

tines.^a 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^b (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 S.

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 Peloponnesus. [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'bosheth. [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 Jehoniah.—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

second captivity of the Jews.—27. Other conquests of Nebuchadnezzar. His war with the Phœnicians.—28. With the Egyptians. Fulfillment of Ezekiel's prophecy.—29. Impley and pride of Nebuchadnezzar. His punishment.—30. Belshazzar's reign. Rise of the separate kingdom of Media. Founding of the Persian empire.—31. Cyrus defeats Croesus—subjugates the Grecian colonies—conquers Babylon. Prophecies relating to Babylon.—32. Remainder of the reign of Cyrus.—33. Reign of Cambyses. [Jupiter Ammon.]—34. Accession of Darius Hystaspes. Revolt and destruction of Babylon.—35. Expedition against the Scythians. [Scythia. River Don. Thrace.]—36. Other events in the history of Darius. His aims, policy, and government.—37. Extent of the Persian empire.

1. PASSING from the fabulous era of Grecian history, we enter upon a period when the crude fictions of more than mortal heroes, and demi-gods, begin to give place to the realities of human existence; but still the vague, disputed, and often contradictory annals on which we are obliged to rely, shed only an uncertain light around us; and even what we have gathered as the most reliable, in the present chapter, perhaps cannot wholly be taken as undoubted historical truth, especially in chronological details.

2. The immediate consequences of the Trojan war, as represented by Greek historians, were scarcely less disastrous to the victors than to the vanquished. The return of the Grecian heroes to their country is represented by Homer and other early writers to have been full of tragical adventures, while their long absence had encouraged usurpers to seize many of their thrones; and hence arose fierce wars and intestine commotions, which greatly retarded the progress of Grecian civilization.

3. Among these petty revolutions, however, no events of general interest occurred until about sixty years after the fall of THESALIAN CONQUEST. Troy, when a people from Epirus,¹ passing over the mountain chain of Pin'dus,² descended into the rich plains which lie along the banks of the Penæus,³ and finally conquered^a the country, to

1. The country of *Epirus*, comprised in the present Turkish province of Albania, was at the north-western extremity of Greece, lying along the coast of the Adriatic Sea, or Gulf of Venice, and bounded on the north by Macedonia, and on the east by Macedonia and Thessaly. The inhabitants in early times were probably Pelasgic, but they can hardly be considered ever to have belonged to the Hellenic race, or Grecians proper. Epirus is principally distinguished in Roman history as the country of the celebrated Pyrrhus (see p. 149.) The earliest oracle of Greece was that of Dodona in Epirus, but its exact locality is unknown. There was another oracle of the same name in Thessaly. (*Map No. 1.*)

2. *Pin'dus* is the name of the mountain chain which separated Thessaly from Epirus. (*Map No. 1.*)

3. *Penæus*, the principal river of Thessaly, rises in the Pin'dus mountains, and flowing in a course generally east, passes through the vale of Tempe, and empties its waters into the Thermaic Gulf, now the gulf of Salonica, a branch of the Ægean Sea, or Archipelago. (*Map No. 1.*)

a. About 1224 B. C.

which they gave the name of Thessaly; driving away most of the inhabitants, and reducing those who remained to the condition of serfs, or agricultural slaves.

4. The fugitives from Thessaly, driven from their own country passed over into Bœotia, which they subdued after a long H. BEO'TIAN struggle, imitating their own conquerors in the disposal CONQUEST. of the inhabitants. The unsettled state of society occasioned by the Thessalian and Bœotian conquests was the cause of collecting together various bands of fugitives, who, being joined by adventurers from Peloponnésus, passed over into Asia,^a constituting the *Æolian migration*, so called from the race which took the principal share in it. They established their settlements in the vicinity of the ruins of Troy, and on the opposite island of Lesbos,¹ while on the main land they built many cities, which were comprised in twelve States, the whole of which formed the *Æolian Confederacy*.

5. About twenty years after the Thessalian conquest, the Dórians, a Hellenic tribe, whose country, Dóris,² a mountainous region, was on the south of Thessaly, being probably harassed by their northern neighbors, and desirous of a settlement in a more fertile territory, commenced a migration to the Peloponnésus, accompanied by portions of other tribes, and led, as was asserted, by descendants of Hercules, who had formerly been driven into exile from the latter country. This important event in Grecian history is called the *Return of the Heraclidae*. The migration of the IV. RETURN OF THE Dórians was similar in its character to the return of the HERACLIDÆ. Israelites to Palestine, as they took with them their wives and children, prepared for whatever fortune should award them.

