

a duty which the sacred law assigned to the high-priest alone. For this violation of the law the divine displeasure was denounced against him by the prophet Samuel, who declared to him that his kingdom should not continue; and so disheartened were the people, that the army of Saul soon dwindled away to six hundred men; but by the daring valor of Jonathan, his son, a panic was spread among the Philistines, and their whole army was easily overthrown.

7. During several years after this victory, Saul carried on a successful warfare against the different nations that harassed the frontiers of his kingdom; but when Agag, the king of the Amalekites, had fallen into his hands, in violation of the divine command he spared his life, and brought away from the vanquished enemy a vast booty of cattle. For not fulfilling his commission from the Lord, he was declared unfit to be the founder of a race of kings, and was told that the sovereign power should be transferred to another family.

8. David, of the tribe of Benjamin, then a mere youth, was divinely chosen for the succession, being secretly anointed for that purpose by Samuel. In the next war with the Philistines he distinguished himself by slaying their champion, the gigantic Goliath of Gath.¹ Saul, however, looked upon David with a jealousy bordering on madness, and made frequent attempts to take his life; but the latter sought safety in exile, and for a while took up his residence in a Philistine city. Returning to Palestine, he sought refuge from the anger of Saul in the dens and caves of the mountains; and twice, while Saul was pursuing him, had it in his power to destroy his persecutor, but he would not "lift his hand against the Lord's anointed."

9. After the death of Samuel, the favor of the Lord was wholly withdrawn from Saul; and when the Philistines invaded the country with a numerous army, several of the sons of Saul were slain in battle on Mount Gil'boa,² and Saul himself, to avoid falling alive into the hands of his enemies, fell upon his own sword. On the death of Saul, David repaired to Hebron,³ and, with the support of the tribe of Judah, asserted his title to the throne; but the northern tribes attached themselves to Ishbosheth, a son of Saul;—"and

1. *Gath*, a town of the Philistines, was about twenty-five miles west from Jerusalem. (*Map No. VI.*)

2. *Mount Gil'boa* is in the southern part of Galilee, a short distance west of the Jordan. (*Map No. VI.*)

3. *Hebron*, a town of Judah, was about twenty miles south of Jerusalem. (*Map No. VI.*)

there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." The death of Ishbosheth, who fell by the hands of two of his own guards, removed the obstacles in the way of a union of the tribes, and at Hebron David was publicly recognized king of all Israel.

10. After all the conquests which the Israelites had made in the land of promise, there still remained large portions of Palestine of which they had not yet gained possession. On the south-west were the strongholds and cities of the Philistines; and bordering on the north-western coast was the country of the Phœnicians, whose two chief cities were Tyre¹ and Sidon.² Joppa³ was the only Mediterranean port open to the Israelites. Even in the very heart of Palestine, the Jeb'usites, supposed to have been a tribe of the wandering Hyk'sos, possessed the stronghold of Jébus, or Jerusalem,⁴ on Mount Zion, after David had become king of "all Israel." But

1. *Tyre*, long the principal city of Phœnicia, and the commercial emporium of the ancient world, stood on a small island on the south-eastern or Palestine coast of the Mediterranean, about forty miles north-east from Mount Carmel. The modern town of Sûr, (Soor,) with fifteen hundred inhabitants, occupies a site opposite the ancient city. The prophets Isaiah, Jeremiah, and Ezekiel, represent Tyre as a city of unrivalled wealth, "a mart of nations," whose "merchants were princes, and her traffickers the honorable of the earth." (Isaiah, xxiii. 3, 8.) After the destruction of the old city by Nebuchadnezzar, New Tyre enjoyed a considerable degree of celebrity and commercial prosperity; but the founding of Alexandria, by diverting the commerce that had formerly centred at Tyre into a new channel, gave her an irreparable blow, and she gradually declined, till, in the language of prophecy, her palaces have been levelled with the dust, and she has become "a place for the spreading of nets in the midst of the sea." (Ezek. xxvi. 5.) The prophet Ezekiel has described, in magnificent terms, the glory and the riches of Tyre. (See Ezek. xxvii.) (*Map No. VI.*)

