sup> 2 Kings, chap. XIX., v. 9.

<sup>5</sup> Berossus, quoted by Joseph., lib. X., cap. i.

<sup>6</sup> 2 Kings, chap. XIX., v. 37.



The latter author, after enumerating the various exploits of this monarch, whom he calls Sennacherim, adds, that he reigned eighteen years, and was cut off by a conspiracy which had been formed against his life by his son, Ardumusanus.<sup>1</sup>

Death of  
Sennacherib.

The overthrow of Sennacherib in this expedition, which was destined against Egypt, is described by Herodotus,<sup>2</sup> who gives such a version of the affair as might be expected from the vanity of the Egyptian priests, from whom he received the account, and who would naturally ascribe the deliverance to their own gods. The relation given by Herodotus is as follows:—“After this, Sethos ascended the throne of Egypt, and treated his soldiers with great severity; he took from them the lands which had been granted by former kings, and the consequence was that they refused him any aid against Sennacherib. This caused great perplexity to Sethos, who went into the temple, and complained with tears to his idol of the peril he was in. In the midst of his distress he was overtaken by sleep; and in his vision he was told to be of good courage, for no misfortune should befall him. Confiding in this dream, he took such of the merchants, artificers, and populace as were willing to follow him, and marched to Pelusium, where the Assyrian army was encamped. When arrived at this place, field-mice in great numbers spread themselves about among the invaders, and gnawed in pieces the quivers, bows, and thongs of the shields; so that on the following morning, being destitute of arms, they were obliged to fly, and, being closely pursued, many of them fell.” “Even to this day,” adds Herodotus, “there stands in the temple of Vulcan a statue in stone of this king, having a mouse in his hand, and saying, as expressed by the inscription, ‘Let him who looks on me reverence the Gods.’”<sup>3</sup>

Account of this  
catastrophe by  
Herodotus.

B.C. 710 or  
706.

<sup>1</sup> Euseb., *Ar. Chron.*, 42.

<sup>2</sup> *Lib. II.*, cap. 141.

<sup>3</sup> Herod., *lib II.*, cap. 141.

## CHAPTER VI.

FROM THE DEATH OF SENNACHERIB, ABOUT 709 B.C., TO THE FALL  
OF BABYLON, 538 OR 536 B.C.

Hezekiah's Treasures.—Babylon and Nineveh united.—Ecbatana taken.—March to Cilicia.—Chinilidarus and the Scythian Invasion.—Cyaxares.—Nabopolassar and Nineveh.—Saracus destroys himself.—Nabopolassar governs Nineveh.—Pharaoh Necho's Fleets and invasion of Babylonia, Carchemish, &c.—Nebuchadnezzar as the General of his father invades Palestine and Egypt.—Daniel carried captive.—The Army returns by two routes to Babylonia.—Nebuchadnezzar mediates between the Lydians and Medes.—March to Jerusalem.—Plunder of the Temple.—Nebuchadnezzar adorns Babylon.—Rebellion of Zedekiah.—Jeremiah's prophecy.—Nebuchadnezzar besieges Jerusalem, and carries Captives to Babylon.—Judea laid waste.—Tyre besieged and taken.—Nebuchadnezzar attacks Egypt and carries Spoils to the Temple of Belus.—Commerce, Canals, and Works of Nebuchadnezzar.—Nebuchadnezzar's Prophecy.—He loses his reason.—He resumes the throne.—His Death and Character.—Evil-Merodach succeeds, and is Assassinated.—Nerglesor succeeds.—His War with Cyrus.—An embassy comes from India to Babylon.—Depravity of the Babylonians.—Belshazzar ascends the throne of Babylon.—His mother, Nitocris, prepares for a Siege.—Advance of Cyrus.—The river Gyndes drained by means of numerous Channels.—Babylon beleagured.—The stratagem of diverting the River.—Assault of Babylon.—Babylonia added to Assyria.

Division of  
the empire on  
the death of  
Sennacherib.

From several circumstances mentioned in Scripture, it is evident that the preceding short and disastrous reign had brought the affairs of Assyria into a very troubled and confused state. The death of Sennacherib was followed by a temporary division of his empire; in consequence of the efforts made by the rulers of some of the satrapies to establish their independence. One of the number, Merodach Baladan, the Mardoch Empadus of Ptolemy,<sup>1</sup> and son of Nabonassar or

<sup>1</sup> Jahn's Hebrew Commonwealth, vol. I., p. 149.

Baladan, who, as his deputy, had hitherto governed Babylon, now sent an embassy to congratulate Hezekiah on his recovery from sickness, as well as on his miraculous delivery from the invasion of Sennacherib; and it was on this occasion that, in the pride of his heart, Hezekiah showed the treasures of his house, as well as those of the Temple.<sup>1</sup> He received, as the punishment of his vanity, prophetic intelligence of the coming captivity, at the moment when Babylon had just revolted from Assyria, and become a separate kingdom.<sup>2</sup>

Hezekiah's  
vanity.

After a reign of twelve years, Merodach Baladan was succeeded by Arkianus, who reigned only five years; and this period was followed by an interregnum of two years, on the termination of which Belus mounted the throne; but the rule of that sovereign did not exceed three years. Apronadius succeeded, and at the expiration of six years the sceptre passed to Rigebelus. After the short space of one year the crown devolved upon Messomordacus, who reigned only four years: after which another interregnum occurred at Babylon.

Esarhaddon, the third son, succeeded his father (Sennacherib) in the government of Assyria after a short interval; he appears to be represented by Artacus, the sixth of the Median dynasty of Ctesias.

Esarhaddon  
ascends the  
throne of  
Assyria.

This monarch found the kingdom in a very distracted state, owing to the revolt of one portion of his people, probably the Persians, called Cadusians,<sup>3</sup> who maintained a bloody contest with the Medians; but having at length restored peace by gradually extending his dominion over both kingdoms, he was prepared, now that his power was consolidated, to take advantage of the favourable opportunity offered by the interregnum at Babylon, to add that kingdom to his other possessions. Being thus placed at the head of a powerful army by the temporary re-union of Babylonia and Assyria, Esarhaddon determined to pursue his father's project of extending his dominions, and he proceeded to the invasion of Syria, Palestine, and Egypt,

Revolt of the  
Persians.

Esarhaddon

invades Syria  
and Egypt.

<sup>1</sup> Dean Prideaux's *Connexion*, vol. I., p. 19, (ed. 1831); Jos., *Ant.*, lib. X., c. 2.

<sup>2</sup> 2 Kings, chap. XX., v. 12, 13, 17, 18.

<sup>3</sup> Diod. Sic., lib. II., cap. xxii.

Dejoces raised  
to the throne  
of Media.

ing Dejoces, who ruled at Ecbatana, to govern the kingdom, to which the latter had been called by the unanimous voice of the Medes.<sup>1</sup>

Captivity of  
Manasseh.

It was during these wars in the western countries that Sardochoæus or Saosduchinus, son and general of Esarhaddon, having defeated Manasseh, king of Judah, and overtaken him in his flight, carried him to Babylon in chains.<sup>2</sup> Some commentators, and amongst them Dr. Hales, are of opinion that Esarhaddon was the great Sardanapalus;<sup>3</sup> but the capture of Nineveh does not appear to synchronise with the reign in question.

Accession and  
rebellion of  
Phraortes.

Saosduchinus<sup>4</sup> succeeded his father Esarhaddon, after having been his deputy over Nineveh and Babylon; and Phraortes, about the same time, succeeded Dejoces on the throne of Media. Being of an ambitious and warlike disposition, Phraortes invaded his neighbours in Irán with such success, that he was enabled to conquer the whole of that part of Asia. In the belief that the same success would attend him in a still greater undertaking, he subsequently turned his arms southward, and commenced that rebellion against his sovereign, which, in the end, proved fatal to himself.

Saosduchinus  
or Nabuchodonosor.

We can scarcely feel a doubt that the monarch here alluded to is the same who is so particularly mentioned as Nabuchodonosor in the apocryphal book of Judith, for the dates, as well as the whole of the circumstances, perfectly correspond. There we find that, in the twelfth year of Nabuchodonosor's<sup>5</sup> reign at Nineveh, Arphaxad, or Phraortes, who reigned over the Medes, rebelled, and fortified the palace and treasury, built by his father Dejoces<sup>6</sup> in Ecbatana,<sup>7</sup> with walls of hewn stone, having towers and gates seventy cubits high by forty cubits broad, for the going forth of his mighty men.<sup>8</sup>

<sup>1</sup> Herod., lib. I., cap 97, 98.      <sup>2</sup> 2 Chron., chap. XXXIII., v. 11.

<sup>3</sup> Crossthwaite's Synchronology, p. 260.

<sup>4</sup> Ancient Fragments, by L. P. Cory, Esq., pp. 80, 83.

<sup>5</sup> The Nabuchodonosorus of Chaldean history.

<sup>6</sup> Herod., lib. I., c. 98, 99.

<sup>7</sup> Now Takhti-Soleimán; also Shíz or Gaza, vol. X., pp. 157, 158, ~~159~~  
Royal Geographical Journal.

<sup>8</sup> Judith, chap. I., v. 1-4.

The city and fortress of Ecbatana are particularly described by Herodotus. The palace and treasury occupied the centre of an enclosure, consisting of seven concentric circles, each being constructed in such a manner that its battlements overtopped the neighbouring wall. The battlements of the first circle were white, those of the second black, the third scarlet, the fourth blue, the fifth orange, and all were thus distinguished by different colours, except the sixth, which was plated with silver, and the seventh with gold.<sup>1</sup> The conical hill and position of the ruins of Takhti Solëiman appear to coincide with the descriptions of Herodotus, the seven colours being derived from a fable of Sabeian origin, the walls here representing the seven heavenly spheres, and the seven climates through which they revolve.<sup>2</sup>

Description of  
the Median  
Ecbatana.

In order to overcome this rebellious attempt, Nabuchodonosor assembled all that dwelt by the Euphrates, the Tigris, and the Hydaspes<sup>3</sup> (Hedynus), in the plain of Arioch,<sup>4</sup> with the king of the Elymæans, also very many nations of the sons of Chilod or Gelod,<sup>5</sup> and marched the whole to the field of battle.

Nabuchodonosor assembles  
the forces of

In addition to the troops thus assembled, the king of the Assyrians sent to all that dwelt in Persia, and westward in Cilicia, Damascus, Libanus, and Anti-Libanus, as well as on the sea-coast; also in Carmel, Galaad (Gilead), Esdraëlon, Samaria, Jerusalem, Betane, Chellus, Kades, Taphnes, Ramesse, and all the land of Gezen (Gosen), together with Tanis, and

his empire.

<sup>1</sup> Herod., lib. I., cap. xcviii., xcix.

<sup>2</sup> Royal Geographical Journal, vol. X., pp. 126, 127.

<sup>3</sup> The Hydaspes is evidently a mistake, probably in transcribing the Hedynus. The latter is supposed (see above, vol. I., p. 205) to be represented by the eastern arm of the river Kârûn; and as it flows along the northern border of Elymais, the next province mentioned in Judith, its geographical position coincides.

<sup>4</sup> Judith, chap. I., v. 6, and Tobit, chap. I., v. 14. Now the district of Mâh-Sabadân, described under the name of Massabatice by Strabo, pp. 524, 725, as intervening between Susiana and the districts around Mount Zagros; also as the Sambatæ of Ptolemy, lib. VI., cap. i. See vol. IX., p. 47, of Royal Geographical Journal.

<sup>5</sup> Supposed to be part of the Arabs, probably of the Palmyrene district, and others bordering upon Syria.

Memphis, and the inhabitants of Egypt, as far as the borders of Ethiopia. But as many of these nations were very remote, they made light of his commands, and sent his ambassadors away in disgrace;<sup>1</sup> from which it may be inferred that his power to command them was merely nominal.

Ecbatana  
captured, and

This took place in the seventeenth year of his reign, and the preparations of Nabuchodonosor had occupied more than four<sup>2</sup> years previously to taking the field. Being victorious in his enterprise over the horsemen, chariots, and cities, he took the towers of Ecbatana; and Arphaxad being slain with darts in the mountains of Ragau (the Rhages of Alexander),<sup>3</sup> the conqueror returned to Nineveh, where he took his ease, banqueting with all his army for the space of 120 days, as Ahasuerus (Artaxerxes Longimanus) did at a later period.<sup>4</sup>

rejoicings at  
Nineveh.

The preceding account perfectly agrees with that given by Herodotus of Phraortes, the son of Dejoces, who was doubtless the same monarch, and who, not being content with Media, proceeded from conquest to conquest, till he undertook an expedition against the Assyrians of Nineveh, in which he perished with the greatest part of his army.<sup>5</sup> It is, besides, a remarkable corroboration that the defection of the allies of the Assyrians is also stated by Herodotus, who adds, as Judith does, that they were still powerful.<sup>6</sup>

The defection of the western states led to the invasion of Judea by the Assyrians: of this there is not any account, excepting that which is given in the book of Judith; this book, therefore, supplies some important links in profane as well as in sacred history.

Projected  
invasion of  
Judea. \*

During this time of continued festivity, and in remembrance of his oath to be avenged upon the people of the provinces westward of Assyria, also with the purpose of bringing, as he said, the whole world under his dominion, Holofernes, the

<sup>1</sup> Judith, chap. I., v. 7—12.

<sup>2</sup> Judith, chap. I., v. 14.

<sup>3</sup> Represented by the remarkable ruins of Kal'eh Erig near Verámin, eastward of those of Rei, and also of the city of Teherán. Vol. X., p. 135 of Royal Geographical Journal.

<sup>4</sup> Esther, chap. I.

<sup>5</sup> Lib. I., cap. cii.

<sup>6</sup> Herod., *ibid.*



general of his armies,<sup>1</sup> was called into his presence; when the great king, or, as he is also called, the "lord of all the earth,"<sup>2</sup> proceeded to give him detailed instructions to move with 120,000 men and 12,000 horsemen, or mounted Median archers, against the disobedient people in the western country, at the same time commanding this people to send him earth and water, such having been at all times the tokens of submission in the east.

The account of the succeeding operations, as given in the book of Judith, has a great interest for the military historian, since it shows that the Assyrian forces were regularly divided into horse and foot, with a proportion of officers, the whole systematically organized according to their several grades, from the general-in-chief to the followers of the camp. This organization not only secured the due performance of all the executive duties and details, but was also the means of overcoming the greatest of all difficulties experienced by large armies, that of providing the supplies. By an efficient commissariat, provisions of all kinds were prepared and transported for the consumption of this vast force throughout its lengthened march.

The details in the book of Judith are so precise, that they may be considered as constituting an answer to the objections which have been made to the marches of the eastern armies in ancient times, on account of the supposed difficulty of providing the necessary supplies. This difficulty has been thought insurmountable, though the campaigns of Darius, Xerxes, and others seem to establish the fact that it was overcome.

We are told that Holofernes went from the presence of his lord, and called together the governors, captains, and officers of the army of Assur; when, having arranged them, as a great army is ordered for war,<sup>3</sup> he took camels and asses for their carriages, a very great number, also sheep, oxen, and goats,

<sup>1</sup> Supposed to be derived from the Persian "Aula Pharneese," as explained by Col. D'Arcy, R. A., and we find the name of Artaphernes amongst the generals of Darius.

<sup>2</sup> The sovereign of Persia still receives the title of Sháh-in-Sháh of I'rán. —Correspondence relating to Afghanistan: Parliamentary Papers, pp. 78, 134, 135.

<sup>3</sup> Judith, chap. II., v. 14, 16. "

The means  
of transport.

without number, for their provision, and plenty of victuals for every man in the army. He then prepared dépôts to receive the corn, to be collected out of all Syria, for his passage; also gold and silver he took out of the king's house in great abundance. Then went forth he, and all the army, with the chariots and horsemen and archers, who covered the face of the earth like locusts.<sup>1</sup>

Subsidiary  
forces are  
added.

The march from Nineveh is particularly detailed, and the geography of the successive countries so faithfully followed, that even if the book itself be apocryphal, it must have been from the pen of some individual, who was well acquainted with the whole of the countries lying between the Tigris and the river of Egypt; the details are thus given:<sup>2</sup> "And there joined unto him [Holofernes] all that dwelled upon the mountains, and those that dwelled by the Euphrates, Tigris, Hydaspes (Hedypnus), and the field of Arioch, that was the king of the Elimees [*Ελυμαίων*]; and many people of the nation of Gelod joined their armies with him,"<sup>3</sup> even as far as Jerusalem and Bethaven, and Chellus and Gades and the flood of Egypt. So when they were past Nineveh three days' journey, they came unto the plain of Bectoleth,<sup>4</sup> at the mountain Arge or Argæus (Arjish Tágh), which standeth on the left hand of the Upper Cilicia. And it may here be mentioned that as the mountain in question lies to the north or left hand, and not far from the borders of Upper Cilicia, the most convenient route thither from Nineveh would be along the valley of the Tigris, and onward along the plain of Malatíyah to the Halys at the A'yánlik of Hájí Bektásh.<sup>5</sup> Holofernes subsequently moved his tents from Bectoleth, and led his army, as well horsemen as footmen, with their chariots, into the mountains; and invading their castles and winning their holds, he broke into the famous

Route by  
Mount  
Argæus.

through Asia  
Minor,

<sup>1</sup> Judith, chap. II., v. 20.

