

CHAPTER VII.

THE SECOND PERIOD OF ROMAN HISTORY: EXTENDING FROM THE CONQUESTS OF GREECE AND CARTHAGE TO THE CHRISTIAN ERA.

- I. Political character of the closing period of the Republic.—II. Moral and Social Condition of the people.—III. Roman Literature.—IV. The Arts.—V. The Historical Prophecies Page 727—740

CHAPTER VIII.

THE ROMAN EMPIRE.

- Power and Majesty of Rome and her Caesars.—II. Foreign Policy.—III. Internal condition of the Roman World in the Age of the Antonines.—IV. The slaves of the Romans.—V. Roman citizens.—VI. Taxation.—VII. The Roman Army.—VIII. Religion of the Romans during the Empire.—IX. Social Morality of the Romans.—X. Outward appearances of general prosperity in the Age of the Antonines.—XI. The Silver Age of Roman Literature.—XII. Greek Literature during the Silver Age.—XIII. Roman History after the Age of the Antonines.—XIV. Increasing causes of decline. Page 740—764.

CHAPTER IX.

THE MIDDLE AGES.

- I. Unity of character in ancient civilization.—GREAT DIVERSITY OF THE ELEMENTS OF MODERN CIVILIZATION.—I. Elementary principles derived from the Roman Empire.—II. The Christian Church.—III. The Barbarian World.—IV. Unsettled condition of individuals.—V. Of Governments and States.—SOCIAL DEVELOPMENTS ARISING OUT OF THE ELEMENTS ENUMERATED.—I. Impulses towards an escape from barbarism.—II. Influences of the Church.—III. The two-fold influences of Feudalism.—IV. General insurrection of the cities.—V. Effects of their enfranchisement.—VI. Effects of the Crusades.—ATTEMPTS AT CENTRALIZATION OF POWER.—I. Attempt at Theocratic organization.—II. Attempts at Democratic organization.—III. Attempts at a union of the various elements of society.—IV. Successful attempts at Monarchical organization.—V. Moral and intellectual changes in the fifteenth century.—VI. Revival of Literature.—VII. Inventions.—VIII. Discoveries. Page 764—786

CHAPTER X.

THE SIXTEENTH CENTURY.

- THE REFORMATION.—I. The causes that led to the Reformation.—II. Progress and extent of the Reformation.—III. Character of the Reformation.—IV. Effects of the Reformation. Page 786—802.

CHAPTER XI.

THE SEVENTEENTH CENTURY.

- THE ENGLISH REVOLUTION.—I. The contest that naturally followed the Reformation.—II. Partial suppression of the Reformation in England, one cause of the English Revolution.—III. The existence of free institutions in England, a second cause.—IV. Resistance to monarchy, and its overthrow, in England.—V. Restoration of monarchy, and renewal of the contest.—VI. Concluding event of the Revolution. Page 802—816.

CHAPTER XII.

THE EIGHTEENTH CENTURY.

- THE FRENCH REVOLUTION.—I. The French Revolution—what is necessary to a correct understanding of it.—II. Growth and character of the French Monarchy and Nobility.—III. Origin of the Third Estate, or Commons.—IV. Character and position of the Gallican Church.—V. Peculiarities of early French Legislation.—VI. Relations between the ruling orders and the people during the century preceding the Revolution.—VII. Causes of the development and spread of Free Principles.—VIII. Louis XVI.—The First Act in the Drama of the Revolution.—Progress of the Revolution.—IX. Change in its character.—X. Termination, and Results. Page 816—845

PART I.

ANCIENT HISTORY.

CHAPTER I.

THE EARLY AGES OF THE WORLD, PRIOR TO THE COMMENCEMENT OF GRECIAN HISTORY.