2. *Sidon*, (now called *Said*), was situated near the sea, twenty-two miles north of Tyre, of which it was the parent city, and by which it was early eclipsed in commercial importance. The modern town contains four or five thousand inhabitants. The site of the ancient city is supposed to have been about two miles farther inland. Sidon is twice spoken of in Joshua as the "great Sidon" (Josh. xi. 8, and xix. 28); and in the time of Homer there were "skillful Sidonian artists" (Cowper's II. xxiii. 891). In the division of Palestine, Sidon fell to the lot of Asher; but we learn from Judges, (i. 31.) corroborated also by profane history, that it never came into the actual possession of that tribe. In the time of Solomon there were none among the Jews who had "skill to hew timber like unto the Sidonians." (1 Kings, v. 6.) The modern town of *Said*, the representative of the ancient city, is on the north side of a cape extending into the Mediterranean. (*Map No. VI.*)

3. *Jop'pa*, (now called *Jaffa*, a town of about four thousand inhabitants,) stands on a tongue of land projecting into the Mediterranean, and rising from the shore in the form of an amphitheatre, thirty-two miles north-west from Jerusalem. The "border before Joppa" was included in the possessions of the tribe of Dan (Josh. xix. 46). In the time of Solomon it appears to have been a port of some consequence. Hiram, king of Tyre, writing to Solomon, says, "We will cut wood out of Lebanon as much as thou shalt need; and we will bring it thee in floats by sea to Jop'pa, and thou shalt carry it up to Jerusalem." (*Map No. VI.*)

4. *Jerusalem*, first known as the city of the Jeb'usites, is in the southern part of Palestine, nearly intermediate between the northern extremity of the Dead Sea and the Mediterranean, and thirty-two miles east from Jaf'fa. (See farther description p. 164.)

David, having resolved upon the conquest of this important city, which its inhabitants deemed impregnable, sent Joab, his general, against it, with a mighty army; "and David took the stronghold of Zion;" and so pleased was he with its situation, that he made it the capital of his dominions.

11. After the defeat of the Jeb'usites, David was involved in war with many of the surrounding nations, whom he compelled to become tributary to him, as far as the banks of the Euphrates. Among these were most of the States of Syr'ia,¹ on the north-east, with Damas'cus,² their capital, and also the E'domites, on the south eastern borders of Palestine. It was in the last of these wars, during the siege of Rab'bah,³ the Ammonite capital, that David provoked the anger of the Lord by taking Bath'sheba, the wife of Uriah, to himself, and exposing her husband to death. The remainder of David's life was full of trouble from his children, three of whom, Amnon, Absalom, and Adonijah, died violent deaths—the latter two after they had successively rebelled against their father. David died after a troubled but glorious reign of forty years, after having given orders that his son Solomon should succeed him.

12. By the conquests of David the fame of the Israelites had spread into distant lands, and Solomon obtained in marriage the daughter of the king of Egypt. So celebrated was the wisdom of Solomon, that the queen of Sheba^a came to visit him from a dis-

1. Ancient Syr'ia embraced the whole of Palestine and Phœnicia, and was bounded on the east by the Euphrates and the Arabian desert. Syr'ia is called in Scripture *Aram*, and the inhabitants Arameans. The term Syr'ia is a corruption or abridgment of Assyria. (*Map No. V.*)

2. *Damas'cus*, one of the most ancient cities of Syr'ia, existed in the time of Abraham, two thousand years before the Christian era. (See Gen. xiv. 15.) It was conquered by David, but freed itself from the Jewish yoke in the time of Solomon, when, becoming the seat of a new principality, it often harassed the kingdoms both of Judah and Israel. At later periods it fell successively under the power of the Persians, Greeks, and Romans. As a Roman city it attained great eminence, and it appears conspicuously in the history of the Apostle Paul. (Acts, ix.) It is now a large and important commercial Mohammedan city, containing a population of more than a hundred thousand inhabitants. The city is situated in a pleasant plain, watered by a river, the Syriac name of which was *Pharphar*, on the eastern side of the Anti-Lib'anus mountains, a hundred and fifty miles north-east from Jerusalem. (*Map No. VI.*)

