

to the trident standing there erect, and to the salt spring which had issued from the fissure in the cliff, and which still continued to flow. On the other hand, Miner'va pointed to the olive which she had planted long ago, and which still grew in native luxuriance by the side of the fountain which, she asserted, had been produced at a later period by the hand of Nep'tune. Cécrops himself attested the truth of her assertion, when the gods, according to one account, but according to another, Cécrops himself, decided in favor of Miner'va who then became the tutelary deity of Athens.

17. Cran'aus, the successor of Cécrops on the list of Attic kings, was probably a no less fabulous personage than his predecessor; and of Amphic'tyon, the third on the list, who is said to have been the founder of the celebrated Amphictyonic council, our knowledge is as limited and as doubtful as of the former two.<sup>a</sup> About half a century after the time of Cécrops, another Egyptian, by name Dan'aus, is said to have fled to Greece with a family of fifty daughters, and to have established a second Egyptian colony in the vicinity of Ar'gos; and about the same time, Cad'mus,<sup>1</sup> a Phœnician, is reported to have led a colony into Bœotia,<sup>2</sup> bringing with him the Phœnician alphabet, the basis of the Grecian, and to have founded Cad'mea, which afterwards became the citadel of Thebes.<sup>3</sup>

1. There is no good reason for believing that *Cad'mus* was the founder of Thebes, as his history is evidently fabulous, although there can be little doubt that the alphabet attributed to him was originally brought from Phœnicia. (See Thirwall, l. p. 107.) We may therefore venture to dismiss the early theory of *Cad'mus*, and seek a Grecian origin for the name of the supposed founder of Thebes.

2. *Bœotia*, lying north-west of *Attica*, is a high and well-watered region, mostly surrounded by mountain ranges, of which the most noted summits are those of *Hel'icon* and *Cithæ'ron* in the south-west. *Bœotia* is divided into two principal basins or plains, that of *Cephis'sus* in the north-west, watered by the river of the same name, and containing the lake of *Copais*; and that of *Thebes* in the south-east, watered by the river *Asôpus*. As many of the streams and lakes of *Bœotia* find their outlet to the sea by subterranean channels, marshes abound, and the atmosphere is damp, foggy, oppressive, and in many places unhealthy. The fertility of *Bœotia*, however, is such, that it has always an abundant crop, though elsewhere famine should prevail. *Bœotia* was the most populous of all the Grecian states; but the very productiveness of the country seems to have depressed the intellectual and moral character of the *Bœotians*, and to have justified the ridicule which their more enterprising neighbors of barren *Attica* heaped upon them. (See *Map*, No. I.)

3. *Thebes*, the ancient capital of *Bœotia*, was situated near the small river (or brook) *Isménus*, about five miles south of the lake *Hyl'ica*. The city was surrounded by high walls, which had seven gates, and it contained many magnificent temples, theatres, gymnasiums, and other public edifices, adorned with statues, paintings, and other works of art. In the most flourishing period of its history, the population of the city amounted to perhaps 50,000. The modern town of *Thebes*, (called *Thiva*), contains a population of about 5,000 souls, and is confined mostly to the eminence occupied by the *Acropolis*, or citadel, of the ancient city. Prodigious ramparts and artificial mounds appear outside of the town: it is surrounded by a deep fosse

a. "There can be scarcely any reasonable doubt that this *Amphic'tyon* is a merely fictitious person."—*Thirwall*, l. p. 149

18. These and many other accounts of foreign settlers in Greece during this early period of Grecian history, are so interwoven with the absurdest fables, or, rather, deduced from them, that no reliance can be placed upon their authenticity. Still, these traditions are not without their value, for although the particular persons mentioned may have had no existence, yet the events related can hardly have been without some historical foundation. It is probable that after the general diffusion of the Pelas'gic tribes over Greece, and while the western regions of Asia and northern Africa were in an unsettled state, various bands of flying or conquering tribes found their way to the more peaceful shores of Greece through the islands of the *Æ'gean*,<sup>1</sup> bringing with them the arts and knowledge of the countries which they had abandoned. It is thus that we can satisfactorily account for that portion of Grecian mythology which bears evident marks of Phœnician origin, and for that still greater portion of the religious notions and practices, objects and forms of Grecian worship, which, according to *Herod'otus*, were derived from the Egyptians.

19. At the time that colonies from the East are supposed to have been settling in Greece, a people called the *Hel-  
lènes*, but whether a Pelas'gic tribe or otherwise is un-  
certain, first appeared in the south of *Thes'saly*,<sup>2</sup> about 1384 years before the Christian era, according to the received chronology, and

V. THE  
HELLÈNES.

and remains of the old walls are still to be seen; but the sacred and public edifices of the ancient city have wholly disappeared. Previous to the late Greek Revolution the city had some handsome mosques, a bazaar shaded by gigantic palm-trees, and extensive gardens, but these were almost wholly destroyed by the casualties of war. (See *Map*, No. I.)

1. The *Æ'gean Sea* is that part of the Mediterranean lying between Greece and Asia Minor now called the Grecian Archipelago. (See *Map*, No. III.)