<sup>2</sup> In Day's black-letter Apocrypha, published in 1549.

<sup>3</sup> Judith, chap. I., v. 6, 7.

<sup>4</sup> Or opposite to the plain of Bectoleth, according to the Greek Apocrypha. Antwerp, 1566.

<sup>5</sup> As this place is but a little way from the mountain in question, and not distant from the ancient Mazaca, it is therefore probable that this city may represent Molopus, and that the plain near Bektásh is that of Bectoleth.

city Molopus. He destroyed Phud and Lud, and spoiled all the people of Rassas and Ismaël, who dwelt toward the desert at the south side of Challeorus.<sup>1</sup> And then passing over Euphrates, he went by Mesopotamia and all the noble cities that stood by the river Arbonai,<sup>2</sup> and he destroyed them even to the sea-side, and subdued the coasts of Cilicia, and slew all that withstood him. And he came unto the borders of Japheth, that lie against Aluster and Arabia, and he went through all the country of the Medians,<sup>3</sup> and set their tents on fire, and burned their houses; and then came he down into the fields of Damascus, in harvest, and set on fire all their lands, vines, and trees, and burnt their flocks and cattle, and spoiled their cities and fields, and killed all their youth with the edge of the sword.

Nabuchodonosor, 'passing through Syria, Sobal, and Alapamea, Mesopotamia and Idumea, came in sight of Asdreton,'<sup>4</sup> nigh unto Dorats,<sup>5</sup> which is against the strait passage of Jewry; and pitching his tents between Gaba<sup>7</sup> and Scython-Polim,<sup>6</sup> he tarried there that month, whilst he gathered together all the vessels that belonged to his army.

The death of Holofernes during the siege of Bethuliah,<sup>9</sup> terminated this remarkable campaign, as is supposed about 656 B.C. Eight years later, 648 B.C., Chinilidanus, or Chumiladanus,<sup>10</sup> also called Saracus,<sup>11</sup> succeeded to the dominion over the vast possessions of Nabuchodonosor; and he had the seat of his government in Nineveh. Being of an effeminate disposition, the power entrusted to him was not long recognised, especially by the Babylonians and Medes; the latter revolted about 663 B.C., and Cyazares, properly Kei Axares, who succeeded his father

Cilicia and  
Damascus,

to the coast of  
Syria.

Death of  
Holofernes.

Revolt of the  
Medes.

<sup>1</sup> Perhaps Chalcis, in the desert of Aleppo.

<sup>2</sup> No doubt the Mesopotamian Khábúr.

<sup>3</sup> Probably so called as being the recent conquests of Dejoces and Phraortes.

<sup>4</sup> Supplementary passage in black-letter Apocrypha.

<sup>5</sup> Εσδραηλων—Esdraëlon.

<sup>6</sup> Δορτιας, the land of dates or gifts. Antwerp Apocrypha.

<sup>7</sup> Γαβα—Gaba.

<sup>8</sup> The city of the Scythians.

<sup>9</sup> Jotapata or Safet. See Vol. I., p. 479.

<sup>10</sup> Cory's Ancient Fragments, pp. 80, 83.

<sup>11</sup> Prideaux's Connexion, vol. I., p. 40.

Phraortes, not only recovered what had been lost by the defeat of his father, but drove the Assyrians within the walls of Nineveh.

Inroads and  
Conquests

About the twelfth year of his reign a formidable inroad into Assyria took place, led by Madyas.<sup>1</sup> A swarm of Scythians from Central Asia passed the Caucasus in search of a richer country with a milder climate, and having penetrated, probably by the route of Derbend, into Media, they defeated Cyaxares in a bloody contest, overran that kingdom, and established themselves in the regions of Colchis. Having no other enemy to contend with, the Scythians extended their conquests to Syria, and even to the borders of Egypt; from whence, owing to the judicious entreaties and presents made to them, they returned through the land of the Philistines. Wars, however, appear to have been carried on with various degrees of success during a period of twenty-eight years<sup>2</sup> against both the Medes and the Assyrians: within that time, such a division of interests was created as led to the downfall of the Assyrian empire; and the two collateral empires of the Medes and Persians rose upon its ruins.

of the Scy-  
thians.

Cyaxares  
recovers his  
dominions and

The importance of Media among the ancient nations had increased very much at this period; for, Cyaxares having delivered his country from the Scythians, by murdering the greatest part of them at a general feast which was given in every family, the Medes regained their freedom, and with it their ancient boundary, the Halys.<sup>3</sup> A war succeeded with the Lydians on account of the protection given by the latter to some fugitive Scythians; and after a battle, made remarkable by a total eclipse which terminated the engagement, peace was subsequently restored by the intervention of Labynetus, the king of Babylon, and Syennesis, king of Cilicia; which was cemented by the marriage of Astyages, son of Cyaxares, to the daughter of Alyattes, king of Lydia.<sup>4</sup>

forms an \*  
alliance with  
the Lydians.

At this period Babylonia was a separate government under Nabopolassar, who, having been sent thither as commander of the army of Saracus, took this opportunity of revolting, and

Herod., lib. I., cap. ciii.  
Ibid., cap. cvi.

<sup>2</sup> Ibid., cap. cv.

<sup>4</sup> Ibid., cap. lxxiii., lxxiv.

turning his arms against his sovereign.<sup>1</sup> This individual, also called Busalossorus,<sup>2</sup> having obtained Amuhean, the daughter of Astyages, satrap of Media, to be affianced to his son, Nabopalasrus, who is called by Eusebius Nabuchodorosorus,<sup>3</sup> and being assisted by the Medes, under Cyaxares, marched to surprise the city of Ninus or Nineveh. Saracus, the king, being apprised of these proceedings, sent his three sons and two daughters, with a great treasure, to Paphlagonia, and being reduced to extremities by the joint attacks of his traitorous enemies, which continued upwards of two years, he burnt himself with his concubines, in the royal palace.<sup>4</sup> Nabopolasrus succeeded to the dominion of the empire in consequence of this event, and Nineveh having been almost entirely destroyed during the late siege, he determined to establish the seat of government at Babylon: this city, which was soon afterwards surrounded by a strong wall,<sup>5</sup> thus became the capital of the Assyrian empire.

Siege of  
Nineveh.

Babylon  
becomes the  
capital.

Reverting to another kingdom, it appears that about this period the attractions of commerce had broken down the barrier which had hitherto excluded foreign vessels from the ports of Egypt. For Psammeticus, the reigning prince, having applied himself to the advancement of trade, did not hesitate to bring about this great change by admitting foreign vessels in future, and receiving with hospitality the strangers who accompanied them.

Psammeticus  
promotes  
the commerce  
of Egypt.

The gifted Nechos or Pharaoh Necho, his successor, directed the energies of his enlarged mind to carrying out on a grand scale the mercantile projects of his father. He endeavoured, as it were, to cause the isthmus itself to disappear, by opening a communication between his fleets in the Mediterranean sea, and those in the Arabian Gulf, by means of a canal. This was sufficiently broad for two triremes to sail abreast in passing between the Red Sea at Suëz, and the river Nile at the town of Bubastis.<sup>6</sup> Being warned by an oracle to leave its comple-

Pharaoh  
Necho begins  
a canal at Suëz.

<sup>1</sup> Euseb., *Chron.*, p. 46.

<sup>2</sup> Euseb., *Ar. Chron.*, p. 53.

<sup>3</sup> *Ibid.*

<sup>4</sup> Jackson, *Anc. Chron.*, vol. I., p. 342.

<sup>5</sup> Euseb., *Chron.*, 49.

<sup>6</sup> Herod., *lib. II.*, cap. clviii., cliv.

tion to a foreigner,' he relinquished the excavations for a still more remarkable undertaking.

and sends a  
Phœnician  
fleet

Nechus being determined to solve the geographical problem of the peninsular form of Africa, employed certain Phœnicians for this purpose, despatching them with instructions to circumnavigate this continent, and return to Egypt through the Pillars of Hercules. In accordance with these commands, the fleet prepared for this purpose sailed down the Arabian Gulf, and entering the Indian Ocean, continued to coast southward till the autumn, when the crews landed and sowed some grain; and having awaited the harvest, they continued the voyage, again putting ashore to sow and reap as they advanced. After the lapse of two years they reached the Pillars of Hercules, and during the third year they returned to Egypt, and stated, adds Herodotus, "what is not credible to me though it may be so to others," that in their circumnavigation of Libya they had the sun on their right hand, that is on the north.<sup>2</sup>

to circumna-  
vigate Africa.

Previous  
knowledge of  
the coasts of  
Africa.

The alleged difficulty of giving credence to the fact thus stated, is precisely that which in modern times best confirms its truth, resting as it does upon a change of position during the latter part of the voyage, which the mariners could not by any possibility have imagined. But independently of the confirmation thus given, the circumnavigation of Africa at the time in question was not so much a fresh voyage of discovery, as the extension of others which had been already carried along the coasts of this continent for the extension of commerce. The western coast was already known, whilst the previous and more difficult enterprise to Ophir must, in connexion with the land-trade, have given some knowledge of the eastern coast; so that only the southern coasts of Africa, on each side of the continent, were in reality unknown at the time Nechus despatched his fleet.

Pharaoh  
Necho

Not satisfied with the well-merited distinction which he had acquired in consequence of the benefits conferred upon mankind, more particularly by the circumnavigation of Africa,

<sup>1</sup> Seventy years later it was resumed by Darius Hystaspes, and ultimately completed by Ptolemy the Second. Strabo, lib. XVII., p. 1157.

<sup>2</sup> Herod., lib. IV., cap. xlii.; and Renzel, p. 672, ed. 1800.



Pharaoh Necho determined to take advantage of the unsettled <sup>invades Judea,</sup> state of the countries beyond the Euphrates, and marched, at <sup>and</sup> the head of a large army, to Akko (now Ptolemais), in order to proceed through Palestine and Gilead to the dominions of Nabopolassar. Being refused a passage, however, by king Josiah, a battle took place at Megiddo,<sup>1</sup> in which the king of Judah was killed; when a contribution of one hundred talents of silver and one of gold was levied upon Jerusalem, and carried into Egypt.<sup>2</sup> Having now secured the intended line of march, and made all the necessary preparations, he proceeded towards Assyria. This was in the third year after the battle of Megiddo, and after crossing the Upper Euphrates he attacked <sup>advances into Assyria,</sup> the celebrated city of Carchemish. During this operation an extensive revolt having taken place in Cœle-Syria and Phœnicia, two provinces which had been conquered by Nabopolassar, that king determined to punish the delinquents in these provinces, but being himself too far advanced in life to undertake such a campaign, he sent his son, who is best known as Nebuchadnezzar, then the partner of his throne, with a powerful army against the Egyptians and revolted Syrians. A complete victory <sup>Nebuchadnezzar defeats the Egyptians,</sup> over the former, at Carchemish, was the consequence; and the young prince, pursuing his success, subdued the whole country to the river Nile, with the exception of Judea, which was then under Jehoiakim. Against this province, however, he speedily turned his arms; and Jerusalem being surrounded, Jehoiakim <sup>invades Judea,</sup> saved his capital by promising tribute for the next three years. As security for this payment a number of the principal inhabitants, amongst whom was the prophet Ezekiel, were delivered up, together with a portion of the treasures of the temple, and carried as hostages to Babylon.<sup>3</sup>

On the death of his father, Nebuchadnezzar returned to the <sup>and returns to Babylon by</sup> capital; and to this event we owe the knowledge that two different lines of march were in use at the period in question

<sup>1</sup> Magdolan; Herod., lib. II., cap. elix. Cory's Ancient Fragments, p. 157.

<sup>2</sup> 2 Kings, chap. XXIII., v. 29-33; 2 Chron., chap. XXXVI., v. 3-4; compared with Herod., lib. II., cap. clix.

<sup>3</sup> Jos., lib. X., cap. vi.; 2 Kings, chap. XXIV., v. 1; 2 Chron., chap. XXXVI., v. 6.

the route of  
the desert.

between Babylon and Jerusalem. The king, as we are told by Berossus, gave orders that the part of the forces which wore heavy armour, together with the captives and the baggage, should proceed leisurely to Babylonia, no doubt through the populous countries in the line of Syria; whilst he, with a few of his attendants, returned home by crossing the desert direct to Babylon. When he arrived there he found that his affairs had been faithfully conducted by the Chaldeans, the principal person among them having preserved the kingdom for him; and he accordingly obtained possession of all his father's dominions without opposition.<sup>1</sup>

Nebuchad-  
nezzar ascends  
the throne.

The tranquillity of Jerusalem, which had thus been purchased at the expense of its treasure, continued undisturbed during the three first years of the captivity. Nebuchadnezzar had at this time become a mediator between the Medes and the Lydians; and having united with the sovereign of the former people he proceeded to besiege Nineveh,<sup>2</sup> which was then occupied by the Lydians

Siege and  
destruction of  
Nineveh.

Jehoiakim seized this opportunity to rid himself of the tribute imposed upon him, by rebelling, probably trusting to assistance from Egypt. Nebuchadnezzar however, continued his operations against Nineveh till he had depopulated the city and laid it in ruins; thus accomplishing all that the prophets had predicted concerning it.<sup>3</sup> After this,<sup>4</sup> having also in the mean time established his authority over the dominions of Nabopolassar, he marched westward to punish his rebellious satraps in that direction. In this expedition, he took the whole line of country from the river Euphrates with all that appertained to

Nebuchad-  
nezzar invades  
Judea, and

<sup>1</sup> Cory's Ancient Fragments, p. 329; from Syncel. Chron., 220; Euseb. Præp. Evan., lib. IX.

<sup>2</sup> Nahum, chap. II.

<sup>3</sup> Ibid., also chap. III.

<sup>4</sup> There is a difference of three years at this period among the commentators; which may be accounted for by the circumstance that Nebuchadnezzar, who was engaged with more weighty matters, had left the subjugation of Palestine to the neighbouring tribes, the Chaldeans, Syrians, Moabites, and Ammonites, 2 Kings, chap. XXIV., v. 2. These ravaged the country from 602 to 599 B.C., and shut up Jehoiakim in the city, probably till near the time of Nebuchadnezzar's return to the western provinces.

the king of Egypt, including Jerusalem itself,<sup>1</sup> which was in alliance with the latter kingdom at that time.<sup>2</sup> Jehoiakim having been killed and thrown before the walls,<sup>3</sup> the money of the royal treasury, with the golden and other vessels of the temple of Solomon, were taken away and placed in the temple of Babylon;<sup>4</sup> 3023 Jews were at the same time conveyed as captives to that city.

Jehoiachin, also called Jechoniah, and in contempt Coniah, succeeded his father at eighteen years of age. The peace of the city was not, however, of long continuance, for after the short interval of three months, Nebuchadnezzar returned to besiege it, and took Jehoiachin, with his mother and his whole court, and all the treasure of the house of the Lord and the king's house, and carried away all the princes, the mighty men of valour, even 8,000 captives, and all the craftsmen and smiths, together with the mighty of the land, to Babylon.<sup>5</sup> A portion of these was planted on the river Chebar, and amongst them was Ezekiel, whom we find prophecying in the land of the Chaldeans, on the banks of that stream.<sup>6</sup> Farther in the interior were Mordecai and others; for, as Berossus expresses it, "he distributed the captives in colonies in the most proper places of Babylonia."<sup>7</sup>

On his return from this campaign, Nebuchadnezzar devoted his attention for some years to the embellishment and enlargement of Babylon; but in this occupation he was interrupted by a hostile confederacy of the kings of Ammon, Moab, Edom, Tyre, and Sidon. Into this conspiracy, notwithstanding the warnings of Jeremiah<sup>8</sup> and Ezekiel,<sup>9</sup> Zedekiah, once Mattaniah, then king

<sup>1</sup> 2 Kings, chap. XXIV., v. 7.

<sup>2</sup> Ibid., c<sup>1</sup> ap. XXIII., v. 33, 34.