ANALYSIS. 1. THE CREATION. The earth a chaotic mass. Creation of light. Separation of land and water.—2. Vegetable life. The heavenly bodies. Animal life.—3. God's blessing on his works. Creation of man. Dominion given to him. Institution of the sabbath.—4. ANTI-DILUVIAN HISTORY. The subjects treated of.—5. The earth immediately after the deluge. The inheritance given to Noah and his children.—6. The building of Babel. [Euphrates. Geographical and historical account of the surrounding country.] Confusion of tongues, and dispersion of the human family.—7. Supposed directions taken by Noah and his sons.—8. EGYPTIAN HISTORY. Mis'raim, the founder of the Egyptian nation. [Egypt.] The government established by him. Subverted by Ménes, 2400 B. C.—9. Accounts given by Herodotus, Josephus, and others [Memphis and Thebes. Description of.] Traditions relating to Ménes. His great celebrity. [The Nile.]—10. Egyptian history from Ménes to Abraham. The erection of the Egyptian pyramids. [Description of them.] Evidences of Egyptian civilization during the time of Abraham.—11. The Shepherd Kings in Lower Egypt. Their final expulsion, 1900 B. C. Joseph, governor of Egypt. [Goshen.] Commencement of Grecian history.—12. ASIATIC HISTORY. [Assyria. Nineveh.] Ashur and Nimrod. [Babylon.] The worship of Nimrod.—13. Conflicting accounts of Ninus. Assyria and Babylon during his reign, and that of his successor.—14. Account of Semir'amis. Her conquests, &c. [Indus R.] The history of Assyria subsequent to the reign of Semir'amis.

1. THE history of the world which we inhabit commences with the first act of creation, when, in the language of Moses, the earliest sacred historian, "God created the heavens and the earth." We are told that the earth was "without form, and void"—a shapeless, chaotic mass, shrouded in a mantle of darkness. But "God said, let there be light; and there was light." At the command of the same infinite power the waters rolled together into their appointed places, forming seas and oceans; and the dry land appeared.

2. Then the mysteries of vegetable life began to start into being; beautiful shrubs and flowers adorned the fields, lofty trees waved in the forests, and herbs and grasses covered the ground with verdure.

The stars, those gems of evening, shone forth in the sky; and two greater lights were set in the firmament, to divide the day from the night, and to be "for signs, and for seasons, and for days and for years." Then the finny-tribes sported in "the waters of the seas," the birds of heaven filled the air with their melody, and the earth brought forth abundantly "cattle and creeping things," and "every living creature after its kind."

3. And when the Almighty architect looked upon the objects of creation, he saw that "all were good," and he blessed the works of his hands. Then he "created man" in his own image;" in the likeness of God, "male and female created he them;" and he gave them "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This was the last great act of creation, and thus God ended the work which he had made; and having rested from his labors, he sanctified a sabbath or day of rest, ever to be kept holy, in grateful remembrance of Him who made all things, and who bestows upon man all the blessings which he enjoys.

4. The only history of the human family from the creation of Adam to the time of the deluge,^a a period of more than two thousand years, is contained in the first six chapters of the book of Genesis, supposed to have been written by Moses more than fourteen hundred years after the flood. The fall of our first parents from a state of innocence and purity, the transgression of Cain and the death of Abel, together with a genealogy of the patriarchs, and an account of the exceeding wickedness of mankind, are the principal subjects treated of in the brief history of the antediluvian world.

5. When Noah and his family came forth from the ark, after the deluge had subsided, the earth was again a barren waste; for the waters had prevailed exceedingly, so that the hill-tops and the mountains were covered; and every fowl, and beast, and creeping thing and every man that had been left exposed to the raging flood, had been destroyed from the earth. Noah only remained alive, and they that had been saved with him in the ark; and to him, and his three sons, whose names were Shem, Ham, and Japheth, the whole earth was now given for an inheritance.

6. About two hundred years after the flood, we find the sons of Noah and their descendants, or many of them, assembled on the

a. 5411 B. C.

b. 3156 B. C.

banks of the Euphrates,¹ in a region called the "Land of Shinar," and there beginning to build a city,—together with a tower, whose top, they boasted, should reach unto heaven. But the Lord came down to see the city and the tower which the children of men in their pride and impiety were building; and he there confounded the language of the workmen, that they might not understand one another; and thus the building of the tower, which was called Babel, was abandoned, and the people were scattered abroad over the whole earth.

7. It is generally supposed that Noah himself, after this event, journeyed eastward, and founded the empire of China; that Shem was the father of the nations of Southern Asia; that Ham peopled Egypt; and that the descendants of Japheth migrated westward and settled in the countries of Europe, or, as they are called in Scripture, the "Isles of the Gentiles."