3. *Rabbah*, (afterwards called Philadelphia by the Greeks, when it was rebuilt by Ptolemy Philadelphus,) was about thirty miles north-east from the northern extremity of the Dead Sea, at the source of the brook Jabbok. Extensive ruins, at a place now called *Ammon*, consisting of the remains of theatres, temples, and colonnades of Grecian construction, mark the site of the Ammonite capital. The ancient city is now without an inhabitant, but the excellent water found there renders the spot a desirable halting-place for caravans, the drivers of which use the ancient temples and buildings as shelter for their beasts, literally fulfilling the denunciation

a. The queen of Sheba is supposed by some to have come from Southern Arabia, but is more generally thought to have been the queen of Abyssinia, which is the firm belief of the Abyssinians to this day.—*Kittó's Palestine*

tant country, and the most powerful princes of the surrounding nations courted his alliance. With Hiram, king of Tyre, the chief city of the Phœnicians, and the emporium of the commerce of the Eastern world, he was united by the strictest bonds of friendship. Seven years and a half was he occupied in building, at Jerusalem, a magnificent temple to the Lord. He also erected for himself a palace of unrivalled splendor. A great portion of his immense wealth was derived from commerce, of which he was a distinguished patron. From ports on the Red Sea, in his possession, his vessels sailed to Ophir, some rich country on the shores of the Indian Ocean. By the aid of Phœnician navigators he also opened a communication with Tar'shish, in western Europe, while the commerce between Central Asia and Palestine was carried on by caravans across the desert.

13. But even Solomon, notwithstanding all his learning and wisdom, was corrupted by prosperity, and in his old age was seduced by his numerous "strange wives" to forsake the God of his fathers. He became an idolater: and then enemies began to arise up against him on every side. A revolt was organized in E'dom:¹ an independent adventurer seized Damascus, and formed a new Syrian kingdom there; and the prophet Ahijah foretold to Solomon that the kingdom of Israel should be rent, and that the dominion of ten of the twelve tribes should be given to Jeroboam, of the tribe of Ephraim, although not till after the death of Solomon.

14. Accordingly, on the death of Solomon, when Rehoboam his son came to the throne, the ten northern tribes chose Jeroboam for their king; and Israel and Judah, with which latter was united the tribe of Benjamin, became separate kingdoms. The separation thus effected is called "The Revolt of the Ten Tribes." (990 B. C.) The subsequent princes of the kingdom of Israel, as the Ten Tribes were called, were all idolaters in the sight of the Lord, although from time to time they were warned of the consequences of their idolatry by the prophets Elijah, Elisha, Hosea, Amos, Jonah, and others. The history of these ten tribes is but a repetition of calamities and revolutions. Their seventeen kings, excluding two

of Ezekiel: "I will make Rabbah of the Ammonites a stable for camels, and a couching place for flocks." (Ezekiel, xxv. 5.) (*Map No. VI.*)

1. The E'domites, inhabitants of Idumæa, or *E'dom*, dwelt, at this time, in the country south and south-east of the Dead Sea. During the Babylonian captivity the E'domites took possession of the southern portion of Judea, and made Hebron their capital. They afterwards embraced Judaism, and their territory became incorporated with Judea although in the time of our Saviour it still retained the name of Idumæa. (*Map No. VI.*)

pretenders, belonged to seven different families, and were placed on the throne by seven sanguinary conspiracies. At length Shalmanézer, king of Assyria, invaded the country; and Samária,¹ its capital, after a brave resistance of three years, was taken by storm. The ten tribes were then driven out of Palestine, and carried away captive into a distant region beyond the Euphrates, 719 years before the Christian era. With their captivity the history of the ten tribes ends. Their fate is still unknown to this day, and their history remains unwritten.

15. After the revolt of the ten tribes, Rehobóam reigned seventeen years at Jerusalem, over Judah and Benjamin, comprising what was called the kingdom of Judah. During his reign he and his subjects fell into idolatry, for which they were punished by an invasion by Shishak, king of Egypt, who entered Jerusalem and carried off the treasures of the temple and the palace. We find some of the subsequent kings of Judah practising idolatry, and suffering the severest punishments for their sins: others restored the worship of the true God; and of them it is recorded that "God prospered their undertakings."

16. At the time when Shalmanézer, the Assyrian, carried Israel away captive, the wicked Ahaz was king over Judah. He brought the country to the brink of ruin, but its fall was arrested by the death of the impious monarch. The good Hezekiah succeeded him, and, aided by the advice of the prophet Isaiah, commenced his reign with a thorough reformation of abuses. He shook off the Assyrian yoke, to which his father Ahaz had submitted by paying tribute. Sennachérib, the son and successor of Shalmanézer, determining to be revenged upon Judah, sent a large army against Jerusalem (711 B. C.); but "the angel of the Lord went forth, and smote, in the camp of the Assyrians, a hundred and fourscore and five thousand men." The instrument by which the Lord executed vengeance upon the Assyrians, is supposed by some to have been the pestilential *simoom* of the desert; for Isaiah had prophesied of the king of Assyria: "Thus saith the Lord; behold, I will send a *blast* upon him."^a