6. The Dórians could muster about twenty thousand fighting men, and although they were greatly inferior in numbers to the inhabitants of the countries which they conquered, their superior military tactics appear generally to have insured them an easy victory in the

1. *Lesbos*, one of the most celebrated of the Grecian islands, now called Mytilène, from its principal city, lies on the coast of Asia Minor, north of the entrance to the Gulf of Smyrna. Anciently, Lesbos contained nine flourishing cities, founded mostly by the Æolians. The Lesbians were notorious for their dissolute manners, while at the same time they were distinguished for intellectual cultivation, and especially for poetry and music. (*Map No. III.*)

2. *Dóris*, a small mountainous country, extending only about forty miles in length, was situated on the south of Thessaly, from which it was separated by the range of mountains. The Dórians were the most powerful of the Hellenic tribes. (*Map No. 1.*)

a. About 1040 B. C.

open field. Twice, however, they were repelled in their attempts to break through the Corinthian isthmus,¹ the key to Southern Greece, when, warned by these misfortunes, they abandoned the guarded isthmus, and crossing the Corinthian Gulf² from Naupac' tus,³ landed safely on the north-western coast of the peninsula. (B. C. 1104).

7. The whole of Peloponnesus, except the central and mountainous district of Arcadia⁴ and the coast province of Achæia,⁵ was eventually subdued, and apportioned among the conquerors,—all the old inhabitants who remained in the country being reduced to an inferior condition like that of the Saxon serfs of England at the time of the Norman conquest. Some of the inhabitants of the southern part of the peninsula, however, uniting under valiant leaders, conquered the province of Achæia, and expelled its Ionian inhabitants, many of whom, joined by various bands of fugitives, sought a retreat on the western coast of Asia Minor, south of the Æolian cities, where, in

1. The *Corinthian Isthmus*, between the Corinthian Gulf (now Gulf of Lepan'to) on the north-west, and the Saron'ic Gulf (now Gulf of Athens, or Ægina) on the south-east, unites the Peloponnesus to the northern parts of Greece, or Greece Proper. The narrowest part of this celebrated Isthmus is about six miles east from Corinth, where the distance across is about five miles. The Isthmus is high and rocky, and many unsuccessful attempts have been made to unite the waters on each side by a canal. The Isthmus derived much of its early celebrity from the *Isthmian games* celebrated there in honor of Pala'mon and Nep'tune. Ruins of the temple of Nep'tune have been discovered at the port of Schæ'nus, on the east side of the Isthmus. (*Map No. 1.*)

2. The *Corinthian Gulf* (now called the Gulf of Lepan'to) is an eastern arm of the Adriatic, or Gulf of Venice, and lies principally between the coast of ancient Phœcis on the north, and of Achæia on the south. The entrance to the gulf, between two ruined castles, the Roumé'ia on the north, and the Morea on the south, is only about one mile across. Within, the waters expand into a deep magnificent basin, stretching about seventy-eight miles to the south-east, and being, where widest, about twenty miles across. Near the mouth of this gulf was fought, in the year 1570, one of the greatest naval battles of modern times. (*Map No. 1.*)

3. *Naupac'tus* (now called Lepan'to) stands on a hill on the coast of Locris, about three and a half miles from the ruined castle of Roumé'ia. It is said to have derived its name from the circumstance of the Heraclidæ having there constructed the fleet in which they crossed over to the Peloponnesus. (*Naus*, a ship, and *Pégo*, or *Pégnumi*, to construct.) It was once a place of considerable importance, but is now a ruinous town. (*Map No. 1.*)

4. *Arcadia*, the central country of the Peloponnesus, and, next to Læcœnia, the largest of its six provinces, is a mountainous region, somewhat similar to Switzerland, having a length and breadth of about forty miles each. The most fertile part of the country was towards the south, here were several delightful plains, and numerous vineyards. The Alphæus is the principal river of Arcadia. Tégea and Mantinea were its principal cities. Its lakes are small, but among them is the Stymphálus, of classic fame. The Arcadians, scarcely a genuine Greek race, were a rude and pastoral people, deeply attached to music, and possessing a strong love of freedom. (*Map No. 1.*)

5. *Achæia*, the most northern country of the Peloponnesus, extended along the Corinthian Gulf, north of Elis and Arcadia. It was a country of moderate fertility; its coast was for the most part level, containing no good harbors, and exposed to inundations; and its streams were of small size, many of them mere winter torrents, descending from the ridges of Arcadia. Originally Achæia embraced the territory of Sic'yon, on the east, but the latter was finally wrested from it by the Dórians. The Achæ'ans are principally celebrated for being the creators of the celebrated Achæan league. (*See p. 107.*) (*Map No. 1.*)

process of time, twelve Ionian cities were built, the whole of which were united in the Ionian Confederacy, while their new country received the name of Ionia. At a later period, bands of the Dórians themselves, not content with their conquest of the Peloponnesus, thronged to Asia Minor, where they peopled several cities on the coast of Cária, south of Ionia; so that the Ægean Sea was finally circled by Grecian settlements, and its islands covered by them.