<sup>3</sup> Jos., lib. X., cap. vi.

<sup>4</sup> 2 Chron., chap. 36, v. 6, 7, and Jer., chap. LII., 18th, and following verses.

<sup>5</sup> 2 Kings, chap. XXIV., v. 15, 16.

<sup>6</sup> Ezekiel, chap. I., v. 3.

<sup>7</sup> Cory's Ancient Fragments from Berossus, p. 39, and Syncel. Chron., p. 220.

<sup>8</sup> Where are now your prophets who prophesied unto you, saying the king of Babylon shall not come against you, nor against this land? Chap. XXXVII., v. 19.

<sup>9</sup> Ezekiel gave a very remarkable but enigmatical warning of the fate of Zedekiah, by predicting that he should be carried to Babylon, and yet that he should not see it, though he should die there. Chap. XII., v. 13.

Rebellion of  
Zedekiah

of Judah, had entered, hoping that with the powerful assistance of his ally, Pharaoh Hophra, king of Egypt,<sup>1</sup> he might be able to throw off the Chaldean yoke, and release the Jewish captives, who were then looking for a speedy return from Assyria as well as Babylonia, to their native land.

Nebuchad-  
nezzar besieges  
Jerusalem,

On the news of Zedekiah's rebellion, the Babylonian monarch anticipated the promised succour of the Egyptians, by making a hasty march and surrounding Jerusalem.<sup>2</sup> Having thus interposed his forces between those of Zedekiah and the Egyptians, he marched to meet the latter during their advance. On this movement<sup>3</sup> being made, the Egyptians hastily retreated into their own country, without even hazarding a battle in support of their allies, and Nebuchadnezzar being thus at liberty, began the siege of the city in form, that is, by building forts round about it.<sup>4</sup> After a siege of eighteen months<sup>5</sup> a famine prevailed, and all the men of war fled by night, by the way of the gate, between the two walls. The Chaldeans pursued the king, and having overtaken him in the plains of Jericho they carried him to Riblah,<sup>6</sup> where his sons were put to death in his presence by order of Nebuchadnezzar. After this, Zedekiah's own eyes having been put out, he was led in fetters of brass to Babylon,<sup>7</sup> where he died, without, as had been predicted, having seen the splendour of the city, now adorned with Jewish spoils, including the magnificent vessels of Solomon's temple,<sup>8</sup> which are supposed to have furnished the materials for the golden colossus on the plain of Dura.

and adorns his  
capital with  
its spoils.

These had been carried thither by Nebuzar-adan, the commander of the Royal Babylonian Life Guards, who not only set fire to the temple as well as to the palaces, but destroyed all the defences of the city,<sup>9</sup> leaving merely some of the poorest

<sup>1</sup> Jerem., chap. 37., v. 2-7; and chap. XVII., v. 8.

<sup>2</sup> Joseph., lib. X., cap. viii.

<sup>3</sup> Jerem., chap. XXXVII., v. 7.

<sup>4</sup> 2 Kings, chap. XXV., v. 1.

<sup>5</sup> i. e. from the 10th month of 590 B.C. to the 4th month 9th day of 588; Jerem., chap. XXXIX., v. 1, 2.

<sup>6</sup> A province of Hamath.

<sup>7</sup> 2 Kings, chap. XXV., v. 7.

<sup>8</sup> Ibid., v. 13-17; 2 Chron., chap. XXXVI., v. 18.

<sup>9</sup> 2 Kings, chap. XXV., v. 8, 9, 10.

of the inhabitants as vine-dressers and husbandmen<sup>1</sup> in Judea, under the government of Gedaliah, a Hebrew, the son of Ahikam.<sup>2</sup>

The rebellion of Ismael, and the murder of Gedaliah, caused the return of Nebuzar-adan, who entirely deprived Judea of its remaining inhabitants; and as these were not immediately replaced by others, the country continued for a time uninhabited, wasted, and desolate.<sup>3</sup> Such was the melancholy termination of the Israelitish monarchy, after it had stood about 468 years from the commencement of David's reign.

The second year after the destruction of Jerusalem, Nebuchadnezzar once more crossed the Euphrates, to make war on the western nations, and laid siege to Tyre: this siege or rather blockade continued for a period of thirteen years, when the city surrendered, but not until it had been deserted by its inhabitants.<sup>4</sup>

During this protracted siege, detached parties were sent by Nebuchadnezzar in different directions to reduce the Sidonians, the Moabites, and the Ammonites; and to revenge the death of Gedaliah. Nebuzar-adan, at this time, carried 745 captives from Judea, which completed the desolation of the land.<sup>5</sup>

Shortly after Tyre had fallen, Nebuchadnezzar took advantage of the intestine disturbances caused by the rival claims of Apis and Amasis, to invade Egypt, and having mastered the whole country, and slain great numbers of the natives, he enriched himself and his army with the spoils of that kingdom: on this occasion he transferred numbers of Egyptians, as he had before done Jews, Phœnicians, and Syrians, to his territory beyond the Euphrates.<sup>6</sup>

The spoils obtained in these expeditions were employed by

<sup>1</sup> 2 Kings, chap. XXV., ver. 12; also Jerem., chap. XXXIX., v. 10.

<sup>2</sup> 2 Kings, chap. XXV., ver. 22.

<sup>3</sup> Deut., chap. XXVIII., v. 21; Jerem., chap. XLIV., v. 2.

<sup>4</sup> Ezek., chap. XXVI., v. 2, 7. This city was now taken for the first time, after a glorious resistance, against one of the greatest warriors of ancient times.

<sup>5</sup> Jerem., chap. LII., v. 30.

<sup>6</sup> Josephus, *Cont. Apion*, lib. I., cap. 19; Syncel. *Chron.*, 220; Euseb. *Præp. Evan.*, l. 9, s. 41.

Destruction of the temple and city of Jerusalem.

Tyre besieged and taken by Nebuchadnezzar.

Nebuchadnezzar carries the spoils of Egypt into Assyria.

He adorns  
Babylon.

Nebuchadnezzar in augmenting the splendour of his capital, and in adorning its temples, particularly that of Belus, in a sumptuous manner.<sup>1</sup> The same king also rebuilt the old city, and added another to it on the outside, surrounding each of them with three walls, as defences against any subsequent attempt to besiege Babylon, and effect an entrance into it by diverting the river. Some of these walls were built of burnt brick and bitumen, and some of brick only. When the king had thus fortified the city, and had magnificently adorned the gates, he added another palace to those in which his forefathers had dwelt: this structure adjoined the others, but exceeded them in height and splendour, and round it he formed what has been called a pensile paradise, or hanging garden. This, which was composed of high terraces, and supported on stone pillars, was made to resemble a mountainous tract of country, and was so arranged in order to gratify his queen, who had been brought up in Media, and was fond of such scenery.<sup>2</sup>

Erects a  
palace,

and forms  
hanging  
gardens.

The Nahr-  
Malká canal.

The improvements of the capital were not, however, the only undertakings of Nebuchadnezzar; the great work of the Nahr-Malká canal, and one portion of the extensive Nahrwán, eastward of the Tigris,<sup>3</sup> are attributed to this monarch.

The object of the former was to open a communication for vessels between the rivers Euphrates and Tigris. It is also believed that the Pallacopas was cut by him, to carry the inundation of the former river into a lake, 1200 stadia, or about 120 miles in circumference, from which were to be sent out numerous small channels, for the purpose of irrigating and fertilizing this part of Babylonia.

Tradition  
concerning  
Nebuchad-  
nezzar.

Eusebius relates, from a Chaldean tradition, that after the completion of all his works, Nebuchadnezzar prophesied, from the roof of his palace, the conquest of the city by the Medes and Persians, and then expired.<sup>4</sup> This tradition is probably a variation of the account given in the Scriptures<sup>5</sup> of the temporary

<sup>1</sup> Jos., Cont. Apion, lib. I., cap. xix.

<sup>2</sup> Ibid., and Syncel. Chron., 221; and Euseb., Præp. Evan., lib. IX., s. 41, from Abydenus.

<sup>3</sup> See vol. I., pp. 28, 30.

<sup>4</sup> Euseb., Præp. Evan., lib. IX., s. 41.

<sup>5</sup> Daniel, chap. IV., v. 33.



insanity with which this great monarch, when at the summit of prosperity, was afflicted: the circumstances there mentioned, <sup>Temporary insanity of the king.</sup> may indicate either that the king, under the influence of his malady, imagined himself to be transformed into an ox, and wandered about the country, or simply that he withdrew from his palace and dwelt in retirement, confining himself to a vegetable diet till his reason returned. The former opinion is not improbable, since a person labouring under any kind of mental aberration is honoured in the East, and is allowed to follow uninterruptedly the tendency of his own will.

On the recovery of his reason he resumed his throne, but it is not known how long afterwards he occupied it. Unfortunately we have only a mere outline of the reign of this monarch, who, from the importance of his military expeditions, his encouragement of commerce, and the splendour with which he adorned his capital, was evidently one of the greatest princes of antiquity. Vestiges of his canals remain, and his trade to China is known historically; but as yet no work has reached us detailing the links which connected the interior and exterior commerce of this great empire.<sup>1</sup> <sup>Commerce with China in the time of Nebuchadnezzar.</sup>

El Voradan, the Evil-Merodach of Megasthenes, Evil-maradach of Berossus, and the Ilorudun of Ptolemy, who had assumed the government during the insanity of his father,<sup>2</sup> succeeded to the throne on his death; but having proved himself both unworthy and tyrannical, he was assassinated in the following year, after exhibiting one, and perhaps only one, trait of generosity, in releasing the unfortunate Jehoiachin, king of Judah, after a captivity of thirty-seven years. <sup>Evil-Merodach's accession, and death by assassination.</sup>

During his short reign Evil-Merodach laid the foundation of that animosity between the Medes and Persians which afterwards occasioned the destruction of the Babylonian empire. It appears that during a hunting expedition, that prince, at the

<sup>1</sup> In ancient times there was a trade with China from the ports of Sur and Kilhat in the Persian Gulf; an island half way, called Kolah (possibly Ceylon), being at one period the entrepôt for that trade: Arabic MS. 7503, in the British Museum, compared with Masûdî's Historical Encyclopædia, p. 328, translated by Aloys Sprenger, M.D.

<sup>2</sup> Jerome, Comment. on Jerem., chap. LII., v. 31, and Calmet's Dictionary of the Bible—Evil-Merodach.

Rise of hostilities between the Medes and Babylonians.

head of some Babylonians, ranged through a part of the adjoining kingdom of Media, when Astyages, the king of that country, accompanied by his son-in-law Cyrus, hastily assembled some troops, and having put the followers of Evil-Merodach to the rout, he pursued them to their own border with considerable slaughter.

Neriglissar murders and succeeds Evil-Merodach at Babylon, and

Neriglissar or Neglisarus,<sup>1</sup> the Neriglissoorus of Josephus,<sup>2</sup> son-in-law of Nebuchadnezzar, took this opportunity of murdering his brother-in-law Evil-Merodach, and succeeded him as king of Babylon.

Cyaxares succeeds Astyages in Media.

Cyrus takes the field against Neriglissar.

The Indians offer mediation.

In order to secure the throne thus usurped, and restrain the growing power of the Medes and Persians, at a period when the energies of the youthful Cyrus were beginning to display themselves, Neriglissar proceeded to collect the forces of the several satrapies of Lydia, Phrygia, Caria, Cappadocia, Paphlagonia, Cilicia, &c.: he even sent envoys to the kings of India,<sup>3</sup> in order to obtain assistance from them. Cyaxares, with the assistance of Cyrus, had succeeded his father Astyages on the throne of Media, and with the view of counteracting the warlike preparations of the king of Babylonia, he called his nephew out of Persia with a body of 30,000 men, appointing him commander-in-chief of all his forces. After three years employed in extensive preparations, Neriglissar the Babylonian, assisted by a body of Arabians, together with the other forces, including the Lydians, under the command of the well-known Cræsus, advanced to encounter the Medes and Persians under Cyrus. The latter, on his side, was assisted by a body of Armenians, who had already subdued that portion of the kingdom of Babylon which was next to their country. Previous to the commencement of hostilities, it is said that an embassy arrived from India to inquire into the grounds and causes of the war, offering mediation if it might be accepted, and threatening at the same time to join that party which appeared to have justice on its side:<sup>4</sup> this was probably a consequence of the mission just mentioned as having been sent to India by Neriglissar.

In the contest which followed, Cyrus gained a complete

<sup>1</sup> Euseb., Chron. Arm., pp. 41, 42.

<sup>2</sup> Contr. Ap., lib. I., cap. xx.; Euseb., Præp. Evan., lib. IX.

<sup>3</sup> Cyropædia, lib. I.

<sup>4</sup> Ibid., p. 36.



Fig. 8. Camel, with the rider.

Fig. 8. Camel, with the rider.

Fig. 8. Camel, with the rider.

victory over Neriglissar, who was slain;<sup>1</sup> and the Babylonian camp, together with all the baggage, and many captives, were taken next day, after much slaughter.

Defeat of the  
Babylonians  
and Lydians,  
&c.

Neriglissar was succeeded by his son Laborosoarchodus, whose cruelty and oppression caused the revolt of two of his provinces, and an invasion of Babylonia by Cyrus; the latter, however, returned into Media, being unable to induce his enemies to quit the impregnable walls of the city.

The Babylonian monarch being thus freed from immediate danger, gave the rein to all his vicious propensities, and that to such an extent, that his irritated subjects conspired, and put him to death by torture.<sup>2</sup> After his decease, the conspirators assembled, and by common consent placed the crown upon the

Cyrus returns  
from Babylon

head of Nabonnedus,<sup>3</sup> one of the leaders of the insurrection.<sup>4</sup>

Accession of  
Nabonnedus  
or Belshazzar.

This was the Belshazzar of Scripture, being the son of Evil-Merodach, by Nitocris, a very politic, active, and resolute woman, who in reality governed the empire. Whilst the dissipated and thoughtless grandson of the warlike Nebuchadnezzar rioted in intemperance, and indulged his grossest appetites, his mother had completed the great works commenced by that conqueror, and perfected the defences of the capital, more especially the walls which defended the banks of the river, and which were curiously built with burnt bricks and bitumen.<sup>5</sup> The tunnel also is supposed to have been her work; and as a farther means of preserving the capital of an empire, then tottering to its very foundation, Nitocris laid in a sufficient store of provision to supply the inhabitants for many years.<sup>6</sup> But the period was now fast approaching when the prophecies against this rich, voluptuous, and idolatrous city,<sup>7</sup> were about to be accomplished; and the instrument chosen to "subdue nations and loose the

Works of  
Nitocris.

Supplies col-  
lected at  
Babylon.

<sup>1</sup> Euseb., Præp. Evan., lib. X.

<sup>2</sup> Joseph., Contr. Apion, lib. I., cap. xx.; Euseb., Præp. Evan., lib. IX.

<sup>3</sup> Nabonnedus of Ptolemy; the Labynetos of Herodotus, lib. I., cap. clxxxviii.

<sup>4</sup> Cory's Ancient Fragments, p. 41.

<sup>5</sup> Ibid.

<sup>6</sup> Herod., lib. I., cap. exc.

<sup>7</sup> The glory of kingdoms, and the beauty of the Chaldee's excellency, Isaiah, chap. XIII., v. 19.

loins of kings"<sup>1</sup> was already advancing against it from **Sardis**, accompanied by the Armenian king, **Tigranes**, with his forces.

The river  
Gyndes  
drained by  
Cyrus.

It was during this march that the wild feat was performed of punishing the river **Gyndes** for disrespect to the Persian prince. In consequence of one of the sacred white horses having been drowned in attempting to swim across this stream, **Cyrus** declared that he would make it fordable, without wetting the knees of those who were passing. Accordingly, his whole army having halted, and his operations against **Babylon** having been suspended for this purpose, he dug 360 channels, and diverted the body of the river into them. This was, however, an operation of no very great difficulty, in such a country as that through which the **Diyálah** passes in the latter part of its course, especially as a whole army of men, accustomed to the management of water, was employed upon it for the remainder of the season. It appears, that at one time the **Diyálah** did not disembogue itself into the **Tigris**, but its waters were carried, chiefly in one channel, in a south-easterly direction, into the **Kerkhah**, and the change may possibly be the consequence of the canals dug by **Cyrus** on this occasion.

Former course  
of the **Diyálah**.

**Belshazzar** is  
defeated, and  
takes refuge  
within the  
walls of  
**Babylon**.

Whilst the invaders were delayed by this useless operation, **Nitocris** was occupied in collecting a large army to oppose them, and the enervated monarch, **Belshazzar**, drew out these forces, hoping to cover and save the capital; but he experienced a signal defeat, and was driven within the walls of **Babylon** by the victorious Persians.