2. *Thes'saly*, now included in Turkey in Europe, was bounded on the north by the Cambunian mountains, terminating, on the east, in the loftier heights of *Olympus*, and separating *Thes'saly* from Macedonia; on the east by the *Æ'gean Sea*, which is skirted by ranges of *Ossa* and *Pellion*; on the south by the *Malian gulf* and the mountain chain of *Cæta*; and on the west by the chain of *Pindus*, which separated it from *Epirus*. In the southern part of this territory between the mountain chains of *Cæta* and *Othrys*, is the long and narrow valley of the river *Sarochius*, which, though considered as a part of *Thes'saly*, forms a separate region, widely distinguished from the rest by its physical features. Between the *Othrys* and the *Cambunian mountains* lies the great basin of *Thes'saly*, the largest and richest plain in Greece, encompassed on all sides by a mountain barrier, broken only at the north-east corner by a deep and narrow cleft, which parts *Ossa* from *Olympus*—the defile so renowned in history as the pass, and in poetry as the *Valle of Tem'pe*. Through this narrow glen, of about five miles in length, the *Peneus*, the principal river of *Thes'saly*, finds its way to the sea; and an ancient legend asserts that the waters of the *Peneus* and its tributaries covered the whole basin of *Thes'saly*, until the arm of *Her'cules*, or, as some assert, the trident of *Nep'tune*, rent asunder the gorge of *Tem'pe*, and thus afforded a passage to the pent-up streams. *Herod'otus* says, "To me the separation of these mountains appears to have been the effect of an earthquake." See *Map*, No. I.)

gradually diffusing themselves over the whole country, became, by their martial spirit, and active, enterprising genius, the ruling class, and impressed new features upon the Grecian character. The Hel lènes gave their name to the population of the whole peninsula, although the term *Grecians* was the name applied to them by the Romans.

20. In accordance with the Greek custom of attributing the origin of their tribes or nations to some remote mythical ancestor, Hel' len a son of the fabulous Deucalion, is represented as the father of the Hel' lenic nation. His three sons were Æ' olus, Dórus, and X' thus from the two former of whom are represented to have descended the Æólians and Dórians; and from Achæ' us and I' on, sons of Xú- thus, the Achæ' ans and Iónians,—the four tribes into which the Hel' lenic or Grecian nation was for many centuries divided, and which were distinguished from each other by many peculiarities of language and institutions.<sup>a</sup> Hel' len is said to have left his kingdom to Æ' olus, his eldest son; and the Æólian tribe was the one that spread the most widely, and that long exerted the greatest influence in the affairs of the nation, although at a later period it was surpassed by the fame and power of the Dórians and Iónians.

21. The period from the time of the first appearance of the Hel- lènes in Thes' saly, to the return of the Greeks from the VI. THE HEROIC AGE. expedition against Troy, is usually called the Heroic Age. Our only knowledge of Grecian history during this period is derived from numerous marvellous legends of wars, expeditions, and heroic achievements, which possess scarcely the slightest evidence of historical authenticity; and which, even if they can be supposed to rest on a basis of fact, would be scarcely deserving of notice, as being unattended with any important or lasting consequences, were it not for the light which they throw upon the subject of Grecian mythology, and the gradual fading away, which they exhibit, of fiction, in the dawn of historic truth. The most important of these legends are those which recount the Labors of Her' cules<sup>1</sup> and the exploits of the

1. *Her' cules*, a celebrated hero, is reported to have been a son of the god Júpiter and Alo- mena. While yet an infant, Júnio, moved by jealousy, sent two serpents to devour him; but the child boldly seized them in both his hands, and squeezed them to death. By an oath of Júpiter, imposed upon him by the artifice of Júnio, Her' cules was made subservient, for twelve years, to the will of Eurys' theus, his enemy, and bound to obey all his commands. Eurys' theus commanded him to achieve a number of enterprises, the most difficult and arduous ever known, generally called the "twelve labors of Her' cules." But the favor of the gods had com-

2. "We believe Hel' len, Æ' olus, Dórus, Achæ' us, and I' on, to be merely fictitious persons, representatives of the races which bore their names."—*This call*, l. 1. 66.

Athenian Théseus,<sup>2</sup> the events of the Argonautic expedition;<sup>3</sup> of the Thébán and Ar' golic war of the Seven Captains;<sup>3</sup> and of the succeeding war of the Epig' onoi, or descendants of the survivors, in

pletely armed h'm for the undertaking. He had received a sword from Mer' cury, a bow from Apol' lo, a golden breastplate from Vul' can, horses from Nep' tune, a robe from Miner' va, and he himself cut his club from the Néméan wood. We have merely room to enumerate his twelve labors, without describing them.

1st. He strangled the Néméan lion, which ravaged the country near Mycénæ, and ever after shed himself with its skin. 2d. He destroyed the Lernean hydra, a water-serpent, which had nine heads, eight of them mortal, and one immortal. 3d. He brought into the presence of Eurys' theus a stag, famous for its incredible swiftness and golden horns. 4th. He brought to Mycénæ the wild boar of Eryman' thus, and during this expedition slew two of the Centaurs, monsters who were half men and half horses. 5th. He cleansed the Augean stables in one day, by changing the courses of the rivers Al' pheus and Péneus. ("To cleanse the Augean stables" has become a common proverb, and is applied to any undertaking where the object is to remove a mass of moral corruption, the accumulation of which renders the task almost impossible.") 6th. He destroyed the carnivorous birds which ravaged the country near the Lake Stymp'hálus in Arcádia. 7. He brought alive into Peloponnésus a prodigious wild bull which ravaged the island of Crete. 8th. He brought from Thrace the mares of Dioméde, which fed on human flesh. 9th. He obtained the famous girdle of Hippol' yta, queen of the Amazons. 10th. He killed, in an island of the Atlantic, the monster Géryon, who had the bodies of three men united, and brought away his purple oxen. 11th. He obtained from the garden of the Hesper' ides the golden apples, and slew the dragon which guarded them. 12th. He went down to the lower regions, and brought upon earth the three-headed dog Cer' berus.