8. About the year 1068, the Dórians, impelled, as some assert, by a general scarcity, the natural effect of long-protracted wars, invaded Attica, and encamped before the walls of Athens.¹ The chief of the Dorian expedition, having consulted the oracle of Del'phos,² was told that the Dórians would be successful so long as Códrus, the Athenian king, was uninjured. The latter, being informed of the answer of the oracle, resolved to sacrifice himself for the good of his country; and going out of the gate, disguised in the garb of a peasant, he provoked a quarrel with a Dorian soldier, and suffered himself to be slain. On recognizing the body, the superstitious Dórians, deeming the war hopeless, withdrew from Attica; and the Athenians, out of respect for the memory of Códrus, declared that no one was worthy to succeed him, and abolished the form of royalty altogether.^a Magistrates called archons, however, differing little from kings, were now appointed from the family of Códrus for life; after a long period these were exchanged^b for archons appointed for ten years, until, lastly,^c the yearly election of a senate of Archons gave the final blow to royalty in Athens, and established an aristocratical government of the nobility. These successive encroachments

1. *Athens*, one of the most famous cities of antiquity, is situated on the western side of the Attic peninsula, about five miles from the Saron'ic Gulf, now the Gulf of Ægina. Most of the ancient city stood on the west side of a rocky eminence called the Acropolis, surrounded by an extensive plain, and, at the time when it had attained its greatest magnitude, was twenty miles in circumference, and encompassed by a wall surmounted, at intervals, by strongly-fortified towers. The small river Cephis'sus, flowing south, on the west side of the city, and the river Ilis'sus, on the east, flowing south-west, inclosed it in a sort of peninsula; but both streams lost themselves in the marshes south-west of the city. The waters of the Ilis'sus were mostly drawn off to irrigate the neighboring gardens, or to supply the artificial fountains of Athens. (*Map No. 1.* See farther description, p. 564.)

2. *Del'phos*, or *Del'phi*, a small city of Phœcis, situated on the southern declivity of Mount Parnas'sus, forty-five miles north-west from Corinth, and eight and a half miles from the nearest point of the Corinthian Gulf, was the seat of the most remarkable oracle of the ancient world. Above Del'phi arose the two towering cliffs of Parnas'sus, while from the chasm between them flowed the waters of the *Castalian* spring, the source of poetical inspiration. Below lay a rugged mountain, past which flowed the rapid stream Plis'tus; while on both sides of the plain, where stood the little city, arose steep and almost inaccessible precipices. (*Map No. 1.*)

a. 1068 B. C.

b. 752 B. C.

c. 682 B. C.

on the royal prerogatives are almost the only events that fill the meagre annals of Athens for several centuries.*

9. While these changes were occurring at Athens, Lacônia,¹ whose capital was Sparta, although often engaged in tedious wars with the Ar'gives,² was gradually acquiring an ascendancy over the Dorian states of the Peloponnésus. After the Heraclidæ had obtained possession of the sovereignty, two descendants of that family reigned jointly at Lacedæmon, but this divided rule served only to increase the public confusion. Things remained, however, in this situation until some time in the ninth century B. C., when Polydec' tes, one of the kings, died without children. The reins of government then fell into the hands of his brother Lyeur' gus, but the latter soon resigned the crown to the posthumous son of Polydec' tes, and, to avoid the imputation of ambitious designs, went into voluntary exile, although against the wishes of the best of his countrymen.

10. He is said to have visited many foreign lands, observing their institutions and manners, and conversing with their sages—to have studied the Cretan laws of Mínos—to have been a disciple of the Egyptian priests—and even to have gathered wisdom from the Brahmins³ of India, employing his time in maturing a plan for remedying the evils which afflicted his native country. On his return he applied himself to the business of framing a new constitution for Sparta, after consulting the Delphic oracle, which assured him that “the constitution he should establish would be the most excellent in the world.” Having enlisted the aid of the most illustrious citizens, who took up arms to support him, he procured the enactment of a code of laws, by which the form of government, the military discipline of the people, the distribution of property, the education of the citizens, and the rules

V. INSTITU-
TIONS OF
LYCUR' GUS.

1. Lacônia, situated at the southern extremity of Greece, had Ar'golis and Arcádia on the north, Messénia on the west, and the sea on the south and east. Its extent was about fifty miles from north to south, and from twenty to thirty from east to west. Its principal river was the Eurótas, on the western bank of which was Sparta, the capital; and its mountains were the ranges of Par'non on the north and east, and of Tayg'etus on the west, which rendered the fertile valley of the Eurótas, comprising the principal part of Lacônia, exceedingly difficult of access. The two southern promontories of Lacônia were Malæa and Tænárium, now called St. Angelo and Matapan. (*Map No. 1.*)

2. The Ar'gives proper were inhabitants of the state and city of Ar'gos; but the word is often applied by the poets to all the inhabitants of Greece. (*Map No. 1.*)

3. The Brahmins were a class of Hindoo priests and philosophers, worshippers of the Indian god Brahma, the supposed creator of the world. They were the only persons who understood the Sanscrit, the ancient language of Hindoostan, in which the sacred books of the Hindoos were written.

*. Thirlwall, i. p. 175.

of domestic life, were to be established on a new and immutable basis.

11. The account which Plutarch gives of these regulations asserts that Lyeur' gus first established a senate of thirty members, chosen for life, the two kings being of the number, and that the former shared the power of the latter. There were also to be assemblies of the people, who were to have no right to propose any subject of debate, but were only authorized to ratify or reject what might be proposed to them by the senate and the kings. Lyeur' gus next made a new division of the lands, for here he found great inequality existing, as there were many indigent persons who had no lands, and the wealth was centred in the hands of a few.

