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CONTAINING

A RECORD OF THE HUMAN RACE FROM THE
EARLIEST HISTORICAL PERIOD TO THE PRESENT TIME;
EMBRACING A GENERAL SURVEY OF THE PROGRESS OF MANKIND
IN NATIONAL AND SOCIAL LIFE, CIVIL GOVERNMENT,
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INTRODUCTION BY
HUBERT HOWE BANCROFT
HISTORIAN
GEORGE EDWIN RINES
MANAGING EDITOR

*Reviewed and Endorsed by Fifteen Professors in History and Educators in
American Universities, among whom are the following:*

GEORGE EMORY FELLOWS, Ph.D.,
LL.D.

President, University of Maine

KEMP PLUMMER BATTLE, A.M.,
LL.D.

Professor of History, University of North Carolina

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versity

WILLIAM R. PERKINS

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Ontario, Canada

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SON, Ph.D.

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RICHARD HEATH DABNEY, A.M.,
Ph.D.

Professor of History, University of Virginia

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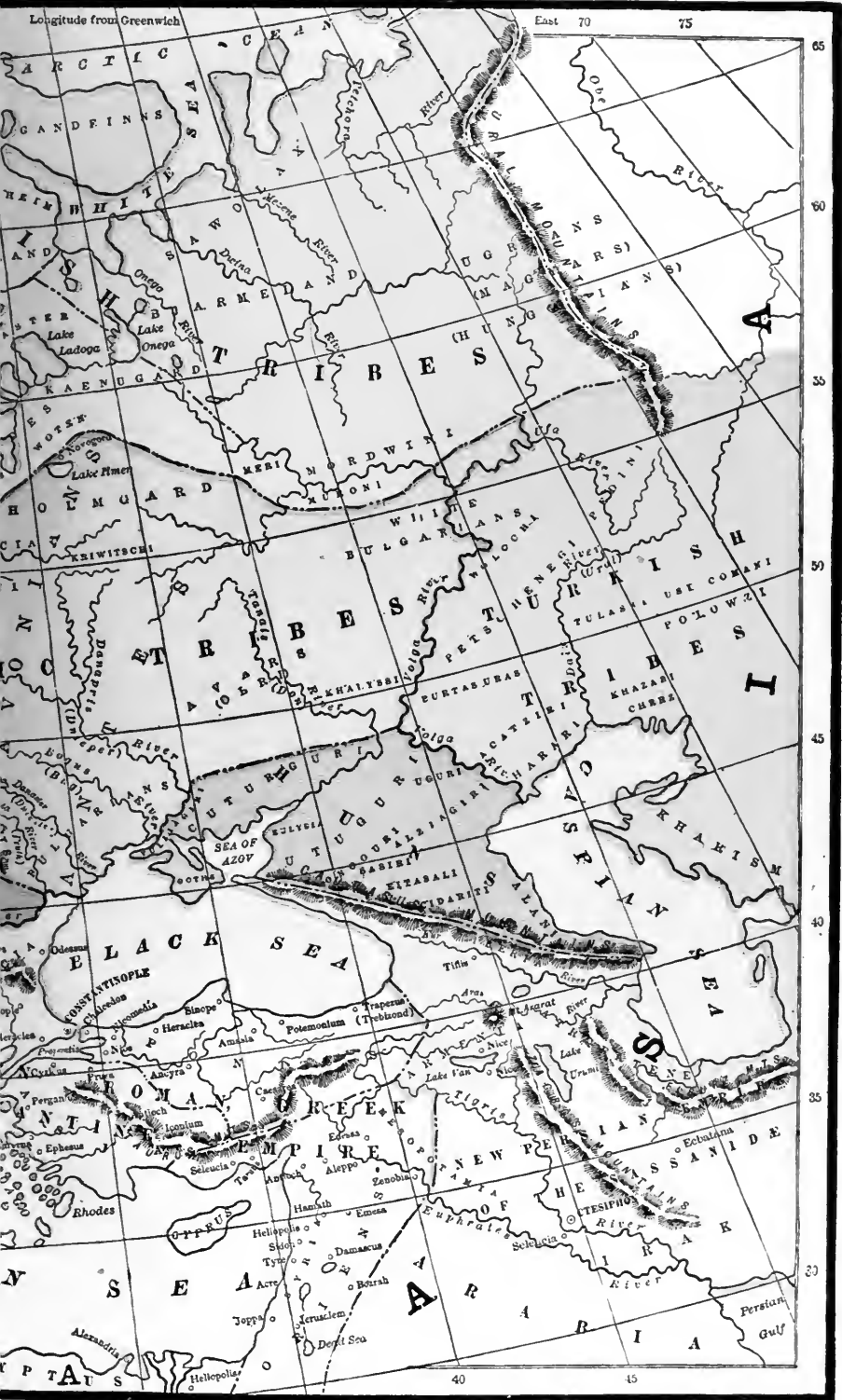
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CHAPTER XVII.

BARBARIAN KINGDOMS.

SECTION I.—CHARACTER OF MEDIÆVAL HISTORY.

ANCIENT history, as we have already seen, ended with the fall of the Western Roman Empire; and new races and a new civilization appeared upon the scene to take the places of the old and worn-out actors in the great drama of the world's history. Ancient history was confined wholly to Asia, Northern Africa, and Southern and Western Europe. With the fall of the Western Roman Empire the historical field becomes enlarged. New nations come into view; and the main interest of the historical narrative is transferred to the continent of Europe, which at the time under consideration was divided among four great divisions of the Aryan branch of the Caucasian race—the Græco-Latins, the Celts, the Teutons or Germans, and the Slavs or Slavonians. The Græco-Latins alone belong to ancient history. The Celts, Teutons and Slavs only appear in mediæval and modern history.

End of
Ancient
History.

Modern writers usually divide the era since the fall of the Western Roman Empire into two portions—*Mediæval History*, embracing the period of a thousand years from the fall of the Western Roman Empire to the Discovery of America; and *Modern History*, comprising the epoch from the Discovery of America to the present time. The first six centuries of Mediæval History are generally termed the *Dark Ages*, and the last four centuries are more properly called the *Middle Ages*. The chief events of the Dark Ages were the migrations of the Northern or Teutonic nations; the rise, progress and fall of the Saracen Empire; the revival of the Western Roman Empire; and the rise of Feudalism and Chivalry. The Middle Ages are marked by greater activity of the tendencies to order and civilization. During this latter period the various European tribes settle into nations, the last vestiges of the migratory impulse expending themselves in pilgrimages and crusades. Languages are developed and improved. Chivalry refines the manners of the warrior, but itself declines, feudal chieftains becoming subject

Mediæval
and
Modern
History.

Dark
Ages and
Middle
Ages.

to consolidated monarchies. Learning is diffused, and industry acquires a considerable portion of its proper dignity and importance.

Character
of the
Mediæval
Period.

Until recently the character of the mediæval period was not correctly understood. Ancient civilization was regarded as having perished with the extinction of the Western Roman Empire, and the world was considered as having relapsed into barbarism. But the great fact is that European civilization survived the breaking up of the dominion of Rome, and was taken up and carried forward to a more perfect development by the great Teutonic portion of the Aryan branch of the Caucasian race. Thus this epoch, apparently so full of darkness and chaos, was in reality a germinating and developing season, during which European civilization was being shaped, and during which it was gaining strength for the distinguished part it was to play in the great drama of modern history.

SECTION II.—THE NEW RACES IN EUROPE.

Aryans.

THE Græco-Latins, Celts, Teutons and Slavs all belonged to the great Aryan, or Indo-European branch of the Caucasian race, to which the Hindoos, Medes and Persians also belonged. The home of the prehistoric Aryans—the ancestors of all the Indo-European nations—was in Central Asia, in the region of the ancient Bactria, the modern Balk, in Southern Turkestan. The Aryan migration westward into Europe occurred in prehistoric times, probably as far back as three thousand years before Christ.

Celts,
Teutons,
Latins,
Hellenes,
Slavonians.

The evidence of language shows us that the Celts migrated first and established themselves in Central Europe; but after a time they were pressed into Western Europe by the Teutons, whereupon they settled in Spain, Gaul and the British Isles. The Teutons thus occupied Central and Eastern Europe. The Latin and Hellenic nations occupied respectively the two great peninsulas of Southern Europe—Italy and Greece. The Slavonians—the last of the Aryan nations to enter Europe—overspread the vast steppes of Eastern Europe.

Ancient
Greek
and
Italian
Civiliza-
tion.

The original civilization of ancient Europe was confined to the two great peninsulas of Southern Europe—Greece and Italy—where a favored portion of the Aryan branch of the Caucasian race attained a social organization and a high state of development in culture; while their kinsmen—the Celts, Teutons and Slavonians—still continued in an undeveloped condition, without written language or literature, or the useful or fine arts, or the different appliances of civilization. All of Europe outside of Greece and Italy was a world of barbarians before the rise of the Roman power.

Ancient
Barbarian
Europe.

The Greeks exerted no influence whatever in civilizing the barbarians, that work being wholly performed by the Romans. The Celts were the first of the barbarian nations to come in contact with the Romans. We have observed that the Gauls of Cisalpine Gaul (Northern Italy), who were Celts, were reduced under the dominion of the Roman Republic, and that they obtained the Roman franchise at the hands of Julius Cæsar. The same great conquerer reduced the vast Celtic population of Transalpine Gaul (now France) under the Roman dominion, and these people were eventually invested with Roman citizenship. The same was the case with the Celtiberians of Spain. The Celts of Britain were likewise clothed with the rights of Roman citizens. The result of the contact of the Celtic populations of Spain, Gaul and Britain with the Romans was that they had become thoroughly Latinized and Christianized before the dissolution of the Western Roman Empire.

**Roman
Civilizing
Influences.**

The leading Germanic or Teutonic tribes were the Goths, the Vandals, the Burgundians, the Franks, the Lombards, the Saxons, the Angles and the Scandinavians. The last played no part in history until the ninth and tenth centuries, when they appeared as Normans and Danes.

**Leading
Teutonic
Tribes.**

The primitive home of the Goths was in Scandinavia, in that part of modern Sweden still known as Gothland. But the roving spirit so natural to barbarism prompted them to seek homes beyond their native swamps and forests. They began their migrations about A. D. 200; soon after which they appeared in Central Europe in three great divisions—Visigoths (West Goths), Ostrogoths (East Goths), and Gepidæ (Laggards). The Goths were the first of the Teutonic nations to embrace Christianity. A considerable time before the fall of the Western Roman Empire they had been converted to Arian Christianity.

**The
Goths.**

We have observed how, in the closing period of ancient history, the Northern barbarians, in their southern and western migrations, overran and overthrew the Western Roman Empire and occupied its various provinces. Glancing at the settlement of the Teutonic tribes at the period when Odoacer subverted the empire of the Cæsars, we find the Germanic race already predominant in Europe, and the Germanic tribes beginning to press the Celtic nations within more circumscribed limits.

**Barbarian
Migra-
tions.**

The Teutons had no influence upon the progress of history until the series of events connected with the overthrow of the Roman dominion in Western Europe. At that period the Germanic or Teutonic race commenced to play its mighty part in the great drama of the world's history. From its home in Central and Northern Europe the great Teutonic race began immediately, upon the overthrow of the

**Teutonic
Predomi-
nance.**

Western Roman Empire, to absorb and shape the destiny and character of nearly the whole European continent; and the development of European civilization during the six centuries of the Dark Ages is mainly connected with the wonderful growth and expansion of the Germanic race.

Origin of
Modern
Society.

The amalgamation of the Teutonic or Germanic tribes of the North with the Latin and Celtic races of the South and West of Europe produced modern society; and mediæval history is the history of the blending of Teutonic or Germanic barbarians with the Latin and Celtic elements. Modern society derives its ingredients from this commingling of these two ancient societies—the love of personal liberty and the feeling of independence from the barbarians, and the forms of an old civilization from the Romans.

Teutonic
Settle-
ments.

We will now proceed to an account of the settlements of the Teutonic or Germanic tribes at the time of the downfall of the Western Roman Empire. The *Visigothic* kingdom under Euric embraced all of Spain and that part of Gaul south of the Loire and west of the Rhone; and its capital, Arles, was considered the center of Western civilization. The *Sueves* in North-western Spain were tributary to Euric. The *Heruli*, the German tribe under Odoacer, who put an end to the Western Empire, held Italy, but were soon conquered by the *Ostrogoths*, who at this time occupied the region between the Danube and the Adriatic. The *Gepidæ*, also a Gothic tribe, as we have seen, possessed the region of the modern Roumania and Eastern Hungary.

Visigoths,
Sueves,
Heruli,
Ostro-
goths,
Gepidæ.

Vandals
and
Burgun-
dians.

The *Vandals*, besides their original homes south and east of the Baltic, were now masters of Northern Africa, with Corsica, Sardinia and the Balearic Isles. The *Burgundians* occupied the valley of the Rhone and the country about the Swiss lakes, the region called *Burgundy*, whose ruler was a powerful rival of the French kings for a thousand years.

Lombards.

The *Lombards*, or *Longobards* (men with long beards) originally occupied Jutland, whence they migrated to the banks of the Elbe, and afterwards to the region between the Danube and the Vistula, where they were settled at the time of the fall of the Western Roman Empire. A century later they migrated to Northern Italy, where they occupied the region since called *Lombardy*.

Alemanni,
Thurin-
gians,
Franks.

The *Alemanni* held Southern Germany, with Alsace and Northern Switzerland. The *Thuringians* were settled between the head-waters of the Danube and those of the Elbe. The *Franks* or *Freemen*, who originally occupied Belgium and the region of the Lower Rhine, overran Gaul soon after the fall of the Western Roman Empire, expelling the Visigoths from the South and conquering the Burgundians in the South-east: and the name of *France* was given to their new country

(from *Francia*, the land of the Franks). The modern French are the descendants of the Latinized Gauls and their Frankish conquerors.

The *Saxons* (knife-men, from *Sachs*), originally occupied the region of the modern Holstein; but about the time of the downfall of the Roman dominion in Western Europe they had overspread the whole of Northern Germany from the Rhine to the Baltic. Two of the leading Saxon tribes were the Angles and the Jutes; the first occupying the region of the modern Schleswig, and the latter the peninsula of Jutland. The Saxons had never come in contact with the Romans, and were therefore unaffected by Roman influences. They were still pagans and worshipers of Odin and Thor. Their piratical craft had carried terror along the entire coast of Europe for a century. Many of the Saxons were at this period settled among the wooded inlets in the North of Gaul; while roving bands of Saxons, Angles and Jutes had settled in Britain and thus laid the foundations of *England* (Angleland) and the English language. The modern English are the descendants of the savage Angles, Saxons and Jutes, who thus migrated to and conquered Britain in the fifth century of the Christian era.

Saxons.

Founding
of
England.

The Scandinavians, under the name of *Northmen* or *Norsemen*, or *Normans* and *Danes*, began their piratical voyages in the ninth century, and ravaged and plundered Germany, France, England and Ireland, establishing themselves in Northern Russia late in the ninth century; in that province of North-western France to which they gave the name of *Normandy* late in the tenth century; and in Southern Italy about the middle of the eleventh century, while bands of Normans even terrorized the Eastern Roman, or Greek Empire, spreading alarm even to the walls of Constantinople. For two centuries the Normans, under the name of Danes, ravaged Anglo-Saxon England, which they finally conquered early in the tenth century; and in the latter half of the same century the Normans of France conquered the same country, thus entirely changing its destiny.

North-
men.Nor-
mandy.

Such were the settlements of the Germanic or Teutonic tribes at the time of the overthrow of the Western Roman Empire. Colonies of Britons, who had been driven from their native island by the conquering and freebooting Angles and Saxons, had crossed the British Channel and were at this time mingled with their Celtic kinsmen in the North-west of Gaul, in that portion of France afterwards known as Brittany, or Bretagne. Hibernia (now Ireland), Caledonia (now Scotland) and Cambria (now Wales) were inhabited by the original unconquered Celtic tribes—ancestors of the modern Irish, Highland Scotch and Welsh.

Celtic
Tribes.

In the vast steppes of Eastern Europe, beyond the Elbe, was the fourth and last division of the Aryan branch of the Caucasian race

Sla-
vonians.

in Europe—the Slavs or Slavonians—ancestors of the modern Russians, Poles, Bohemians, Servians, Bosnians, Bulgarians, Illyrians and Croatians. The Slavonians were a pastoral people, more numerous but less powerful than the Teutons. They did not play any important part in history until near the close of the Dark Ages. The woes to which they were subjected during the long wars of mediæval times are sadly suggested by the word *slave*, borrowed from the proper noun *Slave*, or *Slav*. Such Slavonic tribes as the Servians, Bosnians and Croatians migrated during the seventh century from their original seats north of the Carpathian mountains into the countries south of the Middle Danube bearing their respective names.

Eastern
Empire.

In the South-east of Europe, the Eastern Roman, or Greek Empire embraced nearly the region comprised by the modern Turkish dominion, and was inhabited by the original Greek races and the Macedonians, Thracians and Illyrians.

Aryans
of
Europe.

Thus Europe has in all historical times been almost wholly in possession of four great divisions of the Aryan branch of the Caucasian race—the Græco-Latins, the Celts, the Teutons and the Slavonians. Still there were some remnants of the primitive or prehistoric inhabitants of primeval Europe; such as the *Laps* and *Finns* of the frozen, marshy regions of the extreme North of Europe, and the *Basques* of Northern Spain—representatives of the Turanian branch of the Mongolian race.

Laps,
Finns,
and
Basques.

Avars
and Bul-
garians.

There were some remnants of the fierce Huns—also belonging to the Turanian branch of the Mongolian race—who had overrun and terrorized Europe for almost a century during the period preceding the fall of the Western Roman Empire. These remnants of the Huns, called *Avars*, finally settled in the hills and vales of what is now Hungary. The *Bulgarians*, also a Turanian people, migrated in two divisions from their homes near the Caspian Sea—one founding the kingdom of *Great or White Bulgaria* on the Volga river; and the other passing in the fifth century to the west, where they established the kingdom of *Black Bulgaria* in the region between the Carpathians and the Balkans. They were driven south of the Danube, into the region of the modern Bulgaria, in the ninth century by the Magyars; and in that country they mingled with the original Slavonian inhabitants, who then took the name of *Bulgarians*, and from these the modern Bulgarians are descended.

Magyars,
or Hun-
garians.

About the middle of the ninth century the wild nomadic *Magyars*, or *Hungarians*—also belonging to the Turanian branch of the Mongolian race—migrated from the Ural mountains to the valleys of the Theiss and the Middle Danube, where they laid the foundations of modern Hungary, driving out the Avars and Bulgarians. These were

all of the Turanian nations that entered Europe during the Dark Ages. In the thirteenth century the *Mongols*, or *Moguls*, conquered Russia, where they remained two and a half centuries. The *Ottoman Turks*, the last Turanian people who entered Europe, late in the Middle Ages established their dominion on the ruins of the Eastern Roman, or Greek Empire.

Mongols.
Ottoman
Turks.

Early in the eighth century the Mohammedan *Saracens* and *Moors*, mingled Semites and Hamites, overran and conquered Spain, in the southern part of which they remained until the end of the Middle Ages. In the ninth, tenth and eleventh centuries they ravaged Sicily and Southern Italy. The enlightened and cultured Saracens of Spain exerted great influence upon Christian Europe during the Dark and Middle Ages.

Saracens
and
Moors.

The establishment of the Teutonic race in the Celtic and Latin countries of Western and Southern Europe gave rise to new languages. At the time when the Northern barbarians established themselves in Italy and the provinces of the Western Roman Empire, Latin had become the common speech of Gaul and Spain, as well as of Italy. The old Celtic language of Gaul and the Celtiberian of Spain only lingered in a few remote places, so that a corrupt Latin was the prevailing speech in those two countries of Western Europe. As the Teutonic settlers were far outnumbered by the native populations, they were obliged to acquire the Latin in order to communicate with the people among whom they had established themselves; but in learning it they still further corrupted it, thus giving rise to corrupt Latin dialects, which by the close of the Dark Ages, had developed into the modern Italian, French, Spanish and Portuguese.

Origin of
Modern
Lang-
guages.

In Britain the Angles, Saxons and Jutes did not mingle with the Celtic Britons; so that the language of Anglo-Saxon England was purely Teutonic or Germanic, and thus remained until England was conquered by the French-speaking Normans near the close of the Dark Ages. From that time the Anglo-Saxon language of England began to be modified; so that toward the close of the Middle Ages the *English* language took shape, in consequence of the introduction of many Norman-French words, and the mingling together of the Anglo-Saxon and Norman-French.

Origin of
the Eng-
lish Lan-
guage.

The new nations of purely Teutonic or Germanic origin which arose in Germany and Scandinavia were entirely unaffected in their speech by Latin influences, so that the languages of those countries remained purely Teutonic. Such are the modern German, Dutch, Danish, Swedish and Norwegian. The Slavonic languages—chief among which are the modern Russian and Polish—are entirely different from the Germanic and Latin languages.

Teutonic
and
Slavonic
Lang-
guages.

The Latin
Lan-
guages.

While the new languages arose among the Germanic and Latin nations, the pure Latin language of ancient Rome continued to be the learned and written language among those nations during the whole of the Dark and Middle Ages; so that scholars and writers throughout the whole of Teutonic and Latin Europe exclusively used that pure ancient classical tongue during the entire mediæval period. The ancient Latin has remained a learned language to the present time, though no longer a spoken tongue, and therefore ever since classed as a *dead language*.

SECTION III.—THE VISIGOTHIC KINGDOM OF SPAIN.

Founding
of the
Visigothic
Kingdom
in Spain
by
Adolphus.

THE Visigoths first made their appearance in Spain in A. D. 411; that province having been offered to them by the Emperor Honorius, who thus bribed them to retire from Italy. After establishing their dominion in Southern Gaul, they burst through the passes of the Pyrenees, under the leadership of their king, ADOLPHUS, and founded a kingdom in Spain; which for two years had been ravaged with fire and sword by the Sueves under Hermeric, the Alans under Atace, and the Vandals under Gunderic, who had entered the country in A. D. 409. The Sueves had established themselves in Gallicia, in the North-west of Spain; the Alans in Lusitania, in the West; and the Vandals in Bætica, in the South.

Sueves,
Alans and
Vandals
in Spain.

Sigeric.

After establishing themselves in the North-east of Spain, the Visigoths undertook several expeditions against the Vandals. Adolphus, who had married Placidia, the sister of the Emperor Honorius, considered it best to become the ally of the Romans. By this course he incurred the hostility of his chieftains, who despised the Romans; and Adolphus was assassinated within a year after he had entered Spain. His successor, SIGERIC, was a brutal ruffian; and was speedily put to death by his subjects, who had become thoroughly disgusted with his cruelty.