1. To *Théseus*, who is stated to have become king of Athens, are attributed many exploits similar to those performed by Her' cules, and he even shared in some of the enterprises of the latter. By his wise laws Théseus is said to have laid the principal foundation of Athenian greatness; but his name, which signifies the *Orderer*, or *Regulator*, seems to indicate a *period* in Grecian history, rather than an individual.

2. The *Argonautic Expedition* is said, in the popular legend, to have been undertaken by Jason and fifty-four of the most renowned heroes of Greece, among whom were Théseus and Her' cules, for the recovery of a *golden fleece* which had been deposited in the capital of Col' chis, a province of Asia Minor, bordering on the eastern extremity of the Euxine. The adventurers sailed from Iol' cos in the ship Ar' go, and during the voyage met with many adventures. Having arrived at Col' chis, they would have been unsuccessful in the object of their expedition had not the King's daughter, Medea, who was an enchantress, fallen in love with Jason, and defeated the plans of her father for his destruction. After a long return voyage, filled with marvellous adventures, most of the Argonauts reached Greece in safety, where Her' cules, in honor of the expedition, instituted the Olym' pic games.

Some have supposed this to have been a piratical expedition; others, that it was undertaken for the purpose of discovery, or to secure some commercial establishment on the shores of the Euxine, while others have regarded the legend as wholly fabulous. Says Grote, "I repeat the opinion long ago expressed, that the process of dissecting the story, in search of a basis of fact, is one altogether fruitless."—*Grote's Hist. of Greece*, l. 243.

3. The following are said to have been the circumstances of the *Thébán and Ar' golic war*. After the death of CE' dipus, king of Thebes, it was agreed between his two sons, Etéocles and Polylices, that they should reign alternately, each a year. Etéocles, however, the elder, after his first year had expired, refused to give up the crown to his brother, when the latter, feeling to Ar' gos, induced Adras' tus, king of that place, to espouse his cause. Adras' tus marched an army against Thebes, led by himself and seven captains; but all the leaders were slain before the city, and the war ended by a single combat between Etéocles and Polylices, in which both brothers fell. This is said to have happened twenty-seven years before the Trojan war. Ten years later the war was renewed by the *Epig' onoi*, descendants of those who were killed in the first Thébán war. Some of the Grecian states espoused the cause of the Ar' gives, and others aided the Thébans; but in the end Thebes was abandoned by its inhabitants, and plundered by the Ar' gives.

which Thebes is said to have been plundered by the confederate Greeks.

22. Of these events, the Argonautic expedition has usually been thought of more importance than the rest, as having been conducted against a distant country, and as presenting some valid claims to our belief in its historical reality. But we incline to the opinion, that both the hero and the heroine of the legend are purely ideal personages connected with Grecian mythology,—that Jason was perhaps no other than the Samothracian<sup>1</sup> god or hero Jásion,<sup>a</sup> the protector of mariners, and that the fable of the expedition itself is a poetic fiction which represented the commercial and piratical voyages that began to be made, about this period, to the eastern shores of the Euxine.<sup>2</sup> It is not improbable that voyages similar to that represented to have been made by the Argonauts, or, perhaps, naval expeditions like those attributed to Mínos,<sup>3</sup> the Crétan<sup>4</sup> prince and lawgiver, may first have led to hostile rivalries between the inhabitants of the Asiatic and Grecian coasts, and thus have been the occasion of the first conflict between the Greeks and the Trojans.<sup>b</sup>

23. The Trojan war, rendered so celebrated in early Grecian his-

1. *Samothrace* (the Thracian Sámos, now Samothraki,) is an island in the northern part of the Ægean Sea, about thirty miles south of the Thracian coast. It was celebrated for the mysteries of the goddess Cyb'ele, whose priests ran about with dreadful cries and howlings, beating on timbrels, clashing cymbals, and cutting their flesh with knives. (See Map No. III.)

2. The *Euxine* (Pontus Euxinus) is now called the *Black Sea*. It lies between the southwestern provinces of Russia in Europe, and Asia Minor. Its greatest length, from east to west, is upwards of 700 miles, and its greatest breadth about 400 miles. Its waters are only about one-seventh part less salt than the Atlantic—a fact attributable to the saline nature of the bottom, and of the northern coast. The Euxine is deep, and singularly free from rocks and shoals. (See Map No. V.)

3. *Mínos* is said, in the Grecian legends, to have been a son of Júpiter, from whom he learned those laws which he delivered unto men. It is said that he was the first among the Greeks who possessed a navy, and that he conquered and colonized several islands, and finally perished in an expedition against Sicily. Some regard Mínos simply as the concentration of that spirit of order, which, about his time, began to exhibit, in the island of Crète, a regular system of laws and government. He seems to be intermediate between the periods of mythology and history, combining, in his person, the characteristics of both.