12. In order farther to remove inequalities among the citizens, and, as far as possible, to place all on the same level, he next attempted to divide the movable property, but as this measure met with great opposition, he had recourse to another method for accomplishing the same object. He stopped the currency of gold and silver coin, and permitted iron money only to be used; and, to a great quantity and weight of this he assigned but a small value, so that, to remove one or two hundred dollars of this money would require a yoke of oxen. This regulation put an end to many kinds of injustice, for “Who,” says Plutarch, “would steal or take a bribe; who would defraud or rob, when he could not conceal the booty,—when he could neither be dignified by the possession of it, nor be served by its use?” Unprofitable and superfluous arts were excluded, trade with foreign States was abandoned; and luxury, losing its sources of support, died away of itself.

13. To promote sobriety, all the citizens, and even the kings, ate at public tables, and of the plainest fare; each individual being obliged to bring in, monthly, certain provisions for the common use. This regulation was designed, moreover, to furnish a kind of school, where the young might be instructed by the conversation of their elders. From his birth, every Spartan belonged to the State; sickly and deformed infants were destroyed, those only being thought worthy to live who promised to become useful members of the community. The object of Spartan education was to render children expert in manly exercises, hardy, and courageous; and the principal aim of Lyeur' gus appears to have been to render the Spartans a nation of warriors, although not of conquerors, for he dreaded the effects of an extension of territory beyond the boundaries of Lacônia

14. Lycur' gus left none of his laws in writing; and some of the regulations attributed to him were probably the results of subsequent legislation. It is even a disputed point in what age Lycur' gus lived, some making him cotemporary with the Heraclidæ, and others dating his era four hundred years later, after the close of the Messénian wars; but the great mass of evidence fixes his legislation in the ninth century before the Christian era. It is said that after he had completed his work, he set out on a journey, having previously bound the Spartans by an oath to make no change in his laws until his return, and, that they might never be released from the obligation, he voluntarily banished himself forever from his country, and died in a foreign land. The place and manner of his death are unknown, but Del' phos, Créte, and E' lis,¹ all claimed his tomb.

15. There were three classes among the population of Laconia:—the Dórians of Sparta; their serfs, the Hélots; and the people of the provincial districts.^a The former, properly called Spartans, were the ruling caste, who neither employed themselves in agriculture nor commerce, nor practiced any mechanical art.^b The Hélots were slaves, who, as is generally believed, on account of their obstinate resistance in some early wars, and subsequent conquest, had been reduced to the most degrading servitude. They were always viewed with suspicion by their masters, and although some were occasionally emancipated, yet measures of the most atrocious violence were often adopted to reduce the strength and break the spirits of the bravest and most aspiring, who might threaten an insurrection.

16. The people of the provincial districts were a mixed race, composed partly of strangers who had accompanied the Dórians, and aided them in their conquest, and partly of the old inhabitants of the country who had submitted to the conquerors. The provincials were under the control of the Spartan government, in the administration of which they had no share, and the lands which they held were tributary to the State; they formed an important part of the

1. Del' phos and Créte have been described. The summit of Mount I'da, in Créte, was sacred to Jupiter. Here also Cyb' ele, the "mother of the gods," was worshipped. (The Mount I'da mentioned by the poets was in the vicinity of ancient Troy.) E' lis was a district of the Peloponnésus, lying west of Arcádia. At Olym' pia, situated on the river Alphéus, in this district, the celebrated Olympic games were celebrated in honor of Jupiter. E' lis, the capital of the district, was situated on the river Penéus, thirty miles north-west from Olym' pia. (Map No. I.)

a. Thirlwall, i. 129.

b. Hill's Institutions of Ancient Greece, p. 153.

military force of the country, and, on the whole, had little to complain of but the want of political independence.

17. During a century or more after the time of Lycur' gus, the Spartans remained at peace with their neighbors, except a few petty contests on the side of Arcádia and Ar' gos. Jealousies, however, arose between the Spartans and their brethren of Messénia,¹ which, stimulated by insults and injuries on both sides, gave rise to the first Messénian war, 743 years before the Christian era. VI. FIRST MESSÉNIAN WAR. After a conflict of twenty years, the Messéniens were obliged to abandon their principal fortress of Ithóme,² and to leave their rich fields in the possession of the conquerors. A few of the inhabitants withdrew into foreign lands, but the principal citizens took refuge in Ar' gos and Arcádia; while those who remained were reduced to a condition little better than that of the Lacónian Hélots, being obliged to pay to their masters one-half of the fruits of the land which they were allowed to till.