17. It is interesting to find an account of the miraculous destruction of the Assyrian army in the pages of profane history. Senna-

1. Samária, (now called Sebastieh,) the capital of the kingdom of Israel, stood on Mount Rameron, about forty miles north from Jerusalem. (Map No. VI.)

a. Isaiah, xxxvii. 6, 7

chéríb was at this time marching against Egypt, whose alliance had been sought by Hezekiah, when, unwilling to leave the hostile power of Judah in his rear, he turned against Jerusalem. It was natural therefore, that the discomfiture which removed the fears of the Egyptians, should have a place in their annals. Accordingly, Herod'otus gives an account of it, which he had learned from the Egyptians themselves; but in the place of the prophet Isaiah, it is an Egyptian priest who invokes the aid of his god against the enemy, and predicts the destruction of the Assyrian host.

18. Herod'otus relates that the Egyptian king, directed by the priest, marched against Sennachérib with a company composed only of tradesmen and artizans, and that "so immense a number of mice infested by night the enemy's camp, that their quivers and bows, together with what secured their shields to their arms, were gnawed in pieces;" and that, "in the morning the enemy, finding themselves without arms, fled in confusion, and lost great numbers of their men." Herod'otus also relates that, in his time, there was still standing in the Egyptian temple of Vulcan a marble statue of this Egyptian king, having a mouse in his hand, and with the inscription: "Learn from my fortune to reverence the gods."^a

19. Hezekiah was succeeded on the throne of Judah by his son Manas'séh, who, in the early part of his reign, revelled in the grossest abominations of Eastern idolatry. Being carried away captive to Babylon by Sardanápálus, the Assyrian king, he repented of his sins, and was restored to his kingdom. The brief reign of his son A'mon was corrupt and idolatrous. The good Josiah then succeeded to the throne. His reign was an era in the religious government of the nation; but during an invasion of the country by Pharaoh Necho, king of Egypt, he was mortally wounded in battle. Jerusalem was soon after taken, and Jehóahaz, who had been elected to the throne by the people, was deposed, and carried captive to Egypt, where he died.

20. Not long after this, during the reign of Jehoákim, the Egyptian monarch, pursuing his conquests eastward against the Babylonians, was utterly defeated by Nebuchadnezzar near the Euphrates, —an event which prepared the way for the Babylonian dominion over Judea and the west of Asia. Pursuing his success westward, Nebuchadnezzar came to Jerusalem, when the king, Jehoákim, submitted, and agreed to pay tribute for Judah; but as he rebelled

a. Herod'otus, Book II. p. 141.

after three years, Nebuchadnezzar returned, pillaged Jerusalem, and carried away certain of the royal family and of the nobles as hostages for the fidelity of the king and people. (B. C. 605.) Among these were the prophet Daniel and his companions. Jehoniah, the next king of Judah, was carried away to Babylon, with a multitude of other captives, so that "none remained save the poorest people of the land."

21. The throne in Jerusalem was next filled by Zedekiah, who joined some of the surrounding nations in a rebellion against Nebuchadnezzar; but Jerusalem, after an eighteen months' siege, whose miseries were heightened by the horrors of famine, was taken by storm at midnight. Dreadful was the carnage which ensued. Zedekiah, attempting to escape, was made prisoner; and the king of Babylon slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. Nearly all the wretched inhabitants were made companions of his exile. Jerusalem was burned, the temple levelled with the ground, and the very walls destroyed. (586 B. C.)

22. Thus ended the kingdom of Judah, and the reign of the house of David. Seventy years were the children of Israel detained in captivity in Babylon, reckoning from the time of the first pillaging of Jerusalem by Nebuchadnezzar, a period that had been declared in prophecy by Jeremiah, and which was distinguished by the visions of Nebuchadnezzar, the prophetic declarations of Daniel, Belshazzar's feast, and the overthrow of the kingdom of Babylon by the Medes and Persians. The termination of the Captivity, as had been foretold by the prophets, was the act of Cyrus, the Persian, immediately after the conquest of Babylon. (536 B. C.)