Wallia.

The next Visigothic king was WALLIA, who proved himself a worthy sovereign. He undertook an expedition against the Roman possessions in Africa, but his fleet was wrecked in a storm. This disaster induced Constantius, the Roman commander in Gaul, to march in the direction of the Pyrenees. Wallia made ready to oppose him; but a conflict was averted by the surrender, by Wallia, of Placidia, the widow of Adolphus, to Constantius, who was deeply enamored of her. When Constantius had married Placidia, Wallia entered into an alliance with the Romans against the Vandals, Alans and Sueves in the Spanish peninsula (A. D. 417).

The Vandals were driven from the territories which they had occupied, and were obliged to seek refuge among the Sueves in Gallicia. The Alans in Lusitania were almost exterminated, and the remnant of that nation was absorbed by the Vandals; so that the Alans then disappeared entirely from the history of Spain. The Sueves averted a similar fate by placing themselves under Roman protection; and Wallia, who was unprepared to engage in war with Rome, permitted them to remain in undisturbed possession of their territories. The Emperor Honorius regarded Wallia as his ally, and rewarded him by bestowing upon him a part of Southern Gaul, from Toulouse to the Mediterranean. Wallia immediately repaired to his new dominions; and thenceforth until the reign of Euric, the Visigothic kings remained in Southern Gaul, while still regarding Spain as a portion of their dominions.

THEODORIC I. succeeded Wallia, who died about A. D. 420. During this reign the Vandals made war upon the Sueves, who had received them with kindness during the reign of Wallia. The Sueves were driven into the mountains of Asturias in the North of the peninsula, and there they successfully defended themselves against the attacks of the Vandals. The Vandals then abandoned Asturias and fought their way southward to their former homes in Bætica, where they maintained themselves against all the efforts of the Roman generals to dislodge them. They gave their territory in Southern Spain the name of *Vandalusia*, which in the course of time became corrupted into *Andalusia*.

As the Vandals had command of the sea, their fleets were able to terrorize the coast of Spain and the islands of the Mediterranean. In A. D. 429 they crossed over into Africa, which they conquered from the Romans in A. D. 439, after a war of ten years, thus laying the foundations of a kingdom which lasted a century; as already related. The Sueves then issued from their mountain retreats in Asturias and soon recovered Gallicia. They steadily extended their dominions, and in A. D. 438 they pushed their conquests into the South of Spain, routing the Romans on the banks of the Xenil, and seizing Merida and Seville; and for the next ten years Richilan, the Suevic king, governed this vast realm with a strong hand.

In the meantime Theóдорic I., the reigning Visigothic king, had been humbling the Roman power in the South of Gaul. After achieving this result, he was about to take the field against the Sueves in Spain, when he was called to take part in the struggle against the Huns under Attila, and was slain in the great battle of Châlons, as already related.

Theóдорic I. was succeeded by his son, THORSIMUND, who was murdered within a year by his two brothers, the elder of whom became his

**His
Triumph
over the
Vandals,
Alans and
Sueves.**

**Wallia's
Alliance
with
Honorius.**

**Theodoric
I.**

**Sueves
and
Vandals.**

**Vandals
in Van-
dalusia,
or And-
alusia.**

**Vandal
Kingdom
in Africa
Founded.**

**Con-
quests
by the
Sueves.**

**Death of
Theodoric
I., in the
Battle of
Chalons.**

**Thorsi-
mund.**

Theodoric II. successor under the name of **THEODORIC II.** This new king subdued the Sueves; but when he was obliged to return to his dominions in Southern Gaul, his army was cut to pieces by the people of Leon, in revenge for the excesses which it had committed. Spain then quickly fell into a condition of anarchy, and the people experienced great sufferings. The condition of affairs in Gaul prevented Theodoric's return to Spain. He had just restored tranquillity to his Gallic dominions, and was about to return to Spain, when he was assassinated by his brother **EURIC**, who then became his successor on the Visigothic throne of Spain (A. D. 466).

EURIC.

His Conquest of the Sueves.

EURIC was a great monarch. He conquered the Sueves, restored the Visigothic dominion over Andalusia, and reduced all of Central and North-eastern Spain under his dominion. He allowed the Sueves to retain possession of Galicia, with a part of the territory of modern Leon and Portugal, under their own sovereigns; but made the Suevic monarch his vassal. For the next century the Sueves peacefully submitted to the Visigothic rule.

His Conquest of the Romans and Burgundians.

EURIC next drove the Romans from Spain, wresting from them Tarraco (now Tarragona), their last stronghold in the country, and made himself master of the whole Spanish peninsula; after which he enlarged his dominions in the South of Gaul at the expense of the Romans and the Burgundians, and forced Odoacer, the Herulian King of Italy, to relinquish to him all the Roman possessions in Gaul south of the Loire and in the valley of the Rhone.

EURIC'S Power in Spain.

Thenceforth the Visigoths considered Gaul and Spain as their proper dominion. EURIC made Arles his capital; and that city was then regarded as the center of Western civilization, being the chosen seat of learning and refinement in Europe; while the Visigothic monarch was the most powerful and enlightened of European sovereigns, his pre-eminence being acknowledged even by the Persians through their embassies. EURIC is rightly considered the founder of the Visigothic kingdom in Spain. His predecessors had ruled Gaul, but had only a feeble hold on Spain. EURIC firmly established his dominion in the peninsula, and gave Spain its first code of laws. He tarnished his memory by his violent persecutions of the orthodox Catholics, to whom he, as an Arian, was bitterly opposed.

Alaric II.

EURIC died at Arles in A. D. 483, and was succeeded by his son **ALARIC II.**, who was a weak monarch, and reigned twenty-three years. During the latter portion of his reign, ALARIC II. became involved in a war with Clovis, King of the Franks, who had conquered Northern Gaul, and who now wrested most of Southern Gaul from the Visigothic sovereign. ALARIC II. died A. D. 506, leaving a son who was too young to wield the helm of state.

The Visigoths accordingly placed **GENSALEIC**, the brother of Alaric II., upon the throne. The new sovereign was hard pressed by the Franks and the Burgundians, who besieged him in Carcassonne. Theódoric, the powerful King of the Ostrogoths, the father-in-law of Alaric II., now made war on both the Frankish and Visigothic kings, regarding the latter as having unlawfully usurped the throne which rightfully belonged to his nephew, the grandson of the Ostrogothic monarch. After forcing Clovis, King of the Franks, to make peace, and defeating Gensaleic and putting him to death, Theódoric the Ostrogoth disregarded his grandson's rights by making himself King of Spain, entrusting the government of that country to Theudis, one of his ablest generals. Theódoric established justice and order in Spain, and protected the orthodox Catholics, though he was himself an Arian.

Four years before his death, Theódoric the Ostrogoth resigned the crown of Spain to his grandson **AMÁLARIC**, who made Seville his capital, thus becoming the first Gothic King of Spain who established his residence in that country. Amálaric relinquished his Gallic territory between the Rhone and the Alps to Athálaric, the successor of Theódoric as King of the Ostrogoths. He married Clotilda, the daughter of Clovis, King of the Franks; but as this princess was a Catholic, she brought only trouble to her Arian husband. Their quarrels over their religious opinions were so violent that Amálaric treated his wife with such indignity that she appealed for protection to her brother, Childebert I., one of the sons and successors of Clovis. Childebert accordingly invaded Spain, defeated and killed Amálaric in a great battle in Catalonia, and returned to France laden with the plunder of the Arian churches (A. D. 531).

THEUDIS, who had governed Spain for Theódoric the Ostrogoth, now received the Visigothic crown. He was obliged to relinquish his possessions in Gaul, but successfully defended Spain against the attacks of the Frankish kings. He was a wise and able sovereign, and his name was long cherished by the Visigothic nation. He was assassinated in A. D. 548, and was succeeded by **THEUDISDEL**, who had been one of his generals; but this monarch so misgoverned his subjects that they murdered him the next year (A. D. 549). The next king, **AGILAN**, had a troubled reign of five years, as the southern portion of Spain refused to recognize him as king; and he was defeated and slain in A. D. 554.

ATHANAGILD, the rebel leader, then ascended the throne of Spain. He had called in the forces of the Eastern Roman Emperor, Justinian, to aid him in his revolt. He now demanded that they should retire from the country; but they refused to leave, and established themselves in the province of Carthagera, from which they made frequent incur-

Gensaleic.**Conquest of Spain by Theódoric the Ostrogoth.****Amalaric.****Theudis.****Theudisdel.****Agilan.****Athana-gild.**

Emperor
Justinian's
Forces in
Spain.

sions into the neighboring provinces. Athanagild was unable to expel them, and they retained possession of the places which they had seized until in the progress of time they became absorbed in the Visigothic nation. During this reign the Sueves, who had been converted to Arian Christianity a century before, adopted the orthodox Catholic faith (A. D. 560). Athanagild died in A. D. 567, after a peaceful and beneficent reign of fourteen years.

Liuva I.
Leovigild

The next king, LIUVA I., died after a reign of three years (A. D. 570), and was succeeded by his brother LEOVIGILD, who was one of the greatest of the Visigothic kings. He drove the troops of the Eastern Roman Empire out of Granada, and suppressed several revolts against his authority, firmly establishing his power throughout Spain after ten years of constant effort. In A. D. 582 he associated his oldest son, Ermenigild, with himself in the government, and secured for him as his bride the Frankish princess Ingunda, who was a Catholic and converted her husband to that religious faith. Soon afterward Ermenigild rebelled against his father, but was subdued after a desperate struggle; and was pardoned, but deprived of his royal dignity. He soon revolted a second time, but was again reduced to submission, and was this time put to death at his father's order. The Catholic Church has always considered him a martyr for his religion, and has canonized him.

Conquest
of the
Suevic
Kingdom
in Spain.

Upon the death of Ermenigild, the Frankish monarch, the brother of his widow, took up arms to avenge him; and the Sueves renounced their allegiance and joined the Franks. Aided by his second son, Recared, Leovigild drove back the Franks and reduced the Sueves to submission. He put an end to the Suevic kingdom by annexing the Suevic territories to the possessions of the Visigothic crown. Leovigild violently persecuted his Catholic subjects, and plundered their churches, surrounding himself with a brilliant court by means of the wealth which he had thus amassed. He did much for the improvement of his dominions, and is the first Visigothic monarch represented in the ancient coins with the royal crown upon his head.

Recared I.

Leovigild died in A. D. 587, and his son and successor, RECARDED I., was promptly acknowledged throughout the entire Spanish peninsula. Recared was converted from Arianism to Catholicism in A. D. 589, and the whole Visigothic nation followed his example. This result ended the religious dissensions in Spain, and contributed much to the amalgamation of the Visigoths, the Latins and the Celtic Spaniards into one Spanish nationality, with a predominance of the Latin element. Recared I. defeated the efforts of the Franks to invade Spain, conquered the Basques, and chastised the Eastern Roman imperialists, whom he confined to their fortresses on the coast. Recared I. was a

liberal and enlightened monarch, and his reign was highly beneficial to his subjects.

RECARDED I. died in A. D. 601, and his three immediate successors, whose reigns were uneventful, were LIUVA II., from A. D. 601 to A. D. 603; WITERIC, from A. D. 603 to A. D. 610; and GUNDEMAR, from A. D. 610 to A. D. 612. SISEBERT, who reigned from A. D. 612 to A. D. 621, achieved signal victories over the Basques, wrested many fortresses from the Eastern Roman imperialists, and persecuted the Jews. The next king, RECARDED II., reigned only three months during A. D. 621. SWINTILA, who reigned from A. D. 621 to A. D. 631, reduced all the fortresses of the Eastern Roman imperialists, thus putting an end to their influence in Spain.

The next four reigns, which were uneventful, were those of SISENAND, from A. D. 631 to A. D. 636; CHINTILA, from A. D. 636 to A. D. 640; TULGA, from A. D. 640 to A. D. 642; and CHINDASWIND, from A. D. 642 to A. D. 649. RECESWIND, who reigned from A. D. 649 to A. D. 672, was a firm and vigorous sovereign, marking his reign by the promptness and energy with which he suppressed all opposition to his government, and by the enactment of a law requiring future Visigothic monarchs to transmit their wealth to their *successors on the throne*, and not to their children.

Upon Receswind's death in A. D. 672, the Visigothic electors chose the virtuous WAMBA to the throne. His virtues and wisdom were well known to the entire Visigothic nation. For a long time he declined to accept the crown, but was finally forced to yield to the decision of the electors by the threat of being put to death if he persisted in his refusal. Revolts broke out in various parts of Spain soon after Wamba's accession in A. D. 673; but the new sovereign suppressed these outbreaks with promptness and firmness, forcing the rebels to beg for mercy. He banished from his kingdom all the Jews who refused baptism, thus forcing many to be formally baptized in order to escape exile, but left them highly exasperated against him. He defeated the Saracens, who had conquered all Northern Africa, in an attempt to invade Spain.

Wamba was rigidly just and incorruptible in the exercise of his sovereign power, uniting moderation with firmness, and he possessed the devoted affection of his subjects. He was attacked with a sudden illness on the 14th of October, A. D. 680, and quickly fell into a comatose state. His attendants believed him to be dead, and made preparation for his funeral, according to the custom of the times, by shaving his head and enveloping him in a penitential habit. Being thus transformed from a layman into a member of the monastic order, he was rendered incapable of wearing the crown. Within twenty-four

**Liuva II.,
Witeric,
Gundemar,
Sisebert,
Recared II.,
Swintila**

**Sisenand,
Chintila,
Tulga,
Chindaswind,
Receswind.**

Wamba.

**He
Becomes
a Monk.**

hours he regained consciousness; but as his fate had been irrevocably decided, he was forced to retire into a monastery, where he died some years later.

- Ervigius.** Wamba's successor was ERVIGIUS, a nephew of King Chindaswind. After an uneventful reign, he died A. D. 687 and was succeeded by
- Egica.** EGICA, Wamba's brother, whose reign was memorable mainly for the severe laws against the Jews, who were suspected of instigating the Saracens of Northern Africa to invade Spain. Egica was succeeded
- Witiza.** by his son, WITIZA, in A. D. 701. The first portion of Witiza's reign seems to have been just and prosperous, but he ultimately degenerated into a cruel and lustful tyrant. His cruelties finally caused a rebellion against him under the leadership of Roderic, a powerful noble.
- Roderic.** Witiza's reign ended in A. D. 709; and RODERIC, who became his successor, was the last Gothic king.

**Saracen
Invasion
of Spain
Instigated
by Count
Julian.**

Roderic seems to have been no better than his predecessor. He soon aroused against himself a powerful opposition. Witiza's relatives, headed by Count Julian, refused to recognize his authority. Some writers tell us that Count Julian was governor of the fortresses of Tangier and Ceuta, on the African coast opposite Gibraltar. King Roderic having dishonored the Lady Florinda, Count Julian's only daughter, her father determined to revenge himself upon the Visigothic monarch, and accordingly invited the Saracens to invade Spain, at the same time putting them in possession of the African fortresses commanding the entrance to that European peninsula. Other authorities deny the story of Florinda, and assert that Count Julian was solely influenced, in making his offer to the Saracens, by his loyalty to the dynasty of Witiza and his animosity to King Roderic, whom he considered a usurper. At any rate, Count Julian placed the African fortresses in the possession of the Saracen general Muza, evidently not calculating upon the ultimate consequences of his action.

**Invasion
of Spain
by the
Saracens
under
Tarik.**

Muza acted very cautiously even after he had obtained possession of the African fortresses. But after becoming fully satisfied that the outward splendor of the Visigothic kingdom merely concealed an internal rottenness, he made preparations for the invasion of Spain. On the 30th of April, 711, a formidable Saracen and Moorish army under Tarik, an able and experienced general, effected a landing at Gibraltar, which received its name from him, *Gibraltar* meaning *Gibal-Tarik*, or mountain of Tarik. After overcoming the first resistance of the Visigoths, Tarik advanced northward with great rapidity, and defeated King Roderic in the great battle of Xeres de la Frontera, on the Guadalete not far from Cadiz; Roderic himself being drowned in the Guadalete after the battle (A. D. 711). This decisive conflict put an end to the Visigothic monarchy in Spain, which had lasted three cen-

**Battle of
Xeres
de la
Frontera.**

turies (A. D. 411-711). The Saracens gradually conquered the whole of Spain except the mountainous districts of Asturias, Cantabria and Navarre in the North, into which the Christians under King Pelayo retired.

Saracen
Conquest
of Spain.

SECTION IV.—THE OSTROGOTHIC KINGDOM IN ITALY.

UPON the ruins of the Western Roman Empire, as already related, the German tribe of the Heruli under Odoacer erected the Kingdom of Italy in A. D. 476. Odoacer fixed his capital at Rayenna, and distributed the lands of Italy among his followers, making the peasants who lived upon the lands their slaves. He, however, allowed the old Roman laws and institutions to remain, and retained the Roman magistrates in their offices.

Kingdom
of the
Heruli in
Italy
under
Odoacer.

Odoacer was the first barbarian monarch who reigned over Italy, and was worthy of the high honor to which he had been called. He restored the Consulship of the West within seven years after his accession. He compelled the barbarians of Gaul and Germany to respect the Italian frontiers, and devoted himself to the restoration of tranquillity and good government to his subjects. Notwithstanding his exertions, misery and desolation prevailed all over Italy. The population of the country was reduced by famine and pestilence, and the means of subsistence were diminishing in the same proportion. Under the Roman Empire the tributary harvests of Egypt and Africa furnished Italy with an inexhaustible source of food; but these were now withdrawn, and there was no way of supplying the deficiency. After reigning over Italy seventeen years, Odoacer was forced to give way before the superior genius of Theódoric the Ostrogoth; and the Kingdom of the Heruli in Italy ended in A. D. 493.

His Wise
Reign.

End
of the
Kingdom
of the
Heruli.

THEODORIC was born in A. D. 455, and had been carefully educated in the arts of war at Constantinople, where he had resided as a hostage. He disdained the more peaceful part of the Greek training, and was unacquainted with the art of writing to the very end of his life. Theódoric became King of the Ostrogoths upon the death of his father in A. D. 476. The Ostrogoths then occupied the region between the Danube and the Adriatic, where they proved themselves dangerous neighbors to the Eastern Roman Emperor, who sought to rid himself of them by agreeing to Theódoric's proposal to march against Odoacer and to restore Italy to the Roman dominion.

Theodoric
the Ostro-
goth.

The Emperor with great prudence left it doubtful whether the Ostrogothic conqueror of Italy was to govern that country as his vassal or his ally. Theódoric's reputation attracted an immense host to his

His
Conquest
of Italy.

standard, from the neighboring nations no less than from his Ostrogothic countrymen, at whose head he marched for Italy in A. D. 489. The march occurred in midwinter, and the Ostrogoths took their families and all their movable possessions with them. They endured numerous hardships, but at length the Ostrogothic host poured over the Julian Alps and entered Italy. Odoacer was defeated in three battles and shut up in the impregnable fortress of Ravenna, his capital, where he was besieged for three years, at the end of which time peace was made through the intervention of the Bishop of Ravenna, Odoacer and Theódoric agreeing to divide the dominion of Italy between them (A. D. 493). Theódoric either murdered his rival soon afterward, or caused his death at a riotous banquet, in total violation of his plighted word.

Murder of Odoacer.

Italy under Theódoric.

By the murder of Odoacer the Kingdom of the Heruli in Italy came to an end, and Theódoric the Ostrogoth thus became sole King of Italy, establishing his capital at Ravenna. He divided one-third of the lands of Italy among his soldiers. He employed the original inhabitants of Italy in agriculture and commerce, while to his Ostrogothic followers he assigned the duty of defending the state. Like Odoacer, Theódoric allowed the ancient Roman laws and institutions to remain, and encouraged agriculture, manufactures and commerce; and Italy enjoyed great prosperity under his dominion, becoming the most peaceful and flourishing country in the world.

His Wise Rule.

The Ostrogothic kingdom under Theódoric extended far beyond the limits of Italy to the north, east and west. During the minority of his grandson Amálaric, the King of the Visigothic monarchy in Gaul and Spain, Theódoric governed his kingdom wisely and well. As soon as the other barbarians of the West were satisfied that Theódoric did not intend to include them in his conquests, they universally recognized the Ostrogothic monarch as the leading sovereign of the West, and sought his alliance and mediation.

Theódoric's Religious Justice.

Though Theódoric was himself an Arian, he protected his Catholic subjects, thus tolerating all forms of religious belief in his dominions. The fanatical mob burned the shops and dwellings of the Jews in several cities, but the king compelled them to restore the destroyed buildings. This exact justice brought down upon Theódoric the wrath of the Catholics, and he became convinced that his efforts in behalf of his subjects had not been sufficient to overcome their prejudice against him as an Arian.

His War with the Eastern Roman Emperor Anas-tasius.

Jealous of so powerful a vassal, the Eastern Roman Emperor, Anas-tasius, attacked Theódoric's dominions from the direction of the Danube, but was defeated by the Ostrogothic monarch at the head of an inferior force. In order to atone for this humiliation, the Emperor

sent an expedition to plunder the coasts of Apulia and Calabria. The imperial forces won some indecisive successes, but Theódoric's firmness and energy forced them to retreat, thus in a short time bringing about an honorable peace.

Theódoric's last years presented a striking contrast with the beginning of his reign. The ingratitude of his subjects made him suspicious and cruel. He caused Boëthius, the most celebrated and learned Roman of his time, to be put to death on the charge of plotting to restore the Eastern Roman Emperor's authority; and the execution of Symmachus, his venerable father-in-law, followed soon afterward. The death of Theódoric, which occurred in A. D. 526, was hastened by remorse for these crimes. Theódoric did not appear to have desired a union of the Ostrogoths and the Romans, and did not even claim the title of King of Italy, but merely called himself King of the Ostrogoths.

Theodoric's Last Cruel Acts.

His Remorse and Death.

Theódoric was succeeded on the throne of the Ostrogoths by his grandson ATHÁLARIC. As the new sovereign was a boy of ten years, his mother, Amalasontha, Theódoric's daughter, was made regent and was aided by the wise counsels of her minister, Cassiodórus. Her son did not profit by her care and instruction, but abandoned himself to riotous living and all kinds of excesses. When his mother punished him he appealed to his countrymen to sustain him, and the queen-regent was forced to relinquish her authority to him; but he died soon afterward, at the age of sixteen years, from the effects of intemperance. In violation of the Gothic law and custom, his mother, Amalasontha, then sought to recover her power by marrying her cousin THEODATUS and making him king; but Theódatus, refusing to be ruled by a woman, caused his wife to be strangled in her bath in the most cruel manner (A. D. 535).