4. *Crète* (now called Candia) is a large mountainous island in the Mediterranean Sea, 80 miles south-east from Cape Matapan in Greece—160 miles in length from east to west, with a breadth averaging about 20 miles. Crète was the reputed birth-place of Júpiter, "king of gods and men." The laws of Mínos are said to have served as a model for those of Lycur'gus; and the wealth, number, and flourishing condition of the Crétan cities, are repeatedly referred to by Homer. (See Map No. III.)

a. Thirlwall's Greece, i. 77-79.

b. According to *Herod'otus*, i. 2, 3, the abduction of Hel'en, the cause of the Trojan war, was in retaliation of the abduction of Medea by Jason in the Argonautic expedition. But Herod'otus goes farther back, and attributes to the Phœnicians the first cause of contention between the Asiatics and the Grecians, in carrying away from Argos, to, a priestess of Juno.

tory by the poems of Homer,<sup>1</sup> is represented to have been undertaken about the year 1173 before the Christian era, by the confederate princes of Greece, against the city and kingdom of Troy,<sup>2</sup> situated on the western coast of Asia Minor. The alleged causes of this war, according to the Grecian legend, were the following: Hel'en, the most beautiful woman of her age, and daughter of Tyn'darus, king of Lacedæ'mon, was sought in marriage by all the princes of Greece; when Tyn'darus, perplexed with the difficulty of choosing one without displeasing all the rest, being advised by the sage Ulys'ses, bound the suitors by an oath that they would approve of the uninfluenced choice of Hel'en, and would unite together to defend her person and character, if ever any attempts were made to carry her off from her husband. Meneláus became the choice of Hel'en, and soon after, on the death of Tyn'darus, succeeded to the vacant throne of Lacedæ'mon.<sup>3</sup>

24. After three years, Paris, son of Priam king of Troy, visited the court of Meneláus, and taking advantage of the temporary absence of the latter, he corrupted the fidelity of Hel'en, whom he induced to flee with him to Troy. Meneláus, returning, prepared to avenge the outrage. He assembled the princes of Greece, who, combining their forces under the command of Agamem'non, brother of Meneláus, sailed with a great armament to Troy, and after a siege of ten years finally took the city by stratagem, and razed it to the ground. (1183 B. C.) Most of the inhabitants were slain or taken prisoners, and the rest were forced to become exiles in distant lands.

1. *Homer*, the greatest and earliest of the poets, often styled the *father* of poetry was probably an Asiatic Greek, although seven Grecian cities contended for the honor of his birth. No circumstances of his life are known with any certainty, except that he was a *wandering* poet, and *blind*. The principal works of Homer are the *Iliad* and the *Od'yssey*,—the former of which relates the circumstances of the Trojan war; and the latter, the history and wanderings of Ulys'ses after the fall of Troy.

2. *Troy*, the scene of the battles described in the *Iliad*, stood on a rising ground between the small river Simois (now the Dumbrek) and the Scamander, (now the Mendere,) on the coast of Asia Minor, near the entrance to the Hel'lespont. New Ilium was afterwards built on the spot now believed to be the site of the ancient city, about three miles from the sea. (See Map No. III. and No. IV.)

3. *Lacedæ'mon*, or *Spar'ta*, the ancient capital of Lacedonia, was situated in a plain of considerable extent, embracing the greater part of Lacedonia, bounded on the west by the mountain chain of Taygétus, and on the east by the less elevated ridge of mount Thornax, between which flows the Eurótas, on the east side of the town. In early times Spar'ta was without walls, Lycur'gus having inspired his countrymen with the idea, that the real defence of a town consisted solely in the valor of its citizens; but fortifications were erected after Sparta became subject to despotic rulers. The remains of Spar'ta are about two miles north-east of the modern town of *Mistro*. (See Map No. I.)

25. Such is, in brief, the commonly-received account of the Trojan war, stripped of the incredible but glowing fictions with which the poetic genius of Homer has adorned it. But although the reality of some such war as this can hardly be questioned, yet the causes which led to it, the manner in which it was conducted, and its issue, being gathered, even by Homer himself, only from traditional legends, which served as the basis of other compositions besides the Iliad, are involved in an obscurity which we cannot hope to penetrate. The accounts of Hel'en are various and contradictory and so connected with fabulous beings—with gods and goddesses—as clearly to assign her to the department of mythology; while the real events of the war, if such ever occurred, can hardly be separated from the fictions with which they are interwoven.<sup>1</sup>

26. But although little confidence can be placed in the reality of the persons and events mentioned in Homer's poetic account of the siege of Troy, yet there is one kind of truth from which the poet can hardly have deviated, or his writings would not have been so acceptable as they appear to have been to his cotemporaries;—and that is, a faithful portraiture of the government, usages, religious notions, institutions, manners, and general condition of Grecian society, during the heroic age.<sup>2</sup>

1. Thus the most ancient account of Hel'en is, that she was a daughter of the god Jupiter, hatched from the egg of a swan; and Homer speaks of her in the Iliad as "begotten of Jupiter." When only seven years of age, such were her personal attractions, that Theseus, king of Athens, having become enamored of her, carried her off from a festival at which he saw her dancing; but her brothers recovered her by force of arms, and restored her to her family. After her marriage with Menelaus, it is said that Jupiter, plotting a war for the purpose of ridding the earth of a portion of its overstocked inhabitants, contrived that the beauty of Hel'en should involve the Greeks and Trojans in hostilities. At a banquet of the gods, Discord, by the direction of Jupiter, threw into the assembly a golden apple, on which was inscribed, "The apple for the Fair one," (ἡ καλῆ τῶ μύλων), or, as in Virgil, *Pulcherrima me habeto*, "Let the most beautiful have me." The goddesses Juno, Minerva, and Venus, claiming it, Paris, the son of Priam, king of Troy, was made the arbiter. He awarded the prize to Venus, who had promised him the beautiful Hel'en in marriage, if he would decide in her favor. Venus (the goddess of love and beauty) caused Paris and Hel'en to become mutually enamored, and afterwards aided the Trojans in the war that followed. Homer represents the heroes as performing prodigies of valor, shielded and aided by the gods; and the gods themselves as meddling in the strife, and taking part with the combatants. The goddess Minerva an unsuccessful competitor for the prize which Paris awarded to her rival Venus, planned the stratagem of the wooden horse, which concealed within its side a band of Greeks, who, borne with it into the city, were thus enabled to open the gates to their confederates without.