Blockade of  
**Babylon**.

**Cyrus**, having thus become master of the surrounding country, immediately commenced what was rather a close blockade than the regular siege of the city, which previously to that time had been deemed impregnable, owing to the extent and peculiar strength of its works; on which, in fact, all the skill of their architects, and much of the wealth of successive sovereigns of that great empire, had been expended.

In addition to the inner fortifications of the citadel, or palace, with its gates of brass, there was a triple line of exterior defences, flanked by lofty towers, which encircled a vast city, amply furnished with troops. It had, moreover, an enormous

<sup>1</sup> *Isaiah*, chap. *XLV.*, v. 1.

population, which was abundantly supplied for a long time to come, owing to the foresight of Nitocris. Within the walls, as is customary with Eastern cities, it had the advantage of gardens and tracts of cultivated ground,<sup>1</sup> and a wide space between the houses and the walls.<sup>2</sup> Such a city might fairly be considered to be perfectly secure against any kind of open attack; therefore, it was with a firm reliance upon its extraordinary strength, that the defenders of Babylon treated the hardy warriors of Cyrus with the utmost scorn. It is said that they derided the efforts of the besiegers from the summits of their towers and walls.<sup>3</sup>

The siege continued for more than two years, without the slightest impression having been made on the place, notwithstanding all the perseverance and valour of the besiegers. At that time battering-rams, catapultæ, and mines, appear to have been unknown to Cyrus; and the works which he executed for the purpose of reducing the city consisted merely of an extensive circumvallation, provided with towers constructed of date-trees, and sufficiently elevated to command the walls.<sup>4</sup> The forces of Cyrus were, moreover, inferior to those of the Babylonians, while the high walls and towers, with the strong lines of defence, appeared to render the city impregnable. In these circumstances Cyrus, either of himself, or in consequence of a hint from one of his generals,<sup>5</sup> determined to adopt one of those daring projects, by which great commanders are distinguished from ordinary captains.

Having learnt, it is supposed from Gobryas and Gadates, two Babylonian nobles, who, having been ill-treated by their king, had deserted to the Persian camp, that a great annual festival would be held at a particular time within the walls, Cyrus determined to take advantage of the circumstance by storming the city, at the very instant when he might expect to find the whole of its defenders lost in revelry. In order effectually to accomplish this project, he gradually and silently prepared the means of suddenly diverting the waters of the

Strength of its  
defences.

Duration of  
the siege,

and mode of  
attack.

Project of  
Cyrus to re-  
duce the city.

Cyrus pre-  
pares to divert  
the waters of  
the Euphrates.

<sup>1</sup> Quin. Cur., lib. V., cap. i.

<sup>2</sup> Diod. Sic., lib. II., cap. viii.

<sup>3</sup> Cyropædia, lib. VII.; Quin. Cur., lib. V., cap. i.

<sup>4</sup> Cyropædia, lib. VII.

<sup>5</sup> Herod., lib. I., cap. xcvi.



Euphrates from their ordinary channel; thus opening a passage for his troops, along the bed of the river, into the very heart of the city.

Enlarges the canal cut by Semiramis,

This gigantic operation was more practicable for the Persians than it would have been for a nation less accustomed to the management of water, more particularly as they had just practised nearly a similar operation, by draining the river Diyálah. Moreover, they had the great advantage of finding the work facilitated by the existence of a canal cut by Semiramis, and since enlarged by Nitocris, for the purpose of conveying the overflowings of the great river into the Chaldean lake. Cyrus had, therefore, only to enlarge this canal sufficiently to receive the whole, instead of a portion of the waters of the Euphrates, which would at once flow into the new channel, without the necessity of constructing a bund or dyke for this purpose.

and pushes the siege.

The plan being matured, Cyrus continued to push the siege with increased vigour; and in order to occupy the enemy's attention more effectually on the side of the city, he employed his best troops in that quarter, whilst the inferior soldiers, together with the numerous hordes always following in the train of an Asiatic army, were employed in working out the bed of the canal, which was opened at some distance to the north-west of the city.

Facility of diverting the river Euphrates.

Herodotus does not tell us whether or not a bund was constructed as an additional means of diverting the course of the river; but this could scarcely have been necessary, for the stream in that part of Babylonia is so dull, that a new bed with a deeper channel in the proposed direction, and at the most, a partial bund projecting at a suitable angle from the lower side of the canal, would have answered the purpose.

The operation was accomplished after nightfall on the evening of the festival, supposed to be that of Sacea, which, according to Berossus, took place in the eleventh month, called Loos; when, during a period of five days, it was the custom that the masters should obey their domestics, one of whom was led round the house, clothed in a royal garment, and him they call Zoganes.<sup>1</sup>

<sup>1</sup> Ancient Fragments, p. 43, by J. P. Cory, Esq.

Cyrus posted one-half of his army where the Euphrates enters the city, and the other half at its outlet, the columns being generally guided by the two Babylonian nobles just mentioned; and the troops having orders to enter the channel from above and below at the same time. At the appointed hour, the revelry being at its height, the columns advanced along the bed of the river, in which the water had been suddenly diminished so as to be quite fordable: and as the gates leading from the quays to the river had been left heedlessly open,<sup>1</sup> they entered the streets, imitating the shouts of the revellers, and were thus enabled, unnoticed, to unite at the royal palace itself. The king, supposing the noise of the assailants to be only the clamour of a drunken mob, ordered his guards to open the gates and ascertain its cause; on which, his foes rushed onwards with resistless force, and having killed the guards, forced their way to the palace. Belshazzar, with his sword drawn, defended his life for some time, but was at length slain, and his attendants shared the same fate. This took place in the month of November, in the year 536 B. C., perhaps within one hour after the mysterious characters written by a supernatural hand on the wall had been interpreted by Daniel.<sup>2</sup>

Plan of the  
attack, and

its success  
during the  
revelry.

Death of  
Belshazzar.

The main object of the assault having been accomplished, by the taking of the royal palace and the death of the king, Cyrus, in conformity with that humanity which prevailed with him, even during the feverish moment of an assault, immediately issued a proclamation, promising life and safety to all who might come to him and deliver up their arms, at the same time threatening death to those who refused to accept his proffered clemency. This had the desired effect, for the inhabitants soon submitted to the conqueror. Cyrus in consequence became master of this mighty capital without further bloodshed. So quietly, indeed, was this accomplished, that those who occupied the citadel, probably the Mujellibeh, learnt only at day-break that the city belonged to Darius the Mede, or rather to Cyaxares, who was both uncle and father-in-law to Cyrus; or, to

Humanity of  
Cyrus during  
the assault,  
and

<sup>1</sup> Isaiah, chap. XLV., v. 1.

<sup>2</sup> In that night was Belshazzar, the king of the Chaldeans, slain; and Darius, the Median, took the kingdom. Daniel, chap. V., v. 30, 31.

use the expression of Xenophon, "When that part of the city which borders on the river was already in possession of the enemy, those who dwelt nearer the centre knew nothing of it."<sup>1</sup>

his fidelity to  
Cyaxares.

It was in behalf of Cyaxares that Cyrus had undertaken this great expedition, and though he had added Babylonia to his conquests over Asia, Syria, and Arabia, he still regarded his uncle as the head of the empire, being during the remainder of his life content to govern as deputy or viceroy at Babylon, as he had till then governed the kingdoms of Ararat, Minni, and Askenaz.<sup>2</sup>

<sup>1</sup> Cyropædia, lib VII.

<sup>2</sup> Jerem., chap. LI., v. 27.

## CHAPTER VII.

GLANCE AT THE HISTORY OF THE MEDO-PERSIAN EMPIRE UNDER  
DARIUS THE MEDE, CYRUS, CAMBYSES, DARIUS HYSTASPES,  
XERXES, ARTAXERXES, AND DARIUS NOTHUS, FROM 536 B.C. TO  
404 B.C.

Cyrus the Great visits Persia.—His Accession and Forces.—Daniel's authority.—Preparations for Building the Temple at Jerusalem.—Cyrus' Decree.—The Medes and Persians become one Nation.—Cambyses succeeds.—Invasion of Egypt and Ethiopia.—His Death.—Smerdis usurps the Throne.—His Death.—Stratagem and Accession of Darius Hystaspes.—Rebellion in Susiana and Babylonia.—Darius marches to quell the latter.—Revolt and Capture of Babylon, according to Herodotus.—A Revolt in the Upper Provinces recalls Darius.—His authority is established.—Organization of the Empire.—Posts established.—Use of Firmans.—The Temple at Jerusalem Rebuilt.—Voyage of Scylax.—Invasions of Scythia and Greece.—Zerd-husht, or Zoroaster, and the Religion of the Magi.—Invasion of Greece.—Battle of Marathon.—Fresh Armaments of Darius.—His Death.—Character.—Xerxes' Succession.—Invasion of Greece.—Contingents.—March.—Bridge over the Hellespont.—Thrace.—Thermopylæ.—Salamis.—Retreat into Asia.—Battles of Platæa and Mycale.—Death of Xerxes.—His Character.—Artaxerxes Longimanus, or Ahasuerus, succeeds.—Esther.—The Jews.—Reception of Themistocles at the Court of Assyria.—Double Victory of the Greeks on the Coast of Pamphylia.—Peace between the Greeks and the Assyrians.—Xerxes Murdered.—Sogdianus and Darius Nothus.

AFTER the fall of Babylon, about 536 B.C., Cyrus visited his father and mother in Persia, and from thence he returned through Media, bringing with him as his wife the daughter of Cyaxares, with whom as a dowry, he had been promised the kingdom of Media in reversion, after the death of her father. Cyaxares himself accompanied the bridal party to Babylon, where he died, after having, in council with his son-in-law, divided the empire into 120 provinces, which were to be governed by those who had distinguished themselves during the

Cyrus accompanied by Cyaxares visits Babylon.

The empire comprises 120 provinces under

three  
presidents.

war, the whole being under the general superintendence of three presidents, of whom Daniel was the first:<sup>1</sup> a preference, to which the prophet was well entitled, not only in consequence of great wisdom, but also his long experience; having spent about sixty years as prime minister at Babylon.

On mustering his forces, Cyrus found that his army, distributed over the empire, consisted of 600,000 foot, 120,000 horse, and 2,000 chariots armed with scythes.

The rebuild-  
ing of the  
Temple is

Daniel did not fail to take advantage of the favourable moment, offered by his high position and influence in the empire at the time of Cyrus' accession, to press the object most at his heart; using for this purpose the powerful argument, that 120 years previous to his birth, Cyrus was predestined to release the Israelites from their captivity.<sup>2</sup> Accordingly the prophecy, specially naming Cyrus as the shepherd who was to perform the pleasure of God, by saying to Jerusalem thou shalt be built, and to the Temple thy foundation shall be laid,<sup>3</sup> being shown to that prince, Daniel's wishes were granted; and about November of the same year, being also the seventieth of the captivity, the decree was issued, giving permission to all the Jews who were so disposed to return to Judea; and, to those who preferred to remain, perfect liberty to contribute as they pleased, gold, silver, and precious stuffs, to assist in building and adorning the Temple.<sup>4</sup>

decreed by  
Cyrus.

The sacred  
fire of the  
Temple com-  
pared

In this memorable firmán, Cyrus asserts, "that the God of heaven had given him all the kingdoms of the earth, and charged him to build a house at Jerusalem which is in Judah,"<sup>5</sup> where (it is added) "they do sacrifice with continual fire."<sup>6</sup>

with that of  
the Magi.

The last part of the sentence seems to allude to "the lamp to burn always in the temple,"<sup>7</sup> which no doubt Cyrus considered the same as the fire of the Magians. The doctrines of the latter, as restored by Zoroaster, constituted nearly a pure

<sup>1</sup> Dan., chap. VI., v. 3.

<sup>2</sup> Isa., chap. XLIV., v. 28, and chap. XLV., v. 1.

<sup>3</sup> Ibid., chap. XLIV., v. 28.

<sup>4</sup> Ezra, chap. I., v. 3, 4, and VI., v. 3, 4.

<sup>5</sup> Ibid., and chap. I., v. 1, 2.

<sup>6</sup> 1st Esdr., v. 6, 24; and Brieson, de Regn. Pers., 351, 356.

<sup>7</sup> Exod., chap. XXVII., v. 20.

theism;<sup>1</sup> which being apparently the religion of Cyrus, that monarch caused the idols of Babylonia to be replaced by the fire; and that the latter was maintained as a symbol of the Deity and not as an object of worship, is manifest from a remarkable sentence, which was applied to Cyrus and his paternal grandfather. "Think not," said Zoroaster, "that they were adorers of fire; for that element was only an exalted object, on the lustre of which they fixed their eyes; they humbled themselves a whole week before God; and if thy understanding be ever so little exerted, thou must acknowledge thy dependence on the Being supremely pure."<sup>2</sup>

Fire was a symbol, and not an object of worship.

In accordance with the command he had issued, Cyrus not only restored the 5,400 sacred vessels of the Temple of Jerusalem, but also prescribed the size of the building intended to receive them; and even directed that the expense of its erection should be defrayed from the royal treasury.<sup>3</sup>

Cyrus restores the vessels of the Temple.

Shesh-bazzar, the Zerubbabel or Zorobabel of Scripture, a descendant of David, and the grandson of Jeconiah, having been nominated governor of Jerusalem by Cyrus, he prepared to lead his countrymen homeward; and after a delay of some months in assembling the bulk of Judah and Benjamin, in addition to some from the other ten tribes, and also in making the necessary preparations for a journey of about 720 miles, 42,360 Jews, with 7,337 servants,<sup>4</sup> accompanied him across the Desert, and reached their native land. This was seventy years from the commencement of the captivity.<sup>5</sup>

Zerubbabel proceeds to Jerusalem,

accompanied by 42,360 Jews, from

The limited number thus collected by the first edict, denominated by the Hebrew writers, the ban or dregs of the people,<sup>6</sup> were chiefly from Babylonia and the adjoining region of Susiana, in which however, others still remained, while the bulk of the ten tribes resided in Assyria, Media, and other parts of the east. Zeal for the Temple having been the grand motive of the journey, the restoration of the altar for burnt-

Babylonia and Susiana, leaving the ten tribes in Assyria and Media.

<sup>1</sup> See above, vol. I., p. 85.    <sup>2</sup> Sir Wm. Jones' Works, vol. I., p. 89.

<sup>3</sup> Ezra, chap. I., v. 11, and VI., v. 3, 4, 5: 2 Chron., chap. XXXVI., v. 28.

<sup>4</sup> Ezra, chap. II., v. 64, 65.

<sup>5</sup> Jer., chap. XXV., v. 11, and chap. XXIX., v. 10.

<sup>6</sup> Talmud, Bab. in Kiddushim.



Foundation  
laid of the  
second  
Temple.

offerings, was the first object<sup>1</sup> of those who returned, and the contracts for the reconstruction of the building, as well as the preparation of materials having been completed, the foundation of the Temple was laid with great solemnity, soon after the commencement of the second year.<sup>2</sup>

The Samari-  
tans interrupt  
the work, and

influence the  
court of Persia.

The size, and even the plan itself, were the same as those of the former structure, but the means at command were greatly inferior, and this disadvantage was increased by an unexpected circumstance, which interrupted the progress of the work. The mixed people of Samaria, who were Cutheans intermixed with a remnant of the tribes of Ephraim and Manasseh, and claiming descent from the two last, proposed to assist in the great national work; but from a jealous and exclusive spirit, the new comers indignantly rejected the proposal. The ancient feud between the rival people was thus revived, and assumed a character of fierce and implacable hatred, from which the Jews immediately suffered. Samaritan influence and intrigue were successfully exerted at the court of Persia to stop the work. The Jews, however, hoping for a change, continued to collect and prepare materials during the remaining five years of Cyrus' life, as well as the life of his successor.

The Medes  
and Persians  
become one  
people under  
Cyrus.

With Cyrus, the sovereignty had passed from the Medes to the Persians, and the two became henceforth one people in dress, manners, and religion; the customs of the latter nation, being naturally adopted by the sovereign, in compliment to the place of his birth; and as a matter of course they were also introduced amongst the Babylonians. Cyrus likewise first established the custom of removing the court from Babylon at the expiration of the winter months; two months, in the spring, were spent at Shushan, and the warmest season, at Ecbatana.<sup>3</sup>

Doubts re-  
garding the  
manner of  
Cyrus' death.