Athalaric.

Theodatus.

Justinian, the illustrious Emperor of the East, had been eagerly watching for a pretext to restore Italy to the Roman dominion, and now undertook to avenge Amalasontha, preparing to send an army under his illustrious general, Belisarius, into the Italian peninsula. Belisarius conquered Sicily late in A. D. 535, and in the spring of the following year he passed over into the mainland of Italy. The main strength of the Ostrogoths was in the North of Italy, and the Greek influence was sufficiently strong in the South to make its conquest by the forces of the Eastern Empire a very easy task. Belisarius was hailed as a deliverer by the Southern Italians, but the barbarian garrison in Naples made a stand against him. The city was taken by surprise, and its fall placed Apulia and Calabria under the dominion of the Eastern Empire. Belisarius marched northward and entered Rome, which joyfully opened its gates to him (A. D. 536).

War with the Emperor Justinian.

Conquest of Italy by Belisarius.

Vitiges. VITIGES, the Ostrogothic king who succeeded Theódatus, assembled a powerful Ostrogothic army and besieged Rome, which Belisarius gallantly defended with an inferior force for over a year. During this siege the sepulcher of the Emperor Adrian, now known as the Castle of St. Angelo, was used as a fortress for the first time. The Ostrogoths suffered heavy losses in their assaults upon Rome, thirty thousand having fallen in the main attack; and Vitiges was obliged to retire to Ravenna with his shattered army, thus leaving Belisarius master of Italy. This renowned general might have easily subdued all Italy had he not been frustrated by the dissensions of the Roman leaders. Valuable time was thus lost, and the Ostrogoths were given a breathing spell before the final struggle.

His
Siege of
Rome.

Ten thousand Burgundians, allies of the Ostrogothic king, took and destroyed Milan, which had revolted from Vitiges in A. D. 538. In the following spring the Frankish king, Théodebert, the grandson of Clovis, crossed the Alps with one hundred thousand Franks, defeated the armies of both the Eastern Roman Empire and the Ostrogoths near Pavia, and ravaged Liguria and Æmilia until he was obliged to return to his own country in consequence of losses from disease and the intemperance of his troops.

Burgun-
dian and
Frankish
Invasions
of Italy.

Belisarius now devoted himself to the task of completing the conquest of Italy. He besieged Vitiges in Ravenna, and reduced that impregnable stronghold by famine. Weary of their king, the Ostrogoths proposed to surrender the city to the imperial general, if he would make himself king. Belisarius pretended to accept the proposal, but when he obtained possession of Ravenna he threw off the mask, declaring that he held the city only as the servant of the Eastern Emperor.

Siege and
Capture of
Ravenna
by Beli-
sarius.

Totila. Only Pavia, which was garrisoned by ten thousand Ostrogoths, made a defense; and these warriors, in accordance with Gothic custom, raised TOTILA, the nephew of Vitiges, upon a shield, thus hailing him as king. Before Belisarius was able to undertake any movement against this stronghold, he was recalled to Constantinople by the Emperor Justinian, who had grown jealous of the fame of his celebrated general. Totila immediately sought to recover all that Vitiges had lost. Many Italian cities which had welcomed Belisarius as a deliverer had been so sorely oppressed by the officials of the Eastern Emperor that they now gladly opened their gates to Totila. The Ostrogoths took Rome in A. D. 546 and carried its Senators into captivity, whereupon its population scattered. Totila, by his noble character, gained friends on every side, and it appeared that he was on the point of restoring the Ostrogothic kingdom in all its former strength.

His
Successes.

Such rapid and marked success forced the Emperor Justinian to restore Belisarius to the imperial command in Italy; but Justinian, unable to overcome his jealousy of his great general, sent him to Italy without troops, and delayed those which were ordered to follow him. Belisarius soon perceived that he must depend largely upon his own resources, without much encouragement or assistance from his imperial master. He accordingly crossed from Italy to the shores of Epirus, where he succeeded by extraordinary exertions in assembling a small army, with which he started for Italy, sailing to the mouth of the Tiber.

Justinian and Belisarius.

Belisarius arrived at Rome in time to witness the capture of the city by Totila; and, though he did not have a sufficient force to avert this disaster, he prevented Totila from destroying the city, firmly but temperately remonstrating against so violent a proceeding. When Totila departed for Southern Italy, Belisarius, at the head of a thousand cavalry, seized the deserted city and erected the imperial standard upon the Capitol, thus inducing the scattered inhabitants to return. The fortifications of Rome were repaired, and Totila was repulsed with heavy loss in his efforts to retake the city in A. D. 547.

Totila's Capture of Rome.

Its Recovery by Belisarius.

Belisarius, still hampered by Justinian's jealousy, was unable to follow up his success. The disobedience and cowardice of his own officers defeated his movements in Southern Italy. As he found it impossible to effect anything against such odds, he sought and obtained permission to return to Constantinople in A. D. 548. Totila again took Rome in A. D. 549, overran Italy, conquered Sicily, Sardinia and Corsica, and invaded Greece. These successes of Totila caused the Pope to head a deputation to the Emperor Justinian, imploring his assistance against the Ostrogothic king. Justinian accordingly sent a large army to Italy under the eunuch Narses, a favorite of the Emperor and a man of great talents. Narses was entrusted with absolute power for the prosecution of the war, and was liberally supported by his imperial master. He soon proved himself a great general like Belisarius, regaining the territory which the imperialists had lost. He defeated and killed Totila in a great battle near Tagina, which gave him possession of Rome (A. D. 552), that city having changed masters for the fifth time during Justinian's reign.

Retirement of Belisarius.

Totila's Successes.

Reconquest of Italy by Narses.

Totila's Defeat and Death.

TEIAS, Totila's successor and the last Ostrogothic King of Italy, sought the assistance of the Franks. Before he could be able to obtain this aid, he was defeated and killed at Cumæ in A. D. 553. In the following autumn an army of seventy-five thousand Germans crossed the Alps and ravaged Italy as far as the extreme southern point of the peninsula, but were defeated with terrible slaughter by Narses at Casilinum, on the Volturnus.

Teias. His Defeat and Death.

Defeat of Germans by Narses.

Italy
Annexed
to the
Eastern
Empire.

Exarchs.

The defeat and death of Teias put an end to the Ostrogothic kingdom in Italy, which had existed sixty years (A. D. 493-553). Italy then became a province of the Eastern Roman Empire, the Emperor Justinian erecting the conquered country into the Exarchate of Ravenna. The Emperor's governors, called *Exarchs*, ruled the whole peninsula from their capital, Ravenna. Narses, the conqueror of the Ostrogoths, was the first and greatest of the Exarchs, and ruled Italy from A. D. 554 to A. D. 568. The Ostrogoths either migrated from Italy in quest of new homes, or were absorbed into the mass of the Italian nation, and their history ceased thenceforth.

SECTION V.—THE LOMBARD KINGDOM IN ITALY.

Ostro-
gothic
Defense
of Italy
against
the
Gepidæ.

THE overthrow of the Ostrogothic power in Italy produced a result which the Emperor Justinian had not foreseen. During the reign of Theódoric and the regency of his daughter Amalasontha, the Ostrogoths had effectually guarded the great barrier of the Upper Danube against the Gepidæ, who, since the time of Attila, had occupied the country on the opposite side of the Danube, the region now embraced by Hungary and Transylvania. The necessities of the Ostrogoths in Italy had forced them to evacuate Pannonia and Noricum to defend their Italian possessions against the arms of the Eastern Roman Empire.

The
Lombards
Invited
to Italy
by
Justinian.

Audoïn.

Alboïn.

Extermi-
nation
of the
Gepidæ.

The
Avars.

The evacuated territories were immediately occupied by the Gepidæ, who, unsatisfied with these acquisitions, threatened to burst into Italy. To frustrate this design the Emperor Justinian called in the Lombards, or Longobards (Long Beards), who had migrated from the eastern banks of the Elbe southward to the Upper Danube. The Lombard king, AUDOÏN, accepting the Emperor's invitation, accordingly moved into Pannonia with his troops, and commenced a war of thirty years with the Gepidæ. Upon Audoin's death, his son, ALBOÏN, became King of the Lombards. Alboïn was distinguished for his savage bravery. Finding the Gepidæ too powerful to be conquered by his own nation, he entered into an alliance with the Avars, or Huns, and thus brought about the extermination of the Gepidæ. Alboïn killed Cunimund, the King of the Gepidæ, and married his daughter, the beautiful Rosamond (A. D. 566). The Avars obtained the lands of the Gepidæ as a reward for their assistance to the Lombards, and the latter were obliged to seek new homes. As the way to Italy stood open to them they determined to migrate into that country. Narses having been degraded and removed from the Exarchate of Ravenna, the Emperor Justinian had no general capable of staying the progress of these fierce warriors from the north.

Alboin crossed the Julian Alps in A. D. 568, and soon came into possession of Italy as far south as Ravenna and Rome. Only Pavia made any resistance, and withstood a three years' siege, but was taken by Alboin in A. D. 571, and became the capital of the Lombard kingdom in Italy, which was divided into thirty duchies. The region in Northern Italy still called *Lombardy* received its name from this rude and fierce German tribe. The Lombards treated the conquered people with harshness, and deprived them of their possessions; but they also commenced to devote themselves to the cultivation of their newly-acquired lands, and began to make some progress in civilization.

**Alboin's
Invasion
of Italy
and Siege
and
Capture
of Pavia.**

**The
Lombards
and
Lombardy.**

**Assassi-
nation of
Alboin.**

Alboin lived to enjoy his triumph but two years. He was assassinated by a band of conspirators in A. D. 573, at the instigation of his wife, the beautiful Rosamond, in revenge for compelling her, during a festival, to drink from the goblet which had been fashioned from the skull of her father, Cunimund, the King of the Gepidæ, whom Alboin had killed in battle seven years before, as already related. Rosamond and her lover, the latter of whom was the leading assassin, fled to the court of the Exarch of Ravenna. Longinus, the Exarch, became enamored of the beautiful queen, and offered to marry her. For the purpose of accepting the Exarch's offer, Rosamond endeavored to poison her lover, Helmichis. Discovering her treachery, Helmichis compelled her to drink also of the fatal cup; and she expired a few moments after her lover.

**Flight
and Death
of Ro-
samond**

Upon the assassination of Alboin, the Lombard chiefs chose CLEPH, or CLEPHO, the one of their number who was the most distinguished for his bravery, for their sovereign. He was assassinated in A. D. 574, and the Lombard kingdom had no regular government for the next ten years. Each Lombard chieftain seized a city for himself, and some of them endeavored to invade the territories of the German tribes north of the Alps. The people of Rome solicited aid of the Emperor Tiberius, who, unable to assist them, bribed Chilperic, the Frankish monarch, to invade Italy and drive out the Lombards. Thereupon the Lombards bestowed their crown upon AUTHARIS, the son of Cleph, who defeated the Franks and forced them to return to their own country. Autharis also withstood two other Frankish invasions. The last of these invasions was led by Childebert, whom the Eastern Emperor Maurice had encouraged to it. Autharis thoroughly baffled the Frankish sovereign by his prudence and superior generalship, avoiding a conflict and allowing the summer heat to frustrate his adversary. The triumphant Lombard monarch extended his dominion to the southern extremity of Italy, where he founded the great duchy of Benevento.

**Cleph, or
Clepho.**

Autharis.

**His Con-
quests.**

Autharis established a perfectly feudal monarchy among the Lombards, assigning to the dukes their duchies in perpetuity, on condition

**Feudal
System.**

of their giving one moiety of their revenue to support the royal dignity. The dukes could not be deprived of their possessions except for high-treason, but held power only at the sovereign's will. Although a similar system appears to have been in force among the Franks almost from the very origin of their monarchy, feudal law first received a complete form among the Lombards; and the rules concerning the succession, acquisition and investiture of fiefs among other nations were mostly derived from the Lombard code.

Agilulf. Upon the death of Autharis, in A. D. 590, his widow, Theodolinda, was entrusted by the Lombard nation with the choice of his successor. She bestowed the crown on AGILULF, Duke of Turin, whom she married, and who reigned until A. D. 615. She converted her husband and many of his subjects from the Arian to the Catholic faith, and was rewarded by Pope Gregory the Great with the famous *Iron Crown of Lombardy*, which was said to have been forged from one of the nails of the True Cross, and which is still preserved in the cathedral of Milan.

Iron
Crown
of Lombardy.

Exarchate
of
Ravenna
and
Lombard
Kingdom.

Italy was now divided between the Exarch of Ravenna and the Lombard king. The Exarch ruled over all the country east of the Apennines from the Po to Ancona, along with Rome and the country between Terracina and Civita Vecchia, the duchy of Naples, the islands of Sicily, Sardinia and Corsica, and the territories of the young republic of Venice. The duchy of Naples soon became virtually independent, though it still acknowledged a nominal allegiance to the Eastern Emperor. The Lombard kingdom embraced Northern Italy and the two great duchies of Spoleto and Benevento.

Lombard
Civil-
ization.

The Lombards held themselves aloof from the Italians, whose weakness they despised, though they treated them with justice. Nevertheless the long-bearded barbarians from the north had already made some progress in civilization. The Lombard kingdom in Italy was more peaceful and prosperous than any other which had been formed from the fragments of the Western Roman Empire. The code of laws framed by the Lombard king Rotharis, who reigned from A. D. 636 to A. D. 652, is considered the best of the barbarian codes.

Adaluald.

Under ADALUALD, Agilulf's son and successor, who ascended the Lombard throne in A. D. 615, the triumph of the orthodox Catholic faith was completed, and this circumstance greatly tended to reconcile the Italians to the Lombard supremacy. Nevertheless, the Arian party

Ariuald.

was sufficiently powerful to elevate ARIUALD to the throne, but both rivals died without issue, and the general assembly of the Lombards chose ROTHARIS for their sovereign (A. D. 636). Rotharis was an Arian, but won the affections of all his subjects by the wise code of laws which he framed, as stated. Rotharis also wrested some important

Rotharis.

places from the Exarch of Ravenna and reduced the dominion of the Eastern Empire in Italy to so low a condition that it simply existed upon the sufferance of the Lombards.

On the death of Rotharis in A. D. 652, a scene of weakness and confusion followed, which lasted ten years; RODUALD being raised to the Lombard throne in A. D. 652, ARIBERT I. in A. D. 653, and both BERTHARIT and GODEBERT in A. D. 661. This period of dissension and weakness ended with the accession of GRIMVALD, Duke of Benevento, in A. D. 662. Grimvald was soon involved in a war with the Franks, who invaded Italy, but were totally defeated. No sooner had the Lombard sovereign repelled this Frankish invasion than the Eastern Emperor Constans made his appearance in Italy at the head of a formidable army and besieged Benevento; but the imperialists encountered so fierce a resistance from the garrison that they were soon obliged to retreat, and, being overtaken on their march, were routed with terrific slaughter. The Emperor Constans fled to Sicily with the shattered remnant of his forces, and was murdered in a bath by some of his own servants. Grimvald died shortly after his triumph, in A. D. 672, universally lamented by his subjects.

Grimvald's death was followed by a series of obscure and uninteresting revolutions which deluged Italy with blood, and during which six sovereigns were successively elevated to the throne—BERTHARIT in A. D. 671, CUNIBERT in A. D. 686, LUITBERT in A. D. 700, RAGIMBERT in A. D. 701, ARIBERT II. in A. D. 701, and ANSPRAND in A. D. 711.

The prosperity of the Lombards was once more restored upon the accession of LUIDPRAND to the throne in A. D. 711. Luidprand framed several wise laws, rectified the evils which had crept into the administration of justice during the recent disturbances, and won the favor of the nobles who had opposed his elevation to the throne by his judicious display of courage and prudence. Nevertheless he was actuated by his ambition to undertake the thorough conquest of all Italy, taking advantage of the troubles caused by the edicts of the Eastern Emperor Leo III. for the destruction of images. Luidprand invaded the territories of the Exarchate and took Ravenna itself; but his success aroused the jealousy of Pope Gregory II., who, though delighted with the chastisement of the Iconoclasts, or image-breakers, was not pleased with the growth of the Lombard power. The Lombards began to invade the Roman territory, whereupon the Pope entered into an alliance with the Venetians, whom he instigated to aid the Exarch in recovering Ravenna.

The Italians everywhere supported the Pope against the Emperor, who had aroused the most determined hostility of the Italians by his championship of Iconoclasm. Still the Pope hesitated to renounce

Roduald
Aribert I.,
Bertharit,
Godebert,
Grimvald.

Defeat of
Franks
and
Eastern
Imperi-
alists.

Bertharit,
Cunibert,
Luitbert,
Ragim-
bert, Ari-
bert II.,
Ansprand.

Luid-
prand.

His Wars.

Eastern
Emperor
Leo III.
and Pope
Gregory
II.

The
Pope's
Hesita-
tion.

his allegiance to the Emperor, as he needed an ally against the Lombards, who were pressing him very hard. Instead of manifesting any gratitude to Pope Gregory II. for his intervention in the Emperor's favor in the war with the Lombards, Leo III. sent emissaries to arrest the Pope, who was only saved from imprisonment by the prompt interference of the Lombard king.

Incensed at the Emperor's violent zeal against images, the Italians broke out into open revolt against Leo III., and several cities voluntarily submitted to the Lombard monarch, who pretended an extravagant zeal for the orthodox Catholic faith. But the Pope dreaded Luidprand and sought the protection of Charles Martel, the Duke of the Franks, against the Eastern Emperor, who displayed an equal hostility to the Lombards and the Pope. Italy was thus distracted with religious and political dissensions.

Pope Gregory II. died in the midst of his negotiations with the Frankish ruler; but his successor, Gregory III., continued the struggle with unabated vigor. Ravenna was then taken from the Exarch, who afterwards fled; and Italy was forever lost to the Eastern Roman Empire, only the Pope and the Lombard king remaining to dispute its sovereignty. As Luidprand was seeking to force Pope Gregory III. to submission, the Pope was under the necessity of appealing to Charles Martel, the leader of the Franks, for aid, as his predecessor had done. The Pope offered the Frankish chieftain the sovereignty of the Roman people as a reward for his intervention. Charles Martel prepared to accept the Pope's offer, but died before he was able to do so (A. D. 741).

Upon the death of Luidprand, in A. D. 743, the Lombards chose HILDEBRAND for their king. RACHIS was chosen as Hildebrand's successor in A. D. 744, and was succeeded by ASTOLPH in A. D. 749. During Astolph's reign the Lombard kingdom reached the zenith of its greatness. Astolph conquered the Exarchate of Ravenna and changed it into a new dukedom; after which he led his forces against Rome, which was practically ruled by the Pope, though nominally subject to the Eastern Emperor. Alarmed at the danger which menaced him, Pope Stephen II. applied first to the Eastern Emperor Constantine V. for aid; but finding that the Emperor manifested little concern for Italy, the Pope appealed to Pepin the Little, the son of Charles Martel and the first Carolingian King of the Franks, whom Pope Zachary had declared king.

Pope Stephen II. crossed the Alps to solicit the Frankish monarch's protection, and was received by Pepin with the highest reverence. In the autumn of A. D. 754 Pepin led a formidable army into Italy and besieged Astolph, the Lombard king, in Pavia, his capital, and com-

The Emperor's Ingratitude.

Italian Revolt against Emperor Leo III.

Pope Gregory III. and Luidprand.

Hildebrand, Rachis, Astolph.

Pope Stephen II. and Pepin the Little.

pelled him to purchase peace by ceding to the Pope the places which he had seized in the Roman dukedom, along with the Exarchate of Ravenna and the marches of Ancona. As soon as Pepin retired from Italy the Lombard king renewed the war, encamped before Rome, and demanded the Pope's surrender as the condition of sparing the city. In response to the Pope's appeal, Pepin again crossed the Alps into Italy and reduced the Lombards to such desperate extremities that Astolph was obliged to purchase peace by relinquishing all his conquests, including the Exarchate of Ravenna and the Pentapolis.

Pepin's
Invasions
of Italy
and
Triumphs
over the
Lom-
bards.

Pepin declared that he undertook the war for the glory of St. Peter, and bestowed the whole of the restored territory upon the Pope, thus laying the foundations of the Pope's temporal power, which continued until 1870. The district thus conferred upon the Pope included Ravenna, Rimini and twenty-three other cities, and comprised the Exarchate and the Pentapolis, which were subsequently known as the *States of the Church*, or the *Papal States*; but the Pope was not yet an independent sovereign, as money was still coined and justice administered in the name of the Frankish king, and even the election of the Pope was subject to his revision.

Beginning
of the
Pope's
Temporal
Power.

The Lombard king Astolph secretly resolved to renew the war with the Pope at the first favorable opportunity; but before his preparations were completed he was killed by a fall from his horse, and the Lombard kingdom was distracted by a disputed succession. By the Pope's assistance, DESIDERIUS succeeded in establishing himself upon the Lombard throne; but as he was afterwards exposed to the Pope's jealousy, he endeavored to secure himself by giving his daughters in marriage to Pepin's sons and successors, Charles and Carloman.

Astolph's
Death.

Desid-
erius.

The alliance between the Lombard monarch and the Frankish sovereigns did not last very long. Charles divorced his wife; whereupon Desiderius sought revenge by endeavoring to induce the Pope to anoint Carloman's children Kings of the Franks. Pope Adrian I. steadily refused the Lombard king's request; whereupon Desiderius invaded the Papal territories, laid waste the country and menaced Rome. The Pope, being unable to make any effective resistance, placed himself under the protection of Charles, or Charlemagne (Charles the Great). This great Frankish king accordingly crossed the Alps into Italy at the head of a powerful army in A. D. 774; took Pavia, the Lombard capital, after a siege of two months; made Desiderius a prisoner; and thus put an end to the Lombard kingdom, which had been the great power in Italy for two centuries (A. D. 571-774). Desiderius and his family were sent to France, where they died in obscurity, Desiderius himself ending his days in a cloister. Charlemagne, as conqueror, received the Iron Crown of Lombardy.

His War
with Pope
Adrian I.

Charle-
magne's
Invasion
of Italy
and
Conquest
of the
Lombard
Kingdom.

Charlemagne's Second Invasion of Italy. A few years later Arigiso, the Lombard Duke of Benevento, who had married the daughter of Desiderius, headed a league of the enemies of the Pope and the Frankish king. Charlemagne entered Italy in A. D. 781 to protect the Pope, and promptly reduced the members of the hostile league to submission.

SECTION VI.—THE FRANKS IN GAUL.

The Franks, or Freemen.