23. The edict of Cyrus permitted all Jews in his dominions to return to Palestine, and to rebuild the city and temple of Jerusalem. Only a zealous minority, however, returned, and but little progress had been made in the rebuilding of the temple, when the work was altogether stopped by an order of the next sovereign; but during the reign of Darius Hystaspes, Zerubabel, urged by the prophets Hagai and Zechariah, obtained a new edict for the restoration of the temple, and after four years the work was completed, 516 years before the Christian era. The temple was now dedicated to the worship of Jehovah, the ceremonies of the Jewish law were restored, and never again did the Jews, as a people, relapse into idolatry.

[III. ROMAN HISTORY.]—24. Having thus brought the events of Jewish history down to the time of the commencement of the wars between Greece and Persia, we again turn back to take a view of the cotemporary history of such other nations as had begun to acquire historical importance during the same period. Our attention is first directed to Rome—to the rise of that power which was destined eventually to overshadow the world. Rome is supposed to have been founded 753 years before the Christian era, about the time of the abolition of the hereditary archonship in Athens—twenty years before the commencement of the first war between Sparta and Messenia, and about thirty years before the reign of Hezekiah, king of Judah. But the importance of Roman history demands a connected account, which can better be given after Rome has broken in upon the line of history we are pursuing, by the reduction of Greece to a Roman province; and as we have already arrived at a period of corresponding importance in Persian affairs, we shall next briefly trace the events of Persian history down to the time when they became mingled with the history of the Grecians.

[IV. PERSIAN HISTORY.]—25. In the course of the preceding history of the Jews we have had occasion to mention the names of Shalmenesar, Sennacherib, and Sardanapalus, who were the last three kings of the united empire of Assyria, whose capital was Nineveh. Not long after Sardanapalus had attacked Judah, and carried away its king Manasseh into captivity, the governors of several of the Assyrian provinces revolted against him, and besieged him in his capital, when, finding himself deserted by his subjects, he destroyed his own life. (671 B. C.) The empire, which, during the latter part of the reign of Sardanapalus, had embraced Media, Persia, Babelonia, and Assyria, was then divided among the conspirators.

26. Sixty-five years later, the Medes and Babylonians, with joint forces, destroyed Nineveh (B. C. 606),^a and Babylon became the capital of the reunited empire. The year after the destruction of Nineveh, Nebuchadnezzar, a name common to the kings of Babylon, as was Pharaoh to those of Egypt, made his first attack upon Jerusalem (B. C. 605), rendering the Jews tributary to him, and carrying away numbers of them into captivity, and among them the prophet Daniel and his companions. Nineteen years later (B. C. 586), he

^a Clinton, l. 269. Grote, iii. 255, Note, says, "During the last ten years of the reign of Cyaxares"—and Cyaxares, the Mede reigned from 636 to 595.

destroyed the very walls of Jerusalem and the temple itself, and carried away the remnant of the Jews captive to Babylon.

27. Soon after the conquest of Judea, Nebuchadnezzar resolved to take vengeance on the surrounding nations, some of whom had solicited the Jews to unite in a confederacy against him, but had afterwards rejoiced at their destruction. These were the Ammonites, Moabites, Edomites, Arabians, Sidonians, Tyrians, Philistines, Egyptians, and Abyssinians. The subjugation of each was particularly foretold by the prophets, and has been related both by sacred and profane writers. In the war against the Phœnicians, after a long siege of thirteen years he made himself master of insular Tyre, the Phœnician capital (B. C. 571), and the Tyrians became subject to him and his successors until the destruction of the Chaldean monarchy by Cyrus.^a

28. In the war against Egypt (B. C. 570), Nebuchadnezzar laid the whole country waste, in accordance with previous predictions of the prophets Ezekiel and Jeremiah. The prophecy of Ezekiel, that, after the desolations foretold, "there shall no more be a prince of the land of Egypt," has been verified in a remarkable manner; for the kings of Egypt were made tributary, and grievously oppressed, first by the Babylonians, and next by the Persians; and since the rule of the latter, Egypt has successively been governed by foreigners—by the Macedonians, the Romans, the Mamelukes, and lastly, by the Turks, who possess the land of the Pharaohs to this day.