8. Soon after the dispersion of mankind from Babel, it is supposed that Mis'raim, one of the sons of Ham, journeyed into Egypt,² where he became the founder of the most ancient and renowned nation of antiquity. The government established by him is believed to have been that of an aristocratic

III. EGYPTIAN
HISTORY.

1. The *Euphrates*, the most considerable river of Western Asia, has its sources in the table lands of Armenia, about ninety miles from the south-eastern borders of the Black Sea. The sources of the *Tigris* are in the same region, but farther south. The general direction of both rivers is south-east, to their entrance into the head of the Persian Gulf. (See *Map*, p. 15.) So late as the age of Alexander the Great, each of these rivers preserved a separate course to the sea, but not long after they became united about eighty miles from their mouth, from which point they have ever since continued to flow in a single stream. Both rivers are navigable a considerable distance,—both have their regular inundations; rising twice a year—first in December, in consequence of the autumnal rains; and next from March till June, owing to the melting of the mountain snows. The Scriptures place the Garden of Eden on the banks of the Euphrates, but the exact site is unknown.

We learn that soon after the deluge, the country in the vicinity of the two rivers Tigris and Euphrates, where stood the tower of Babel, was known as the *Land of Shinar*: afterwards the empire of Assyria or Babylon flourished here; and still later, the country between the two rivers was called by the ancient Greeks, *Mesopotamia*,—a compound of two Greek words, (*meos* and *potamos*), signifying "between the rivers." In ancient times the banks of both rivers were studded with cities of the first rank. On the eastern bank of the Tigris stood Nineveh; and on both sides of the Euphrates stood the mighty Babylon, "the glory of kingdoms," and "the beauty of the Chaldees' excellency." Lower Mesopotamia, both above and below Babylon, was anciently intersected by canals in every direction, many of which can still be traced; and some of them could easily be restored to their original condition. (See *Map*, p. 15.)

2. Ancient Egypt, called by the Hebrews *Mis'raim*, may be divided into two principal portions; Upper or Southern Egypt, of which Thebes was the capital, and Lower Egypt, whose capital was Memphis. That portion of Lower Egypt embraced within the mouths or outlets of the Nile, the Greeks afterwards called the *Delta*, from its resemblance to the form of the Greek letter of that name. (Δ) Ancient Egypt probably embraced all of the present Nubia, and perhaps a part of Abyssinia. Modern Egypt is bounded on the North by the Mediterra-

priesthood, whose members were the patrons of the arts and sciences and it is supposed that the nation was divided into three distinct classes,—the priests, the military, and the people;—the two former holding the latter and most numerous body in subjection. After this government had existed nearly two centuries, under rulers whose names have perished, Ménes, a military chieftain, is supposed to have subverted the ancient sacerdotal despotism, and to have established the first civil monarchy, about 2400 years before the Christian era. Ménes was the first *Pharaoh*, a name common to all the kings of Egypt.

9. Upon the authority of Herod' otus¹ and Joséphus,² to the first king, Ménes, is attributed the founding of Memphis,³ probably the most ancient city in Egypt. Other writers ascribe to him the building of Thebes⁴ also; but some suppose that Thebes was built many

years, on the east by the Isthmus of Suez and the Red Sea, on the south by Nubia, and on the west by the Great Desert and the province of Barca.

The cultivated portion of Egypt, embraced mostly within a narrow valley of from five to twenty miles in width, is indebted wholly to the annual inundations of the Nile for its fertility; and without them, would soon become a barren waste. The river begins to swell, in its higher parts, in April; but at the Delta no increase occurs until the beginning of June. Its greatest height there is in September, when the Delta is almost entirely under water. By the end of November the waters leave the land altogether, having deposited a rich alluvium. Then the Egyptian spring commences, at a season corresponding to our winter, when the whole country, covered with a vivid green, bears the aspect of a fruitful garden. (*Map, p. 15.*)