ONE of the most important of the Germanic tribes were the Franks, or *Freemen*, so called because of their determination to be free. The history of these people for several centuries is the history of France and Germany. They subdued Gaul and their own kinsmen, and laid the foundations of the kingdoms of Germany and France. They commenced their attacks upon the Roman dominions on the west bank of the Rhine in the third century of the Christian era; and, notwithstanding their frequent repulses, their persistent efforts were eventually rewarded with perfect success. By the latter portion of the fifth century they had subjugated the entire region between the Middle Rhine and the Meuse, and had established their capital at Cologne. These were the Ripuarian Franks.

The Ripuarian Franks.

The Salian Franks.

The Lower Rhine was held by the Salian Franks, who were mainly descended from the Sicambri, whom the Emperor Tiberius had settled there. These people only submitted to the Roman dominion with great reluctance, and were ever on the eager watch for an opportunity to recover their independence. They were severely chastised by the Emperor Julian the Apostate, but he permitted them to retain the lands which they had seized west of the Rhine, and which extended west of the Meuse. By the beginning of the fifth century they had become so formidable that they refused any longer to recognize the supremacy of Rome, though they still furnished mercenary soldiers to the Roman army.

Pharamond and Clodion.

At this time the Salian Franks were governed by their own kings. Among their legendary monarchs at this period was PHARAMOND, who is said to have died in A. D. 428. His reputed successor was CLODION, celebrated for the beauty of his hair. He extended the limits of his kingdom westward to the Somme. He entered into an alliance with the Romans, and gave them important assistance in their efforts against Attila, King of the Huns, in A. D. 451. The institutions of this Frankish kingdom were similar to those of the other German tribes. Clodion's successor was MEROWIG, as he is called in German (meaning *eminent warrior*), and whose name has been Latinized as *Merovéus*. He is regarded as the founder of the famous *Merovingian* dynasty.

Merowig, Founder of the Merovingian Dynasty.

Merowig, or Merovéus, was succeeded by his son, CHILDERIC (meaning *bold in combat*), who reigned during the latter half of the fifth century of the Christian era, and had his capital at Tournay. Childeric was a great king and a brave warrior, and assisted the Romans against the Visigoths. This connection with Rome prepared the way for the events which soon followed. Childeric was a slave to his passions. An insult which he offered to the wife of one of his officers caused a revolt, which led to the dethronement of Childeric. Count Edigius, or Giles, was then proclaimed king. After an exile of eight years, Childeric was restored; and the remainder of his reign seems to have been tranquil.

Childeric.

Upon Childeric's death, in A. D. 481, his son CHLODWIG (meaning *famous warrior*), who is better known by his Latin name, *Clovis*, or *Ludovicus*, which is equivalent to the modern German *Ludwig*, the modern French *Louis* and the English *Lewis*. Clovis was but fifteen years of age when he became King of the Salian Franks. His kingdom at the time of his accession embraced only the island of the Batavians and the ancient dioceses of Tournay and Arras, and he had no more than five thousand warriors. His wonderful talents soon extended his influence over the kindred Frankish tribes, which were settled along the Scheldt, the Meuse, the Moselle and the Lower Rhine, and which were ruled by independent kings and attracted many warriors to his standard.

Chlodwig,
Clovis,
Ludwig,
or Louis.

The ardor of his youth, along with the circumstances of his position, urged him on to a career of conquest; as the fertility of the Belgic soil, the purity of its waters and its atmosphere, constantly attracted fresh hordes to the Lower Rhine, who endeavored to cast their lot with the subjects of Clovis. Finding it thus necessary to enlarge his dominions, Clovis invaded the Roman province in Belgic Gaul. He defeated Syágrius, the son of his father's rival, Egidius, in a decisive battle near Soissons, in A. D. 486. The vanquished Syágrius fled to the Visigoths in the South of Gaul, to seek an asylum among that people; but the Visigothic nation had lost much of its martial spirit, and King Alaric II. sent the fugitive general bound to Clovis, who beheaded him.

His
Conquest
of Belgic
Gaul.

Clovis had now become the most powerful monarch of his time, and the neighboring princes eagerly sought his alliance. In A. D. 493 he married Chlodohilde (meaning *brilliant and noble*), who is better known as Clotilda, and who was the niece of the King of the Burgundians. Clotilda was a Christian, who had been educated in the orthodox Catholic faith, though reared in an Arian court. She labored earnestly and diligently to convert her husband to Christianity, and

His Wife
Clotilda.

particularly urged him when his crown and his life were jeopardized by an invasion of the Alemanni.

Battle of
Tolbiac.

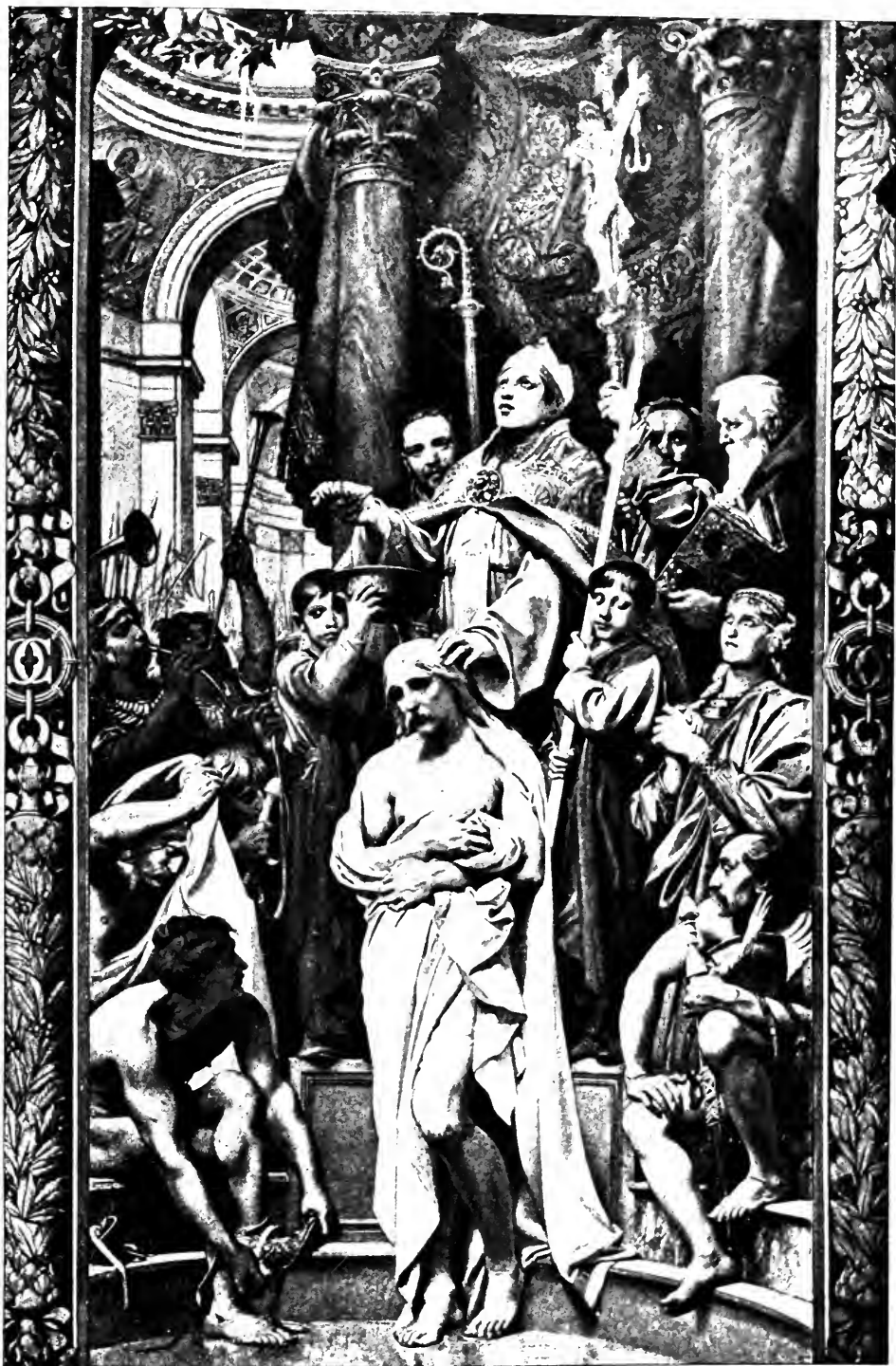
Clovis for a time refused to embrace his wife's religion, but allowed their eldest child to be baptized. The great decisive battle in the war against the Alemanni was fought at Tolbiac, or Zülpich, near Cologne, in A. D. 496. It was a stubbornly contested struggle, and for some time the result of the conflict was doubtful. In this crisis Clovis raised his hands toward heaven, invoking "the God of Clotilda," and vowing that if that God would give him victory he would embrace the Christian faith and receive Christian baptism. He triumphed in the battle, and when it ended he accepted Christianity; and on Christmas day (A. D. 496) he was baptized with great pomp and splendor, along with three thousand of his subjects, by St. Remi, Bishop of Rheims, in the great cathedral in that historic city. Clovis gave the bishop, as a fee, all the land he could ride around while the king slept after dinner—a gift exceedingly characteristic of a conqueror who felt that he could acquire new dominions whenever he awoke. The *sacred phial* filled with oil for the consecration of the king has been preserved to the present day, and the superstitious people of the time of Clovis believed that the phial and sacred oil were brought from heaven by a dove. The Kings of France have ever since been called "Most Christian King," and have been solemnly crowned in the great cathedral of Rheims.

Clovis
and the
Church.

By embracing Christianity of the orthodox Catholic faith, Clovis obtained the firm support of that Church; and the alliance was of great service to the interests of both parties. In the advancing power of Clovis, the Church found an instrument which might humble the power of the Arian Visigoths and Burgundians for persecution, and unite the whole country in dutiful submission to the Bishop of Rome; while Clovis gained in the Church an ally having the complete confidence of the people whose land he designed to conquer, and ready to proclaim him as the chosen of Heaven, whose scepter would be the surest guaranty of a nation's prosperity and greatness. Neither the Frankish monarch nor the Church could have succeeded without the support of the other, but both together were irresistible.

His
Supremacy
over
Brittany
and Bur-
gundy.

The results of the alliance between Clovis and the Church were soon manifest. In A. D. 497 the Bretons of Armorica (afterward called Brittany or Bretagne) entered into a treaty with Clovis by which they acknowledged themselves his tributaries. This treaty extended the frontiers of the Frankish dominions southward to the Loire. In A. D. 500 Clovis won a decisive victory over the Burgundians, and forced their king, Gondobald, to acknowledge himself a tributary of the Frankish monarch. This triumph of Clovis put an end to the glory



BAPTISM OF CLOVIS

From the Painting by Joseph Blanc

and greatness of the Burgundian kingdom, which was not, however, definitely annexed to the Frankish dominion until the succeeding generation.

Encouraged by the conquest of the Burgundians, Clovis undertook the reduction of the Visigothic kingdom south of the Loire. The civil government of this portion of ancient Gaul was mainly exercised by the clergy, who now rallied to the support of the Frankish king as the champion of the orthodox Catholic faith. The Romanized Gallic subjects of Alaric II., the Visigothic monarch, longed for the victory of the Franks, and made very little resistance to them. Clovis advanced in the direction of the ancient Genabum, the modern Orleans, and crossed the Loire, everywhere spreading the terror of his name. After entering Aquitania, he pillaged the houses, laid waste the fields and plundered the temples; in the language of a contemporary historian, "leaving nothing to the wretched inhabitants but the soil, which the Franks could not take away."

Clovis defeated the Visigoths in the decisive battle of Voillé, near Poitiers, in A. D. 507, himself killing the Visigothic king, Alaric II.; after which the victorious Frankish monarch overran the country between the Loire and the Garonne, passing the winter at Bordeaux. The next spring Clovis endeavored to drive the Visigoths beyond the Pyrenees; but Théodoric, the great Ostrogothic King of Italy, sent an army to the aid of his Visigothic kinsman, thus compelling the Frankish king to pause. Clovis met with a decisive repulse before Arles, the Visigothic capital, and left the Visigoths in possession of a small part of their territory known as the province of Septimania, of which the capital was Narbo, or Narbonne. The remainder of the Visigothic territory in Gaul was permanently annexed to the Frankish dominion.

Upon returning to Tours, Clovis received an embassy from the Eastern Roman Emperor Anastasius, who congratulated him and invested him with the titles and insignia of Consul and Patrician. This was practically very little gain to the Frankish sovereign, who was absolute master of most of Gaul; but its moral influence was considerable, as this action of the Eastern Emperor caused the Romanized Gallic subjects of Clovis to regard the Frankish monarch as the legitimate successor to all the rights and privileges of the Roman Cæsars.

Thus the kingdom which Clovis established extended from the Rhine to the Pyrenees, and from the Alps to the Atlantic; comprising the whole of ancient Gaul and Roman Germany, or modern France and Belgium with the neighboring Dutch and German territory west of the Rhine. Although the conquering king had everywhere met with submission from the various Romanized Celts of Gaul, his nominal subjects closed upon his rear. Neither was Clovis absolute over his own

**His
Invasion
of Aquitania.**

**His
Conquest
of Aquitania
from the
Visigoths.**

**Clovis
and the
Eastern
Roman
Emperor
Anastasius.**

**Clovis
and His
Kingdom.**

Frankish soldiers, his army being composed of freemen, who disdained to submit to despotic power. They gave their sovereign no more than his share of the booty; as is shown by a curious anecdote related by Gregory of Tours, an eminent French historian of the sixth century, in his *History of the Franks*, in the following words:

Division
of Spoils.

“About this time the army of Clovis pillaged a great number of churches and houses. His soldiers had taken away, from one of the cathedrals, a vase of surprising size and beauty. The bishop of the diocese sent a messenger to reclaim it. To this man, the king said: ‘Follow me to Soissons, where the plunder will be shared, and should chance give me the vase, I will do what your prelate requires.’ When they reached Soissons they went to the place where the plunder was piled, and the king said: ‘I entreat you, my brave warriors, to give me this vase in addition to my share.’ Upon this, a presumptuous soldier exclaimed: ‘You shall have nothing but the portion assigned you by lot.’”

Design of
the Sons
of
Clovis.

Gregory of Tours also says: “After this, Clotaire and Childebert, sons of Clovis, formed the design of marching against the Burgundians. Their brother, Théodoric, was unwilling to engage in the expedition, but the Franks who followed him said unanimously: ‘If you will not join your brothers, we will quit you, and choose another leader.’”

Cruelties
and
Crimes of
Clovis.

The religion of Clovis never restrained him in the course of ambition, as he seized every opportunity for the extension of his dominions either by fraud or violence. During the Dark Ages it was believed that all crimes might be atoned for by the erection of churches and the support of monasteries. The priests, blinded by this liberality to themselves, ignored many of these acts of cruelty and treachery in their histories. In order to secure his own authority, Clovis caused the heads of many of his relatives to be shaved, and afterwards he put them to death, lest time should renew their long hair, the emblem of royalty. Clovis may be regarded as the original founder of the French monarchy, as he reunited the Frankish and Romanized Gallic elements into one nation.

Ripuarian
and
Salic
Laws.

Though Clovis was so cruel, he was a wise monarch, and established several just and humane codes. One of these codes was the *Ripuarian*, derived from the Ripuarian Franks. Another code was the *Salic Law*, derived from the Salian Franks. One of the provisions of the Salic Law has ever since remained in force—that which excludes females from the throne of France. The wives of the Kings of France have always been called *queens*; but, from the time of Clovis to the very last French monarchy, there has never been a sole reigning *Queen* of France.

During his last years Clovis rid himself of rivals by deliberately murdering the other Frankish chiefs, some of whom were his Merovingian kinsmen; thus showing that the religion of Christ had no influence in restraining his savage disposition. Clovis finally made Paris the capital of his kingdom, and died in that city in A. D. 511, leaving his dominions to his four sons—THEODORIC (meaning *brave among the people*), CHILDEBERT (meaning *brilliant warrior*), CLODOMIR (meaning *celebrated chief*), and CLOTAIRE (meaning *celebrated and excellent*).

Murders
by
Clovis.

His
Death.

Division
of His
Kingdom.

All the sons of Clovis established their capitals north of the Loire, which is conclusive evidence of the insecurity of the tenure by which the conquests made by Clovis south of that great river were thus far held. Théodoric, the eldest son, took for his share the eastern provinces between the Meuse and the Rhine, along with the districts of Auvergne, Limousin and Quercy; and his capital was Metz. Clodomir held sway over the Orleannais, Anjou, Maine and Touraine; with his capital at Orleans. Childebert reigned over the Isle de France and Armorica, his kingdom thus extending from Paris and Rouen on the east to Rennes, Vannes and Nantes on the west; and had Paris for his capital. Clotaire, the youngest son, held dominion over the ancient country of the Salian Franks, along with the maritime district extending from the Somme to the mouth of the Meuse, together with some territory in the Cevennes and on the Upper Garonne; and had Soissons for his capital.

The Sons
of Clovis
and Their
Dominions.

The dominions of the four brothers thus intersected each other in the most confusing manner; and it was frequently necessary for one sovereign to cross another's dominions in order to reach the remote portions of his territories, thus giving rise to many disputes, and none of the brothers was disposed to live peaceably with the others. Théodoric, though a fierce and violent sovereign, gave his subjects a wise and excellent code of laws, and strenuously endeavored to establish Christianity wherever paganism had previously existed.

Their
Quarrels.

Théodoric and Clodomir engaged in a war with Gundumir, King of the Burgundians; and Clodomir was killed in a great battle near Vienne in A. D. 522, but Théodoric won a decisive victory and annexed the Burgundian kingdom to his own dominions. Gundumir means *pacific and great*. Gregory of Tours gives the following account of this war: "The brothers joined their forces at Vesperancia, a place situated in the territory of the city of Vienne, and gave battle to Gundumir. The Burgundian having taken to flight with his army, Clodomir pursued him, and when he was at a distance from his friends, the Burgundians, imitating the signals of the Franks, exclaimed: 'Come this way, we are thine.' He believed them, and spurred his

Theodo-
ric's Con-
quest of
Burgundy.

Death of
Clodomir.

horse into the midst of the enemy. They surrounded him, out off his head, and fixing it on a pike, displayed it to their pursuers."

**Murder
of Clo-
domir's
Sons.**

Clotilda took the guardianship of her infant grandchildren, but the decided preference which she exhibited for Clodomir's three sons aroused the resentment of Chilbert, King of Paris, who secretly proposed to his youngest brother, Clotaire, King of Soissons, that they should obtain possession of the persons of the young princes, shave their heads, and divide their possessions. Clotaire eagerly united in the scheme, and put the two eldest of his nephews to death. The third was saved by faithful servants, and cut off his own hair and thereafter lived a life of celibacy in a monastery. Shaving the head was the form of dethroning a monarch at this period; and among the early Franks the crown of hair was as much an emblem of royalty as a crown of gold.

**Account
Thereof
by
Gregory
of Tours.**

Gregory of Tours gives the following interesting account of this transaction: "Clotaire readily adopted his brother's project and came to Paris. Chilbert had already spread a report that he and his brother had agreed to invest their nephews with royalty, and they sent a messenger to Clotilda, then residing in the same city, who said: 'Send your grandchildren, that they may be raised to the throne.' She, joyous, and knowing nothing of the plot, after having made the children eat and drink, sent them to their uncles, saying: 'Go, children, I will believe that my son is not lost, when I see you on the throne.' When the children came to their uncles, they were taken and separated from their servants and governors. Then they shut them up apart, the children in one place, and the attendants in another. When this was done, Chilbert and Clotaire sent Arcadius, one of their officers, to the queen, with a scissors and a drawn sword. When he came into her presence, showing her these, he said: 'Thy sons, our lords, desire to know thy pleasure, gracious queen, respecting the manner in which they should treat the children. Order either their hair or their throats to be cut.' Astounded by these words, and enraged at beholding the scissors and the naked sword, the queen gave vent to her wrath, and, scarcely knowing what she said, so troubled was her mind, imprudently replied: 'If they are not to reign like their father, I would rather see them dead than shaven.' Then Arcadius returned promptly to those who sent him, and said: 'You may persevere; the queen approves what you have begun, and her will is, that you complete your project.' Immediately Clotaire, taking the eldest of the children by the arm, threw him on the ground, and stabbing him under the shoulder, put him cruelly to death. His brother, terrified at the scene, threw himself at the feet of Chilbert, and kissing his knees, exclaimed: 'Help me, my good father, let me not be murdered like my poor brother.' Then Chilbert, melting into tears, said to Clotaire: 'Oh! I entreat you, my

very dear brother, have the kindness to spare this child's life; if you consent to spare him, I will give you whatever you may demand.' But Clotaire, overwhelming him with reproaches, said: 'Thrust the child away, or you shall die in his stead, for you were the first to urge me to this deed, though you now shrink from its completion.' Then Childebert, alarmed, pushed the child over to Clotaire, who struck his dagger into the boy's side, and slew him on the body of his brother. Afterward they murdered the servants and tutors. When they were dead, Clotaire mounted his horse, without showing any compunction for the murder of his nephews, and retired with Childebert to the suburbs. The queen, Clotilda, having placed the bodies on a bier, conducted them, with litanies, sacred songs and profound grief, to the church of St. Peter's, where they were buried together. One was ten years old, and the other six. The third son, named Clodoald, was saved by the interference of some brave men, called *barons*. Renouncing his earthly kingdom, he became a clerk, and, persisting in good works, finally received priest's orders. The two kings shared among them the inheritance of Clodomir."

Ten years after the murder of Clodomir's sons, Théodoric died, and was succeeded by his son THEODEBERT (meaning *very brilliant among the people*), who called himself King of Austrasia (Eastern kingdom). His uncles, Childebert and Clotaire, endeavored to deprive him of his dominions; but, as they were daunted by the display of his power, they turned their arms against Spain, laid waste Aragon, Biscay and Catalonia, stormed Pampeluna, besieged Saragossa, and were only induced to withdraw from the country by a present of the tunic of St. Vincent, a relic which was highly prized in that barbarous and superstitious age.

Theódebert's fame extended to Constantinople. The Emperor Justinian sought to gain his friendship by ceding to him the nominal claims of the Eastern Empire over Provence; but Theódebert formed an alliance with Totila, the reigning king of the Ostrogoths in Italy, the Emperor's enemy. The Austrasian king crossed the Alps into Italy at the head of a formidable army and speedily conquered the greater portion of Northern Italy. After Theódebert's return to his dominions, the army which he left behind him in Italy suffered some reverses; and Justinian's exorbitant vanity induced him to issue a medal on which he styled himself "Conqueror of the Franks." This arrogance so enraged Theódebert that he made preparations to lead an army through Hungary into Thrace and attack Justinian in his capital; but this bold design was thwarted by Theódebert's sudden death in A. D. 548, he being killed by the fall of a tree while hunting the wild buffalo—a dangerous sport to which he was most passionately addicted.