18. The Messénian war exerted a great influence on the character and subsequent history of the Spartans, as it gave a full development to the warlike spirit which the institutions of Lycur' gus were so well calculated to encourage. The Spartans, stern and unyielding in their exactions from the conquered, again drove the Messéniens to revolt (685 B. C.), thirty-nine years after the termination of the former war. The latter found a worthy leader in Aristom' enes, whose valor in the first battle VII. SECOND MESSÉNIAN WAR. struck fear into his enemies, and inspired his countrymen with confidence. The Spartans, sending to the Delphic oracle for advice, received the mortifying response, that they must seek a leader from the Athenians, between whose country and Lacónia there had been no intercourse for several centuries.

19. The Athenians, fearing to disobey the oracle, and reluctant to further the cause of the Spartans, sent to the latter the poet Tyræ' us, who had never been distinguished as a warrior. His patriotic odes, however, roused the spirit of the Spartans, who, obtaining Dórian auxiliaries from Corinth,³ commenced the war anew. The

1. Messénia was a country west of Lacónia, and at the south-western extremity of the Peloponnésus. It was separated from E' lis on the north by the river Neda, and from Arcádia and Lacónia by mountain ranges. The Pamisus was its principal river. On the western coast was the deep bay of Py' lus, which has become celebrated in modern history under the name of Navarino (see p. 517)—the only perfect harbor of Southern Greece. (Map No. I.)

2. Ithóme was in Central Messénia, on a high hill on the western side of the vale of the Pamisus. (Map No. I.)

3. Cor' inth was situated near the isthmus of the same name, between the Gulf of Lepar' to

Messénians, on the other hand, were aided by forces from Sic' yon' and Ar' gos, Arcádia and E' lis, and, in a great battle near the mouth of the Pamísus,² in Messénia, they completely routed their enemies. In the third year of the war the Arcáidian auxiliaries of the Messénians, seduced by bribes, deserted them in the heat of battle, and gave the victory to the Spartans.

20. The war continued, with various success, seventeen years, throughout the whole of which period Aristom' enes distinguished himself by many noble exploits; but all his efforts to save his country were ineffectual. A second time Sparta conquered (668), and the yoke appeared to be fixed on Messénia forever. Thenceforward the growing power and reputation of Sparta seemed destined to undisputed preëminence, not only in the Peloponnésus, but throughout all Greece.

21. At the period of the close of the second Messénian war, Athens, as previously stated, was under the aristocratical government of a senate of archons-magistrates chosen by the nobility from their own order, who possessed all authority, religious, civil, and military. The Athenian populace not only enjoyed no political rights, but was reduced to a condition but little above servitude; and it appears to have been owing to the anarchy that arose from ruinous extortions of the nobles on the one hand, and the resistance of the people on the other, that Dráco, the most eminent
VIII. DRÁCO.
of the nobility, was chosen to prepare the first written code of laws for the government of the State. (622 B. C.)

on the north-west, and of Ægina on the south-east, two miles from the nearest point of the former, and seven from the latter. The site of the town was at the north foot of a steep rock called the Acrop'olis of Cor'inth, 1,336 feet in height, the summit of which is now, as in antiquity, occupied as a fortress. This eminence may be distinctly seen from Athens, from which it is distant no less than forty-four miles in a direct line. Cor'inth was a large and populous city when St. Paul preached the Gospel there for a year and six months. (Acts, xviii. 11.) The present town, though of considerable extent, is thinly peopled. The only Grecian *temple* now to be seen there is a dilapidated Doric temple. (Map No. 1.)

"Where is thy grandeur Corinth? Shrank from sight,
 Thy ancient treasures, and thy rampart's height,
 Thy god-like fanes and palaces! Oh, where
 Thy mighty myriads and majestic fair!
 Relentless war has poured around thy wall,
 And hardly spared the traces of thy fall!"

1. Sic' yon, once a great and flourishing city, was situated near the Gulf of Lapan' to, about ten miles north-west from Cor'inth. It boasted a high antiquity, and by some was considered older than Ar' gos. The ruins of the ancient town are still to be seen near the small modern village of Basilico. (Map No. 1.)

2. The Pamísus (now called the Pimatza) was the principal river of Messénia. (Map No. 1.)

22. The severity of his laws has made his name proverbial. Their character was thought to be happily expressed, when one said of them that they were written, not in ink, but in blood. He attached the same penalty to petty thefts as to sacrilege and murder, saying that the former offences deserved death, and he had no greater punishment for the latter. It is thought that the nobles suggested the severity of the laws of Dráco, thinking they would be a convenient instrument of oppression in their hands; but human nature revolted against such legalized butchery, and the system of Dráco soon fell into disuse.

23. The commonwealth was finally reduced to complete anarchy, without law, or order, or system in the administration of justice, when Solon, who was descended from the line of Códrus, was raised to the office of first magistrate (594 B. C.), and, by the consent of all parties, was chosen as a general arbiter of their differences, and invested with full authority to frame a new
IX. LEGISLATION OF SOLON.
constitution and a new code of laws. The almost unlimited power conferred upon Solon might easily have been perverted to dangerous purposes, and many advised him to make himself absolute master of the State, and at once quell the numerous factions by the exercise of royal authority. And, indeed, such a usurpation would probably have been acquiesced in with but little opposition, as offering, for a time at least, a refuge from evils that had already become too intolerable to be borne. But the stern integrity of Solon was proof against all temptations to swerve from the path of honor, and betray the sacred trust reposed in him.