According to Xenophon,<sup>4</sup> the subsequent years of Cyrus' reign were spent in peaceable pursuits. But Herodotus and Diodorus Siculus, give a very different account of the manner in which the days of this conqueror terminated; and though the tomb of this monarch, on the plains of Murgh'áb, N.N.E. of Persepolis, seems to favour the statement of Xenophon,

<sup>1</sup> Ezra, chap. III., v. 3.

<sup>2</sup> Cyropædia, lib. VIII., p. 233.

<sup>3</sup> Ibid., v. 8, 10.

<sup>4</sup> Ibid., cap. vii., p. 551.

it is unlikely that the circumstances related by the historians concerning his expedition to a distant country, and the manner of his death, should be altogether fabulous. They expressly state that Cyrus, having invaded the country eastward of the Caspian Sea,<sup>1</sup> perished in a great and bloody battle against Tomyris, queen of the Massagetæ,<sup>2</sup> after constructing a city to which he gave the name of Cyropolis.<sup>3</sup>

Cambyses, his second son, who had been appointed his successor, ascended the throne about 529 B.C., and manifested all his father's love for war, but without a shadow of prudence. This prince, one of those who bore the scriptural title of Ahasuerus, having taken some offence against Egypt, made extensive preparations by sea and land throughout his vast empire, in the very commencement of his reign, for the conquest of that country. More than three years were employed in engaging the Cypriots and Phœnicians to assist him with their fleets, and in collecting the Greek auxiliaries.

The subjugation of the growing colony of Carthage had been contemplated also, but in consequence of the Phœnicians having refused to assist against those with whom they were connected, (the Carthaginians being originally from Tyre), this part of the project was abandoned: the intended operations were therefore to be confined to Egypt, and the upper portion of the Nile. Accordingly, leaving Patizithes, a chief of the Magians, as his deputy at Susa, Cambyses took the field in the fourth year of his reign, and agreeably to the arrangements already made for the friendly passage of his army through Arabia, he marched at the head of an overwhelming force in a direct line across the latter country, instead of taking the more circuitous and ordinary route, through Upper Mesopotamia and Syria. At the suggestion of Phanes of Halicarnassus<sup>4</sup> contracts were made with the Arabs for the necessary supplies of water; and, faithful to his engagements, the king of Arabia collected all the camels in his dominions, and having loaded them with large skins, chiefly those of camels, filled with water, he sent them to the

<sup>1</sup> Herod., lib. I., cap. cciv.

<sup>2</sup> Ibid., cap. ccv., ccxiv.

<sup>3</sup> Strabo, lib. XVI. See Appendix (A.) to this volume.

<sup>4</sup> Herod., lib. III., caps. iv., vii., ix.

Cambyses  
ascends the  
throne,

prepares to  
invade Egypt,  
and

crosses the  
Arabian  
desert.

526 to 525 B.C.

The Arabs  
find supplies  
for the march.

Pelusium  
taken, and

Egypt submits  
to Cambyses.

His rash  
expeditions  
towards

the temple of  
Ammon

and against  
Ethiopia.

places which were destitute of that indispensable requisite of life.<sup>1</sup> Water being thus provided the march of Cambyses was safely accomplished as far as Pelusium; and this stronghold, the key of Egypt, was taken by the following stratagem, which was proposed by Phanes, who, on some disgust, had revolted from Amasis and joined Cambyses.<sup>2</sup> The Persian king placed a number of cats, dogs, sheep, and other animals in advance of his troops, and the Egyptians being unable to shoot an arrow that way, lest they might injure some of those sacred animals, the place was carried without difficulty.

Psammeticus, who had just succeeded on the death of Amasis, being defeated in a great battle fought in that neighbourhood, the invaders advanced to Memphis, where the Egyptian prince surrendered, and the whole of Egypt submitted in consequence. Cambyses being master of the country, indulged his ungovernable temper by destroying many of its monuments; nor did he even respect the dead, for the body of Amasis was dug up,<sup>3</sup> and treated ignominiously.

During his short stay in Africa, Cambyses gave the reins to his headlong and reckless disposition, by undertaking at the same time two distant land expeditions; each of which was attended with the most fatal result. The first consisted of 50,000 men, whom he despatched to set fire to the temple of Jupiter Ammon. This force is said to have been overwhelmed by a shower of sand raised by a hurricane, whilst traversing the desert of Oasis Magna,<sup>4</sup> from which it is certain that the troops did not return.<sup>5</sup>

The second expedition proceeded under his own command towards Ethiopia, but the necessary supplies failing, a portion only of the army returned to Thebes, the rest having perished: the troops had in their retreat, been driven to the necessity of consuming first the sumpter beasts, and finally, as a last resource to maintain life, a number of their companions: these were taken by lot to be put to death for the support of the others.<sup>6</sup>

<sup>1</sup> Herod., lib. III., cap.

<sup>2</sup> Ibid., lib. IV., and Plut.

<sup>3</sup> Ibid., lib. III., cap. x

<sup>5</sup> Ibid.

is, lib. VII.

<sup>4</sup> Ibid., cap. xxv.

<sup>6</sup> Ibid.

Shortly after his return from the expedition, he received intelligence of a revolt in his own dominions, which was headed by Gomates, a Magian<sup>1</sup> (the brother of Patizithes); this man having personated Smerdis or Bardeus,<sup>2</sup> who had been murdered by order of Cambyses.<sup>3</sup> This information induced the king to set out with all haste for Persia, leaving the government of Egypt to the care of Ariandes. He avoided on his return the shorter route of the Desert by which he had advanced, and took that of Syria, where he died of a wound received from his own sword whilst precipitately mounting his horse. This event took place on Mount Carmel at Ecbatana;<sup>4</sup> which place had been named by the oracle of Buto,<sup>5</sup> as that which would be fatal to him.<sup>6</sup>

A revolt  
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We are told that there was not any one sufficiently bold to oppose the Magian, and Gomates had remained in undisputed possession of the empire during seven months, when Darius, the Gushtasp of the Persians, son of Lohrasp or Hystaspes, one of the seven nobles who conspired against him, mounted the throne.<sup>7</sup> According to Herodotus, it had been agreed among these nobles, that he whose horse first neighed to the rising sun should be king; and, by an artifice, the horse of Darius was made to win the monarchy for his master.<sup>8</sup> But, in detailing his own achievements on the tablets at Bisutún, this is made a religious war, in which, by the help of Ormazd, Darius

Darius obtains  
the throne by  
a stratagem.

<sup>1</sup> Journal of the Royal Asiatic Society, vol. X., pp. 201, 202.

<sup>2</sup> Ibid.

<sup>3</sup> Herod., lib. III., cap. lxi.

<sup>4</sup> Plin., lib. V., cap. xix.

<sup>5</sup> Herod., lib. III., cap. lxiv.

<sup>6</sup> According to the translation of the Bisutún tablet, Gomates, a Magian, having falsely declared himself to be Bardeus, the son of Cyrus, and the brother of Cambyses, the whole state of Persia, Media, and the other provinces became rebellious, and he assumed the crown: and Cambyses, unable to endure his misfortunes, died.—Journal of the Royal Asiatic Society, vol. X., pp. 201, 202.

<sup>7</sup> These alone, says Darius, were my assistants: Intæphernes, the son of Hys . . . , a Persian; Otanes, the son of . . . , a Persian; Gobryas by name, the son of Mardonius, a Persian; Hydarnes, the son of . . . , a Persian; Megabyrus, the son of Zopyrus, a Persian; and Aspethines, the son of . . . , a Persian.—Bisutún Tablet. Journal of Royal Asiatic Society, vol. X., p. 257.

<sup>8</sup> Lib. III., cap. lxxxv., lxxxvi.

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<sup>2</sup> Ibid., lib. IV., and Polygænus, lib. VII.

<sup>3</sup> Ibid., lib. III., cap. xvi.

<sup>5</sup> Ibid.

<sup>4</sup> Ibid., cap. xxv.

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<sup>8</sup> Lib. III., cap. lxxxv., lxxxvi.



slew Gomates the Magian, and the chief men who were, with him; and having re-established the chaunts and sacrificial worship, he confided these duties to the families who were deprived of them by Gomates, or, in other words, he restored the ancient religion of the country in connexion with the State. Darius, although he only followed the steps of Cyrus and his uncle Cyaxares, may be considered the real founder of the Persian empire, in consequence of the wisdom he displayed in the government of the country, which had only been in part reduced to order, after having been subjected by the arms of those monarchs. Darius accomplished these great objects by dividing his vast dominions into provinces of a convenient size: a certain number of these constituted a viceroyalty, of which there were twenty, each under the general superintendence of a satrap, to whom all the inferior governors of provinces, districts, &c., were responsible; though they were appointed or removed only at the pleasure of the sovereign himself. By this arrangement, a salutary check was maintained over the governors of the satrapies. Such a check was the more necessary, as in general the satrapies not only comprised many provinces, but sometimes one of them consisted of several kingdoms. In the first, for instance, were the Ionians, the Carians, the Lycians, Pamphylians, and others;<sup>1</sup> in the second were the Mysians, the Lydians, and the Cabalii. Babylon, together with the territory of Assyria, belonged to the ninth satrapy.<sup>2</sup>

His organiza-  
tion of the

various  
satrapies of the  
empire.

Moderate  
contributions  
established,

In the time of Cyrus, and even during that of his successor, there was not any fixed taxation, and the sovereign only received uncertain gratuities from time to time; in addition to which, during war, contingents of men and money were furnished for the exigencies of the state. This system prevailed till a fixed tribute and a regular quota of men were established for each satrapy<sup>3</sup> by Darius. This regulation induced the Persians to designate him the Broker, whilst with equal point, Cambyses was called Master, and Cyrus the Father of the Empire.<sup>4</sup>

and inter-  
communica-  
tions

But the statistics, then so wittily termed brokerage, were the

<sup>1</sup> Herod., lib. III., cap. xc.

<sup>2</sup> Ibid., cap. xcii.

<sup>3</sup> Ibid., cap. lxxxix.

<sup>4</sup> Ibid.

more easily managed, in consequence of a system of intercommunica-<sup>throughout the empire.</sup> tion which had been commenced throughout the empire in the time of Cyrus, and was more completely established in that of Darius.<sup>1</sup> The object was accomplished by means of couriers, who were stationed at certain distances, for the rapid transmission of the firmáns, which in this way were sent to, and answers received from, the different governors. Those issued by the monarch are supposed to have been stamped upon barrel-shaped bricks of small size, which were afterwards solidly baked as the best and surest means of preventing any change in the edicts; which thus became the laws of the Medes and Persians.<sup>2</sup> Without doubt one of the most memorable was the decree of Cyrus, permitting the return of the captives to rebuild Jerusalem and its Temple. Encouraged by the prophet Haggai, the work was resumed in the beginning of the second year of Darius, viz., 520 B.C. Tatnai, the governor of Syria and Palestine, having made an appeal to his sovereign, in order to ascertain if the decree of Cyrus really existed, as was alleged by the elders of the Jews, a search was in consequence made, and the decree being found in the archives of Ecbatana,<sup>3</sup> the king enjoined Tatnai and Setharboznai to see it fully executed. These persons were further commanded to carry out the original intentions of Cyrus, and to give at the same time all possible assistance to the Jews in rebuilding their Temple.<sup>4</sup> To this measure Darius was no doubt moved, like his predecessor, by an irresistible impulse, which made each an instrument in fulfilling the Divine purposes. In other respects, it would seem that the court of Persia could have no good ground of objection to the return of the Jews to their native land, since, in such return, they only moved from one part of the Assyrian dominions to another.

Firmáns or laws of the Medes and Persians.

Darius causes the building of the Temple to be resumed, and

the return of the Jews, agreeably to the edict of Cyrus.

<sup>1</sup> Herod., lib. VIII., cap. xcviii.

<sup>2</sup> Several of these barrel-shaped bricks may be seen in the British Museum; and Asiatic tradition connects them with the firmáns of the great Assyrian monarchs: the character is cuneiform.

<sup>3</sup> Ezra, chap. VI., v. 1-3.

<sup>4</sup> 1 Esdras, chap. V., v. 47, and following verses; also Ezra, chap. VI., v. 5-17.

**Completion of the Temple.** The Temple, which had been commenced by Zerubbabel twenty years previously,\* or about 534 B.C., was completed in the seventh year of Darius, on the same scale of grandeur, but, in point of costly materials, it was "as nothing" if compared with the former structure.<sup>1</sup>

**Expedition to Samos.** The first distant undertaking of Darius was that of sending an army under his general Otanes to Samos, with the view of restoring Syloson, the brother of Polycrates the tyrant of the island, to his throne, from whom when a private individual, he had received a splendid garment. This service was scarcely completed when the attention of the king was urgently called to his own dominions, by the revolt of the Babylonians. Their city, having been so long mistress of the East, could ill brook the change caused by its subjection to Persia, especially when Shushan became the capital of the empire; this change necessarily diminishing its pride and splendour.

**Rebellions in Susiana and** It appears from the Bisutún monuments, that Darius was occupied previous to his accession, and probably as a satrap of his father, who governed Parthia and Hyrcania, in quelling a rebellion in Susiana and another in Babylonia. The former, led by Atrines the son of Opadarnes, was speedily overcome by his deputy, but the latter being very serious required his presence; Naditabirus, the son of Aena, calling himself Nabochodrossor, the son of Nabonidus, having seized the government. An interesting description, and even some of the details, are given of the campaign which followed. Darius, by means of a demonstration and the use of rafts, forced the passage, and defeated the army of Naditabirus on the banks of the Tigris, and completely overcame him the second time, when disputing the passage of the Euphrates near a city called Zanzána close to Babylon. A signal defeat in the vicinity of the capital put an end to the rebellion, and Naditabirus being taken prisoner was put to death.<sup>2</sup>

**Babylonia  
quelled by  
Darius.**

A fuller account, especially of the capture of the city, is however, given by Herodotus.

<sup>1</sup> Haggai, chap. II., v. 3.

<sup>2</sup> Translations of the Bisutún Tablets, vol. X., part iii., pp. 211-214, of *Journal of the Royal Asiatic Society*: London, 1847.

Hoping to recover its lost importance by an attempt like that which was made by Nabopalsar\* against the Assyrians, the Babylonians took advantage of the unsettled state of things consequent on the death of Cambyses, to make preparations for war, by secretly laying in stores of provisions; and at the end of four or five years, the city was so amply provided, that the citizens openly revolted, and set up a king.

The Babylonians revolt.

On receiving this intelligence, Darius hastily assembled his forces, and marched a powerful army to put an end to this rebellion. Seeing themselves begirt by a force which they could not oppose in the field, the Babylonians turned their thoughts wholly to the best means of resisting it within the walls; and having for this purpose agreed to cut off all unnecessary mouths, they cruelly strangled the whole of the women with the exception of the favourite wife of each individual, and a maid-servant to every house.<sup>1</sup> After continuing the siege for twenty months without the slightest advantage, Darius made himself master of the city by one of the most extraordinary stratagems hitherto recorded in history. Zopyrus, one of his most devoted captains, having cruelly maimed himself, went to the city, pretending to have fled from the tyranny of his master: having obtained the confidence of the besieged, and eventually the command of some of their troops, he thus gained an opportunity of opening two of the gates of the city to the Persians. Darius in consequence obtained possession of the place, when he immediately caused the crucifixion of 3,000 Babylonian nobles, who had been the chief fomenters of the revolt; he likewise took away the hundred brazen gates of the city, and reduced the height of its walls from 200 cubits to only 50 cubits.<sup>2</sup>

Darius marches against Babylon.

Cruelty of the Babylonians.

Stratagem of Darius to take the city.

his cruelty to the Babylonians.

The remaining inhabitants were not however, molested, but on the contrary, Darius caused each of his satrapies to furnish a proportion of women, amounting in all to 50,000, to replace those who had been so cruelly put to death before the siege.<sup>3</sup>

Repeopling of Babylon, and

Darius appears to have remained at Babylon till a revolt, or rather an opposition to his authority, in Persia, Susiana, Media,

<sup>1</sup> Herod., lib. III., cap. cl.

<sup>2</sup> Ibid., cap. clviii., clix.

<sup>3</sup> Ibid., cap. clix.

consolidation  
of the empire.

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After the accomplishment of this object, Darius became anxious to know the state of the countries lying eastward of Scythia, with a view to their conquest, and more especially the termination of the river Indus. Accordingly he built a fleet at Caspatyrus, in the territory of Pactyica on the Indus, which he entrusted to a skilful Greek mariner named Scylax, a native of Caryanda, who admirably fulfilled the instructions of the monarch by sailing down the whole length of the river;<sup>3</sup> thence coasting to the straits of Báb-el-Mandeb, and ascending the Arabian gulf to the port at its northern extremity, from which the Phœnicians had before taken their departure to circumnavigate Africa.<sup>4</sup>

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<sup>2</sup> Journal of the Royal Asiatic Society, vol. X., pp. 197, 198.