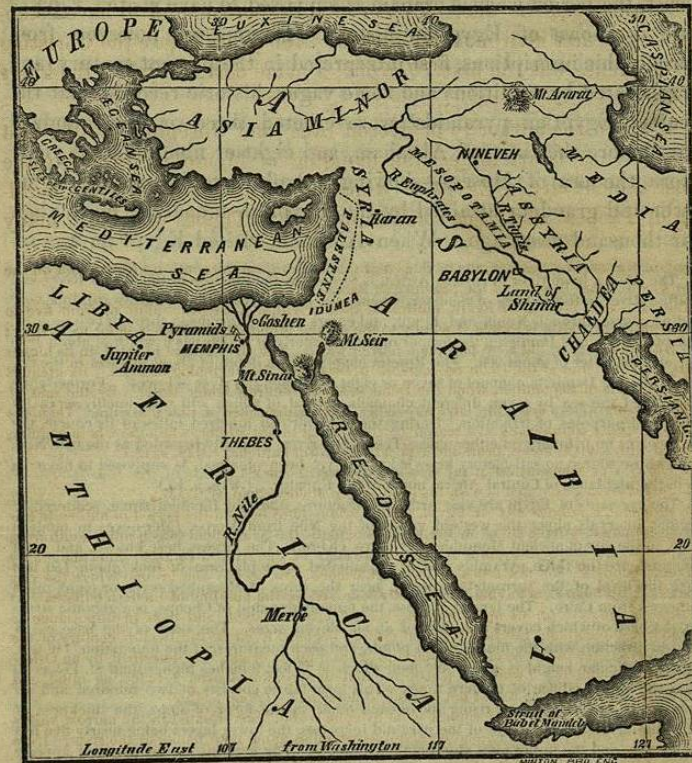
1. *Herod' otus*—the earliest of the Greek historians: born 484 B. C.

2. *Joséphus*—a celebrated Jewish historian: born at Jerusalem, A. D. 37.

3. *Memphis*, a famous city of Egypt, whose origin dates beyond the period of authentic history, is supposed to have stood on the western bank of the Nile, about fifteen miles south from the apex of the Delta—the point whence the waters of the river diverge to enter the sea by different channels. But few relics of its magnificence now occupy the ground where the city once stood, the materials having been mostly removed for the building of modern edifices. At the time of our Saviour, Memphis was the second city in Egypt, and next in importance to Alexandria, the capital; but its decay had already begun. Even in the twelfth century of the Christian era, after the lapse of four thousand years from its origin, it is described by an Oriental writer as containing "works so wonderful that they confound even a reflecting mind, and such as the most eloquent would not be able to describe." (*Map, p. 15.*)

4. The ruins of *Thebes*, "the capital of a by-gone world," are situated in the narrow valley of the Nile, in Upper Egypt, extending about seven miles along both banks of the river. Here are still to be seen magnificent ruins of temples, palaces, colossal statues, obelisks, and tombs, which attest the exceeding wealth and power of the early Egyptians. The city is supposed to have attained its greatest splendor about fifteen hundred years before the Christian era. On the east side of the river the principal ruins are those of Carnac and Luxor, about a mile and a half apart. Among the former are the remains of a temple dedicated to Ammon, the Jupiter of the Egyptians, covering more than nine acres of ground. A large portion of this stupendous structure is still standing. The principal front to this building is 368 feet in length, and 148 feet in height, with a door-way in the middle 64 feet high. One of the halls in this vast building covers an area of more than an acre and a quarter; and its roof, consisting of enormous slabs of stone, has been supported by 134 huge columns. The roof of what is supposed to have been the sanctuary, or place from which the oracles were delivered, is composed of three blocks of granite, painted with clusters of gold stars on a blue ground. The entrance to this room was marked by four noble obelisks, each 70 feet high, three of which are now standing. At Luxor

centuries later. Ménes appears to have been occupied, during most of his reign, in wars with foreign nations to us unknown. According to numerous traditions, recorded in later ages, he also cultivated the arts of peace; he protected religion and the priesthood, and erected temples; he built walls of defence on the frontier of his kingdom—and he dug numerous canals, and constructed dikes, both to draw off



MAP ILLUSTRATIVE OF EARLY HISTORY.