24. The grievous exactions of the ruling orders had already reduced the laboring classes, generally, to poverty and abject dependence: all whom bad times or casual disasters had compelled to borrow, had been impoverished by the high rates of interest; and thousands of insolvent debtors had been sold into slavery, to satisfy the demands of relentless creditors. In this situation of affairs the most violent or needy demanded a new distribution of property, as had been done in Sparta; while the rich would have held on to all the fruits of their extortion and tyranny.

25. But Solon, pursuing a middle course between these extremes, relieved the debtor by reducing the rate of interest, and enhancing the value of the currency, so that three silver minæ paid an indebtedness of four: he also relieved the lands of the poor from all imbrances; he abolished imprisonment for debt; he restored to

liberty those whom poverty had placed in bondage; and he repealed all the laws of Dráco, except those against murder. He next arranged all the citizens in four classes, according to their landed property; the first class alone being eligible to the highest civil offices and the highest commands in the army, while only a few of the lower offices were open to the second and third classes. The latter classes, however, were partially relieved from taxation; but in war they were required to equip themselves for military service, the one as cavalry, and the other as heavy armed infantry.

26. Individuals of the fourth class were excluded from all offices but in return they were wholly exempt from taxation; and yet they had a share in the government, for they were permitted to take part in the popular assemblies, which had the right of confirming or rejecting new laws, and of electing the magistrates; and here their votes counted the same as those of the wealthiest of the nobles. In war they served only as light troops, or manned the fleets. Thus the system of Solon, being based primarily on property qualifications, provided for all the freemen; and its aim was to bestow upon the commonalty such a share in the government as would enable it to protect itself, and to give to the wealthy what was necessary for retaining their dignity;—throwing the burdens of government on the latter, and not excluding the former from its benefits.

27. Solon retained the magistracy of the nine archons, but with abridged powers; and, as a guard against democratical extravagance on the one hand, and a check to undue assumptions of power on the other, he instituted a Senate of Four Hundred, and founded or remodelled the court of the Areop'agus. The Senate consisted of members selected by lot from the first three classes; but none could be appointed to this honor until they had undergone a strict examination into their past lives, characters, and qualifications. The Senate was to be consulted by the archons in all important matters, and was to prepare all new laws and regulations, which were to be submitted to the votes of the assembly of the people.

28. The court of the Areop'agus, which held its sittings on an eminence on the western side of the Athenian Acrop'olis, was composed of persons who had held the office of archon, and was the supreme tribunal in all capital cases. It exercised, also, a general superintendence over education, morals, and religion; and it could suspend a resolution of the public assembly which it deemed fraught with folly or injustice, until it had undergone a reconsideration.

Such is a brief outline of the institutions of Solon, which exhibit a mingling of aristocracy and democracy, well adapted to the character of the age, and the circumstances of the people. They exhibit less control over the pursuits and domestic habits of individuals than the Spartan code, but at the same time they show a far greater regard for the public morals.

29. The legislation of Solon was not followed by the total extinction of party spirit, and ere long the three prominent factions in the State renewed their ancient feuds. Pisis' tratus, a wealthy kinsman of Solon, who had supported the measures of the latter by his eloquence and military talents, had the art to gain the favor of the populace, and constitute himself their leader. When his schemes were ripe for execution, he one day drove into the public square, his mules and himself disfigured with recent wounds inflicted by his own hands, but which he induced the multitude to believe had been received from a band of assassins, whom his enemies, the nobility, had hired to murder the friend of the people. An assembly was immediately convoked by his partizans, and the indignant crowd voted him a guard of fifty citizens to protect his person, although warned by Solon of the pernicious consequences of such a measure.

30. Pisis' tratus took advantage of the popular favor which he had gained, and, arming a larger body, seized the Acrop'olis, and made himself master of Athens. But the usurper, satisfied with the power of quietly directing the administration of government, made no changes in the constitution, and suffered the laws to take their ordinary course. The government of Pisis' tratus was probably a less evil than would have resulted from the success of either of the other factions; and in this light Solon appears to have viewed it, although he did not hesitate to denounce the usurpation; and, rejecting the usurper's offers of favor, it is said that he went into voluntary exile, and died at Sal'amis.¹ (559 B. C.) Twice was Pisis' tratus driven from Athens by a coalition of the opposing factions; but as the latter were almost constantly at variance with each other, he finally returned at the head of an army, and regained the sovereignty, which he held until his death. Although he tightened the reins of government, yet he ruled with equity and mildness, courting popularity by a generous treatment of the poorer citizens, and gratifying the national pride by adorning Athens with many useful and magnificent works.

¹ Sal'amis is an island in the Gulf of Ægina, near the coast of Attica, and twelve or fifteen miles south-west from Athens. (See Map No. I.)