<sup>3</sup> Herod., lib. IV., cap. xliv.

<sup>4</sup> Ibid., cap. xlii.

<sup>5</sup> Ibid., cap. xlv.

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of Assyria by the people of that country in the time of Cyaxares,<sup>1</sup> about 120 years before.

The fleet which accompanied the troops consisted of 600 vessels, chiefly manned by Ionians and others from the coast of Asia Minor, while the land army collected on this occasion, including the cavalry, amounted to 700,000 men,<sup>2</sup> who were conducted by Darius himself to the shores of the Bosphorus, where they found a bridge already executed for their passage into Europe. The preparation of a bridge of boats was evidently a familiar operation at this time, both in Babylonia and Assyria. The one in question exceeded three-quarters of a mile in length, or according to Herodotus, seven stadia,<sup>3</sup> and it was successfully completed by Mandrocles the Samian, notwithstanding the great difficulty caused by a very rapid current.<sup>4</sup>

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During the passage of his troops, Darius proceeded as far as the Cyanæ rocks, at the entrance of the Black Sea; from thence he despatched his fleet with directions to ascend the Ister a certain distance, and prepare another bridge. Having reduced Thrace, Darius continued his march to the appointed passage; and after a fruitless pursuit of the Scythians through deserts and uncultivated countries<sup>5</sup> for three months, he returned after losing one-half of his numbers, but without abandoning his purpose, for he left Megabyzus the Persian, one of his chief commanders, with 80,000 men, to finish the conquest. This general, having succeeded in bringing the Thracians and others under the Persian yoke, rejoined Darius at Sardis,<sup>6</sup> from which place he afterwards accompanied the monarch to Susa.<sup>7</sup>

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<sup>2</sup> Ibid., cap. lxxxv.

<sup>3</sup> Ibid., cap. cxxii., cxxiii.

<sup>4</sup> Ibid., lib. V., cap. xxv.

<sup>5</sup> Ibid., cap. lxxxvii.

<sup>6</sup> Ibid., cap. lxxxvii.

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<sup>3</sup> Ibid., cap. cxxii., cxxiii.

<sup>4</sup> Ibid., lib. V., cap. xxv.

<sup>5</sup> Ibid., cap. lxxxvii.

<sup>6</sup> Ibid., cap. lxxxvii.

<sup>7</sup> Ibid., lib. V., cap. xxiñ.

<sup>8</sup> Ibid., cap. xxxiv.

assisted by the Athenians, burns Sardis. immediate chief, to meet the expenses, determined to take arms<sup>1</sup> against Darius. With the assistance of the Ionians, and with twenty-five vessels which had been sent from Athens and Eretria,<sup>2</sup> Aristagoras and his allies boldly sailed to Ephesus; from whence they marched to Sardis, which city being chiefly built of cane, was burnt either accidentally or otherwise. The approach of the Persians and Lydians soon afterwards caused the retreat of the invaders. They were, however, overtaken and defeated at Ephesus, from whence the discouraged Athenians retreated with their vessels and quitted the alliance.<sup>3</sup>

Finally defeated near Ephesus.  
War arises,

which exalts the military glory of Greece.

These circumstances determined Darius to make war upon Greece, which was carried on for a time with various degrees of success. Of its principal events, a brief notice will presently be given, on account of the consequences which resulted from them to the empire of Persia; and because they were the first steps by which the military glory of the Grecian people, was raised to the high eminence which it subsequently attained.

Early successes of the Ionians.

The Ionians speedily revenged the defeat at Ephesus by a brilliant descent which they made on the continental territory of Darius. In this they not only occupied Byzantium, and different places near the Hellespont, but likewise many others in Caria; and in consequence of these successes they were joined by the people of Cyprus.<sup>4</sup> In order to punish this invasion, and at the same time take ample revenge for the burning of Sardis, Daurises and Dardanus were sent with ample forces first against Abydos, Lampsacus, &c., and thence into Caria. In this province they gained a victory after a bloody battle,<sup>5</sup> the fruits of which, however, were lost by a successful ambuscade placed by Heraclides;<sup>6</sup> who followed up his success by subduing the Eolians and the rest of the ancient Teucrians.<sup>7</sup> Soon after these successes, mutual discord and Persian intrigues caused the Samians and Lesbians to abandon the Ionians, and the fleet of Darius having captured Milo, the inhabitants were removed to Susa. In the following year Chios, Lesbos, and Tenedos, shared

Capture of Milo, Chios, &c.

<sup>1</sup> Herod., lib. V., cap. xxxv.

<sup>2</sup> Ibid., cap. cii., ciii.

<sup>3</sup> Ibid., cap. cxvii., cxx.

<sup>7</sup> Ibid.

<sup>5</sup> Ibid., cap. xcvi., xcix.

<sup>4</sup> Ibid., cap. ciii., civ.

<sup>6</sup> Ibid., cap. cxxi., cxxii.

the same fate;<sup>1</sup> whilst the shores of Thrace were subjected by the Phœnician fleets, in alliance with Persia.

It was during an inroad in the northern provinces of Persia by Argjasp, a Scythian prince, which took place in the thirty-fifth year of Darius, that the celebrated Archimagus (Zoroaster) and the priests of his religion, about eighty in number, were slaughtered in the principal fire temple at Bâlkh, during an assault made on that city. Slaughter of Zoroaster and the Magi.

By some it is believed that the founder of the Magian order lived about 624 years before the first Egyptian dynasty, by others it is thought that he was cotemporary with Ninus;<sup>2</sup> and Xanthus, the historian of Lydia, places him 600 years before the invasion of Greece by Xerxes.<sup>3</sup> It appears, however, that there were several persons who bore the name of Zoroaster. Four prophets bore the name of Zoroaster. One of these was a Chaldean or an Assyrian; another was an inhabitant, or according to some, a king of Bactria, who was also called Oxyartes; a third was a Pamphylian, and there was a fourth, who, according to Pliny, lived a little before the time of Xerxes.

The last appears to synchronize with Zerdusht or Zerd-husht, the celebrated religious reformer of Persia, whose ministry was brief, but very remarkable, in consequence of the successful efforts which he made to restore the ancient religion. Zerd-husht revives the ancient religion. His tenets are contained in the celebrated Zend-avestâ, and its compendium the Sad-der.<sup>4</sup>

The exalted moral precepts, and the great knowledge of the divine attributes therein inculcated by this sage, have by some been supposed to have been derived from his intercourse with the Hebrew people in the time of Daniel, or possibly from the prophet himself, with whom he was cotemporary in Susiana. Its precepts supposed to be derived from the Hebrews.

The reformer is supposed to have been born at Urumíyah, and to have commenced his ministry at Shíz<sup>5</sup> in that neigh-

<sup>1</sup> Herod., lib. V., cap. xxxi.

<sup>2</sup> Justinus, lib. I.

<sup>3</sup> Müller's *Fragmenta Historicum Græcorum*, p. 44.

<sup>4</sup> Hyde's *Hist. Relig. Vet. Persar*, cap. xxv., xxvi.

<sup>5</sup> Or Canzaea, the Atropatenian Ecbatana.—*Royal Geographical Journal*, vol. X., p. 68.

bourhood: his work professes to be the result of his prayers and meditations in a cave near that place.

His reformation of the Magian religion.

It should not, however, be forgotten, that this Zoroaster did not teach anything new, but merely restored what had been inculcated some centuries before by an individual of the same name.<sup>1</sup>

The doctrines inculcated by him.

Sabaism and other corruptions, such as sacrifices on the highest mountains to Jupiter, the sun, moon, earth, &c.<sup>2</sup> being prohibited, the doctrines of the reformed Magian religion became nearly those of the ancient Persians. The good and evil principles are considered as being permitted by the will of God; a general resurrection and day of retribution were likewise inculcated by Zoroaster, who added, that those who had done well, and lived in obedience to the law of God, were to pass into the realm of light, and those who had done evil, were to suffer everlasting punishment in a land of obscurity. "Endeavour, therefore, O man" (so runs the precept), "to do all the good thou canst, without fear or apprehension, for God is benign and merciful, and will reward even the smallest good thou dost."<sup>3</sup>

Account given by Celsus.

A passage of Celsus, preserved by Origen,<sup>4</sup> appears to throw some light on the account given by Herodotus of the Sabaism of the Persians. Celsus compares the path of the soul through the firmament and planets, to a ladder which leads through seven gates to the sun. The first gate is said to be of lead, which, according to the Persians, expresses the slow revolution of Saturn; the second is tin, which typifies the brightness of Venus; the third gate being of brass, represents the supposed firmness of Jupiter; the fourth is iron, and on account of the general usefulness of that metal, it is represented by Mercury; the fifth, a mixed metal, is applied to Mars; the sixth, quicksilver, is identified with the Moon; the seventh gate is of gold, the emblem of the Sun, according to the Persians.<sup>5</sup>

The seven gates or spheres.

Clitarchus, in his 12th book, mentions as a summary of the

<sup>1</sup> See vol. I., p. 85.

<sup>2</sup> Herod., lib. I., cap. cxxxi.

<sup>3</sup> Sad-der, part V.; Hyde's Hist. Relig. Vet. Persar, &c.

<sup>4</sup> Orig. Contra Ceis., lib. IV., edit. Spencer.

<sup>5</sup> See the French translation, vol. I., p. 426, and vol. II., pp. 389, 390, of the Zend-avestâ, for a similar account.

religion of the Magi, that they offer to the gods sacrifices, prayers, and vows. Nature and the origin of the gods are objects of their researches, believing that fire, air, water, and earth, are divinities. They object to the worship of statues, and consider it most perverse to believe that the gods are male and female.<sup>1</sup>

The worship of Venus was condemned by the Magi, who remained firm to the great article of their faith, which they carefully transmitted to their posterity,<sup>2</sup> that "there is one God:" the belief in magic was probably introduced a little anterior to the time of Zerd-husht or Zoroaster.

The explanation of the sage himself regarding the use of fire,<sup>3</sup> and the above-mentioned assertion in the firmàn of Cyrus,<sup>4</sup> serve to show that the sun and fire were considered but as symbols of the Deity,<sup>5</sup> and were venerated as such. In order to protect the latter, as an emblem of the Divine presence, temples were built for worship instead of continuing the ancient custom of burning fires on the tops of the mountains.<sup>6</sup> A liturgy was composed by Zoroaster, and tithes were set apart for the maintenance of the priesthood;<sup>7</sup> but fasting and celibacy were condemned, as tending to a neglect of the best gifts of God; whilst diligence in cultivation was considered better than repeating ten thousand prayers.<sup>8</sup>

Here we are almost reminded of the thousands of rams, and ten thousand rivers of oil of the prophet;<sup>9</sup> and many passages in the Zend-avestá still more clearly recognize the Almighty government of the world, as well as that spiritual morality so conspicuous in the book of Job,<sup>10</sup> and which bears at the same time such close affinity to the precepts of Noah.

Other traces of a primæval religion appear to have been long preserved in the territory of Irán, which by its geogra-

<sup>1</sup> Apud Diog. Laert.

<sup>2</sup> See above, p. 171.

<sup>3</sup> Ibid.

<sup>4</sup> Sad-der, art. viii.

<sup>5</sup> Zend-avestá, tome I., p. 224, and Précis des Systèmes de Zoroaster.

<sup>6</sup> Micah, chap. VI., v. 5, 8.

<sup>7</sup> Job, chap. XX., v. 4, 9, 11, and 27; chap. XXIII., v. 12, 14; chap. XXIV., v. 1; chap. XXIX., v. 11-17; chap. XXXI., v. 4, 5, 6, 26, 29.

<sup>8</sup> Hyde, Hist. Relig. Vet. Persar., p. 90.

<sup>9</sup> See p. 170.

<sup>10</sup> Herod., lib. I., cap. cxxxi.

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God.

The sun and  
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phical position connected the western countries with those of central and eastern Asia. and became at the same time the means of transmitting through the Magi, and their successors the Brahmins, a remnant, at least, of such a revelation of a future state as had been imparted to mankind.

Purity of  
worship main-  
tained in  
Persia

The inscriptions placed by Darius Hystaspes on the tablets at Bísutún, and those of his successor at Persepolis, clearly show that religion was intimately linked with the state,<sup>1</sup> and at the same time they confirm the statement made by Sir William Jones and others, that the ancient Persians worshipped with pious fear, love, and adoration, one all-wise, omnipotent, eternal, infinite, and omnipresent God.<sup>2</sup>

and in Meso-  
potamia in the  
time of  
Balaam.

At the time of the exodus of the children of Israel, the same elevated morality appears to have existed among some of the people of Mesopotamia. Balaam, the Chaldean seer, tells the messengers from Moab<sup>3</sup> that man should act justly, love mercy, and walk humbly with his God;<sup>4</sup> adding, towards the close of his conference, that a star shall proceed from Jacob, and a sceptre from Israel.<sup>5</sup>

This remarkable prophecy was fulfilled about 1544 years later, when the Magi, the supposed posterity of the prophet himself, followed a star from the East, till it brought them to the manger of the Messiah in the city of David.

Darius  
assumes the  
title of  
Archimagus.

The death of Zoroaster, and the evils inflicted on the country in consequence, were soon revenged by a force under the son of Darius, who drove the Scythians before him with great slaughter. And the principal fire temple being restored, Darius continued his support to the re-established religion by assuming the title of Archimagus in the room of Zoroaster.

Mardonius  
invades  
Greece.

At this time, in consequence of the part taken by the Athenians in the rebellion of Aristagoras, a large fleet was despatched with a numerous army under the command of Mar-

<sup>1</sup> Royal Asiatic Journal, vol. X., pp. 280, 286, 291, 310.

<sup>2</sup> Sir Wm. Jones's Works, vol. I., p. 87, compared with Hyde's *Hist. Relig. Vet. Persar*, cap. xxiii. and xxxiii.; also Euseb., *Præp. Evangel.*, lib. I., cap. ult., p. 42.

<sup>3</sup> The Elders of Moab carried the rewards of divination in their hand. Numb., chap. XXII., v. 7.

<sup>4</sup> Micah, chap. VI., v. 8.

<sup>5</sup> Numb., chap. XXIV., v. 17.

donius, who received peremptory orders from Darius to subdue Eretria, Athens, and Macedonia.<sup>1</sup> But the loss of 300 vessels and 20,000 men in doubling Cape Athos, together with an attack of the Bryges, compelled this commander to retreat into Asia, after fulfilling only one object, which was the reduction of the Macedonians.<sup>2</sup> Far from being discouraged by this unforeseen result, Darius renewed his preparations, and prepared vessels on a greater scale than those before sent: at the same time he dispatched heralds to Greece to demand earth and water. The people of Egina complied with these demands, but war was the consequence of the refusal of the Athenians.<sup>3</sup>

Darius demands earth and water.

Darius seized this occasion to send Datis and Artaphernes into Cilicia, where they embarked 300,000 men in vessels; and having burned the capitals of Naxos and Eretria, they passed on to the coast of Attica, and occupied the plain of Marathon with a force which has been estimated at 100,000 men.<sup>4</sup> The Athenian army was advantageously posted on the hills overlooking this circumscribed space, but Miltiades, who had served under the Persians, and was well acquainted with the nature of their troops, as well as their tactics, determined to forego this advantage, in order to avoid the fierce, and almost irresistible shock of an Asiatic host, by suddenly becoming the assailant. Accordingly, with a front sufficiently extended to occupy the whole width, he rushed at full speed, with 10,000 Athenian and 1,000 Platæan warriors to attack the enemy. The latter were most disadvantageously posted, being hampered by their circumscribed position between the sea, a marsh, and the hills in question, and exposed at the same time to the long spears of the Greeks. Success, therefore, favoured the assailants on both flanks, but in the centre they were broken by the Persians, who advanced for some distance through their disordered ranks. Had Datis taken advantage of this circumstance, the city of Athens would soon have been in his possession, but the Persians, being without orders, ceased to advance, and the Athenians, having routed both flanks, wheeled

Position of the contending forces, and

utter defeat of the Persians.

<sup>1</sup> Herod., lib. VI., cap. xliii.

<sup>2</sup> Ibid., cap. xlv.

<sup>3</sup> Ibid., cap. xcii.

<sup>4</sup> By Cornelius Nepos. Herodotus does not mention the number.

round, and, by attacking the rear of this mass, the battle was gained: the name of Miltiades was thus immortalized by a splendid and unexpected victory.

The loss of the Athenians is stated to have been only 192 men during this unprecedented engagement, which terminated by taking seven of the enemy's vessels, and driving the discomfited Persians into their ships, after losing 6,400 men.<sup>1</sup>

Datis returns  
to Persia.