a. "Homer was regarded even by the ancients as of historical authority."—"Truth was his object in his accounts and descriptions, as far as it can be the object of a poet, and even in a greater degree than was necessary, when he distinguishes the earlier and later times or ages. He is the best source of information respecting the heroic age."—*Heeren's Politics of Greece*, p. 82

### COTEMPORARY HISTORY

1. During the period of early Grecian history which we have passed over in the present chapter, our knowledge of the cotemporary history of other nations is exceedingly limited. Rome had not yet a beginning:—all Europe, except the little Grecian peninsula, was in the darkness of barbarism: in Central Western Asia we indeed suppose there existed, at this time, large cities, and the flourishing empires of Assyria and Babylon; but from them we can gather no reliable historic annals. In north-eastern Africa, indeed, the Egyptian empire had already attained the meridian of its glory; but of the chronological detail of Egyptian history during this period we know comparatively nothing. What is known relates principally to the conquests of the renowned Sesos'tris, an Egyptian monarch, who, as nearly as can be ascertained, was cotemporary with Oth'niel, the first judge of Israel, and with Cécrops, the supposed founder of Athens, although some modern authors place his reign a hundred years later.<sup>a</sup> This monarch is said to have achieved many brilliant conquests as the lieutenant of his father. After he came to the throne he made vast preparations for the conquest of the world, and raised an army which is said to have numbered six hundred thousand foot and twenty-four thousand horse, besides twenty-seven thousand armed chariots. He conquered Lib'ya<sup>b</sup> and Ethiópiá,<sup>c</sup> after which, entering Asia, he overran Arabia, subdued the Assyrians and Medes, and even led his victorious hosts beyond the Ganges:<sup>d</sup>

1. *Lib'ya* is the name which the Greek and Roman poets gave to Africa. In a more restricted sense, however, the name was applied to that part of Africa, bordering on the Mediterranean, which lies between Egypt on the east and Tripoli on the west,—the most important part of which territory is embraced in the present Barca.

2. Ancient *Ethiopia* comprised, principally, the present countries of Nubia and Abyssinia, south of Egypt.

3. The *Ganges*, the sacred river of the Hindoos, flowing south-east through the north-

a. The era of the accession of Sesos'tris, may be placed at 1565 B. C.; that of Oth'niel at 1564; and the supposed founding of Athens at 1558,—the latter two in accordance with Dr. Hales. In Rollin the date for Sesos'tris is 1491; Hereen "about 1500"; Russell's Egypt, 1368 Mure, "between 1400 and 1410"; Gliddon's Egypt, 1565; and Champolion Figeac (making Sesos'tris the same as Ramses IV., at the head of the 19th dynasty), 1473. Eusebius, followed by Usher and Playfair, supposes that Sesos'tris was the immediate successor of the Pharaoh who was drowned in the Red Sea; while Marsham, followed by Newton, attempts to identify him with the Shishak of Scripture who invaded Judea—a difference, according to various systems of chronology, of from 500 to 800 years. Mr. Bryant endeavors to prove that no such person ever existed.

Since the interpretation of the hieroglyphics, however, the principal ground of dispute on this subject among the learned, appears to be, whether the Sesos'tris so renowned in history was the same as Ramses III., the fourteenth king of the 18th dynasty, or the same as Ramses IV., the first king of the 19th dynasty, there being a difference between the two of about a hundred years.

he is also said to have passed over into Europe, and to have ravaged the territories of the Thracians and the Scythians,<sup>1</sup> when scarcity of provisions stopped the progress of his conquests. That the fame of his deeds might long survive him, he erected columns in the countries through which he passed, on which was inscribed, "Sesos' tris, king of kings, and lord of lords, subdued this country by the power of his arms." Some of these columns were still to be seen in Asia Minor in the days of Herod' otus.

3. The deeds and triumphs of Sesos' tris are also wrought, in sculpture and in painting, in numerous temples, and on the most celebrated obelisks, from Ethiopia to Lower Egypt. At Ipsamboul,<sup>2</sup> in Nubia, is a temple cut out of the solid rock, whose front or façade is supported by four colossal figures of exquisite workmanship each sixty feet high, all statues of Sesos' tris, the faces of which bear a perfect resemblance to the figures of the same king at Mem' phis. The walls of the temple are covered with numerous sculptures on historical subjects, representing the conquests of this prince in Africa. Among them are processions of the conquered nations, carrying the riches of their country and laying them at the feet of the conqueror; and even the wild animals of the desert—antelopes, apes, giraffes, and ostriches—are led in the triumphs of the Egyptians.