31. On the death of Pisis tratus (528 B. C.), his sons Hip'pias, Hippar'chus, and Thes'alus succeeded to his power, and for some years trod in his steps and prosecuted his plans, only taking care to fill the most important offices with their friends, and keeping a standing force of foreign mercenaries to secure themselves from hostile factions and popular outbreaks. After a joint reign of fourteen years a conspiracy was planned to free At'tica from their rule, at the head of which were two young Athenians, Harmódus and Aristogaiton, whose personal resentment had been provoked by an atrocious insult to the family of the former. Hippar'chus was killed but the two young Athenians also lost their lives in the struggle.

32. Hip'pias, the elder of the ruling brothers, now that he had injuries to avenge, became a cruel tyrant, and thus alienated the affections of the people. The latter finally obtained aid from the Spartans, and the family of the Pisistratids was driven from Athens, never to regain its former ascendancy; although but a few years after its expulsion, Sparta, repenting the course she had taken, made an ineffectual effort to restore Hip'pias to the throne of which she had aided in depriving him. Hip'pias then fled to the court of Artapanes, governor of Lyd'ia,¹ then a part of the Persian dominions of Dar'ius, where his intrigues greatly contributed to the opening of a war between Greece and Persia.²

33. Nearly half a century before this time, Cro'sus,³ king of Lyd'ia, had conquered the Grecian colonies on the coast of Asia Minor; but he ruled them with great mildness, leaving them their political institutions undisturbed, and requiring of them little more than the payment of a moderate tribute. A few years later they experienced a change of masters, and, together with Lyd'ia, fell, by conquest, under the dominion of the Persians. But they were still allowed to retain their own form of government by paying tribute to their conquerors; yet they seized every opportunity to deliver them-

1. Lyd'ia was a country on the coast of Asia Minor, having Mys'ia on the north, Phry'ia on the east, and Cária on the south. The Grecian colony of Íonia was embraced within Lyd'ia and the northern part of Cária, extending along the coast. (Map No. IV.)

2. Modern Persia, a large country of Central Asia, extends from the Caspian Sea on the north, to the Persian Gulf on the south, having Asiatic Turkey on the west, and the provinces of Afghanistan and Beloochistan on the east. For the greatest extent of the Persian empire, which was during the reign of Darius Hystaspes, see the Map No. V.

3. Cro'sus, the last king of Lyd'ia, was famed for his riches and munificence. Herod'otus (l. 30-33, and 36, &c.) and Plutarch (life of Solon) give a very interesting account of the visit of the Athenian Solon to the court of that prince, who greatly prided himself on his riches, and vainly thought himself the happiest of mankind.

selves from this species of thralldom, and finally the Íonians sought the aid of their Grecian countrymen, making application, first to Sparta, but in vain, and next (B. C. 500) to Athens, and the Grecian islands of the Æ'gean Sea.

34. The Athenians, irritated at this time by a haughty demand of the Persian monarch, that they should restore Hip'pias to the throne, and regarding Darius as an avowed enemy, gladly took part with the Íonians, and, in connection with Eubœ'a,¹ furnished their Asiatic countrymen with a fleet of twenty-five sail. The allied Grecians were at first successful, ravaging Lyd'ia, and burning Sar'dis,² its capital; but in the end they were defeated near Eph'esus;³ the commanders quarrelled with each other; and the Athenians sailed home, leaving the Asiatic Greeks divided among themselves, to contend alone against the whole power of Persia. Still the Íonian war was protracted six years, when it was terminated by the storming of Milétus,⁴ (B. C. 494,) the capital of the Íonian confederacy. The surviving inhabitants of this beautiful

1. Eubœ'a, (now called Neg'ropont,) a long, narrow, and irregular island of the Æ'gean Sea, (now Grecian Archipel'ago,) extended one hundred and ten miles along the eastern coast of Bœotia and At'tica, from which it was separated by the channel of Euripus, which, at one place, was only forty yards across. The chief town of the island was Chal'cis, (now Neg'ropont,) on the western coast. (Map No. I.)

2. Sar'dis, the ancient capital of Lyd'ia, was situated on both sides of the river Pactólus, a southern branch of the Her'mus, seventy miles east from Smyr'na. In the annals of Christianity, Sar'dis is distinguished as having been one of the seven churches of Asia. A miserable village, called Sart, is now found on the site of this ancient city. (Map No. IV.)

3. Eph'esus, one of the Íonian cities, was situated on the south side, and near the mouth of the small river Cays'ter, on the coast of Lyd'ia, thirty-eight miles south from Smyr'na. Here stood a noble temple, erected in honor of the goddess Diana; but an obscure individual, of the name of Heros'tatus, burned it, in order to perpetuate his memory by the infamous notoriety which such an act would give him! The grand council of Íonia endeavored to disapprove the incendiary by passing a decree that his name should not be mentioned, but it was divulged by the historian Theopom'pus. A new temple was subsequently built, far surpassing the first, and ranked among the seven wonders of the world. When St. Paul visited Eph'esus, still the cry was, "Great is Diana of the Ephésians" (Acts, xix. 23, 34); but the worship of the goddess was doomed speedily to decline, and here St. Paul founded the principal of the Asiatic churches. But war, the ravages of earthquakes, and the desolating hand of time, have completed the ruin of this once famous city. "The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was there nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible." (Map No. IV.)