Theodebert, King of Austrasia.

War of Childebert and Clotaire in Spain.

Theodebert's Alliance with the Ostrogoths in Italy.

His Bold Design and Death.

Theodebald Theódebert was succeeded as King of Austrasia by **THEODEBALD** (meaning *vigorous above all*), who died after a glorious reign of seven years (A. D. 555). Childebert soon followed him to the grave, so that Clotaire obtained sole but not quiet possession of Austrasia and Neustria—the former being the country between the Rhine, the Meuse and the Moselle; and the latter the region between the Meuse, the Loire and the ocean. Aquitaine, or the country south of the Loire, was at this time independent of Frankish sway. Clotaire's own son, Chramnè (meaning *warlike*), headed a revolt of the turbulent Bretons, but he was defeated, and suffered a cruel death with his whole family by order of his father. The old chroniclers tell us that Clotaire died the next year (A. D. 561) at Compeigne, on the anniversary of his son's death, and at the exact hour one year after this most shocking tragedy.

Clotaire's Death. Gregory of Tours gives the following account of this defeat of the Bretons: "The two armies having come to an engagement, the Count of the Bretons ran away, and was slain in flight; after which Hram (Chramnè) began to fly toward the ships he had prepared on the sea; but, while he was endeavoring to save his wife and children, he was overtaken by his father's army, made prisoner and bound. When the news was brought to Clotaire, he ordered that the prince, together with his wife and daughters, should be burned. They shut them up in a poor hut, where Hram, extended on a bench, was strangled. They then set fire to the house, and it was consumed with all its inmates."

Clotaire's Sons and Their Dominions. Clotaire's four sons—**CHARIBERT** (meaning *glorious in the army*), **GONTRAM** (meaning *generous man*), **CHILPERIC** (meaning *brave in combat*), and **SIGEBERT** (meaning *glorious conqueror*)—divided his dominions among them. Sigebert, King of Austrasia, married Brunilda, or Brunehaut; and Chilperic, King of Neustria, married Galeswintha—both women being sisters, the daughters of Athanagild, the reigning Visigothic King of Spain. Brunehaut was a woman of great beauty and accomplishments, but of violent passions. Galeswintha was the younger sister, and was murdered by Chilperic soon after their marriage, at the instigation of his low-born mistress, Fredegonda, whom he then married. Brunehaut became the bitter enemy of Fredegonda; and, though she accepted the settlement of the quarrel, she was thenceforth determined upon revenge on her sister's murderers.

Crimes of Brunehaut and Fredegonda. The turbulent period which followed was chiefly remarkable for the crimes of Brunehaut and Fredegonda. The mutual jealousy between these two ambitious and unprincipled women was aggravated by Brunehaut's desire for revenge and by Fredegonda's difficulty of maintaining her dignity when she was changed from the mistress to the wife of Chilperic. During the period over which their mutual resentments

spread, it is difficult to distinguish anything but murders and assassinations.

The personal quarrels between these two infamous women was further aggravated by the rivalry between the Kingdoms of Austrasia and Neustria; the Frankish or German population almost entirely prevailing in Austrasia, and the Romanized Gallic population being very largely predominant in Neustria. Fredegonda, who abandoned herself to a life of crime, caused the assassination of Sigebert, and to escape punishment she also procured the murder of her husband, Chilperic. She also caused Chilperic's two sons to be murdered, being enraged at Merovée (meaning *eminent warrior*), who had married Brunehaut.

Sigebert was succeeded as King of Austrasia by CHILDEBERT II., who also inherited the kingdom of his uncle Gontram, who died A. D. 593. The widowed Brunehaut continued to rule in Austrasia as the guardian of her son. She was almost as wicked as Fredegonda. She enjoyed the friendship of Pope Gregory the Great and other good and learned men, and was the patroness and protector of Christianity and learning, notwithstanding her infamous crimes.

Brunehaut and her son, Childebert II., maintained a long and sanguinary war with Fredegonda and her young son, CLOTAIRE II., King of Neustria. Childebert II. died young, leaving two children to divide his distracted dominions; both of whom were murdered by Brunehaut, whose animosity they had aroused by remonstrating against her crimes. Brunehaut endeavored to crush the power of the Austrasian nobles; but they proved too powerful for her, and, with the aid of the forces of Neustria and Burgundy, they finally defeated her, took her prisoner and delivered her to Clotaire II., who, in revenge and punishment for her enmity to his mother and himself, exhibited her for three days, mounted on a camel, to the derision of his army, subjected her to the most cruel tortures, and finally fastened her to the tail of a wild horse, which tore the wretched queen to pieces before the eyes of the soldiers.

All the Frankish dominions were now united under Clotaire II., who reigned as sole king from A. D. 613 to A. D. 628. Clotaire II. published a code of laws, which enjoys some reputation; but his administration lacked vigor, and the ambitious nobles made encroachments on the royal power. On the death of Clotaire II., in A. D. 628, his son DAGOBERT I. (meaning *brilliant as the day*) became King of the Franks. Dagobert I. made Paris the capital of his dominions, which extended from the Weser to the Pyrenees, and from the Atlantic Ocean to the frontiers of Bohemia, thus embracing all of France and most of Germany. Although the Merovingian dynasty reached its greatest extent of dominion under Dagobert I., that king had the mortification

Rivalry
between
Austrasia
and
Neustria.

Frede-
gonda's
Murders.

Childe-
bert II.

Brunehaut's
Rule in
Austrasia.

War
between
Austrasia
and
Neustria.

Brunehaut's
Murders.

Her Over-
throw and
Death.

Clotaire
II., Sole
King of
the
Frankish
Dominions.

Dagobert
I. and
His
Kingdom.

to see the royal authority enfeebled by the increasing power of the Mayors of the Palace. He died A. D. 638, after a weak and dissolute reign; but, singularly enough, he was canonized as a saint.

Canoniza-
tion of
Dagobert
I.

The cause of the canonization of Dagobert I. singularly illustrates the superstitions of the age. Audoald, Bishop of Poitiers, while on an embassy to Sicily, according to his own statement, was miraculously informed of the king's death by a holy hermit named John, who said: "While I was asleep last night, an old man with a long beard bade me get up and pray for the soul of King Dagobert, who was on the point of death. I arose, and looking through the window of my hermitage, I saw, in the middle of the sea, a host of devils carrying the king's soul to hell. The unfortunate soul, grievously tormented, invoked the aid of St. Martin, St. Maurice and St. Denis. At his cries, the spirits of these holy martyrs descended from heaven, in the midst of thunders and lightnings, delivered the king's soul and bore it up with them through the air, singing the canticle of David, '*O Lord, how happy is the man that thou hast chosen.*'" Audoald related this to the king's chancellor on his return to France; and the chancellor entered the relation of the affair in the archives of the kingdom, and enrolled Dagobert I. among the saints.

Rois-
fainéants.

The Merovingian successors of Dagobert I. were weak and insignificant, being mere phantoms of royalty. They were called "Rois-fainéants" (Do-nothing kings)—a designation fully expressing their character for the next century. The real power in the kingdom was exercised by the bishops and nobles, and particularly by the king's minister, the Mayor of the Palace. The Mayor of the Palace was a noble chosen by his order to be the king's adviser in peace and the commander of the royal army in war, for the purpose of aiding the nobles in their efforts for the restriction of the royal power.

Mayors
of the
Palace.

Under the feeble Merovingian kings who succeeded Dagobert I., the Mayors of the Palace were the real sovereigns of France. One of the greatest of these rulers was the famous Pepin d' Heristal, grandson of Pepin of Landen. After becoming the real ruler of half the kingdom as Duke of Austrasia, and suffering some reverses, Pepin d' Heristal vanquished the Neustrian nobility in the decisive battle of Testry in A. D. 687; and thus having inflicted the death-blow upon Merovingian royalty, he made the office of Mayor of the Palace hereditary in his family, and made himself master of France, which he governed for twenty-seven years with great vigor, prudence and success.

Pepin
d'Her-
istal.

Weakness
of the
Merovin-
gian
Dynasty.

The victory of Pepin d' Heristal was also important in another sense, as it established the supremacy of the Teutonic or Germanic element over the Latin-Celtic element in Gaul. Pepin assumed the title of *Duke of the Franks*. The Merovingian king, "the long-haired shadow

of royalty," was shown to the people once a year at the Champ de Mars (Field of March); but was kept in a kind of mild captivity at other times.

Pepin d' Heristal passed the remaining portion of the seventh century and the first years of the eighth in reëstablishing the old Frankish supremacy in Germany; forcing the Frisians, the Saxons, the Alemanni, the Suabians, the Thuringians and the Bavarians to acknowledge the Frankish dominion. These successes led to the introduction of Christianity among the German tribes; as bands of monks, mostly Anglo-Saxon from Britain, followed in the rear of the Frankish armies, and converted multitudes of the pagan Germans to Christianity. One of these Anglo-Saxon monks, St. Willibrord, was consecrated Archbishop of the Frisians by Pope Sergius I. in A. D. 696.

Frankish Supremacy in Germany.

Christianization of the Germans.

Pepin d' Heristal died in December, A. D. 714. After his death his widow, Plectrude, endeavored to govern the Frankish kingdom as regent for her infant grandson, DAGOBERT III.; but was opposed by the Austrasian nobles led by Charles Martel, an illegitimate son of Pepin, and was finally forced to yield. Charles Martel, as Mayor of the Palace, then came into undisputed possession of his father's authority and dominions (A. D. 719), and ruled with wisdom and vigor for twenty-three years.

Plectrude and Dagobert III.

Charles Martel.

Charles Martel's many victories over the Saxons, the Frisians and the Burgundians rendered his name illustrious, but the greatest of all his exploits was his brilliant triumph over the Saracen invaders of France. In accordance with a deliberate plan of conquest, the Saracens of Spain crossed the Pyrenees and overran the Frankish dominions as far north as the Loire. Charles Martel led his Christian Franks against them and inflicted upon them so overwhelming a defeat near Tours in A. D. 732 that the remnants of their immense host fled southward, thus freeing Christian Europe from the danger of Mohammedan conquest. Charles Martel followed up his victory; but was unable to drive the Saracens entirely from France, as they lingered in Septimania, in the extreme South of France, until A. D. 759, when they were driven back into Spain by Pepin the Little, the son and successor of Charles Martel.

His Victory over the Saracens in the Battle of Tours.

By his great victory over the Saracens, Charles Martel acquired the extensive district of Aquitaine, south of the Loire, under its own rulers. Like his father, Charles Martel did not assume the royal title, but ruled as Duke of the Franks. Upon the death of King THIERRY IV., in A. D. 737, Charles Martel felt his power so firmly established that he neglected appointing a successor to the deceased monarch, and the Merovingian throne remained without even a figure-head.

Charles Martel's Power.

Carloman
and Pepin
the
Little.

The valiant Charles Martel died in A. D. 741, leaving the Frankish dominions to his two sons, Carloman and Pepin the Little; Carloman receiving Austrasia and the Frankish territories in Germany, and Pepin obtaining Neustria, Burgundy and Provence. Carloman and Pepin sought out the last of the Merovingian dynasty and proclaimed him King of the Franks under the name of CHILPERIC III. With the assistance of St. Boniface, or Winfried, the Anglo-Saxon missionary, who was about this time consecrated Archbishop of Mayence, Carloman and Pepin effected many reforms in the Church and won the hearty support of the priesthood by their liberal concessions. In A. D. 747 Carloman relinquished his share in the government to his brother and became a Benedictine monk. Finally, in A. D. 752, Pepin, with the sanction of the Pope and the support of the nobles, dethroned the feeble Chilperic III., the last Merovingian king, condemned him to the seclusion of a cloister, and made himself King of the Franks; thus founding the famous *Carlovingian* dynasty, which governed France and Germany for several centuries.

Chilperic
III., the
Last
Merovin-
gian
King.

Founding
of the
Carlovin-
gian
Dynasty.

SECTION VII.—THE ANGLES AND SAXONS IN BRITAIN.

Condition
of
Britain
under the
Romans.

BRITAIN, under the Roman dominion, had become civilized and Christianized, but enfeebled and utterly helpless. Roads and bridges were built, which have survived to this day the ravages of time. Under the pavements of London, York and Chester are the remains of cities more finely built and more richly ornamented than those which have risen upon their ruins. But with the increase of commerce and luxury, Britain was slowly losing her strength. Her young men were drafted into the Roman armies and shed their life-blood upon Italian or Asiatic battle-fields. The few remaining at home were corrupted by the pleasures, more than they were ennobled by the arts, of civilized life. The perfect peace and order maintained in Britain by the presence of Roman legions did not educate the Britons how to defend or govern themselves.

Conquest
of
Caledonia
by the
Scots.

Early in the fourth century a change occurred in the northern portion of the island of Britain, which now for the first time began to be called *Scotland*. The Scots, a fierce and savage tribe, crossed from their original home in Ireland, and established themselves in that portion of modern Scotland known as *Argyleshire*, soon reducing the native Caledonians under their supremacy. The Caledonians were thenceforth known as *Picts*. The walls of Adrian, Antoninus Pius and Septimius Severus were no barriers against the Scots, who swarmed into

Ravages
by the
Picts and
Scots.

Roman Britain and spread their destructive ravages over its fertile harvest-fields.

When the Roman Emperors were obliged to recall their legions from Britain in order to defend their continental dominions against the inroads of the Northern barbarians, the Picts and Scots embraced the opportunity to renew their incursions into the southern part of the island. In A. D. 368 they penetrated as far southward as London, but were driven back by Theodosius, the father of the great Roman Emperor of that name. In A. D. 396 they again ravaged Roman Britain, but were beaten back by Stilicho, the valiant general under the Emperor Honorius.

Their
Con-
tinued
Incur-
sions.

As the Western Roman Empire itself was now tottering to its ruin under the attacks of the Northern or Germanic barbarians, the Emperor Honorius was obliged to withdraw the Roman legions from Britain for the defense of Gaul; and the Britons, utterly helpless, were exposed to the destructive ravages of the Saxon pirates from Germany and the Picts and Scots of Caledonia. In A. D. 418 the Emperor Honorius responded to the appeals of the Britons for help by sending the Roman legions back into Britain. The Picts and Scots were driven back into Caledonia, and the Romans repaired the fortresses of Britain and instructed the Britons in the manufacture and use of arms for their own defense.

Roman
Abandon-
ment of
Britain.

Tem-
porary
Return
of the
Romans.

The Romans then withdrew from Britain forever, leaving the helpless natives once more to the mercy of the Saxon pirates from the east and the Scots and Picts from the north, while the Britons were further weakened by dissensions among themselves. The national party under Vortigern desired a return to the old Celtic customs which had prevailed among the Britons before the Roman conquest, while the Roman party headed by Ambrosius upheld the law and order which Britain had derived from its recent Roman rulers.

Their
Final
With-
drawal.

Vortigern
and
Ambro-
sius.

The Roman party in Britain again appealed for Roman aid against the inroads of the Picts and Scots, writing a piteous letter to Aëtius, the Roman commander in Gaul, as follows: "To Aëtius, thrice Consul. The Groans of the Britons. The barbarians drive us into the sea; the sea throws us back upon the barbarians; and we have only the hard choice of perishing by the sword or by the waves." But Aëtius was unable to afford any aid to the Britons, as the necessities of his struggle with Attila the Hun required the presence of all his available forces in Gaul for the defense of that Roman province.

Piteous
British
Appeal to
Aëtius.

The national party in Britain had recourse to the piratical Saxons from the North of Germany. These pagan barbarians had already made themselves masters of lands on the coasts of the present Yorkshire and Durhamshire, but they were still glad to obtain a settlement on

Saxons in
Britain.

Jutes
under
Hengist
and
Horsa.

the fertile plains of Kent. In A. D. 448 three ship-loads of Jutes, a Saxon tribe from the peninsula of Jutland, which derived its name from them, came to the assistance of Vortigern, the British prince, and were led by two brother-chieftains named Hengist and Horsa. These Jutes received the isle of Thanet, then separated from the mainland by a wide channel, as a reward for their assistance. Sixteen more vessels laden with Jutes followed the first band under Hengist and Horsa, and after landing in Kent they defeated and drove back the invading Scots, receiving from the grateful Britons fertile lands in Kent as a reward for this victory.

Jutes,
Angles
and
Saxons
Attack
the
Britons.

No sooner had the Jutes assisted the Britons in driving back the Picts and Scots than they coveted the beautiful island of Britain for themselves. They accordingly turned their victorious arms against the helpless Britons. Swarms of Angles and Saxons from the region of the modern Schleswig-Holstein—kindred Teutonic tribes with the Jutes—were continually arriving in Britain, to follow the example of their kinsmen. The Anglo-Saxon invaders fell mercilessly upon the defenseless Britons and defeated them in many battles, in one of which the Jutish leader Horsa was killed. Hengist then became leader of the Anglo-Saxon hordes, and assumed the title of King of Kent in A. D. 457, thus founding the first Germanic or Teutonic kingdom in what is now England.

Horsa's
Death.

Anglo-
Saxon
Conquest
of
Britain.

Forced to fight in defense of their homes and their firesides, the Britons gradually recovered their ancient valor. The struggle lasted a century and a half, from the first invasion of the Jutes under Hengist and Horsa in A. D. 448, to the battle of Chester in A. D. 607, which established the supremacy of the Anglo-Saxon invaders. The districts still occupied by the native Britons were severed from one another, and were therefore no longer able to act in concert; and the lingering struggle ceased to have a national character. Beaten on every side and pursued with fire and sword, the helpless Britons were either exterminated or forced to seek a safe retreat among the mountain fastnesses of Wales and Cornwall, while many fled across the British Channel and settled in that part of Western France which received from them the name of *Brittany* or *Bretagne*. The present inhabitants of Wales, Cornwall and Brittany are the descendants of these ancient Celtic Britons, who fled from their homes before the conquering arms of the barbarous Anglo-Saxon invaders from Germany.

Britons
Retire to
Wales,
Cornwall
and
Brittany.

The
Britons
in Wales.

In the mountain fastnesses of Wales, the Britons, animated by a burning love of liberty, maintained an unbroken war of six centuries against the whole power of England; and in that country their descendants, the modern Welsh, now live—a hardy, vigorous race, who have for the last eight centuries shared with the English, the descend-

ants of their Anglo-Saxon conquerors, the blessings of a common country.

The most renowned of the valiant British heroes who struggled against the Anglo-Saxon conquest was the celebrated King Arthur, the chief of one of the British tribes in the West of the island; but so much of fable and romance has been interwoven with the story of this British patriot and his sixty "Knights of the Round Table" that all we really know about that renowned prince is that he lived and bravely defended his country against its Germanic invaders and conquerors.

King
Arthur
and the
Knights
of the
Round
Table.

Each of the conquering Anglo-Saxon chieftains seized for himself what he had conquered; and in the course of a century seven or eight Germanic kingdoms arose in Britain, and these are commonly known as the *Anglo-Saxon Heptarchy*. The first of these Teutonic kingdoms was *Cantia*, or Kent, founded by the Jutes under Hengist in A. D. 457; embracing the region of the present county of Kent, and having Canterbury for its capital.

Anglo-
Saxon
Hept-
archy.

Cantia, or
Kent.

The three Saxon kingdoms were *Sussex*, or South Saxony; *Essex*, or East Saxony; and *Wessex*, or West Saxony. Sussex was founded by the Saxon chief Ella in A. D. 490, and comprised the district included in the present counties of Surrey and Sussex; and had Chichester for its capital. Wessex was founded by Cerdic in A. D. 519, and included the territory of the present counties of Hampshire, Berkshire, Wiltshire, Dorsetshire, Somersetshire and the eastern part of Devonshire; and its capital was Winchester. Essex was founded by Ercewin in A. D. 527, and embraced the country included in the present counties of Essex, Middlesex and part of Hertfordshire; and its capital was London.

Sussex,
Essex and
Wessex.

The three Angle or Engle kingdoms were *Northumbria*, or Northumberland (the land north of the Humber); *East Anglia*, or East Engle; and *Mercia*, or Myrcna (Marchmen, or people on the march or frontier). Northumbria was founded by Ida in A. D. 547, and embraced the present counties of Yorkshire, Durham and Northumberland, along with the south-eastern part of Scotland, comprising the present counties of Roxburghshire, Selkirkshire, Berwickshire, East Lothian or Haddingtonshire, Mid Lothian or Edinburghshire, and West Lothian or Linlithgowshire; and its capital was York. Northumbria was frequently divided into the two kingdoms of Bernicia and Deira—the former north of the Tyne, and the latter south of that important river. East Anglia was founded by Uffa in A. D. 575, and embraced the present counties of Norfolk (Northfolk), Suffolk (Southfolk) and Cambridgeshire; and its capital was Dunwich, on the coast of Norfolk. Mercia was founded by Cridda in A. D. 582, and comprised the present midland counties of Chester or Cheshire, Derbyshire,

North-
umbria,
East
Anglia
and
Mercia.

Nottinghamshire, Lincolnshire, Leicestershire, Rutland, Northamptonshire, Huntingdonshire, the western half of Hertfordshire, Bucks or Buckinghamshire, Oxfordshire, all of Gloucestershire east of the Severn, Warwickshire, Worcestershire, Herefordshire, Shropshire or Salop, and Staffordshire; and its capital was Tamworth, in Staffordshire.

Scottish
Kingdom
of
Strath-
clyde.

The present counties of Lancaster, or Lancashire, Westmoreland and Cumberland, along with South-western Scotland, embracing the present counties of Dumfriesshire, Kirkcudbrightshire, Wigtonshire, Ayrshire, Renfrewshire, Lanarkshire and Peebleshire, formed the Celtic or Scottish kingdom of Strathclyde. The present county of Cornwall, all of Devonshire except that portion east of the river Ex, all of Gloucestershire west of the Severn, and all of Monmouthshire, along with the whole of Wales, was occupied by the Britons. The celebrated King Arthur's kingdom was chiefly in Somersetshire, where was his capital, Camelot, or Cadbury.

Domain
of the
Britons

Ireland
as a Land
of
Learning.

While Britain was thus yielding to the Anglo-Saxon conquest, Ireland remained the peaceful abode of piety and learning. Scholars fled from the tumults of Britain and continental Europe in quest of a quiet retreat at Armagh or Durrow, to add to the fame of the Irish universities at those two places, then celebrated throughout Western Europe. Irish missionaries preached the Gospel in the British Isles, in Italy, Switzerland and Eastern France. St. Columba, an Irish refugee, founded the monastery of Iona; and Aidan, one of its monks, founded the yet more celebrated bishopric and seminary at Lindisfarne, which sent missionaries into all the heathen kingdoms. Cuthbert, the Apostle of the Lowlands, from his mission-station at Melrose, traveled over bogs and moors and rough mountain sides, preaching the religion of Christ to the pagan peasants of Scotland and Northumberland.