4. Were it not for the many similar monumental evidences of the reign of this monarch, which have been recently discovered, corroborative of the deeds which profane authors attribute to him, we might be disposed to regard Sesos' tris as others have done, as no more than a mythological personification of the Sun, the god of day, "the giant that rejoiceth to run his course from one end of heaven to the other." But with such an amount of testimony bearing on the subject, we cannot doubt the existence of this mighty conqueror, although probably his exploits have been greatly exaggerated by the vanity of his chroniclers; and it is not improbable that the deeds of several monarchs have been attributed to one. After the return of Sesos' tris from his conquests, he is said to have employed his time to the close of his reign, in encouraging the arts, erecting tem-

eastern part of Hindostan, enters the Bay of Bengal, through a great number of mouths, near Calcutta.

1. *Thrace*, a large tract of country now embraced in Turkey in Europe, and bordering on the Propontis, or sea of Marmora, extended from Macedonia and the Ægean Sea on the south-west, to the Euxine on the north-east. North of the Thracians, extending along the Euxine to the river Danube, was the country of the *Scythians*.

2. *Ipsamboul*, so celebrated for its well-known excavated temples, is in the northern part of Nubia, on the western bank of the Nile.

ples to the gods, and improving the revenues of his kingdom. After his time we know little of the history of Egypt until the reign of Pharaoh-Necho, in the beginning of the seventh century, who is remarkable for his successes against Jerusalem.

5. At the period which we have assigned, somewhat arbitrarily, for the commencement of Grecian history, 1856 years before the Christian era, Joseph, the son of the patriarch Jacob, was governor over Egypt; and his father's family, by invitation of Pharaoh, had settled in Goshen, on the eastern borders of the valley of the Nile. This is supposed to have been about three centuries before the time of Sesos' tris. On the death of Joseph, the circumstances of the descendants of Jacob, who were now called Israelites, were greatly changed. "A king arose who knew not Joseph;"<sup>a</sup> and the children of Israel became servants and bondsmen in the land of Egypt. Two hundred years they were held in bondage, when the Lord, by his servant Moses, brought<sup>b</sup> them forth out of Egypt with a mighty hand and an outstretched arm, after inflicting the most grievous plagues upon their oppressors, and destroying the pursuing hosts of Pharaoh in the Red Sea. (1648 B. C.)

6. Forty years the Israelites, numbering probably two millions of souls,<sup>c</sup> wandered in the wilderness on the north-western confines of Arabia,<sup>1</sup> supported by miraculous interposition; for the country was then, as now, "a land of deserts and of pits, a land of drouth and of the shadow of death, a land that no man passed through, and where no man dwelt;"<sup>d</sup> and after they had completed their wanderings, and another generation had grown up since they had left Egypt, they came to the river Jordan,<sup>2</sup> and passing through the bed of the

1. *Arabia* is an extensive peninsula at the south-western extremity of Asia, lying immediately east of the Red Sea. It is mostly a rocky and desert country, inhabited by wandering tribes of Arabs, the descendants of Ishmael. They still retain the character given to their ancestor. The desert has continued to be the home of the Arab; he has been a man of war from his youth; "his hand against every man, and every man's hand against him." (Gen. xvi. 12.)

2. The river *Jordan* (See Map, No. VI.) rises towards the northern part of Palestine, on the western slope of Mount Hermon, and after a south course of about forty miles, opens into the sea of Galilee near the ancient town of Bethsaida. After passing through this lake or sea, which is about fifteen miles long and seven broad, and on and near which occurred so many striking scenes in the history of Christ, it pursues a winding southerly course of about ninety miles through a narrow valley, and then empties its waters into the Dead Sea. In this river valley was the dwelling of Lot, "who pitched his tents toward Sodom" (Gen. xiii. 11, 12); and "in the vale of Siddim, which is the salt sea," occurred the battle of the "four kings with five." (Gen. xv.) The Israelites passed the Jordan near Jericho (Josh. iii. 14-17); the prophet Elijah

a. Paraphrased by Josephus as meaning that the kingdom had passed to another dynasty.

b. 1648, B.C.

c. They had 603,550 men, above 20 years of age, not reckoning Levites. Ex. i. 9, x xviii. 26.

d. Jeremiah, ii. 6

stream, which rolled back its waters on their approach, entered the promised land of Palestine.<sup>1</sup> The death of Moses had left the government in the hands of Joshua. And "Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of the Lord that he had done for his chosen people."<sup>a</sup>

7. From the time of the death of Joshua to the election of Saul as first king of Israel, which latter event occurred about seventy years after the supposed siege of Troy, Israel was ruled by judges, who were appointed through the agency of the priests and of the divine oracle in accordance with the theocratic form of government established by Moses. After the death of Joshua, however, the Israelites often apostatized to idolatry, for which they were punished by being successively delivered into the hands of the surrounding nations. First they were subdued by the king of Mesopotamia,<sup>b</sup> after which the Lord raised up Oth'niel to be their deliverer (1564 B. C.). A second defection was punished by eighteen years of servitude to the king of the Moabites,<sup>c</sup> from whom they were delivered by the enter-

and Elisha afterwards divided the waters to prove their divine mission (2 Kings, xi. 8); the leper Naaman was commanded to wash in Jordan and be clean (2 Kings, iv. 10); and it is this stream in which Jesus was baptized before he entered on his divine mission. (Matt. iii. 16, &c.) The Dead Sea, into which the Jordan empties, is so called from the heaviness and consequent stillness of its waters, which contain one-fourth part of their weight of salts. The country around this lake is exceedingly dreary, and the soil is destitute of vegetation. Sodom and Gomorrah are supposed to have stood in the plain now occupied by the lake, and ruins of the overthrown cities are said to have been seen on its western borders. (Map No. VI.)