Datis made a bold attempt to recover his lost ground by doubling Cape Sunium, hoping to reach the city of Athens, but being frustrated by the rapid return of the handful of brave men from Marathon, he sailed back to Asia<sup>2</sup> to make the result known to his sovereign. Darius feeling irritated, rather than discouraged by this fresh disaster, resolved to take the field in person: and, accordingly, he sent orders to the different satrapies of his empire to equip vessels, and to furnish troops and provisions on such a scale as would overwhelm his enemies in Greece.<sup>3</sup>

A rebellion in  
Egypt.

After three years had been spent in making preparations and in assembling his numerous legions, and when just about to march, Darius received news of a rebellion in Egypt: this he determined to suppress at the same time, by detaching a portion of his army in that direction, whilst he intended to proceed with the remainder to punish the Greeks. A lengthened contest amongst his three sons, to determine which should be named the successor to the throne, was scarcely decided in favour of Xerxes, when a short illness carried off Darius in the thirty-sixth year of his reign.

Death and  
character of  
Darius.

Although remarkable for that chivalrous generosity in pardoning offences, which so frequently forms part of the character of an Asiatic prince, Darius stained the brighter portions of his life by occasional acts of useless cruelty, such as the wanton execution of the three sons of Oebazus,<sup>4</sup> and that of his Egyptian lieutenant, Aryandes, for merely coining money in his name.<sup>5</sup> This monarch had the glory, not only of extending his empire, but also of consolidating many large and rich provinces; as

<sup>1</sup> Herod., lib. VI., cap. cxv., cxvii.

<sup>2</sup> Ibid., cap. cxvi.

<sup>3</sup> Ibid., lib. VII., cap. i.

<sup>4</sup> Ibid., lib. IV., cap. lxxxiv.

<sup>5</sup> Ibid., cap. clxvi.

those of Thrace, Macedon, the Ionian Isles, and the wide-spreading territory bordering upon India.

In addition to the detailed arrangements already mentioned for the management of the vast territory extending from the Indus to the Nile, the reign of Darius Hystaspes was very remarkable in other respects. He continued the canal intended by Nechus to open a communication from the Nile to the Red Sea,<sup>1</sup> and coined money of the purest metals, both gold and silver; of the former was the well-known Daric, and of the latter the Aryandic of Egypt.<sup>2</sup> But in thus providing for their ordinary wants, Darius did not fail to study the prosperity of his people, by the equity of his government<sup>3</sup> on one hand, and the generosity of his rewards on the other; and above all, by the moderation of his imposts. He was accustomed to refer the question of the amount of such taxes to the opinions of others,<sup>4</sup> taking care at the same time to fix the demands at a lower rate than had been pronounced equitable by the wise men of the state; who were, we are informed, consulted by him on all occasions of importance.<sup>5</sup>

Works  
executed by  
Darius.

His modera-  
tion, equity,  
and

The enlightened reign of this monarch, the second Ahasuerus of Scripture, or rather the second who bore what appears to have been a title rather than a name, was likewise distinguished by other circumstances, which had an influential effect upon his dominions; amongst these were the fostering care so successfully given to astronomy through his brother Jámásp<sup>6</sup> (Gush-tasp), who was celebrated for his acquaintance with the fascinating science of astrology, and the change effected by the restoration of the Magian religion to its primitive purity. The latter object was brought about by Zoroaster, whose tenets speedily took a firm root in the empire,<sup>7</sup> and spread to the borders of Bactria.

encourage-  
ment of  
science.

Whilst this monarch and his immediate predecessors, Cyrus and Cambyzes, were laying the foundation of the Persian mo-

<sup>1</sup> Herod., lib. IV., cap. xxxix.

<sup>2</sup> Ibid., cap. clxvi.

<sup>3</sup> Ibid., lib. III., cap. lxxxii., lxxxiii., cxxxii., and cxi.

<sup>4</sup> Plutarch, *Apothegm.*, p. 172.

<sup>5</sup> Esther, chap. I., v. 13-15.

<sup>6</sup> Vol. I., p. 89.

<sup>7</sup> See above, vol. I., p. 85.

Colonies of  
Carthage.

narchy, the merchant princes of Africa were extending their possessions, by means of conquest, in the Mediterranean, and by their enterprising fleets elsewhere. Mercenary warriors, furnished by the African and European colonies of Carthage, secured her dominion in Sicily, Sardinia, &c.; while numerous and well-organized fleets were employed in establishing other agricultural and trading settlements.

Reverting to the latter, for which Tyre and Carthage had been so remarkable, two maritime enterprises appear to have taken place about this period which are deserving of notice, both on account of their importance, and also as having been probably the last undertaken previous to the Punic wars.

Voyage of  
Himilcon to the  
British islands.

According to a fragment preserved by Rufus Festus Avienus, Himilcon, a distinguished citizen of Carthage, conducted a fleet with settlers from that city, and having passed through the Pillars of Hercules to Gadir, he made his way from thence to the so-called *Holy Island*, which lies expanded on the sea, and is the dwelling of the Hibernian race: at hand, it is added, lies the Isle of Albion.<sup>1</sup>

Hanno  
explores the  
western coast  
of Africa, and

Of the other undertaking, commanded by the celebrated Hanno, a fuller account has been preserved by an inscription which he placed on his return, in the Temple of Cronus, at Carthage. About 30,000 Libyo-Phœnician men, women, and children, were conveyed in sixty vessels, of fifty oars each, to settlements on the western shores of Africa; these successively extended to the Island of Cerne, the situation of which is supposed to have been either near Mogador or Santa Cruz; that is, between  $30\frac{1}{2}^{\circ}$  to  $31\frac{1}{2}^{\circ}$  south latitude. The second part of the expedition appears to have been merely a voyage of discovery, which, from a passage in Herodotus, may be inferred to have reached the Gold Coast, at the mouths of the Senegal and Gambia.<sup>2</sup>

reaches the  
Senegal and  
Gambia rivers.

The death of Darius Hystaspes had the effect of showing

<sup>1</sup> Heeren's Historical Researches, &c., Africa, Appendix, vol. I., p. 502, 504.

<sup>2</sup> Herod., lib. IV., cap. cxcvi., compared with Heeren's Historical Researches, Africa, vol. I., pp. 92, 175, and Appendix, 475, &c.

that the recollection of upright conduct may survive the individual, particularly when the interests of a nation are concerned ;<sup>1</sup> for the memory of Cyrus being revered throughout Persia, the son of Darius, by the daughter of that monarch, was naturally preferred to his brothers, and Xerxes in consequence obtained quiet possession of the empire about 486 B.C.

Accession of  
Xerxes, grand-  
son of Cyrus.

This prince commenced a reign which, although comparatively short, was remarkable for great events ; and the first year was employed in perfecting the preparations for war, which were already far advanced. In the course of the following year, Xerxes completed one of his father's objects, which was the recovery of Egypt ; and leaving his brother Achæmenes governor of that country,<sup>2</sup> he returned to Susa. The same year was made still more remarkable by the birth, at Halicarnassus,<sup>3</sup> of the celebrated historian who has recorded these events ; and from his account of this reign, Xerxes appears to have been willing to forget the grievances of his father against Greece. The flames of his ambition were however kindled by the interested advice of Mardonius,<sup>4</sup> which prevailed against the better judgment of Artabanes ; and those mighty preparations were commenced, which put in motion probably the greatest armament ever assembled in the world, on any occasion. Every nation from Bactria to Carthage<sup>5</sup> sent its quota of infantry and cavalry, furnished with flour and other provisions ; additional supplies being placed in suitable depôts for the intended operations by vessels furnished by the maritime states of his dominions. To facilitate the movements by land, a bridge was ordered to be placed across the Hellespont, and to render those by water more secure than before, Xerxes employed the Persians, Bubares and Artaches, to cut a canal through Mount Athos, so that his galleys might pass from the Gulf of Contessa (Strymonicus Sinus), to that of Monte Santo (Singiticus Sinus), without risking such a loss as was experienced by Mardonius in doubling the promontory. Doubts have long existed regarding this extensive work, which, however, is not only mentioned by

Herodotus  
born at Hali-  
carnassus.

Xerxes con-  
tinues the  
preparations  
of his father.

He places a  
bridge over the  
Hellespont,

and cuts a  
canal through  
Mount Athos.

<sup>1</sup> See Appendix (B.) to this volume.

<sup>2</sup> Herod., lib. VII., cap. vii.

<sup>3</sup> Aul. Gell., lib. XV., cap. xxiii.

<sup>4</sup> Herod., lib. VII., cap. v., vi.

<sup>5</sup> Ibid., cap. lxxi., lxxxvi.



several authors,<sup>1</sup> but what appear to be its remains may still be traced in parts of the peninsula; moreover, its object, and the manner of its construction, are so particularly detailed by Herodotus,<sup>2</sup> that we can from thence scarcely doubt the fact.

Xerxes quits  
Susa, and

These and other preparations being completed, Xerxes put his army in motion towards the spring of the year 481 B.C., by marching from Susa to Critales in Cappadocia,<sup>3</sup> where all the levies from the regions lying to the eastward were assembled: he proceeded from thence to Lydia, where he was joined by the levies from Arabia and the rest of the territory lying to the westward: here the boundless wealth and liberality of Pytheus were exercised in maintaining, for a time, the whole of the army.<sup>4</sup>

experiences  
the liberality  
of Pytheus.

This vast concentration appears to have been conducted with the utmost regularity, owing to the accuracy of the combinations, and the care taken in providing supplies throughout the extensive line between the capital of Persia and that of Lesser Asia. During the winter's halt at Sardis, heralds were despatched to make the usual demands of earth and water from the Grecian states,<sup>5</sup> whilst workmen were employed in replacing the floating-bridge across the Hellespont, which had been destroyed by a storm at the moment when it was almost completed.<sup>6</sup> Early in the spring, Xerxes continued his march towards Abydos, where he found not only a prodigious fleet assembled,<sup>7</sup> according to his orders, to facilitate the contemplated invasion of Europe, but the means were likewise prepared for passing thither without embarking his legions. This surprising bridge, connecting Asia with Europe, is described as being double; one portion was formed by means of 360 fifty-oared boats, and the other of 314 triremes, in a line parallel to the former: each vessel was firmly anchored in a slanting direction, so as best to resist the effects of the current on one side, as well as the strong winds to which it was exposed on the other.<sup>8</sup> Two

The bridge  
over the  
Hellespont is  
destroyed by  
a storm, and  
replaced.

Account of this  
extraordinary  
structure,

<sup>1</sup> Thucydides, lib. IV., cap. cix.; Plato, *De Leg.*, lib. III.; Diod. Sic., lib. II., cap. ii.

<sup>2</sup> Lib. VII., cap. xxi., xxii., xxiii.

<sup>3</sup> Herod., lib. VII., cap. xxvi.

<sup>4</sup> Ibid., cap. xxxii.

<sup>5</sup> Ibid., cap. xlv.

<sup>6</sup> Ibid., cap. xxvii.

<sup>7</sup> Ibid., cap. xxxiv.

<sup>8</sup> Ibid., cap. xxxv.

enormous reed cables, and two others of hemp, well secured at the extremities, were passed over each line of boats from side to side of the Hellespont. Across these cables, trunks of trees were laid to support a platform, on which a deep covering of earth was placed; while barriers at the sides, to protect the horses and other animals,<sup>1</sup> completed this gigantic undertaking. Although one part of the bridge afforded a passage for the troops, whilst the baggage and the numerous camp followers, which always accompany an Asiatic army, had the use of the other, seven days and nights were consumed in passing into Thrace. The fleet then proceeded westward through the Dardanelles in order to rendezvous at the Sarpedian promontory, whilst the army proceeded north-eastward by the Chersonesus, and along the Gulf of Melas to the plain of Doriscus. Here Xerxes halted, and the fleet, consisting of nearly 3000 vessels, being drawn up on the beach,<sup>2</sup> the number of his followers was ascertained by the novel proceeding of causing the whole multitude to pass in succession through a walled enclosure, which was of the necessary size to contain exactly 10,000 men.<sup>3</sup>

and method of  
its prepara-  
tion.

The army  
passes the  
Dardanelles.

Xerxes num-  
bers his army  
on the plain of  
Doriscus.

The graphic details given by Herodotus are admirably adapted to place before the imagination the grandeur of the spectacle exhibited on the plain of Doriscus: when, mounted on a splendid car, the monarch visited in turn the contingents furnished by the several nations within his dominions;<sup>4</sup> and subsequently, from a throne raised on a Sidonial vessel, reviewed his fleet,<sup>5</sup> which for this purpose was ranged in order of battle.

On land, the Persian troops, wearing close-grained felt caps, wide trousers, many-coloured tunics with sleeves, steel cuirasses, bucklers, bows, quivers, and poniards in the girdle, some of them also displaying gold, others silver pomegranates,<sup>6</sup> led the way.<sup>7</sup> The Medes followed, similarly equipped; then the Assyrians, and next the Chaldeans, both wearing linen cuirasses and brass helmets of an extraordinary form; these were armed

Armament  
and equip-  
ment of the  
Persians,  
the Medes,  
Assyrians,

<sup>1</sup> Herod., lib. VII., cap. xxxvi.

<sup>2</sup> Ibid., cap. lix.

<sup>3</sup> Ibid., cap. lx.

<sup>4</sup> Ibid., cap. c.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid., cap. xli.

<sup>7</sup> Ibid., cap. lxi.

Bactrians,  
Indians,  
Lydians,  
Arabs, &c.

Numbers of  
the assembled  
host.

Xerxes  
advances to

the pass of  
Thermopylæ.

with javelins, poniards, and wooden clubs bristling with iron spikes.<sup>1</sup> After them came the Bactrians, the Indians, the Parthians, the Ethiopians, the Armenians, the Lydians, and others; the Arabs, wearing girdles and ample dresses,<sup>2</sup> being last, that their camels might not frighten the horses.<sup>3</sup>

The numbers were found to be 1,700,000 infantry,<sup>4</sup> and with the addition of cavalry, marines, &c., there probably was an aggregate of upwards of two millions and a half of fighting men; the women, eunuchs, and camp followers, being estimated at an equal number;<sup>5</sup> but, as the result proved, Xerxes had very few soldiers,<sup>6</sup> for although there was a regular gradation of command from the chief of 10 up to the commander of 10,000,<sup>7</sup> the invaders of Greece can only be regarded as a tumultuous assemblage, which, like a cloud of locusts, covered and devastated the country as they advanced; and the forced labour of the inhabitants for several months scarcely sufficed to grind the vast quantities of corn which had been collected at the different places.<sup>8</sup>

From the plains of Doriscus this multitude advanced towards the river Strymon in three bodies; one of these kept towards the interior; the centre was led by Xerxes himself, who forced the people to accompany him onward; whilst the third, under Mardonius, followed the coast line, keeping near the fleet.<sup>9</sup>

The land forces reached the entrance of the celebrated pass of Thermopylæ without meeting any interruption; but the fleet was less fortunate in the voyage thither, for it encountered a storm by which 400 vessels were lost on the coast of Magnesia.<sup>10</sup>

The invading army found 4,000 Greeks, including 300 Spartans, under Leonidas, occupying that strong pass; the fleet, in which consisted the principal strength of the defenders, being stationed on the neighbouring coast of Eubœa. Xerxes made several attempts to force the pass, which were successively defeated, and he found his whole host totally inadequate to

<sup>1</sup> Herod., lib. VII., cap. lxiii.

<sup>2</sup> Ibid., cap. lxxxvii.

<sup>3</sup> Ibid., cap. clxxxv., clxxxvi.

<sup>4</sup> Ibid., cap. lxxxi.

<sup>5</sup> Ibid., cap. cxxi.

<sup>6</sup> Ibid., cap. lxix.

<sup>7</sup> Ibid., cap. lx.

<sup>8</sup> Ibid., cap. cxx.

<sup>9</sup> Ibid., cap. cxix.