Irish
Mission-
aries.

St.
Columba,
Aidan
and
Cuthbert.

Anglo-
Saxon
Paganism
and
Barbar-
ism.

The Britons had become Christians long before the Anglo-Saxon invasion. The Anglo-Saxons were pagans and worshippers of Odin, or Woden, and Thor, and so continued for a century after their conquest of Britain. Roman law, the Latin and Celtic languages, and Christianity disappeared in the path of the Germanic conquerors; and the pagan religion and customs of the Teutonic tribes, along with their language, prevailed instead.

Anglo-
Saxon
Idea of a
Future
Life.

Like other barbarous nations, the Anglo-Saxons made the future existence a realization of their highest ideal of the present life; and, like the other Germanic tribes, they filled Valhalla, their heaven, with scenes of war, where happy Saxons would live forever, passing the days in the slaughter of their enemies, and the nights in sitting with Odin drinking beer from the skulls of their slaughtered foes; the cowards who died a natural death away from the battlefield being excluded from this paradise.

From the chief of the Germanic deities the names of the seven days of the week have been derived. The idol which represented the sun was the chief object of Anglo-Saxon adoration, and is described like the bust of a man with outstretched arms having a burning wheel before his breast. The first day of the week was especially dedicated to his worship, and was called *Sun's daeg*; whence our word *Sunday*. The idol of the moon was designed to represent a woman, attired in a short coat and a hood with two long ears, and the moon which she held in her hand designated the quality. The idol of the moon was worshiped on the second day of the week, and was called *Moon's daeg*; whence our word *Monday*.

Origin
of the
Names of
Days of
the Week

Sunday
and
Monday.

Tuisca was at first deified as the father and ruler of the Teutonic race, but in the progress of time he was worshiped as the son of the earth; and he is represented standing on a pedestal as an old venerable sage, clothed with the skin of an animal, holding a scepter in his right hand. As this god was particularly worshiped on the third day of the week, that day was denominated *Tuisca's daeg*; whence our word *Tuesday*.

Tuisca
and
Tuesday.

Odin, or Woden, the war-god, was the supreme deity of all the Germanic or Teutonic nations. He was a very ancient hero, supposed to have emigrated from the East in an unknown age and from an unknown land. His exploits constituted the leading portion of the mythological creed of the Scandinavian nations, and his achievements were magnified beyond all credibility. Woden was represented in a bold and martial attitude, clad in armor, with a broad sword uplifted in his right hand. As he was especially worshiped on the fourth day of the week, that day was called *Woden's daeg*; whence our word *Wednesday*.

Odin, or
Woden,
and
Wednes-
day.

Thor, the god of storms and thunder, was the eldest and the bravest of the sons of Odin, or Woden, and his wife, Freya, or Frigga; and was, next to his parents, regarded as the greatest of the Germanic or Teutonic deities. Thor is represented as sitting on a throne, with a golden crown upon his head, adorned with a circle in front, wherein were set twelve bright burnished gold stars, and with a regal scepter in his right hand. As he was particularly worshiped on the fifth day of the week, that day was named *Thor's daeg*; whence our word *Thursday*.

Thor and
Thurs-
day

Freya, or Frigga, the wife of Odin, or Woden, was, next to that supreme god, the most highly revered divinity among the Germanic nations; and in the most ancient times she was the same as the goddess Hertha, or Earth. Frigga is represented with a drawn sword in her right hand and a bow in her left. As the sixth day of the week was especially devoted to her adoration, that day was designated as *Frigga's daeg*; whence our word *Friday*.

Freya and
Friday.

Seater
and
Saturday.

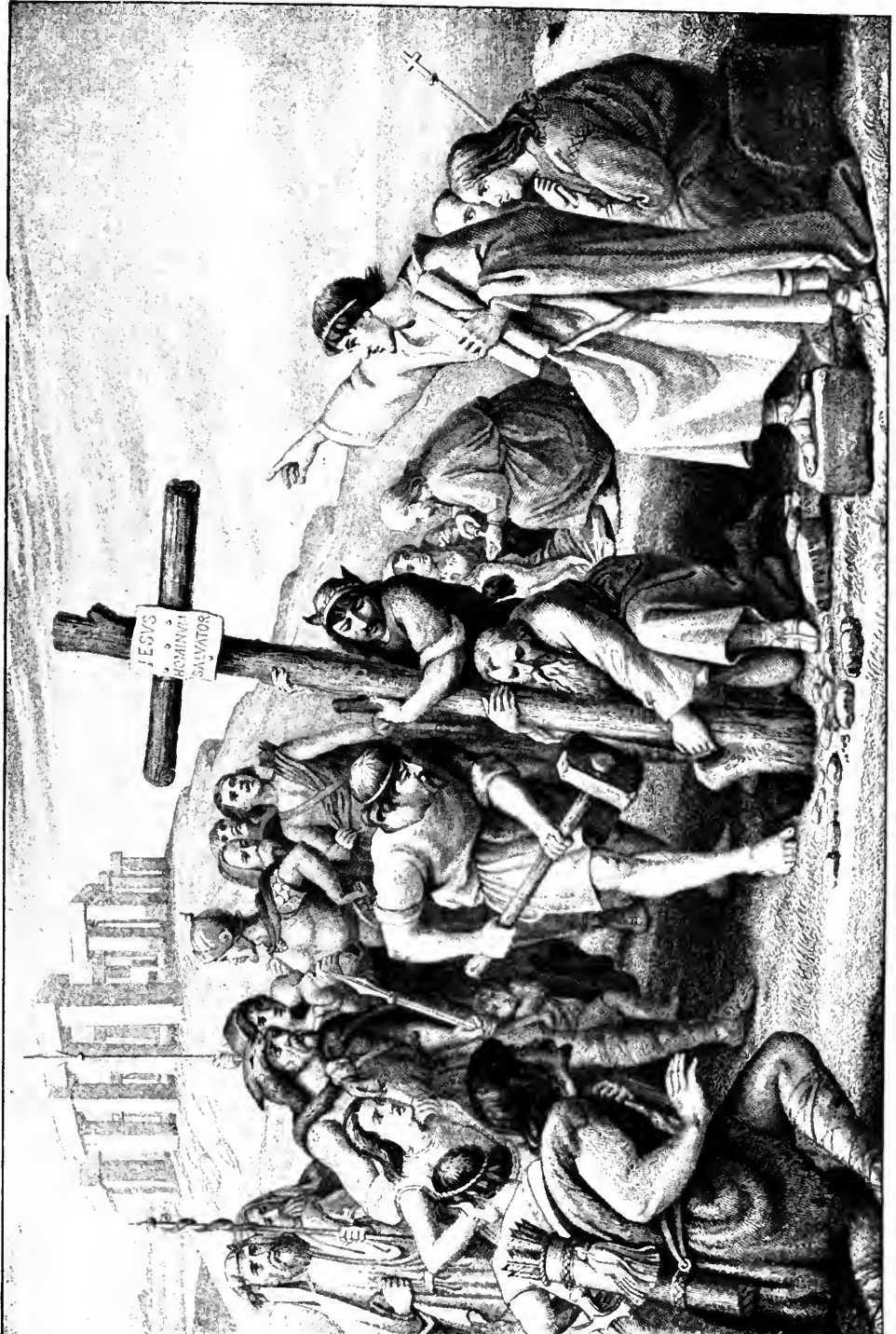
The god Seater was represented by an idol standing on a pedestal, whereon was placed a perch, on the sharp prickled back of which he stood, his head being uncovered and his visage lean. He held up a wheel in his left hand and a pail of water in his right, and in this water were fruits and flowers. He was dressed in a long coat, girded with linen. As the seventh and last day of the week was especially consecrated to the worship of Seater, that day was called *Seater's daeg*; whence our word *Saturday*.

Anglo-
Saxon
Names of
the
Months.

The Anglo-Saxon names of the months were singularly descriptive of the seasons. The first month—which we call January, from the Roman god Janus—was called by the Saxons *Aefter Yula*, or after Christmas. The second month—which we call February—was named by the Saxons *Sol Monath*, because of the returning of the sun. The third month—which we call March, after Mars, the Roman god of war—was designated by the Saxons as *Rethe Monath*, meaning *rugged month*. The fourth month—which we call April—was named by the Saxons *Easter Monath*, from a Saxon goddess whose name we preserve to this day. The fifth month—which is known to us as May—was styled by the Saxons *Trimilchi*, because the cows were then milked thrice a day. The sixth month—which we call June, after the Roman goddess Juno—was known to the Saxons as *Sere Monath*, meaning *dry month*. The seventh month—named by us July, after Julius Cæsar—was designated by the Saxons as *Mæd Monath*, because the meads were then in bloom. The eighth month—called by us August, after Augustus Cæsar—was known to the Saxons as *Woed Monath*, because of the luxuriance of weeds. The ninth month—which we call September, from the Latin word *septem*, meaning *seven*, because it was the seventh month of the Roman year—was known to the Saxons as *Hæfest Monath*, meaning *harvest month*. The tenth month—which we call October, from the Latin word *octo*, meaning *eight*, because it was the eighth month of the Roman year—was known to the Saxons by the name *Winter Fyllish*, because winter approached with the full moon of that month. The eleventh month—which we call November, from the Latin word *novem*, meaning *nine*, because it was the ninth month of the Roman year—was known to the Saxons under the appellation of *Blot Monath*, because of the blood of cattle slain that month and stored for winter provision. The twelfth and last month of the year—which we call December, from the Latin word *decem*, meaning *ten*, because it was the tenth month of the Roman year—was known to the Saxons under the designation of *Midwinter Monath*, whose meaning it is unnecessary to explain.

Anglo-
Saxon
Royal
Families.

Each of the Anglo-Saxon tribes had a royal family regarded as being descended from Odin, or Woden, their chief god; and from this



THE FIRST PREACHING OF CHRISTIANITY IN BRITAIN

family the king was chosen by the votes of all the freemen, in accordance with the German customs described by Tacitus. The custom of strict hereditary succession was entirely unknown to these barbarous Teutonic tribes. No king's son could claim his father's crown until the votes of the nation had duly conferred it upon him; and if he was young, or his valor was not yet proven, his father's brother was generally chosen instead. The seven or eight Germanic kingdoms in Britain sometimes acknowledged a common head known as the *Bretwalda* (Wielder of Britain), whose authority in this island somewhat resembled that of the Emperor on the European continent over the various nations owing allegiance to Rome. Mercia and Northumbria for a while struggled for the supremacy, but Wessex gained it at last, as we shall presently see.

The Bretwalda.

Ethelbert, the fourth King of Kent, was the third of the Bretwaldas, and the first Christian king in Anglo-Saxon England. He married the Frankish princess Bertha, daughter of Charibert; and his relations with her countrymen introduced many civilizing influences into his kingdom. His subjects were the first of the English people to enjoy the benefits of a written code of laws; and his long reign of fifty years was productive of honor to himself and blessings to his kingdom, but its most important event was the introduction of Christianity.

Ethelbert, King of Kent.

The "Venerable Bede," the celebrated Anglo-Saxon church historian, who is our chief authority for early English history, informs us as to what led to the introduction of Christianity into Anglo-Saxon Britain. Several years previous a good Christian priest visited the slave market of Rome, where he saw three beautiful children exposed for sale. Their faces attracted his attention, and he inquired where they were from. Being told that they were Angles, he quickly replied: "Not *Angles*, but *angels*. They ought to be made fellow-heirs of the angels in heaven. But of what tribe of Angles are they?" "Of Deira," was the reply. Thereupon the good priest exclaimed: "*Deira!* then they are called from the wrath of God to his mercy! And what is the name of their king?" "*Ælla*," was the response. Then the priest exclaimed: "*Ælla*. *Ælla!* then *Alleluia* shall be sung in his land."

Introduction of Christianity among the Anglo-Saxons.

Besides being pleased with his puns, this good man was excited by true missionary zeal, and he obtained the Pope's sanction to start instantly to England to preach the Gospel of Christ in that distant heathen land; but his flock in Rome would not let him go, and on the death of Pope Pelagius II. he was elected Pope with the title of Gregory I. and is known in history as Gregory the Great. Still remembering his desire for the conversion of the heathen Anglo-Saxons in Britain, the new Pope commissioned the Benedictine monk, St. Augustine,

Pope Gregory the Great and St. Augustine, or Austin.

or Austin, and forty other monks of Rome to go to that remote island and preach the religion of the crucified Jesus to its benighted pagan population (A. D. 596).

Augustine and Other Missionaries Sent to the Anglo-Saxons.

When these missionaries reached France, whose people had already been converted to Christianity, they heard such dreadful accounts of the savage manners of the Anglo-Saxons that they were afraid to proceed to England, and they sent Augustine back to Rome to ask the Pope's sanction to relinquish the enterprise. But Gregory the Great exhorted them to persevere, and advised them to take some of the Franks with them as interpreters, because the language of the Franks and that of the Anglo-Saxons were almost identical. Augustine and his band of monks proceeded on their mission and found the danger less than they had anticipated.

Ethelbert's Wife Bertha and the Missionaries.

Bertha, the wife of King Ethelbert of Kent, was already a Christian; and through her influence Ethelbert received the good missionaries with kindness and gave them a cordial hearing. After hearing what they had to say, he told them that he could not, without due deliberation, abandon the religion of his ancestors; but, as they had come so far on a friendly errand, they might remain in peace and exert themselves to their best to convert his subjects. The monks at once entered upon their missionary task, and their labors were crowned with perfect success, as King Ethelbert and many of his subjects were soon converted.

Conversion of Ethelbert and His Subjects.

Augustine baptized the king and ten thousand of his subjects on Christmas day, A. D. 597; and was soon afterwards made the first Archbishop of Canterbury, being at the same time endowed by Pope Gregory the Great with authority over all the churches yet to be founded in Anglo-Saxon Britain. Augustine introduced the Roman liturgy in Latin, which was then an unknown tongue in England, though understood in other parts of Europe. Canterbury Cathedral, founded by Augustine, is still the mother church or metropolitan of all England.

Baptism of Christmas, 597.

Augustine, First Archbishop of Canterbury.

Conversion of Essex and Erection of Churches.

The new religion was soon embraced by the people of Essex, and a Bishop of London was consecrated, and churches were erected in that city, respectively to St. Peter and St. Paul, on the sites still occupied by those great historic edifices, Westminster Abbey and St. Paul's Cathedral.

Conversion of King Edwin of Deira and His Subjects.

A daughter of Ethelbert and Bertha became the bride of King Edwin of Deira, and had the honor of introducing the Christian religion into that remote northern Angle kingdom. Edwin was baptized at York, his capital; and on the site thus consecrated arose a church which was the humble predecessor of that grand and stately edifice, the famous cathedral now known as York Minster. Paulinus, who had accom-

panied the young queen of King Edwin of Deira in her journey from Kent, became the first Archbishop of York. Ever since that period the Archbishops of Canterbury and York have been at the head of the ecclesiastical establishment of England, the Archbishop of Canterbury being styled the *Primate*.

The Christians of Wales and Cornwall, being the conquered Britons, refused obedience either to a Pope at Rome or to a Primate at Canterbury; but their independent spirit was punished by a massacre of two hundred of their priests. Churches and monasteries were in a short time scattered throughout England, and the fierce superstitions of Germanic paganism yielded to the purer and gentler faith of the great Nazarene.

Christianity made rapid progress in England during the seventh century. For a while Kent relapsed into paganism in consequence of the apostasy of Eadbald, who married his mother-in-law—a union forbidden by the Church. By the exertions of Laurentius, Augustine's successor, Eadbald was brought back into the Church, and all his subjects with him; he having first renounced his marriage with his mother-in-law.

At first Northumbria held the ascendancy among the Anglo-Saxon kingdoms. Then Mercia obtained the supremacy under King Offa, who reigned from A. D. 757 to A. D. 796. He was the friend and ally of Charlemagne, at whose request he sent Alcuin, a Saxon clergyman renowned for his learning, to the court of the great Frankish monarch, whose most trusted friend and counselor he was for many years, and whom he instructed in the sciences.

Offa achieved great victories over the Britons in Wales, and erected a vast mound of earth still known as Offa's Dyke, extending from the Wye to the Dee, to protect the Saxon colonists against the attacks of the Britons. But Offa was cruel and treacherous, and his glory was clouded by crime. He caused the East Anglian king who was a guest at his court to be murdered, and seized his kingdom by violence (A. D. 792). Like many other monarchs of that time, Offa sought to relieve his conscience by liberal gifts to the Church. He bestowed one-tenth of all his goods on the clergy, and followed the example of King Ina in Wessex by imposing a tax of a penny on every household in his dominions, in order to support an English college at Rome. He did not find it so easy a matter to recall what he had granted, and the Pope's claim for "Peter's Pence" continued to be enforced almost a thousand years after the first imposition of the tax.

In the wars between the Germanic kingdoms in England resulting from their constant feuds and jealousies, all the Anglo-Saxon royal families became extinct, except one. The sole remaining dynasty was

**Paulinus,
First
Arch-
bishop
of York.**

**Massacre
of
British
Chris-
tians.**

**Churches
and
Monaster-
ies.**

**Pagan
Relapse
in
Kent.**

**Eadbald's
Apostasy
and
Reconver-
sion.**

**Offa,
King of
Mercia.**

**Alcuin at
Charle-
magne's
Court.**

**Offa's
Mound.**

**Murder of
the East
Anglian
King.**

**Offa's
Gifts to
the
Church.**

**Dynasty
of Cerdic
in
Wessex.**

Brihtric
and
Egbert.

that of Cerdic, the founder of Wessex; and it was at this time represented only by Brihtric, the reigning sovereign of that kingdom, and Egbert, his young cousin, whom many regarded as having a better claim to the crown. Perceiving that he had incurred the enmity of Brihtric, Egbert retired to continental Europe, passing his years of exile and probation in studying the arts of war and government with the greatest warrior and statesman then living—the great King of the Franks, who afterwards came to be known as Charlemagne, or Charles the Great, the first sovereign of the newly-restored Western Empire.

Brihtric
Poisoned
by His
Wife
Ead-
burga.

Brihtric's wife was Eadburga, daughter of Offa, a woman notorious even in that dark age for her crimes and misfortunes. She had determined to poison a nobleman who was her husband's friend, but the poison was accidentally taken by the king. Eadburga fled in a passion of shame and remorse, and Egbert was called to the throne of Wessex by the people in A. D. 802. Egbert now put in practice the lessons which he had learned in Charlemagne's camp and court, devoting himself to the vigorous government of his dominions and the conquest of the Britons of Cornwall and Wales.

Egbert,
King of
Wessex.

Kingdom
of
England
Founded
by
Egbert.

After Egbert had thus spent twenty-five years, the King of Mercia invaded Wessex, thus bringing on a series of wars which made Egbert over-lord of almost the entire island. Kent, Sussex and East Anglia, which had been unwilling tributaries of Mercia, gladly transferred their allegiance to the wisest and best of Englishmen of that day; and their example was followed by Northumbria, while Mercia was conquered by Egbert. Thus the Heptarchy ended in a united English monarchy within four centuries of the first Germanic invasion of Britain. Thus was founded the Kingdom of *Angle-land*, or *England*, in the year A. D. 827; and Egbert was thus the first king who reigned over the entire country. Nevertheless, Egbert's immediate dominion still ended at the Thames, and he still styled himself, as before, "King of the West Saxons." It was his great-grandson, Edward the Elder, who first assumed the title of "King of the English."

Anglo-
Saxon
Civiliza-
tion and
Learning.

In the meantime the Anglo-Saxons had lost much of their original ferocity, and their customs and institutions had become more civilized. Our knowledge of them is rather obscure; as none except the clergy made any pretensions to learning, and few of these were able to do more than read their prayer-books and write their names, while there were many even among the high clergy who were unable to do this. There are deeds yet in existence, made by lord-bishops, which are signed by some other persons in their names, because the lord-bishops could not write their own names.

The monasteries were the only schools during the period of the Heptarchy. They were not as gloomy as the Benedictine institutions which St. Dunstan afterwards introduced into the country; but were more like great families assembled under a single roof, in a collection of adjoining buildings, for study and devotion. Bede—usually called the “Venerable Bede”—the first great English scholar and the father of English learning, passed his long life in instructing the monks of Jarrow and the boys sent there by their parents to be taught. He put into familiar Latin text-books all that was then known in Western Europe, of science, literature and the rules of music, for the benefit of his pupils. His most famous work is his *Ecclesiastical History of the English Nation*, written in Latin. He died just when he had completed a translation of the Gospel of St. John into his own Anglo-Saxon tongue.

Monasteries.

Bede, the English Church Historian.

The abbess Hilda, a woman of royal birth, had charge of a seminary of bishops and priests, and also a convent of nuns, on the high cliffs of Whitby, commanding a view of the ocean. She was so celebrated for her wisdom that kings sought her advice in matters of state. Her monastery is also famous as the home of Cædmon, the distinguished Anglo-Saxon poet, who was simply a poor cowherd. The Anglo-Saxons had a great taste for music and the rough verses which recounted the heroic deeds of their warlike ancestors on sea and land. After their evening meals it was their custom to pass the harp from hand to hand, so that each might have his turn in singing for the entertainment of the rest. Cædmon the cowherd was unable to sing, and was therefore in the habit of slipping away when the harp was passed to him.

The Abbess Hilda at Whitby.

Cædmon, the Anglo-Saxon Poet.

One night when Cædmon had taken refuge in the stables, he is said to have seen a heavenly vision which said: “Sing, Cædmon, come sing to me.” Cædmon replied: “I can not sing.” To this the vision responded: “However that may be, you shall sing to me.” Thereupon Cædmon murmured: “What shall I sing?” Then the vision answered: “The beginning of created things.” The extravagant story is told that a noble song of the Creation then flowed from Cædmon’s lips. He is said to have awoke and to have found that new power had been given him. The abbess Hilda and brethren then bade the poet relinquish his humble toil and enter their order; and he is said to have passed the remainder of his life in rehearsing in Saxon verse the entire sacred history as recorded in the Bible.

Cædmon’s Vision.

He Becomes a Monk.

The zeal of the Irish missionaries had the effect of making the North of England superior to the other portions of the island in means of education. The first English library was kept in the cathedral of York, and there was the celebrated school under the charge of Arch-

Irish Missionaries in England.

Library at
York.

bishop Egbert, and afterwards of Alcuin, the friend and tutor of Charlemagne, the illustrious Frankish monarch.