29. It was immediately after his return from Egypt that Nebuchadnezzar, flushed with the brilliancy of his conquests, set up a golden image, and commanded all the people to fall down and worship it. (B. C. 569.) Notwithstanding the rebuke which his impiety received on this occasion, after he had adorned Babylon with magnificent works, again the pride of his heart was exhibited, for as he walked in his palace he said, in exultation, "Is not this great Babylon that I have built for the head of the kingdom, by the might of my power, and for the honor of my majesty?" But in the same hour that he had spoken he was struck with lunacy, and all his glory departed from him. Of his dreams, and their prophetic interpretation by Daniel, we shall have occasion to speak, as the predictions are successively verified in the progress of history.

a. The common statement that it was the inland town that was reduced by Nebuchadnezzar, and that most of the inhabitants had previously withdrawn to an island where they built "New Tyre," seems to be erroneous. See Grote's Greece, iii. 266-7.

30. Not long after the reign of Nebuchadnezzar, we find Belshazzar, probably a grandson of the former, on the throne of Babylon. Nothing is recorded of him but the circumstances of his death, which are related in the fifth chapter of Daniel. He was probably slain in a conspiracy of his nobles. (B. C. 553.) In the meantime, the kingdom of Media had risen to eminence under the successive reigns of Phraortes, Cyaxares, and Astyages, the former of whom is supposed to be the Ahasuerus mentioned in the book of Daniel.^a While some writers mention a successor of Astyages, Cyaxares II., who has been thought to be the same as the Darius of Scripture, others assert that Astyages was the last of the Median kings. In accordance with the latter and now generally-received account, Cyrus, a grandson of Astyages, but whose father was a Persian, roused the Persian tribes against the ruling Medes, defeated Astyages, and transferred the supreme power to the Persians. (558 B. C.)^b

31. Cyrus the Great,^c as he is often called, is generally considered the founder of the Persian empire. Soon after his accession to the throne his dominions were invaded by Croesus, king of Lydia, but Cyrus defeated him in the great battle of Thymbria, and afterwards, besieging him in his own capital of Sardis, took him prisoner, and obtained possession of all his treasures. (B. C. 546.) The subjugation of the Grecian cities of Asia Minor by the Persians soon followed. Cyrus next laid siege to Babylon, which still remained an independent city in the heart of his empire. Babylon soon fell beneath his power, and it has been generally asserted that he effected the conquest by turning the waters of the Euphrates from their channel, and marching his troops into the city through the dry bed of the stream; but this account has been doubted, while it has been thought quite as probable that he owed his success to some internal revolution, which put an end to the dynasty of the Babylonian kings. (B. C. 536.) The prophetic declarations of the final and utter de-

1. Media, the boundaries of which varied greatly at different times, embraced the country immediately south and south-west of the Caspian Sea, and north of the early Persia. (*Map No. V.*)

2. These kings were probably in a measure subordinate to the ruling king at Babylon.

a. Daniel, ix. 1. Hale's Analysis, iv. 81.

b. Niebuhr's Lect. on Ancient Hist. i. 135. Grote's Greece, iv. 183.

c. The accounts of the early history of Cyrus, as derived from Xenophon, Herodotus, Ctesias, &c., are very contradictory. The account of Herodotus is now generally preferred, as containing a greater proportion of historical truth than the others. Grote calls the Cyropaedia of Xenophon a "philosophical novel." Niebuhr says, "No rational man, in our days, can look upon Xenophon's history of Cyrus in any other light than that of a romance."

struction of Babylon, which was eventually to be made a desolate waste—a possession for the bittern—a retreat for the wild beasts of the desert and of the islands—to be filled with pools of water—and to be inhabited no more from generation to generation, have been fully verified.

32. In the year that Babylon was taken, Cyrus issued the famous decree which permitted the Jews to return to their own land, and to rebuild the city and temple of Jerusalem—events which had been foretold by the prophet Isaiah more than a century before Cyrus was born. Cyrus is supposed to have lived about seven years after the taking of Babylon—directing his chief attention to the means of increasing the prosperity of his kingdom. The manner of his death is a disputed point in history, but in the age of Strabo his tomb bore the inscription: “O man, I am Cyrus, who founded the Persian empire: envy me not then the little earth which covers my remains.”

33. Camby'ses succeeded his father on the throne of Persia (530 B. C.) Intent on carrying out the ambitious designs of Cyrus, he invaded and conquered Egypt, although the Egyptian king was aided by a force of Grecian auxiliaries. The power of the Persians was also extended over several African tribes: even the Greek colony of Cyrenáica¹ was forced to pay tribute to Camby'ses, and the Greek cities of Asia Minor remained quiet under Persian governors; but an army which Camby'ses sent over the Libyan desert to subdue the little oasis where the temple of Júpiter Am'mon² was the centre of an independent community, was buried in the sands; and another army which the king himself led up the Nile against Ethiopia, came near perishing from hunger. The Persian king would have attempted the conquest of the rising kingdom of Carthage, but his Phœnician allies or subjects, who constituted his naval power, were unwilling to lend their aid in destroying the independence of their own colony, and Camby'ses was forced to abandon the project.