are to be seen the remains of a magnificent palace, about 800 feet in length by 200 in width. On each side of the doorway is a colossal statue, measuring 44 feet from the ground. Fronting these statues were two obelisks, each formed of a single block of red granite, 80 feet in height, and beautifully sculptured. A few years ago one of these obelisks was taken down, and conveyed, at great expense, to the city of Paris, where it has been erected in the Place de la Concorde. Among the ruins on the west side of the river, at Medinet Abou, are two sitting colossal figures, each about 50 feet in height, supported by pedestals of corresponding dimensions. On the same side of the river, in the mountain-range that skirts the valley, and westward of the ruins, are the famous catacombs, or buria'-places of the ancient inhabitants, excavated in the solid rock. (*Map, p. 15.*)

the waters of the Nile' for enriching the cultivated lands, and to prevent inundations. His name is common in ancient records, while many subsequent monarchs of Egypt have been forgotten. Monuments still exist which attest the veneration in which he was held by his posterity.

10. From the time of Ménes until about the 21st century before Christ, the period when Abraham is supposed to have visited Egypt, little is known of Egyptian history. It appears, however, from hieroglyphic inscriptions, first interpreted in the present century, and corroborated by traditions and some vague historic records, that the greatest Egyptian pyramids² were erected three or four hundred years before the time of Abraham, and eight or nine hundred years before the era of Moses,—showing a truly astonishing degree of power and grandeur attained by the Egyptian monarchy more than four thousand years ago. When Abraham visited Egypt he was re-

1. The *Nile*, a large river of eastern Africa, is formed by the junction of the White River and the Blue River in the country of Sennar, whence the united stream flows northward, in a very winding course, through Nubia and Egypt, and enters the Mediterranean through two mouths, those of Rosetta and Damietta, the former or most westerly of which has a width of about 1800 feet; and the latter of about 900. The Rosetta channel has a depth of about five feet in the dry season, and the Damietta channel of seven or eight feet when the river is lowest. Formerly the Nile entered the sea by seven different channels, several of which still occasionally serve for canals, and purposes of irrigation. During the last thirteen hundred miles of its course, the Nile receives no tributary on either side. The *White* river, generally regarded as the true Nile, about whose source no satisfactory knowledge has yet been obtained, is supposed to have its rise in the highlands of Central Africa, north of the Equator. (*Map*, p. 15.)

2. The *pyramids* of Egypt are vast artificial structures, most of them of stone, scattered at irregular intervals along the western valley of the Nile from Meroe, (Mer-o-we) in modern Nubia, to the site of ancient Memphis near Cairo. (Ki-ro.) The largest, best known, and most celebrated, are the three pyramids of Ghizeh, situated on a platform of rock about 150 feet above the level of the surrounding desert, near the ruins of Memphis, seven or eight miles south-west from Cairo. The largest of these, the famous pyramid of Cheops, is a gigantic structure, the base of which covers a surface of about eleven acres. The sides of the base correspond in direction with the four cardinal points, and each measures, at the foundation, 746 feet. The perpendicular height is about 480 feet, which is 43 feet 9 inches higher than St. Peter's at Rome, the loftiest edifice of modern times. This huge fabric consists of two hundred and six layers of vast blocks of stone, rising above each other in the form of steps, the thickness of which diminishes as the height of the pyramid increases, the lower layers being nearly five feet in thickness, and the upper ones about eighteen inches. The summit of the pyramid appears to have been, originally, a level platform, sixteen or eighteen feet square. Within this pyramid several chambers have been discovered, lined with immense slabs of granite, which must have been conveyed thither from a great distance up the Nile. The second pyramid at Ghizeh is coated over with polished stone 140 feet downwards from the summit, thereby removing the inequalities occasioned by the steps, and rendering the surface smooth and uniform. Herodotus states, from information derived from the Egyptian priests, that one hundred thousand men were employed twenty years in constructing the great pyramid of Ghizeh, and that ten years had been spent, previously, in quarrying the stones and conveying them to the place. The remaining pyramids of Egypt correspond, in their general character, with the one described, with the exception that several of them are constructed of sun-burnt brick. No reasonable doubt now exists that the pyramids were designed as the burial places of kings.

a. 2077 B. C.

ceived with the hospitality and kindness becoming a civilized nation; and when he left Egypt, to return to his own country, the ruling monarch dismissed him and all his people, "rich in cattle, in silver, and in gold."