Gildas
the Wise
and the
Venerable
Bede.

Our sources concerning the early history of the Anglo-Saxons and their social condition are the writings of Gildas, the earliest Saxon historian, and the great ecclesiastical historian, the Venerable Bede. Gildas lived in the sixth century, and was so much admired by his countrymen as to be called by them "Gildas the Wise." The Venerable Bede lived in the seventh century, and his fame spread all over Europe, although he was but a simple monk. The Pope courted his society, and sought his counsel in the administration of the affairs of the Church.

Anglo-
Saxon
Kings and
the
Witenage-
mote.

From these sources we are able to learn that the Anglo-Saxons were governed by kings, whose powers were very much restricted and controlled by a great council called *Witenagemote*, or "Assembly of the Wise Men," consisting of the great nobles, the Ealdormen or Earls, all freemen who possessed a certain portion of land, and, after the introduction of Christianity, the bishops and abbots. All of these were, of right, members of this great national assembly. This council assembled regularly at Christmas, Easter and Whitsuntide, and on special occasions when summoned. At the death of the king, this great national council was convened to elect his successor, who was taken from the royal family, though not always the next in line. Thus the crown was elective, but the choice was generally restricted to one family.

March or
May
Fields.

Before the Germanic tribes had settled into highly organized nations, every freeman was entitled to appear in arms at the council of his chief; and the affairs of the entire people were transacted in the March or May fields, under the open canopy of heaven. In continental Europe these martial assemblies were superseded by diets, in which the clergy participated; while in England these same kind of assemblies were succeeded by the assemblies of the *Witenagemote*, or "Meeting of the Wise." Although, in strict law, every freeman had the right to be present at the *Witenagemote*, the difficulties of travel and communication rendered the presence of all freemen impossible; and the assembly came to consist principally of bishops, abbots and ealdormen.

Constitu-
tion
of the
Witen-
agemote.

Counties,
or
Shires.
Earls, or
Ealdor-
men, and
Sheriffs.

Under the Romans, Britain was divided into colonies and governments; but the Anglo-Saxons parcelled the country out into *counties*, or *shires*. The government of a shire was entrusted to an *Earl*, or *Ealdorman*, whence the present terms *earl* and *alderman*. The earl usually exercised this government by his deputy, who was called the *shire-reeve*, or *sheriff*, meaning *guardian of a shire*.

Anglo-
Saxon
Ranks.

The Anglo-Saxons consisted of four ranks or orders—*Earls*, *Thanes*, *Churls* and *Serfs*. Originally all high offices were reserved for men of noble blood. The earls acted as judges and rulers in their respective

shires. The ealdormen, or chief rulers in cities and villages, were chosen from among the earls; and every churl was required to choose some earl as his lord and protector. The "lordless man" was an outlaw.

Earls, or
Ealdor-
men.

The churls embraced the great mass of the freemen, and were chiefly employed in husbandry, whence a husbandman and a churl came to be synonymous terms. A churl could raise himself in rank in various ways. Agricultural success might furnish him with the means of obtaining the requisite amount of land, with buildings essential to the dignity. If a churl acquired sufficient learning and became a priest, he was considered a thane. If he was successful in trade or in war, he was elevated to the same rank. The only professions of a freeman were agriculture, commerce, arms or the church. In this way the rank of thanes gradually grew up between the earls and the churls, and these thanes were ennobled by services which they rendered to the king or the state.

Churls.

The serfs, or slaves, were the lowest class among the Anglo-Saxons, and composed about two-thirds of the inhabitants. An Englishman could only become a serf by crime or voluntary sale. Parents sometimes sold their own children, and any person over thirteen years of age might sell himself. The Church constantly antagonized the institution of serfdom, and several good bishops set the example of emancipating the serfs found by them on the lands attached to their sees. The clergy made great exertions to improve the condition of the serfs and to secure the rights which their influence had procured for them. In spite of all these efforts, the greater portion of the common people remained in abject slavery during the whole Anglo-Saxon period of English history.

Serfs, or
Slaves.

There were two kinds of serfs among the Anglo-Saxons—*household serfs*, who lived in the family and discharged the ordinary duties of domestic servants; and *rustic serfs*, or *villains*, who were attached to particular estates and transferred with the soil. The villains were so called because they dwelt in the villages belonging to their masters, and performed all the servile labors required upon the land.

Two
Kinds of
Serfs.

Villains.

We now come to the officers of the king's household. The first in dignity was the Mayor of the Palace, who was always a prince of the royal family. The second in rank was the priest, who sat at the royal table to bless the meat and to chant the Lord's Prayer. The third was the steward, who had a variety of perquisites, and was entitled to a large portion of every barrel of good ale and every cask of mead. The fourth was the judge, who was distinguished for his learning and by his long beard. The last, and perhaps the most useful, of these officials of the royal household was the king's feet-bearer, who was a young gentleman who was assigned the duty of sitting on the floor and holding

Officers
of the
King's
House-
hold.

the king's feet in his bosom while the king sat at table, to keep the feet warm and comfortable.

Anglo-Saxon Criminal Laws. The criminal laws of the Anglo-Saxons were very mild, and every crime might be compensated for in money. The value of a man's life or limb depended upon his rank or office, and a price was fixed accordingly, which was to be paid by the person who should deprive him of either. The Anglo-Saxons had singular modes of proving crimes. They did not do this by the evidence of witnesses, but referred the decision to the "Judgment of God," as they called it. One of the methods of doing this was by the *ordeal*, and was practiced by boiling water or a red-hot iron.

Judgment of God.

Ordeal.

Trial by the Ordeal.

The water or iron was consecrated by many prayers and fastings, and the accused individual then took up with his naked hand a stone sunk in the boiling water, or carried the heated iron to a certain distance. After this the hand was wrapped up, and the covering was sealed for three days. If no marks of burning or scalding appeared at the end of these three days the accused person was declared innocent, but if there were marks he was pronounced guilty. Another mode of performing the ordeal of hot iron was by making the person who was to be tried walk blindfolded over nine hot ploughshares placed at certain distances. If he was able to do this without being burned he was acquitted; if not, he was found guilty.

How the Ordeal Was Conducted.

The whole fiery ordeal was conducted under the direction of the priests, and the ceremony was performed in a church. No person except the priest and the accused were admitted until the iron was heated, when twelve friends of the accused and twelve of the accuser were allowed to enter, and were ranged along the wall on each side of the church, at a respectful distance. After the iron was taken from the fire several prayers were said, and many forms were gone through, all of which took considerable time if the priest was indulgent. It was always remarked that no good friend of the Church ever suffered the slightest injury from the ordeal; but if any one who had wronged the Church appealed to this method of trial he was sure to burn his fingers or his feet, and so lose his cause.

The Anglo-Saxon Race.

Such was the history of the Anglo-Saxon immigrants into the fair island of Britain, and their conquest of the Britons, their predecessors as inhabitants of the beautiful isle. These Anglo-Saxon barbarians and conquerors were the ancestors of the great people who now occupy that fair isle and who have done more than any other people in the world's history for the diffusion of civilization, enlightenment, civil and religious liberty, and constitutional government. The story of the evolution of this great race from the lowest stages of barbarism to the highest standard of civilization is wonderful and interesting.

THE ANGLO-SAXON HEPTARCHY.

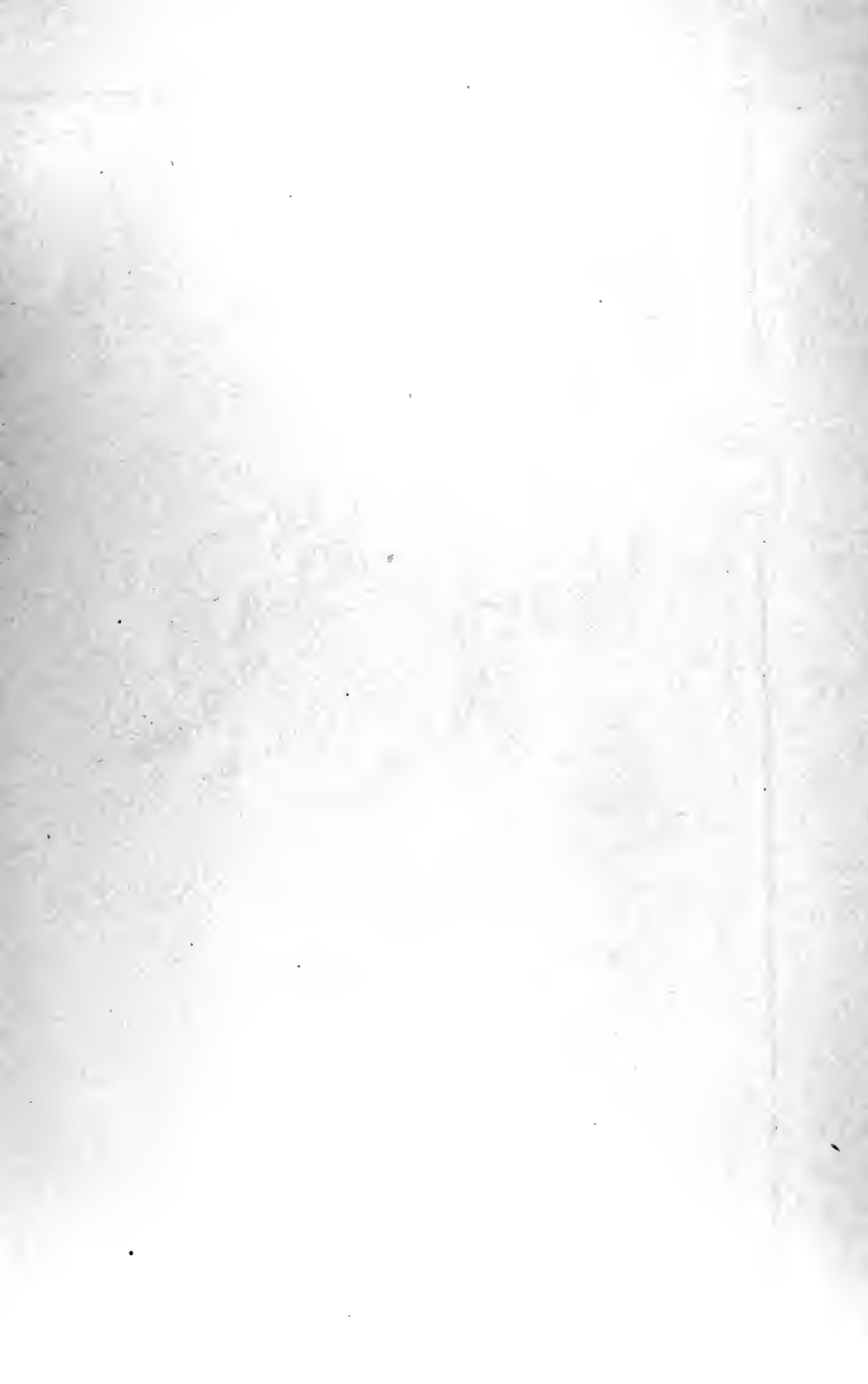
Kingdoms.	Founded By	Began.	Ended.	Capitals.
Kent, or Cantia.	Hengist.	A. D. 457	A. D. 823	Canterbury.
Sussex, or South Saxony.	Ella.	490	600	Chichester.
Wessex, or West Saxony.	Cerdic.	519	1066	Winchester.
Essex, or East Saxony.	Ercewin.	527	746	London.
Northumberland.	Ida.	547	792	York.
East Anglia.	Uffa.	575	783	Dunwich.
Mercia.	Cridda.	582	847	Tamworth.

SOVEREIGNS OF THE BARBARIAN MONARCHIES.

VANDAL KINGS IN SPAIN.	
A. D. 409 Gunderic.	A. D. 425 Genseric (passed into Africa in 529).
SUEVIC KINGS IN SPAIN.	
A. D. 409 Hermanric. 438 Rechila. 448 Rechiarius. 457 Maldras. 460 Frumarius. 464 Remismund.	A. D. 550 Carriaric. 559 Theodomir. 569 Mir. 582 Eboric. 583 Andeca. 584 Visigothic conquest of Sueses.
VANDAL KINGS OF AFRICA.	
A. D. 429 Genseric. 477 Hunneric. 484 Gundamund. 496 Thrasimund.	A. D. 523 Hilderic. 531 Gelimer. 533 Byzantine conquest of Africa.
VISIGOTHIC KINGS OF SPAIN.	
A. D. 411 Adolphus, or Ataulfus. 415 Sigeric. 415 Wallia. 420 Theodoric I. 451 Thorsimund. 452 Theodoric II. 466 Euric. 483 Alaric II. 506 Gensaleic. 511 Theodoric III. 522 Amalaric. 531 Theudis. 548 Theudisdel. 549 Agilan. 554 Athanagild. 567 Leuva I. 570 Leovigild. 587 Recared I.	A. D. 601 Leuva II. 603 Witeric. 610 Gundemar. 612 Sisebert. 621 Recared II. 621 Swintila. 631 Sisenand. 636 Chintila. 640 Tulga. 642 Chindaswind. 649 Receswind. 672 Wamba. 680 Ervigius. 687 Egica. 701 Witiza. 709 Roderic, or Rodrego. 712 Saracen conquest of Spain.

SOVEREIGNS OF BARBARIAN MONARCHIES CONTINUED.

OSTROGOTHIC KINGS OF ITALY.																																																																																																																																																	
A. D. 493 Theodoric. 526 Athalaric. 534 Theodatus. 536 Vitiges.	A. D. 540 Theodebald. 541 Totila. 552 Teias. 553 Byzantine conquest of Italy.																																																																																																																																																
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East
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Longitude from Greenwich
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West
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MAP OF THE
ANGLO-SAXON
AND
CELTIC KINGDOMS
IN TILE
BRITISH ISLANDS

A. D. 457 - 1066

By J. S. CLARE

SCALE OF MILES.



- Angle or Engle Kingdoms
- Saxon
- Jute
- Irish
- Adrian's Wall
- Celtic
- Red
- Buff
- Purple
- Yellow
- Green





CHAPTER XVIII.

EMPIRES IN THE EAST.

SECTION I.—THE EASTERN ROMAN EMPIRE.

WHILE the Western Roman Empire was rapidly falling to pieces, the Eastern Roman, or Greek Empire, with its capital at Constantinople, had become firmly and securely established as an independent and separate monarchy under ARCADIOUS, the elder son of Theodosius the Great, and his successors. The Eastern Emperor assumed and obstinately retained the vain and finally fictitious title of "Emperor of the Romans," along with the hereditary appellations of Cæsar and Augustus. The form of government was an absolute monarchy; the name of the Roman Republic, which had for so long a time preserved a faint tradition of freedom, being restricted to the Latin provinces; while the Eastern Emperors measured their greatness by the servile obedience of their subjects.

Founding
of the
Eastern
Roman
Empire.

Arcadius,
A. D.
395-408.

The Eastern Empire extended from the Adriatic on the west to the Tigris on the east, and the entire interval of twenty-five days' navigation separating the extreme cold of Scythia from the torrid heat of Ethiopia was included inside the limits of the Eastern Emperor's dominions. The populous provinces of the Empire were seats of art and learning, of luxury and wealth; and the inhabitants of those provinces, who had adopted the Greek language and manners, considered themselves the most civilized and enlightened portion of mankind. Constantinople became the permanent capital of the Eastern Empire, and rapidly grew in wealth and greatness, and continued to defy the hostile efforts of the barbarians for ages.

Extent
and
Civiliza-
tion of
the
Empire.

The reign of Arcadius was chiefly marked by the struggles of unworthy favorites to gain power; and the renowned St. Chrysostom, "the golden-mouthed orator" and one of the Fathers of the Greek Church, flourished, and was sent into exile and death in a foreign land for having ventured to rebuke the profligacy of the Empress Eudoxia.

St.
Chryso-
stom's
Exile.

Arcadius was succeeded by his son THEODOSIUS II., who was only seven years old; and during this sovereign's minority the Empire was

Theodo-
sius II.,
A. D.
408-450.

The
Regent
Pul-
cheria.

ably governed by his sister Pulcheria, as the Emperor was but a mere cipher in the government. The last years of the reign of Theodosius II. were disturbed by the invasion of the Eastern Empire by the Huns under Attila, who made their appearance in the Empire in A. D. 441, and ravaged the whole peninsula between the Danube and the Adriatic for nine years, destroying seventy cities of the Empire and so devastating the open country that Attila was justified in boasting that the grass never grew where his horse trod. Theodosius II. at length bribed the Huns to withdraw from the Empire, by paying them six thousand pounds of gold, and by promising them an annual tribute of twenty-one hundred pounds of the same precious metal (A. D. 450).

Invasion
of the
Huns and
Their
Pur-
chased
Retire-
ment.

Pul-
cheria,
A. D.
450-453.

Marcian,
A. D.
453-457.

Theodosius II. was drowned near Constantinople in A. D. 450; whereupon his sister, the regent PULCHERIA, was proclaimed Empress. As a measure of prudence, she contracted a nominal marriage with Marcian, a Senator about sixty years of age, who was invested with the imperial dignity. After the death of Pulcheria, in A. D. 453, MARCIAN remained on the throne until his own death in A. D. 457.

Leo I.,
A. D.
457-474.

The next Emperor was LEO I., the Thracian, a military Tribune, whom the Patrician Aspar, the most powerful of the Eastern Emperor's subjects, elevated to the imperial throne. Leo I. interfered in the concerns of the Western Empire in A. D. 467, appointing Anthemius Emperor of the West. Leo I. again intervened in the affairs of the Western Empire in A. D. 474, in order to secure the Western throne for Julius Nepos. Leo I. and his son LEO II. died A. D. 474, and was succeeded by his son-in-law, ZENO, the Isaurian, who reigned seventeen years. Upon Zeno's death, in A. D. 491, ANASTASIUS I., an aged domestic of the palace, became Emperor of the East, married Zeno's widow, and also reigned seventeen years.

Leo II.,
A. D. 474.

Zeno,
A. D.
474-491.

Anasta-
sius I,
A. D.
491-518.

Justin I.,
A. D.
518-527.

Upon the death of Anastasius, in A. D. 518, JUSTIN I., originally a Dacian peasant, who had risen to eminence by his virtues and abilities, was raised to the imperial throne by the unanimous approval of the army. He had traveled on foot to Constantinople during the reign of Leo I., enlisted in the imperial guards, and so distinguished himself by his strength and valor during the succeeding reigns that he was gradually promoted to the command of the household guards. Upon the death of Anastasius, the eunuch Amantius, desirous of securing the imperial throne for one of his creatures, furnished Justin with a vast sum of money to bribe the guards; but Justin appropriated this money to the purchase of votes for himself, and thus was raised to the imperial dignity (A. D. 518). Justin I. was wholly ignorant himself, and was therefore fully sensible of the value of education. He was sixty-eight years of age when he ascended the throne, and reigned nine years. During the last year of his reign he associated his nephew Justinian

His
Career
and
Reign.

with him in the Empire, having adopted him as his heir, and having had him instructed in all the learning of the times.

Upon the death of Justin I., in A. D. 527, JUSTINIAN became sole Emperor, being then forty-five years of age; and he reigned almost thirty-nine years (A. D. 527-565). Just before his accession Justinian had fixed a permanent stigma upon his name by marrying Theodora, a woman of low birth and infamous character, whose vices had disgusted even so licentious a capital as Constantinople. This infamous woman soon acquired an unlimited influence over her husband, and maintained that influence unimpaired until her death in the twenty-fourth year of her marriage and the twenty-second of her husband's reign.

The first five years of Justinian's reign were passed in an unprofitable and expensive war with the New Persian Empire of the Sassanidæ. At the end of that time a treaty was concluded with Persia, and was styled "the Endless Peace," but we shall see farther on that it was merely a short suspension of hostilities.

Among the most singular and disgraceful follies of the Eastern Empire were the factions of the circus, which resulted from the colors worn by the charioteers who competed for the prize of swiftness. The *White* and the *Red* were the most ancient of these factions, but the *Blue* and the *Green* were the most remarkable for their inveterate hostility. All these factions obtained a legal existence, and the Byzantines willingly jeopardized life and fortune in behalf of their favorite color.

The Emperor Justinian was a partisan of the Blues; and his favor toward them provoked the hostility of the Greens, and gave rise to a series of disturbances at the close of the war with Persia just alluded to, known as the "Nika riots," which almost laid Constantinople in ashes (A. D. 532). The first outbreak occurred in the circus. Justinian ordered the rioters to be secured, whereupon both factions instantly turned against the Emperor. The soldiers were called out, but they were unable to contend against the citizens in the narrow streets. The barbarian mercenaries were assailed from the tops of the houses; but they flung fire-brands in revenge, thus kindling a terrible conflagration, which destroyed many public and private edifices, including the great cathedral of St. Sophia. Thirty thousand persons perished in the tumult, and for five days Constantinople was in the hands of a lawless mob. Hypatius, a nephew of Anastasius, was proclaimed Emperor; and Justinian was about to retire from Constantinople, but was persuaded to remain and suppress the riot, by the Empress Theodora, whose firmness, along with the skillful disposition of Belisarius, who commanded the imperial troops, alone quelled the outbreak and saved the throne to Justinian. Justinian now contrived to revive the former

Justinian,
A. D.
527-565.

His Wife
Theodora.

War with
Persia.

"The
Endless
Peace."

White,
Red, Blue
and Green
Factions.

The Nika
Riots and
Their
Suppression.

hostility between the Blues and the Greens, and the Blues declared for the Emperor, while a strong body of veterans marched to the Hippodrome, or race-course, which was closed for several years, and the games were suppressed, in punishment for the disturbances.

War with
the
Vandals
in Africa.

After securing his power at home, the Emperor Justinian undertook to extend his dominion over the countries formerly included within the Roman Empire. His first expedition was against the Vandal kingdom in Northern Africa. The Vandal throne had been usurped by Gelimer, whose success was mainly attributable to the support which he received from the Arian clergy. Gelimer's usurpation induced Justinian to undertake the conquest of the Vandals, who had been weakened by a century of African life. In this war Justinian appeared both as the friend of an allied sovereign and as the protector of the orthodox Catholic faith.

Expedition
under
Belisarius.

Justinian assigned the command of the imperial forces to Belisarius, the greatest general of his time and one of the ablest of any age. This illustrious commander had risen by the force of his own genius from the humble condition of a peasant. A large fleet was assembled in the harbor of Constantinople to transport the imperial army to Africa (A. D. 533). After being blessed by the Patriarch of Constantinople, the imperial armament set sail; and, after a prosperous voyage, Belisarius effected a landing on the African coast without opposition.

Conquest
of the
Vandal
Kingdom
by
Belisarius.