1. *Palestine*, a part of modern Syria, now embraced in Turkey in Asia, lies at the eastern extremity of the Mediterranean Sea; extending north and south along the coast about 200 miles, and having an extreme breadth of about 80 miles. Though in antiquity the northern part of Palestine was the seat of the Phœnicians, a great commercial people, yet there are now few good harbors on the coast, those of Tyre and Sidon, once so famous, being now for the most part blocked up with sand. The country of Palestine consists principally of rugged hills and narrow valleys, although it has a few plains of considerable extent. There are many streams falling into the Mediterranean, the largest of which is the Orontes, at the north, but none of them are navigable. The river Jordan, on the east, empties its waters into the Asphaltic Lake, or Dead Sea, which latter, about 55 miles in length, and 20 in extreme width, now fills the plain where once stood the cities of Sodom and Gomorrah. North of the Dead Sea is the Lake of Gennesareth, or Sea of Galilee, the theatre of some most remarkable miracles. (Matthew viii.; Luke viii.; and Matthew xix. 25.) The principal mountains of Palestine are those of Lebanon, running in ranges nearly parallel to the Mediterranean, and finally connecting with mounis Horeb and Sinai, near the Gulf of Suez. JERUSALEM, the capital city of Palestine or the Holy Land, will be described in a subsequent article. (See p. 164, *McCulloch*; articles Syria, Said, or Sidon, Dead Sea, Lebanon, &c.) (Map No. VI.)

2. The *Moabites*, so called from Moab, the son of Lot (Gen. xix. 37), dwelt in the country on the east of the Dead Sea. (Map No. VI.)

a. Joshua, xxiv. 31.

b. Numbers, iii. 8. Some think that the country here referred to was in the vicinity of Damascus, and not "beyond the Euphrates," as Mesopotamia would imply. See *Cockayne's Civil Hist. of the Jews* 29-33.)

prising valor of Ehud.<sup>a</sup> After his death the Israelites again did evil in the sight of the Lord, and "the Lord sold them into the hand of Jabin king of Canaan,"<sup>b</sup> under whose cruel yoke they groaned twenty years, when the prophetess Deborah, and Barak her general, were made the instruments of their liberation. The Canaanites were routed with great slaughter, and their leader Sisera slain by Jacl, in whose tent he had sought refuge.<sup>b</sup>

8. Afterwards, the children of Israel were delivered over a prey to the Midianites and Amalekites,<sup>c</sup> wild tribes of the desert, who "came up with their cattle and their tents, as grasshoppers for multitude." But the prophet Gideon, chosen by the Lord to be the liberator of his people, taking with him only three hundred men, made a night attack on the camp of the enemy, upon whom such fear fell that they slew each other; so that a hundred and twenty thousand men were left dead on the field, and only fifteen thousand escaped by flight. In the height of their joy and gratitude, the people would have made Gideon king, but he said to them, "Not I, nor my son, but JEHOVAH shall reign over you."<sup>d</sup>

9. Again the idolatry of the Israelites became so gross, that the Lord delivered them into the hands of the Philistines<sup>e</sup> and the Ammonites,<sup>f</sup> from whom they were finally delivered by the valor of Jephthah.<sup>g</sup> At a later period the Philistines oppressed Israel forty years, but the people found an avenger in the prowess of Samson.<sup>h</sup> After the death of Samson the aged Eli judged Israel, but the crimes of his sons, Hophni and Phinehas, whom he had chosen to aid him in the government, brought down the vengeance of the Lord, and thirty thousand of the warriors of Israel were slain in battle by the Philis-

1. The *Canaanites*, so called from Canaan, one of the sons of Ham (Gen. x. 6-19), then dwelt in the lowlands of the Galilee of the Gentiles, between the sea of Galilee and the Mediterranean. Barak, descending from Mount Tabor (see Map), attacked Sisera on the banks of the river Kishon. (Map No. VI.)

2. The *Midianites*, so called from one of the sons of Abraham by Keturah, dwelt in western Arabia, near the head of the Red Sea. The *Amalekites* dwelt in the wilderness between the Dead Sea and the Red Sea. (Map No. VI.)

3. The *Philistines* (see Map) dwelt on the south-western borders of Palestine, along the coast of the Mediterranean, as far north as Mount Carmel, the commencement of the Phœnician territories. Their principal towns were Gaza, Gath, Ascalon, and Megiddo, for which see Map. The Israelite tribes of Simeon, Dan, Ephraim, and Manasseh, bordered on their territories. "The whole of the towns of the coast continued in the hands of the Philistines and Phœnicians, and never permanently fell under the dominion of Israel."—*Cockayne's Hist. of the Jews*, p. 44.

4. The *Ammonites* (see Map) dwelt on the borders of the desert eastward of the Israelite tribes that settled east of the Jordan.

a. Judges, iii. 15-30.

b. Judges, iv.

c. Judges, vi.; vi.; viii.

d. Judges, x. 7; xi. 33.

e. Judges, xiii. 1; xiv.; xv.; xvi.

tines.<sup>a</sup> The prophet Samuel was divinely chosen as the successor of Eli. (1152 B. C.) His administration was wise and prudent, but in his old age the tyranny of his sons, whom he was obliged to employ as his deputies, induced the people to demand a king who should rule over them like the kings of other nations. With reluctance Samuel yielded to the popular request, and by divine guidance, anointed Saul, of the tribe of Benjamin, king over Israel<sup>b</sup> (1110 B. C.)