<sup>10</sup> Ibid., cap. cxc.

that object, till Epialtes showed a path by which the hill might be gained, and the pass turned: this object was at length effected by Xerxes, after having suffered the loss of 20,000 men.<sup>1</sup>

At the moment when Leonidas and his gallant band perished so gloriously, a well-contested action was fought between the two fleets near Artemisium.<sup>2</sup> This proved to be a drawn battle; but the Persian flotilla was destined once more to suffer from the effects of a violent tempest, which immediately succeeded the fight,<sup>3</sup> and greatly lessened the superiority of the Persians over the Greeks in the more important contest then at hand.<sup>4</sup> Xerxes being at this juncture in possession of Thermopylæ, sent one portion of his troops to pillage the temple of Delphos,<sup>5</sup> whilst he proceeded at the head of the remainder to besiege the citadel of Athens, which he captured and burnt.<sup>6</sup> The city itself had been almost entirely abandoned on the approach of Xerxes, it being resolved to make the principal stand on board the fleet.<sup>7</sup> All possible care and attention had been bestowed on the latter by Themistocles and Aristides; who had advantageously placed 380 well-manned vessels<sup>8</sup> in the straits of Salamis. Here the shock took place, and a glorious victory was gained over the remainder of the Persian fleet, notwithstanding the encouragement given by the presence of the sovereign, who witnessed the bravery and self-devotion of the queen of Halicarnassus (Artemisa) and the other combatants, from a commanding spot near the foot of Mount Ægaleos.<sup>9</sup>

The loss of this battle immediately caused that sort of despondency which is common with Asiatic princes when a reverse is experienced; and forgetting that he was still at the head of his victorious legions, Xerxes determined to make a retrograde march forthwith to the Hellespont; whither he despatched the remainder of his shattered fleet in order to secure and protect

<sup>1</sup> Herod., lib. VIII., cap. xxiv.

<sup>2</sup> Ibid., cap. xi.

<sup>3</sup> Ibid., cap. xii.

<sup>4</sup> Ibid., cap. xiii.

<sup>5</sup> Ibid., cap. xxxv.

<sup>6</sup> Ibid., cap. lii. and liii.

<sup>7</sup> Ibid., cap. xli.

<sup>8</sup> Ctesias says there were 700 opposed to upwards of 1,000.—See Photius, History of Persia, cap. 26.

<sup>9</sup> Herod., lib. VIII., cap. lxxxix, xc.

Retreat of  
Xerxes, and

sufferings of  
his army.

the bridge. These arrangements having been made, Xerxes retraced his steps by the same route along which he had advanced from Thessaly, where, agreeably to his previous plans, the self-confident Mardonius was left with the immortals, the cuirassiers, and other chosen troops, to the number of 300,000; this chief having undertaken to finish the war satisfactorily.<sup>2</sup> Xerxes now made forced marches with the remainder of his troops, and reached the Hellespont in forty-five days, after having suffered a severe loss from plague, dysentery,<sup>3</sup> and scarcity of provisions; which, owing to his unexpected march, could not be provided at the different stations, as had been the case when advancing. The bridge having been again carried away by a tempest, the remnant of the army crossed the Hellespont in the fleet, and accompanied Xerxes to Sardis.<sup>4</sup> During the terror-stricken haste of the king, the Athenians having refused to submit, the operations of his general commenced in his rear. Mardonius marched through Bœotia into Attica with his whole army, and burnt everything, sacred as well as profane, that had escaped the fury of his master in the preceding year;<sup>5</sup> particularly at Athens and its vicinity. He then returned into Bœotia, and encamped on the river Asopus, whither he was followed by Pausanias and Aristides, with all the forces they could muster.

Mardonius  
killed at the  
battle of  
Platæa.

After continued manœuvres for ten days, a feigned retreat of the Greeks brought about a glorious battle near the temple of Ceres at Platæa, in which, after a protracted and bloody contest, Mardonius was killed; and the greater part of his army, which, including the auxiliaries, amounted to about 350,000 men,<sup>6</sup> was destroyed by the Grecian forces, scarcely mustering 110,000.<sup>7</sup>

The same day on which the troops of Xerxes were destroyed in Europe, the remainder of his expeditionary fleet and army experienced a similar fate in Asia. Leotychides, who was invited by the Ionians, left Sparta with a fleet for the purpose

<sup>1</sup> Herod., lib. VIII., cap. cvii.

<sup>2</sup> Ibid., cap. cxv.

<sup>3</sup> Ibid., lib. IX., cap. xiii.

<sup>7</sup> Ibid., cap. xxix.

<sup>2</sup> Ibid., cap. c.

<sup>4</sup> Ibid., cap. cxvii.

<sup>6</sup> Ibid., cap. xxxi.

of liberating the Grecian cities in Asia. Being unable to meet <sup>The Persian fleet and army</sup> and cope with him at sea, the Persians sought protection by beaching and entrenching their ships near the promontory of Mycale, where they had the support of about 60,000 men, who had been left by Xerxes, under the command of Tigranes, to defend Ionia.<sup>1</sup> Just at the moment when the Athenians and Lacedæmonians were preparing to make a double attack, Leoty-chides resorted to the stratagem of causing a courier to spread amongst the Greeks, a report of the destruction of the Persians <sup>destroyed near Mycale.</sup> by their countrymen in Bœotia. Being thus encouraged, and their ordinary rivalry increased to the utmost, they advanced to the attack, and at length carried the position which, after the Ionians took flight, was nobly defended by the Persians till they were all killed, fighting hand to hand behind the entrenchments.<sup>2</sup>

The immediate result of this victory was the deliverance of <sup>Xerxes retires to Susa.</sup> the Ionian cities from the Persian yoke; for, instead of endeavouring to regain his lost ground, Xerxes, on learning the fate of his forces in Europe, after giving orders for the destruction of the Greek temples in Asia, with the intention of substituting those of Persia, sought his safety by proceeding with haste from Sardis to Susa; leaving Phœnicia and the other maritime provinces to defend themselves. The remnant of his prodigious forces either remained in the European provinces of the empire, or returned as scattered fugitives to different parts of Asia. In the mean time, pursuing their successes, the Greeks under Aristides and Cimon, drove the Persians from Cyprus as well as from the Hellespont and Propontis: Byzantium itself was mastered by Pausanius after a short siege.

On reaching his capital, Xerxes abandoned himself to a life of pleasure, which continued till he was murdered at the insti- <sup>His murder.</sup> gation of Artabanes one of his officers.

Thus ingloriously terminated, about 470 B.C., a reign of nearly twenty-one years, which in the commencement was remarkable for excessive vanity and ambition, mixed with cruelty and thoughtless profusion; and towards its close, for degradation and despondency. The character and the life of Xerxes present the most opposite extremes. The concentration

<sup>1</sup> Herod., lib. IX., cap. xcv.

<sup>2</sup> Ibid., cap. ci., cii.



Character of  
Xerxes.

from the remotest parts of his dominions of a large fleet, and a vast army, with the abundant supplies provided for the voyage of the one and the marches of the other; the formation of bridges and the excavation of a canal for the passage of the fleet through Mount Athos, all undoubtedly indicate an enlarged mind; while his Egyptian campaign, and even the first part of the expedition to Greece, claim for him the title of warrior, which his name was intended to signify. Besides these circumstances, the conduct of this prince, in bestowing upon Pytheus heaps of gold in return for his splendid hospitality and his presents to his father Darius,<sup>1</sup> bespeaks generosity. But, on the other hand, he was guilty of the utmost barbarity in putting to death the son of that citizen;<sup>2</sup> he disgraced himself by his treatment of the remains of Leonidas; and he showed his despondency and cowardice in quitting the army, and abandoning his projects against Greece, while the almost unbounded resources of the empire were still at his command. The principal events of this monarch's reign are recorded on the monuments of Persepolis.<sup>3</sup>

Artaxerxes  
Longimanus  
usurps the  
throne.

As the Medo-Persian custom of naming a successor had not been followed, Artaxerxes, third son of Xerxes, after murdering Darius his eldest brother, usurped the throne; Hystaspes the second son being then in charge of the distant satrapy of Bactriana.

Artaxerxes, or Ahasuerus, who is also called Macrochir or Longimanus, soon put an end to the civil war which had been fomented at home by Artabanes, and this chief was put to death (B.C. 470). The prince was equally successful afterwards against his brother in Bactriana, whom he defeated, and whose party he entirely ruined. Having thus secured quiet possession of the empire, Longimanus applied himself to its consolidation by the reformation of abuses on the one hand, and on the other, the removal of such functionaries as were likely to be favourable to the two factions which he had overcome. He commemorated the establishment of his power by feasting and rejoicings, which continued at Susa for 180 days,<sup>4</sup> and concluded by a great feast of seven days, for all the people that were present in Shushan: in the same way Vashti the queen entertained the women in the harem.

Banquet at  
Shushan.

<sup>1</sup> Herod., lib. VII., cap. xxvii., and vol. I., p. 277.      <sup>2</sup> Ibid. cap. xxxix.

<sup>3</sup> See Appendix (C.) to this volume.

<sup>4</sup> Esther, chap. I., v. 4.

The grand banquet took place in the garden of the king's palace; the court opening into it being adorned with white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings and pillars of marble.<sup>1</sup> On the last day of the entertainment, while under the influence of wine, the king, wishing to display the attractions of his royal partner before the assembled guests, commanded the presence of the beautiful Vashti; but as this would have been a violation of eastern customs, as well as an outrage on her delicacy, the queen refused to appear,<sup>2</sup> and a divorce was the consequence of the wounded dignity of the monarch.

The queen  
Vashti  
divorced.

The attractions of Esther caused her to be chosen to succeed Vashti, and it is more than probable that her influence over Ahasuerus produced for her countrymen a favourable change in the sentiments of the prince, who liberally supported Esdras and Nehemiah; not only in the commencement of their labours, but likewise at a later period, when the decree was issued for rebuilding the walls of Jerusalem.<sup>3</sup> The former received from Ahasuerus, in the seventh year of his reign, a very ample commission, empowering him to return to Jerusalem accompanied by all the people of his nation who were so disposed, with liberty to restore the temple of the Jews. At the same time, it must be observed, the attention of the king was directed at home to the maintenance of the religion of Zoroaster. The early part of his reign was distinguished by the hospitable reception and generous friendship bestowed by Artaxerxes on his enemy Themistocles; whose banishment was not, however, unconnected with events which soon embroiled Persia, once more, in a war with Greece.

Esther  
raised to the  
throne.

Ahasuerus  
permits Esdras  
to return to  
Jerusalem.

Friendly  
reception of  
Themistocles.

The government of Artaxerxes had been gradually acquiring strength since his accession; and hoping to recover some of the authority of his predecessors over the maritime provinces, the king assembled, on the coast of Pamphylia, a fleet and an army, which were to be reinforced by eighty triremes from Phœnicia.

<sup>1</sup> The courts of the Persian palaces usually open into a spacious garden, which would only require a splendid tent equipage, such as that of the late monarch, with its extensive enclosures of various-coloured canvas, to complete the preparations for the guests.

<sup>2</sup> Esther, chap. I., v. 12.

<sup>3</sup> Esdras, chap. VIII., v. 21; Neh., chap. I., v. 2.

Forces of Artaxerxes defeated by Cimon.

Intelligence of these preparations determined Cimon, the distinguished rival of Themistocles, to attack the Persians before they could be joined by the expected squadron, and he accordingly proceeded with a fleet and a body of land forces to the river Eurymedon on the coast of Pamphylia, where he gained a brilliant double victory over the Persian fleet and army on the same day, in the year 470 B.C.

The Greeks assist the Egyptians.

This success induced the Athenians to send Charetimis with their victorious forces to assist the revolt of the Egyptians under Inarus. In consequence of this support, that prince maintained his ground till a second and more powerful army was sent thither by Artaxerxes, under the command of Megabyzus, who succeeded in reducing the country to subjection after a protracted war of six years; during which the Athenians lost two fleets. But these losses were amply repaid by the successful wars carried on both by sea and land by the illustrious Cimon; who at length reduced Artaxerxes to the necessity of making peace on the most disadvantageous terms. The Athenians not only secured the freedom of the Grecian cities in Asia, but likewise obtained other conditions of importance, which were peaceably preserved during the life of Artaxerxes. This prince died suddenly, at a time when he was about to arbitrate between two of the civil powers in Greece, on the subject of the Peloponnesian war.

B. C. 463.

Artaxerxes makes peace.

Death of Artaxerxes.

Xerxes, his only son by Esther the queen, succeeded him; but he was almost immediately afterwards murdered at the instigation of his illegitimate brother, Sogdianus, who in consequence gained the throne about the year 425 B.C., from which, however, he was deposed two years later by Ochus.

Darius Nothus reigns.

This prince, called by historians Darius Nothus or the Bastard, being the illegitimate son of Artaxerxes, reigned from 423 to 404 B.C., without any other remarkable events than the successive revolts of the Egyptians, Medes, and Lydians, which were soon suppressed.

A short time before his death, Darius confided to his younger son Cyrus the government of the western part of Lesser Asia; and this circumstance led to an important chain of events which endangered the safety of the empire.<sup>1</sup>

<sup>1</sup> See Appendix (D.) to this volume.

## CHAPTER VIII.

THE REIGN OF ARTAXERXES, SON OF DARIUS NOTHUS ; INVASION  
OF CYRUS, AND MARCH OF THE TEN THOUSAND GREEKS FROM  
BABYLONIA. FROM 404 TO 360 B.C.

Nature of Eastern Governments.—Cyrus appointed Satrap of Lesser Asia.—Origin of his Rebellion—His Government and Armaments.—Cyrus advances through Asia Minor.—His March from Myriandrus to the Rivers Chalus, the Daradax, and Euphrates.—Advance from Thapsacus to the River Araxes and Towns of Corsote and Carmandæ—March from the Pilæ towards Babylon.—Battle of Cunaxa, and Death of Cyrus.—Commencement of the Retreat.—The Greeks reach the Median Wall, and cross the River Tigris—March to Opis, Larissa, Mespila, and Jebel Júdí.—Advance through Kurdistan to the Rivers Centrites and Teleboas.—Passage of the Rivers Euphrates, Phasis, and Harpasus.—Advance to Gymnias and Mount Theches—March to Trebizonde and Cerasunt—The Mossynæci, Chalybes, and Tibarenians.—City of Cotyora.—Voyage to Harmene, and thence along the Coast of Paphlagonia to Heraclea.—Separation and Defeat of the Greeks.—The Greeks re-unite and Defeat the Troops of Pharnabazus.—The Greeks join Seuthes, and take service under the Lacedæmonians.—Xenophon resigns the Command.—State of Greece and Asia at the close of the King's Reign.—Character and Death of Artaxerxes.

THE events connected with the close of the reign of Darius Notus, and the commencement of that of his successor, are of the greatest interest to the inquiring mind, on account of the graphic illustrations which they furnish of the principles as well as of the practical workings of eastern monarchies. These possess, on the one hand, the power which in the abstract belongs to despotism, and, on the other, the mild and regenerative principles, inseparable from the patriarchal system on which they are based. It is true, that an eastern sovereign is absolute, and frequently tyrannical; but whilst the fascinations of unlimited power must tend to foster this feeling, he cannot altogether forget that he should be the father of his people;

Regenerative  
principles of  
eastern  
governments.

B. C. 408. and this, as a redeeming point, appears to be the chief cause that those monarchies are upheld, and even restored, under very adverse circumstances.

Darius Nothus divides his empire.

Darius Nothus, partly to lessen his cares by the subdivision of his gigantic empire, but chiefly to gratify his queen, confided the satrapy of Lesser Asia to her favourite son Cyrus. This arrangement, if permanent, would still have left, on the decease of Darius, the extensive empire of Eastern Asia, as the share of the elder son. Such appears to have been the intention of the monarch, whilst the object of Parysatis was to enable her younger son to obtain the empire of Cyrus the Great; to which, by the laws of Persia, he was entitled, in consequence of having been born after his father's accession to the throne. His brother came into the world previously to that event.

Cyrus extends his influence in Asia Minor.

The territory westward of the river Halys comprised Phœnicia, Cilicia, Caria, and other maritime dependencies, and its ruler was enabled to exercise a powerful control over the Athenian, the Lacedæmonian, and other Greek States, which had then recently acquired political importance; and great as was the power thus obtained by the youthful Cyrus, it was much increased by his generous disposition, and the ample funds at his disposal. He strengthened himself by his alliances with the Greek governors in Asia Minor; and by subsidizing Lysander, he enabled the Lacedæmonians to overcome the Athenians, and terminate a war of twenty-seven years duration.

He is recalled by the king.

He had not, however, been long in Lesser Asia, when he was summoned to his father's court, nominally on account of the king's illness, but in reality, either because he had put to death two noble Persians, relatives of Darius, for some want of respect shown to him as viceroy, or because some intimation had transpired of those designs, which he afterwards carried out.

The prince obeyed the summons with much reluctance; and either from misgivings concerning the reception he might experience, or merely to swell the pomp of his journey, he took with him Tissaphernes, and 300 heavy-armed Greeks,<sup>1</sup> with other portions of the forces he was levying, and proceeded slowly towards Susa.

B. C. 404.

<sup>1</sup> Xenoph., *Anabasis*, lib. I., cap. i.