11. Nearly a hundred years before the time of Abraham's visit to Egypt, Lower Egypt had been invaded and subdued^a by the Hyc'sos, or Shepherd Kings, a roving people from the eastern shores of the Mediterranean,—probably the same that were known, at a later period, in sacred history, as the Philistines, and still later as the Phœnicians. Kings of this race continued to rule over Lower Egypt during a period of 260 years, but they were finally expelled,^b and driven back to their original seats in Asia. During their dominion, Upper Egypt, with Thebes its capital, appears to have remained under the government of the native Egyptians. A few years after the expulsion of the Shepherd Kings, *Joseph* was appointed^c governor or regent of Egypt under one of the Pharaohs; and the family of Jacob was settled^d in the land of Goshen.¹ It was during the residence of the Israelites in Egypt that we date the commencement of Grecian history, with the supposed founding of Argos by In'achus, 1856 years before the Christian era.

12. During the early period of Egyptian history which we have described, kingdoms arose and mighty cities were founded in those regions of Asia first peopled by the immediate descendants of Noah. After the dispersion of mankind from Babel, Ashur, one of the sons of Shem, remained in the vicinity of that place; and by many he is regarded as the founder of the Assyrian empire,² and the builder of Nineveh.³ But

IV. ASIATIC HISTORY.

1. "The land of *Goshen* lay along the most easterly branch of the Nile, and on the east side of it; for it is evident that at the time of the Exode the Israelites did not cross the Nile. (Hale's Analysis of Chronology, i. 374.) "The 'land of Goshen' was between Egypt and Canaan, not far from the Isthmus of Suez, on the eastern side of the Nile." (See *Map*, p. 15.) (*Cockayne's Hist. of the Jews*, p. 7.)

2. The early province or kingdom of ASSYRIA is usually considered as having been on the eastern bank of the river Tigris, having Nineveh for its capital. But it is probable that both Nineveh and Babylon belonged to the early Assyrian empire, and that these two cities were at times the capitals of separate monarchies, and at times united under one government, whose territories were ever changing by conquest, and by alliances with surrounding tribes or nations.

3. The city of *Nineveh* is supposed to have stood on the east bank of the Tigris, opposite the modern city of Mosul. (See *Map*, p. 15.) Its site was probably identical with that of the present small village of Nunia, and what is called the "tomb of Jonah;" which are surrounded by vast heaps of ruins, and vestiges of mounds, from which bricks and pieces of gypsum are dug out, with inscriptions closely resembling those found among the ruins of Babylon.

Of the early history of Nineveh little is known. Some early writers describe it as larger than Babylon; but little dependence can be placed on their statements. It is believed, however,

a. 2150 B. C.

b. 1900 B. C.

c. 1872 B. C.

d. 1863 B. C.

others' ascribe this honor to Nimrod, a grandson of Ham, who, as they suppose, having obtained possession of the provinces of Ashur, built Nineveh, and encompassing Babel with walls, and rebuilding the deserted city, made it the capital of his empire, under the name of Babylon,

that the walls included, besides the buildings of the city, a large extent of well-cultivated gardens and pasture grounds. In the ninth century before Christ, it was described by the prophet Isai as "an exceeding great city of three days' journey," and as containing "more than six score thousand persons that could not distinguish between their right hand and their left." It is generally believed that the expression here used denoted *children*, and that the entire population of the city numbered seven or eight hundred thousand souls.

Nineveh was a city of great commercial importance. The prophet Nahum thus addresses her: "Thou hast multiplied thy merchants above the stars of heaven." (iii. 16.) Nineveh was besieged and taken by Arbaces the Mede, in the eighth century before Christ; and in the year 812 it fell into the hands of Ahasuerus, or Cyaxares, king of Media, who took great "spoils of silver and gold, and none end of the store and glory, out of all her pleasant furniture," making her "empty, and void, and waste." (*Map*, p. 15.)

1. According to our English Bible (Genesis, x. 11), "Ashur went forth out of the land of Shinar (Babylon) and builded Nineveh." But by many this reading is supposed to be a wrong translation, and that the passage should read, "From that land he (Nimrod) went forth into Ashur, (the name of a province,) and built Nineveh." ("De terra illa egressus est Assur et edificavit Nineveh." (See Anthon's Classical Dictionary, article Assyria. See, also, the subject examined in Hale's Analysis of Chronology, i. 450-1.)