34. On the death of Camby'ses (B. C. 521), one Smer'dis an

1. *Cyrenáica*, a country on the African coast of the Mediterranean, corresponded with the western portion of the modern Barca. It was sometimes called *Pentapolis*, from its having five Grecian cities of note in it, of which Cyrène was the capital. (See p. 95, also *Map No. V.*)

2. The *Temple of Júpiter Am'mon* was situated in what is now called the Oasis of Siwah, a fertile spot in the desert, three hundred miles south-west from Cairo. The time and the circumstances of the existence of this temple are unknown, but, like that of Delphi, it was famed for its treasures. A well sixty feet deep, which has been discovered in the oasis, is supposed to mark the site of the temple.

impator, a pretended son of Cyrus, seized the throne; but the Persian nobles soon formed a conspiracy against him, killed him in his palace, and chose one of their own number to reign in his stead. The new monarch assumed the old Median title of royalty, and is known in history as Darius, or Darius Hystaspes. Babylon having revolted, he was engaged twenty months in the siege of the city which was finally taken by the artifice of a Persian nobleman, who pretending to desert to the enemy, gained their confidence, and having obtained the command of an important post in the city, opened the gates to the Persians: Darius put to death three thousand of the citizens, and ordered the one hundred gates to be pulled down, and the walls of the proud city to be demolished, that it might never after be in a condition to rebel against him. The favor which this monarch showed the Jews, in permitting them to rebuild the walls of Jerusalem, has already been mentioned.

35. The attention of Darius was next turned towards the Scythians,¹ then a European nation, who inhabited the country along the western borders of the Euxine, from the Tan'ais or Don² to the northern boundaries of Thrace.³ Darius indeed overran their country, but without finding an enemy who would meet him in battle; for the Scythians were wise enough to retreat before the invader, and desolate the country through which he directed his course. When the supplies of the Persians had been cut off on every side, and their strength wasted in useless pursuit, they were glad to seek safety by a hasty retreat.

36. The next important events in the history of Darius we find connected with the revolt, and final subjugation, of the Greek colonies of Asia Minor, an account of which has already been given. Still Darius was not a conqueror like Cyrus or Camby'ses, but seems to have aimed rather at consolidating and securing his empire, than

1. *Scythia* is a name given by the early Greeks to the country on the northern and western borders of the Euxine. In the time of the first Ptolemy, however, the early Scythia, together with the whole region from the Baltic Sea to the Caspian, had changed its name to *Sarmatia*, while the entire north of Asia beyond the Himalaya mountains was denominated *Scythia* (*Map Nos. V. and IX.*)

2. The *Don* (anciently *Tan'ais*), rising in Central Russia, flows south-east until it approaches within about thirty-six miles of the Volga, when it turns to the south-west, and enters the north-eastern extremity of the Sea of Azof (anciently *Palus Mœotis*). (*Map No. IX.*)

3. *Thrace*, embracing nearly the same as the modern Turkish province of Rumilia, was bounded on the north by the Hæmus mountains, on the east by the Euxine, on the south by the Propontis and the Ægean Sea, and on the west by Macedonia. Its principal river was the Hébrus (now *Maritza*), and its largest towns, excepting those in the Thracian Chersonesus (see p. 96.) were Hadrianopolis and Byzantium. (*Map No. III. and IX.*)

at enlarging it. The dominions bequeathed him by his predecessors comprised many countries, united under one government only by their subjection to the will and the arbitrary exactions of a common ruler; but Darius first organized them into one empire, by dividing the whole into twenty satrapies or provinces, and assigning to each its proper share in the burdens of government.

37. Under Darius the Persian empire had now attained its greatest extent, embracing, in Asia, all that, at a later period, was contained in Persia proper and Turkey; in Africa, taking in Egypt as far as Nubia, and the coast of the Mediterranean as far as Barca; and in Europe, part of Thrace and Macedonia—thus stretching from the Ægean Sea to the Indus, and from the plains of Tartary to the cataracts of the Nile. Such was the empire against whose united power a few Grecian communities were to contend for the preservation of their very name and existence. The results of the contest may be learned from the following chapter. (See *Map No. VII.*)

1. *Tartary* is a name of modern origin, applied to that extensive portion of Central Asia which extends eastward from the Caspian Sea to the Pacific Ocean.