10. We have thus briefly traced the civil history of the Israelites down to the period of the establishment of a monarchy over them, in the person of Saul, at a date, according to the chronology which we have adopted, seventy-three years later than the supposed destruction of Troy. It is, however, the religious history, rather than the civil annals, of the children of Abraham, that possesses the greatest value and the deepest interest; but as our limits forbid our entering upon a subject so comprehensive as the former, and the one cannot be wholly separated from the other without the greatest violence, we refer the reader to the Bible for full and satisfactory details of the civil and religious polity of the Jews, contenting ourselves with having given merely such a skeleton of Jewish annals, in connection with profane history, as may serve to render the comparative chronology of the whole easy of comprehension.

a. 1 Sam. iv. 10.

b. 1. 1.

## CHAPTER III.

### THE UNCERTAIN PERIOD OF GRECIAN HISTORY:

EXTENDING FROM THE CLOSE OF THE TROJAN WAR TO THE FIRST WAR WITH PERSIA  
1183 TO 490 B. C. = 693 YEARS.

ANALYSIS. 1. Introductory.—2. Consequences of the Trojan war.—3. THESSALIAN CONQUEST.—[Epirus. Pin'dus. Penéus.]—4. BŒOTIAN CONQUEST.—ÆOLIAN MIGRATION. [Lesbos. 5 Dóris.] RETURN OF THE HERACLI'DÆ.—6. Numbers and military character of the Dórians.—Passage of the Corinthian Gulf.—[Corinthian Isthmus.—Corinthian Gulf.—Naupactus.]—7. Dórian conquest of the Pelopónnesus. [Arcádia. Acháia.] Íonian and Dórian migrations.—8. Dórian invasion of At'tica.—[Athens. Delphos.] Self-sacrifice of Códrus Government of At'tica.—9. [Lacónia.] Its government. Lycur'gus.—10. Travels of Lycur'gus. [The Brahmins.] INSTITUTIONS OF LYCUR'GUS.—11. Plutarch's account—senate-assemblies—division of lands.—12. Movable property. The currency.—13. Public tables. Object of Spartan education, and aim of Lycur'gus.—14. Disputes about Lycur'gus. His supposed fate, [Delphos, Crète, and E'lis.]—15. The three classes of the Íonian population Treatment of the Hélots.—16. The provincials. Their condition.—17. [Messénia. Ithôme] FIRST MESSE'NIAN WAR. Results of the war to the Messenians.—18. Its influence on the Spartans. SECOND MESSE'NIAN WAR. Aristom'enes.—19. The Poet Tyrtæ'us. [Corinth. Sic'yon.] Battle of the Pamisus. The Arcádians. 20. Results of the war.—21. Government of Athens. DRA'CO.—22. Severity of his laws.—23. Anarchy. LEGISLATION OF SOLON. Solon's integrity.—24. Distresses of the people. The needy and the rich.—25. The policy of Solon. Debtors—lands of the poor—imprisonment. Classification of the citizens.—26. Disabilities and privileges of the fourth class. General policy of Solon's system.—27. The nine archons. The Senate of Four Hundred.—28. Court of the Areop'agus. Its powers. Institutions of Solon compared with the Spartan code.—29. Party feuds. Pisis'tratus.—30. His usurpation of power. Opposition to, and character of, his government.—31. The sons of Pisis'tratus Conspiracy of Harmódius and Aristogiton.—32. EXPULSION OF THE PISISTRATIDS. Intrigue of Hip'pias. [Lyd'ia. Per'sia.]—33. The Grecian colonies conquered by Crœ'sus—by the Persians. Application for aid.—34. Ion'ic REVOLT. Athens and Eubœ'a aid the Íonians. [Eubœ'a. Sar'dis. Eph'esus.] Results of the Íonian war. [Miletus.] Designs of Darius.

COTEMPORARY HISTORY.—I. PHŒNICIAN HISTORY. I. Geography of Phœnicia.—2. Early history of Phœnicia. Political condition. Colonies.—3. Supposed circumnavigation of Africa.—4. Commercial relations. II. JEWISH HISTORY—continuation of.—6. Accession of Saul to the throne. Slaughter of the Am'monites. [Jábesh Gil'ead. Gil'gal.] War with the Philistines.—7. Wars with the surrounding nations. Saul's disobedience.—8. David—his prowess. [Gath.] Saul's jealousy of David. David's integrity.—9. Death of Saul. [Mount Gil'boa.] Division of the kingdom between David and Ish'boseth. [Hébron.] Union of the tribes.—10. Limited possessions of the Israelites. [Tyre. Sidon. Joppa. Jerusalem.] David takes Jerusalem.—11. His other conquests. [Syria. Damascus. Rabbah.] Siege of Rabbah. Close of David's reign.—12. Solomon. His wisdom—fame—commercial relations.—13. His impiety. Close of his reign.—14. Revolt of the ten tribes. Their subsequent history.—15. Rehoboam's reign over Judah. Reign of Ahaz. Hezekiah. Signal overthrow of the Assyrians.—17. Corroborated by profane history.—18. Account given by Herod'otus.—19. Reigns of Manas'seh, A'mon, Josiah, and Jehóahaz.—20. Reign of Jehoiakim—of Jechoniah.—21. Reign of Hezekiah. Destruction of Jerusalem.—22. Captivity of the Jews.—23. Rebuilding of Jerusalem. III. ROMAN HISTORY.—24. Founding of Rome.—IV. PERSIAN HISTORY.—25. Dissolution of the Assyrian empire.—26. Establishment of the empire of the Medes and Babylonians. First and