2. Ancient *Babylon*, once the greatest, most magnificent, and most powerful city of the world, stood on both sides of the river Euphrates, about 350 miles from the entrance of that stream into the Persian Gulf. The building of Babel was probably the commencement of the city, but it is supposed to have attained its greatest glory during the reign of the Assyrian queen, Semir' amis. Different writers give different accounts of the extent of this city. The Greek historian Herod' otus, who visited it in the fourth century before Christ, while its walls were still standing and much of its early magnificence remaining, described it as a perfect square, the walls of each side being 120 furlongs, or fifteen miles in length. According to this computation the city embraced an area of 225 square miles. But Diodorus reduces the supposed area to 72 square miles;—equal, however, to three and a half times the area of London, with all its suburbs. Some writers have supposed that the city contained a population of at least five millions of people. Others have reduced this estimate to one million. It is highly improbable that the whole of the immense area inclosed by the walls was filled with the buildings of a compact city.

The walls of Babylon, which were built of large bricks cemented with bitumen, are said to have been 350 feet high, and 87 feet in thickness, flanked with lofty towers, and pierced by 100 gates of brass. The two portions of the city, on each side of the Euphrates, were connected by a bridge of stone, which rested on arches of the same material. The temple of Jupiter Belus, supposed to have been the tower of Babel, is described by Herod' otus as an immense structure, square at the base, and rising, in eight distinct stories, to the height of nearly 600 feet. Herod' otus says that when he visited Babylon the brazen gates of this temple were still to be seen, and that in the upper story there was a couch magnificently adorned, and near it a table of solid gold. Herod' otus also mentions a statue of gold twelve cubits high,—supposed to have been the "golden image" set up by Nebuchadnezzar. The site of this temple has been identified as that of the ruins now called by the Arabs the "Birs Nimroud," or *Towers of Nimrod*.

Later writers than Herod' otus speak of a tunnel under the Euphrates—subterranean banqueting rooms of brass—and hanging gardens elevated three hundred feet above the city; but as Herod' otus is silent on these points, serious doubts have been entertained of the existence of these structures.

Nothing now remains of the buildings of ancient Babylon but immense and shapeless masses of ruins; their sites being partly occupied by the modern and meanly built town of Hillah, on the western bank of the Euphrates. This town, surrounded by mud walls, contains a mixed Arabian and Jewish population of six or seven thousand souls. (*Map*, p. 15.)

about 600 years after the deluge, and 2555 years before the Christian era. After his death, Nimrod was deified for his great actions, and called Belus: and it is supposed that the tower of Babel, rising high above the walls of Babylon, but still in an unfinished state, was consecrated to his worship.

13. While some believe that the monarch Ninus was the son of Nimrod, and that Assyria and Babylon formed one united empire under the immediate successors of the first founder; others regard Ninus as an Assyrian prince, who, by conquering Babylon, united the hitherto separate empires, more than four hundred years after the reign of Nimrod; while others still regard Ninus as only a personification of Nineveh.^a During the reign of Ninus, and also during that of his supposed queen and successor, Semir' amis, the boundaries of the united Assyrian and Babylonian empires are said to have been greatly enlarged by conquest; but the accounts that are given of these events are evidently so exaggerated, that little reliance can be placed upon them.

14. Semir' amis, who was raised from an humble station to become the queen of Ninus, is described as a woman of uncommon courage and masculine character, the main object of whose ambition was to immortalize her name by the greatness of her exploits. Her conquests are said to have embraced nearly all the then known world, extending as far as Central Africa on the one hand, and as far as the Indus,¹ in Asia, on the other. She is said to have raised, at one time, an army of more than three millions of men, and to have employed two millions of workmen in adorning Babylon—statements wholly inconsistent with the current opinion of the sparse population of the world at this early period. After the reign of Semir' amis, which is supposed to have been during the time of the sojourn of the Israelites in Egypt, little is known of the history of Assyria for more than thirty generations.

¹ The river *Indus*, or *Sinde*, rises in the Himmaleh mountains, and running in a south westerly direction enters the Arabian Sea near the western extremity of Hindostan.

^a Niebuhr's Ancient Hist. i. 55.