CHAPTER IV.

THE AUTHENTIC PERIOD OF GRECIAN HISTORY.

SECTION I.

HISTORY FROM THE BEGINNING OF THE FIRST WAR WITH PERSIA TO THE ESTABLISHMENT OF PHILIP ON THE THRONE OF MACEDON:
490 TO 360 B. C. = 130 YEARS.

ANALYSIS. FIRST PERSIAN WAR. 1. Preparations of Darius for the conquest of Greece. Mardonius. Destruction of the Persian fleet. [Mount A' thos.] Return of Mardonius.—2. Renewed preparations of Darius. Heralds sent to Greece. Their treatment by the Athenians and Spartans. The Æginetans. [Ægina].—3. Persian fleet sails for Greece. Islands submit Euboea. Persians at Mar'athon. The Plataeans aid the Athenians. Spartans absent. [Mar'athon. Platae'a].—4. The Athenian army. How commanded.—5. Battle of Mar'athon.—6. Remarks on the battle. Legends of the battle.—7. The war terminated. Subsequent history of Miltiades. [Paros.] Themistocles and Aristides. Their characters. Banishment of the latter. [Ostracism].—9. Death of Darius. SECOND PERSIAN WAR. Xerxes invades Greece. Opposed by Leonidas. [Thermopylae.] Anecdote of Dien'eces.—10. Treachery. Leonidas dismisses his allies. Self-devotion of the Greeks.—11. Eurytus and Aristodemus.—12. The Athenians desert Athens, which is burned by the enemy. [Trezene.] The Greeks fortify the Corinthian isthmus.—13. The Persian fleet at Salamis. Eurybiades, Themistocles, and Aristides.—14. Battle of Salamis. Flight of Xerxes. [Hellespont.] Battle of Platae'a—of Mycale. [Mycale.] Death of Xerxes.—15. Athens rebuilt. Banishment of Themistocles. Cimon and Pausanias. The Persian dependencies. Ionian revolt. [Cyprus. Byzantium].—16. Final peace with Persia.—17. Dissensions among the Grecian States. Pericles. Jealousy of Sparta, and growing power of Athens.—18. Power and character of Sparta. Earthquake at Sparta. Revolt of the Helots. THIRD MESSENIAN WAR. Migration of the Messenians.—19. Athenians defeated at Tanagra. [Tanagra.] Subsequent victory gained by the Athenians.

20. Causes which opened the FIRST PELOPONNESIAN WAR. [Corcyra. Potidaea].—21. The Spartan army ravages Attica. The Athenian navy desolates the coast of the Peloponnese. [Megara].—22. Second invasion of Attica. The plague at Athens, and death of Pericles. Potidaea surrenders to Athens, and Plataea to Sparta.—23. The peace of Nicias. Pretexts for renewing the struggle.—24. Character of Alcibiades. His artifices. Reduction of Melos. [Melos].—25. THE SICILIAN EXPEDITION. Its object. [Sicily. Syracuse.] Revolt and flight of Alcibiades.—26. Operations of Nicias, and disastrous result of the expedition.

27. SECOND PELOPONNESIAN WAR. Revolt of the Athenian allies. Intrigues of Alcibiades. Revolution at Athens. [Ertria Cynicus.] Return of Alcibiades.—28. He is again banished. The affairs of Sparta are retrieved by Lysander. Cyrus the Persian.—29. The Athenians are defeated at Ægos-Potamos. Treatment of the prisoners.—30. Disastrous state of Athenian affairs. Submission of Athens, and close of the war.—31. Change of government at Athens. The Thirty Tyrants overthrown. The rule of the democracy restored.—32. Character, accusation, and death of Socrates.—33. The designs of Cyrus the Persian. He is aided by the Greeks.—34. Result of his expedition.—35. Famous retreat of the Ten Thousand.—36. The Greek cities of Asia are involved in a war with Persia. THE THIRD PELOPONNESIAN WAR. [Coronea.] The peace of Antalcidas. [Imbrus, Lemnos, and Scyros].—37. The designs of the Persian king promoted by the jealousy of the Greeks. Athens and Sparta—how affected by the peace.—38. Sparta is involved in new wars. War with Mantinea. With Olynthus. [Mantinea]