4. Milétus, the most distinguished of the Íonian cities of Asia Minor, and once greatly celebrated for its population, wealth, commerce, and civilization, was situated in the province of Cária, on the southern shore of the bay into which the small river Lat'mus emptied, and about thirty-five miles south from Eph'esus. St. Paul appears to have sojourned here a few days; and here he assembled the elders of the Ephésian church, and delivered unto them an affectionate farewell address. (Acts, xx. 15, 38.) Milétus is now a deserted place, but contains the ruins of a few once magnificent structures, and still bears the name of Palat, or the Palaces. (Map No. IV.)

and opulent city were carried away by order of Darius, and settled near the mouth of the Tigris. Darius next turned his resentment against the Athenians and Eubœans, who had aided the Ionian revolt,—meditating, however, nothing less than the conquest of all Greece (B. C. 490). The events of the "Persian War" which followed, will next be narrated, after we shall have given some general views of cotemporary history, during the period which we have passed over in the preceding part of the present chapter.

COTEMPORARY HISTORY: 1184 to 490 B. C.

[I. PHœNICIAN HISTORY.]—1. The name Phœnicia was applied to the north-western part of Palestine and part of the coast of Syria, embracing the country from Mount Carmel, north, along the coast, to the city and island Arâdus,—an extent of about a hundred and fifty miles. The mountain ranges of Lib'anus and Anti-Lib'anus formed the utmost extent of the Phœnician territory on the east. The surface of the country was in general sandy and hilly, and poorly adapted to agriculture; but the coast abounded in good harbors, and the fisheries were excellent, while the mountain ranges in the interior afforded, in their cedar forests, a rich supply of timber for naval and other purposes.

2. At a remote period the Phœnicians, who are supposed to have been of the race of the Canaanites,^a were a commercial people, but the loss of the Phœnician annals renders it difficult to investigate their early history. Their principal towns were probably independent States, with small adjacent territories, like the little Grecian republics; and no political union appears to have existed among them, except that arising from a common religious worship, until the time of the Persians. The Phœnicians occupied Sicily before the Greeks; they made themselves masters of Cy'prus, and they formed settlements on the northern coast of Africa; but the chief seat of their early colonial establishments was the southern part of Spain, whence they are said to have extended their voyages to Britain, and even to the coasts of the Baltic.

3. It is also related by Herod'otus, (B. IV. 42,) that at an epoch which is believed to correspond to the year 604 before the Christian era, a fleet fitted out by Pharaoh Necho, king of Egypt, but manned and commanded by Phœnicians, departed from a port on

a. Niebuhr's Lect. on Ancient Hist. i. 113.

the Red Sea, and sailing south, and keeping always to the right, doubled the southern promontory of Africa, and, after a voyage of three years returned to Egypt by the way of the straits of Gibraltar and the Mediterranean. Herod'otus farther mentions that the navigators asserted that, in sailing round Africa, they had the sun on their right hand, or to the north, a circumstance which, Herod'otus says, to him seemed incredible, but which we know must have been the case if the voyage was actually performed, because southern Africa lies south of the equatorial region. Thus was Africa probably circumnavigated by the Phœnicians, more than two thousand years before the Portuguese voyage of De Gama.

4. The Phœnicians of Tyre and Sidon had friendly connections with the Hebrews; and through the Red Sea, and by the way of the Arabian desert, and across the wilderness of Syria, they for a long time carried on the commercial exchanges between Europe and Asia. From the time of the great commotions in Western Asia, which caused the downfall of so many independent States, and their subjection to the monarchs of Babylon and Persia, the commercial prosperity of the Phœnicians began to decline; but it was the founding of Alexandria by the Macedonian conqueror, which proved the final ruin of the Phœnician cities.

[II. JEWISH HISTORY.]—5. The history of the Jews, which has been brought down to the accession of Saul as king of Israel, presents to the historian a fairer field than that of the Phœnicians, and is now to be continued down to the return of the Jews from their Babylonian captivity, and the completion of the rebuilding of the second temple of Jerusalem.

6. Saul, soon after his accession to the throne, (B. C. 1110,) which was about the time of the Dorian emigration, or the "Return of the Heraclidæ" to the Peloponnésus, gave proof of his military qualifications by a signal slaughter of the Ammonites, who had laid siege to Jâbesh-Gil'ead.¹ In a solemn assembly of the tribes at Gil'gai,² the people renewed their allegiance to their new sovereign, and there Samuel resigned his office. During a war with the Philistines soon after, Saul ventured to ask counsel of the Lord, and assuming the sacerdotal functions, he offered the solemn sacrifice,

1. Jâbesh-Gil'ead was a town on the east side of the Jordan, in Gil'ead. (Map No. VI.)

2. The Gil'gal here mentioned appears to have been a short distance west or north-west of Shechem, near the country of the Philistines. (Map No. VI.)