After landing in Africa, Belisarius at once marched upon Carthage, defeated the Vandals on the march, and easily obtained possession of the city. Although Gelimer, the Vandal king, had thus lost his capital, he made one more effort to save his kingdom, but failed, his army being irretrievably ruined, while he himself was closely besieged in the castle in which he sought refuge. After suffering the most dreadful extremities of famine, the unfortunate Vandal king was obliged to surrender unconditionally, and was carried a captive to Constantinople, where he was led at the head of a train of captives in the triumphal procession of Belisarius. The fallen monarch exhibited no sorrow for his overthrow, but found consolation in Solomon's reflection on the instability of human greatness, frequently repeating: "Vanity of vanities, saith the preacher, all is vanity." Thus Northern Africa, with Sardinia, Corsica and the smaller islands of the Western Mediterranean, was recovered to the Roman dominion; and the whole conquered kingdom was erected into the *Exarchate of Africa*.

Gelimer's
Captivity.

Exarchate
of
Africa.

War with
the
Ostrogoths
in
Italy.

The conquest of the Vandal kingdom in Africa by the imperial forces was followed by the subjugation of the Ostrogothic kingdom in Italy. Justinian found a pretext for attacking the Ostrogothic dominion in the murder of Amalasontha, the wife of the Ostrogothic king, Theodatus, by her revengeful husband. An imperial armament under Beli-

sarius sailed from Constantinople to Sicily and easily conquered that important island (A. D. 535).

In great terror, Theódatus sought to avert the threatening danger by declaring himself a vassal of the Emperor Justinian; but when he was informed of the defeat of two imperial generals in Dalmatia by the Ostrogothic forces, he suddenly arose from the extreme of despair to the height of presumption, and renounced his allegiance to the Byzantine Emperor. Belisarius soon made his appearance to chastise the Ostrogothic king's perfidy, and transported his army across from Sicily to the mainland of Italy, effecting a landing at Rhegium (now Reggio). The Byzantine forces speedily subdued the greater portion of Southern Italy, including the important city of Naples; while Theódatus, secure within the walls of Rome, made no effort to protect his subjects in that part of the peninsula.

At length the Ostrogoths, disgusted with their sovereign's incapacity, removed him from the throne and chose Vitiges for their monarch instead. But Vitiges was obliged to begin his reign by abandoning Rome, and Belisarius at once took possession of that city without encountering any opposition (A. D. 537). During the following winter the Ostrogoths were assembled from all quarters to make a final effort to save their dominion in Italy. A formidable Ostrogothic army, animated by a dauntless spirit, was soon collected, and Vitiges besieged Rome. Belisarius concentrated his troops in the "Eternal City," which he defended with great skill and bravery; but the inhabitants soon suffered the horrors of famine and became anxious for a capitulation. A conspiracy was organized under the sanction of Pope Sylverius to betray the city to the Ostrogoths, but this plot was disclosed by means of an intercepted letter. Thereupon Belisarius sent Pope Sylverius into banishment and directed the bishops to elect a new Pope; but, before a synod could be assembled for the purpose, the imperial general's wife, the infamous Antonina, sold the Holy See to Vigilius for a bribe of two hundred pounds of gold.

Soon afterward reinforcements arrived for the Byzantine army, and the Ostrogoths were obliged to raise the siege of Rome, after they had lost one-third of their army before the walls of the city. Belisarius pursued the retreating foe to the marshes of their own capital, Ravenna, which he was only prevented from capturing by the jealousy of the Emperor Justinian, who had assigned the eunuch Narses to the independent command of a large portion of the imperial army. The Ostrogoths profited by the animosity between the two Byzantine generals by rallying their strength; and ten thousand Burgundians, who had been sent to invade Italy by order of Theódebert, King of the Franks, had stormed and sacked Milan. Soon afterward Theódebert himself passed

Vacillation of Theódatus.

Conquest of Southern Italy by Belisarius.

Capture of Rome by Belisarius.

Siege of Rome by Vitiges.

Plot and Exile of Pope Sylverius.

Rome Relieved by Belisarius.

Belisarius and Narses.

Burgundians and Franks Storm Milan and Genoa.

Siege and Capture of Ravenna by Belisarius. the Alps at the head of one hundred thousand men. The Franks stormed Genoa and ravaged Liguria, but their excesses brought pestilence into their camp and thousands of them perished, and Théodebert's increasing distresses caused him to come to terms with the Emperor Justinian. When Belisarius was relieved from this pressing danger he laid siege to Ravenna, which he forced to capitulate, thus overthrowing the Ostrogothic power in Italy (A. D. 539).

Captivity of Vitiges. Belisarius returned in triumph to Constantinople, leading the captive Vitiges, the fallen Ostrogothic king, with him. Vitiges was treated with remarkable generosity by the Emperor Justinian, who allowed the captive king to pass the remainder of his days in affluence in Constantinople. The victorious Byzantine general was soon sent to take the field against the New Persians, the "Endless Peace" not having proved as lasting as had been anticipated. The greatest of the New Persian kings, Khosrou Nushirvan, broke the treaty in A. D. 540, invaded Syria, burned Antioch and devastated Asia Minor. Belisarius was sent against him, and in two campaigns (A. D. 541-542) forced him, without striking a blow, to retreat to his own dominions.

War with Khosrou Nushirvan of Persia. Justinian and Belisarius. Belisarius was then sent back to Italy by the ungrateful Justinian, who was jealous of the glory and fame of his illustrious general; whereupon the New Persians were again successful and vanquished a Byzantine army of thirty thousand men. Repenting of his ingratitude, Justinian restored Belisarius to his command in the East; and by that illustrious general's judicious exertions Khosrou Nushirvan was compelled to retreat across the Euphrates, carrying with him, however, a vast amount of spoils.

The Lazic War. The next enterprise of the Persian king was the conquest of the Caucasian districts inhabited by the Lazi, the Colchians and other semi-barbarous tribes, which the Byzantines endeavored to prevent, thus giving rise to the exhausting and wearisome Lazic war, which uselessly wasted the strength of both empires. In consequence of the war with Persia, Justinian concluded a treaty with the Abyssinians, whose king had conquered most of Arabia, expecting by his means to open a naval communication with China and India; but this design was frustrated by the Abyssinian king's reluctance to engage in a doubtful struggle with Persia.

Justinian's Treaty with Abyssinia. The war between the Eastern Roman and New Persian Empires went on in a desultory manner until A. D. 561, when the advancing age of both Justinian and Khosrou Nushirvan inclined them to agree to a peaceful settlement. Justinian purchased this peace by agreeing to pay an annual tribute of thirty thousand pieces of gold. Thus, after a war of twenty-one years (A. D. 540-561), the frontiers of the two empires remained unchanged.

Peace with Khosrou Nushirvan of Persia.

The provinces of Africa and Italy, which the valor of Belisarius had won for the Byzantine Empire, were almost lost to it by the incapacity and tyranny of his successors, whose weakness encouraged the Moors to rise in arms. Though these barbarians were finally subdued, the African province was reduced from a fertile and populous country into a wild and silent desert. The revolt of the Ostrogoths in Italy under their valiant king, Totila, in A. D. 541, was still more dangerous, as Totila in a very short time recovered most of Italy. After the Byzantine generals had been successively defeated, Justinian sent Belisarius to the scene of his former glory, but neglected to furnish the hero with adequate forces, thus enabling Totila to take Rome almost in sight of the imperial army.

Revolt of the Moors in Africa.

Revolt of the Ostrogoths in Italy.

Belisarius sent to Italy.

The famous city was soon afterward recovered by Belisarius, who won some successes over the Ostrogothic king; but finding himself unsupported by the Emperor, the illustrious Byzantine general asked permission to return to Constantinople, and he departed from Italy in disgrace, not so much on account of his failure as because he had allowed his infamous wife, Antonina, to extort plunder from those he was sent to defend (A. D. 548). Soon after the departure of Belisarius from Italy, Totila again made himself master of Rome; but the maritime cities of Italy resisted his attacks and supported the imperial interests until the eunuch Narses was sent into the peninsula (A. D. 552).

Disgrace and Recall of Belisarius.

Totila's Successes.

The Emperor Justinian granted a sufficient supply of the munitions of war to Narses, who unexpectedly proved himself a great general like Belisarius; while the allies were entreated to send contingents, and mercenaries were hired from the leading barbarous tribes. Thus supplied, the Emperor's favorite eagerly sought to bring the Ostrogoths to an engagement; but Totila exhibited no less ardor for the conflict, and the hostile armies soon encountered each other in the vicinity of Rome. In the very beginning of the battle the Ostrogothic cavalry, hurried forward by their impetuosity, advanced beyond their infantry so far that they were surrounded and cut to pieces before they were able to obtain aid. While hastening with a chosen body of troops to remedy this disorder, Totila was struck to the ground mortally wounded, and his followers instantly fled in confusion.

Defeat of the Ostrogoths by Narses.

Totila's Death.

Rome opened its gates to the victorious imperialists; but the Byzantine forces, particularly the barbarian mercenaries, treated the renowned city more cruelly than the Ostrogoths had done, inflicting upon the citizens the mingled horror of lust, rapine and murder. The bravest of the Ostrogoths retired beyond the Po after their defeat, and chose Teias for their king. The war was then renewed; but in a furious battle

Sack of Rome by Narses.

Defeat and Death of Teias.

lasting two full days Teias was slain, and the Ostrogothic power in Italy was irretrievably ruined.

Defeat of Franks and Alemanni by Narses. Narses had scarcely time to recover from the fatigues of this campaign when he was called to repel an invasion of the Franks and the Alemanni, whom he routed with terrific slaughter; after which he returned to Rome and gratified its citizens by the semblance of a triumph. Thus Italy was reduced to the condition of a province of the Eastern Roman Empire, under the name of the *Exarchate of Ravenna*; and the first and greatest of the Exarchs of Ravenna was the eunuch Narses himself, the conqueror of the Ostrogoths. For fifteen years Narses governed the whole Italian peninsula with wisdom and firmness.

Exarchate of Ravenna.

Incursion by the Gepidæ.

In the meantime, while the conquests of Belisarius and Narses were restoring Africa and Italy to the imperial dominion, barbarian hordes were ravaging the north-eastern frontiers of the Byzantine Empire with impunity. As Justinian was unable or unwilling to meet the Gepidæ

Lombards in Pannonia.

in the field, he entered into an alliance with the Lombards, who had just cast off the yoke of the Heruli, and gave them settlements in Pannonia.

Slavonian and Bulgarian Raids.

The Empire was protected from the invasions of both the Lombards and the Gepidæ by a forty years' war between those two barbarous hordes; but it was still exposed to the destructive inroads of the barbarian Slavonians and Bulgarians, who annually purchased a passage through the territories of the Gepidæ and extended their ravages as far as Southern Greece.

The Avars.

Commotions in the far East of Europe at this time made Europeans acquainted with new and formidable races of barbarians, such as the Avars and the Turks. From an unknown age the Avars, a Mongolian nation, possessed the mountains and deserts bordering on Lake Baikal, in North-eastern Asia; whence they advanced southward under a monarch named Tulun, extending their dominion eastward to the Sea of Japan. The conquering sovereign assumed the title of Khakan or Chagan—a name still used on the coins of the Sultan of Turkey. But the prosperity of the Avars was of short duration, as they were assailed by rival tribes from the north, and were at the same time harassed by civil wars.

Their Empire.

The Turks.

While the Avars were thus distressed, they were attacked by a new horde of barbarians, whom the Chinese writers call Thiukhiu, but who are known to Europeans as the Turks. The Turks overthrew the Avars and utterly broke up their power; but the name of the Avars was adopted by a new Mongolian nation called Oigurs, or Varchonites, who, after being defeated by the Turks, migrated westward into Europe by the route of the Volga. They chose the false title of Avars because the name of the Avars, or Huns, was still formidable, and they retained the name on account of the terror which they observed that it inspired.

The Oigurs.

The Turks first appeared in history as the slaves of the original Avars. They inhabited the region about the great Altai mountains, and belonged to the Turanian branch of the Mongolian race. They were engaged in working in the mines and in attending the forges of those rich mineral districts. They possessed great skill in forging iron armor and weapons, and so prided themselves upon the excellence of their manufactures that when they became lords of Eastern Asia their Khakans annually forged a piece of iron in the presence of the heads of the nation.

**Turkish
Iron
Manufac-
ture.**

Under the leadership of Thumen, the Turks asserted their independence and enslaved their former masters. Their progress was so rapid that during the reigns of Thumen and his successor, Dizabul, their dominion extended from the Volga to the Sea of Japan. Thus they were brought to the frontiers of the Eastern Roman and New Persian Empires, and they engaged in commercial relations with both, in consequence of their occupation of the countries through which the silk trade was carried.

**The
Turks
under
Thumen
and
Dizabul.**

Justinian received the Avars who fled to the Caucasus before the conquering Turks with great liberality, and encouraged them to invade the territories of the Bulgarians and Slavonians. Within ten years the Avars destroyed many tribes, reduced the remainder to tribute and service, and extended their camps as far west as the Elbe. Justinian afterwards renounced the friendship of the Avars for the more powerful alliance of the Turks; but the Avars were able, during his successor's reign, to conquer the present territories of Hungary, Roumania and European Turkey, and found the kingdom of the Chagans, which lasted two hundred and thirty years.

**Jus-
tinian's
Alliances
with the
Avars
and the
Turks.**

In his old age the Emperor Justinian had recourse to the services of his aged general, Belisarius, to drive away the barbarian Bulgarians and Slavonians, who had invaded the Byzantine Empire from the north and approached the gates of Constantinople. At the head of a small but valiant band, Belisarius gained a decisive victory and repelled the barbarians, but the intrigues of the courtiers prevented him from improving his advantages. The Bulgarians were induced to return to the north of the Danube by the payment of a large ransom for their captives; and Justinian claimed the gratitude of his subjects for accelerating the retreat of the barbarians by his threat of placing armed vessels in the Danube.

**Bul-
garians
and Slavo-
nians
Driven
Back by
Belisarius.**

This was the last campaign of the renowned Belisarius. The applauses with which the populace greeted the old hero again excited Justinian's jealousy. The ungrateful Emperor, charging his faithful servant with treason and with aspiring to the imperial throne, caused the illustrious general who had conquered two kingdoms to be impris-

**Jus-
tinian's
Ingrati-
tude to
Belisarius.**

oned in his own house and his possessions to be confiscated. The innocence of Belisarius being afterward proven, he was released and his fortune and honors were restored to him; but grief and resentment at the unjust and harsh treatment which he had received hastened his death three months after the Emperor's tardy act of justice, and eight months before the death of Justinian (A. D. 565). The common story that the eyes of Belisarius had been put out, and that in his old age he was often seen blind and led by a child, begging alms in the streets of Constantinople to support his living, is not fully authenticated.

Cathedral
of St.
Sophia.

Justinian's reign was distinguished by the number and grandeur of his public buildings, among which the most celebrated was the famous cathedral of St. Sophia, which the Emperor esteemed as rivaling the glories of Solomon's Temple. More substantial monuments of his time existed in the numerous fortifications which guarded the frontiers of the Empire, but which revealed its weakness rather than its strength. The Danube was defended by more than eighty fortresses, and long walls protected the friendly Goths from their barbarous northern neighbors; while the "Rampart of Gog and Magog," extending from the Euxine, or Black Sea, to the Caspian, and erected at the joint expense of the Eastern Roman and New Persian Empires, served for the protection of both against the barbarous hordes which overran the region north of the Euxine and the Caucasus. Beyond the Euphrates the eastern frontier of the Byzantine dominion was defended against the New Persians by the three fortresses of Amida, Edessa and Dara.

Frontier
Fortifi-
cations.

The Civil
Law.

Justinian suppressed the schools of Athens and abolished the Consulate, which had degenerated from an august dignity into a mere useless and costly show. The greatest glory of Justinian's reign was his celebrated compilation of the Roman laws, known as the *Civil Law*, as comprised in his three great works—the *Code*, the *Pandects* and the *Institutes*—which were digested by his illustrious minister Tribonian and the eminent lawyers selected for that purpose.

Confused
Condition
of the
Roman
Laws.

In the early part of his reign Justinian directed his attention to the state of the law in his dominions, and entertained the useful design of digesting into a uniform code the vast mass of laws, rules and judicial maxims which the various interests of the Romans and the Byzantines, their advance in civilization, and the inconstancy of their rulers, had produced during a period of thirteen centuries. The Emperor observed that the numerous ordinances caused confusion and disorder, and that the many inconsistent decisions and regulations produced a labyrinth in which justice was misdirected and iniquity found avenues of escape. In other words, the Roman laws had become so numerous and conflicting as to cause endless confusion. The mere word of an Emperor had acquired the force of a decree, and as such it had become a law binding

upon all subsequent times. It required the devotion of a lifetime to become acquainted with these laws, and no private fortune was sufficient to obtain copies of all. Consequently the administration of justice was hampered, even where the judges were pure and desirous of discharging their duties with impartiality.

The execution of Justinian's great plan was worthy of the design. Tribonian, a lawyer of great renown, but also an interested flatterer and a corrupt judge, was appointed at the head of a commission of ten eminent lawyers to arrange the *Code*. Tribonian, being accustomed to sell justice, altered, perverted or suppressed many excellent laws. He frequently persuaded the Emperor to destroy, by means of supplementary edicts called *Novels*, the principles of right which had been previously established in the Code and Pandects.

Tribonian
and the
Code.

Novels.

Justinian began with the Code. In an edict dated February 3d, A. D. 528, and addressed to the Senate of Constantinople, he declared his determination to collect into a single volume all the laws in the three previous Codes of Gregory, Hermogenianus and Theodosius, and also the laws that had been published since the framing of the Theodosian Code. The commission of ten eminent lawyers headed by Tribonian was assigned the execution of this task. They were allowed to suppress repetitions, to remove contradictory or obsolete laws, to add whatever was essential for exactness or explanation, and to unite under one head what was spread over a great variety of laws.

Tribonian's
Commission.

The work of the commission progressed so rapidly that in little over a year the new Code, which contained in twelve books all the laws of the Roman Emperors since the accession of Adrian, was completed. Justinian affixed the imperial seal to the new Code in A. D. 529, and transmitted it, with a suitable edict, to Mennas, the Prætorian Prefect. In this edict Justinian congratulated himself and the Empire on having found commissioners who were possessed of such zeal, knowledge and probity. He gave the Code the force of law, ordaining that it should be cited in courts of justice, and ordered the Prætorian Prefect to publish it throughout the Empire.

Comple-
tion of the
Code.

The collection of the scattered monuments of ancient jurisprudence was found to be a more difficult task. Justinian intrusted this work also to Tribonian, authorizing him to nominate his fellow commissioners. Tribonian selected one of the magistrates who had already assisted in the framing of the Code, along with four professors of jurisprudence and eleven advocates of eminent legal reputation. These seventeen commissioners were instructed to search out, collect, and arrange in proper order, all that was really useful in the books of the jurisconsults who had been empowered to frame or interpret laws by preceding Emperors. The seventeen commissioners were permitted, as

Tribonian's
New
Commission.

in the case of the Code, to change, add or omit, and to fix doubtful cases by exact definitions. The Emperor recommended them, in settling any point, to pay no regard to the number or the reputation of the juriconsults who had given opinions on the subject, but to be guided wholly by reason and equity.

Digest,
or
Pandects.

Their collection was to be arranged in fifty books, with all the matter systematically placed under their respective titles, and was named the *Digest*, because of its orderly classification, or the *Pandects*, on account of its containing all of ancient jurisprudence. The fifty books of the Pandects were divided into four hundred and twenty-three titles, containing nine thousand one hundred and twenty-three laws, each marked with the name of its author.

Comple-
tion of the
Work.

But the commissioners appear to have done their work with more zeal than exactness. The Emperor himself did not expect the task to be completed in less than ten years. It was necessary to examine with care more than two thousand volumes; to discuss, compare, and arrange in order, a multitude of decisions; to reform some of them, to reverse others, and to classify the whole. But Tribonian was well aware that in enterprises which engage the vanity of princes the delay between the design and the execution is borne very impatiently, and he therefore hurried on the work with such haste that it was finished in three years.

Justin-
ian's
Edict
on the
Digest,
or
Pandects.

On the 16th of December, A. D. 533, Justinian clothed this collection—the *Digest*, or *Pandects*—with the authority of law, by a constitution of state, which he addressed to the Senate of Constantinople and to all his subjects. In this edict the Emperor stated that the vast chaos of ancient decisions had been reduced to a twentieth part, without omitting anything essential; so that the order and conciseness of this body of jurisprudence, and the facility with which it could be learned, left no excuse for negligence or ignorance. Justinian asserted that though some errors may have found their way into such an immense work, their number was very small; and he declared, with too much haste, that it contained none of those inconsistent decisions known to lawyers as *antinomies*. If any point should be found deficient and obscure, he declared that recourse should be had to the Imperial authority, which alone possessed the power of supplying or interpreting the laws. In order to prevent the recurrence of the ancient confusion by diversity of sentiments, the Emperor forbade all commentary, allowing the laws to be only translated into Greek, with the addition of titles and paratitles, or, in other words, summaries of their contents.

Terms
of the
Edict.

Justinian forbade the use of abbreviations in transcribing the laws, asserting that the copy in which a contraction was found should be considered to be of no authority, and that the transcriber should be punished for forgery. All other laws were declared to be abrogated,

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ΕΤΥΧΟCΤΩΠΑΝΑΝΤΙ

ΤΟΥΤΟΤΟΒΙΒΑΙΟΝ

ΦΕΛΙCΙΤΕΡ

INCIPIT LIB. III

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e t a m a n d u s u s u s s o l e t e t c o n s t i t u e t p a
n i p .

and were even forbidden to be cited in the tribunals; while the judges were ordered to conform to the Pandects in everything from the day of the edict. The Emperor enjoined the three Prætorian Prefects to publish the Pandects in their respective jurisdictions, and closed by saying that he was desirous of having this beneficent revolution effected during his third Consulate, so that a year which heaven blessed by a peace with Persia and the conquest of Africa should be signalized by the completion of this great collection of Roman laws, as a holy and august temple, in which justice should pronounce her oracles.

While the commissioners were at work upon the Pandects, the Emperor ordered Tribonian and two eminent professors to prepare an elementary work on jurisprudence in four books, as an introduction to the study of the law. This—called the *Institutes*—was the most valuable portion of Justinian's legislation, and was completed and published a little before the Digest.

Tribonian and the Institutes.

Thus the whole system of ancient jurisprudence was simplified, reduced to its essentials, and arranged in the *Institutes*, the *Pandects* and the *Code of Justinian*. But, after their publication, the Emperor published more than two hundred supplementary edicts; and when the great compilations began to be used in the courts of law several errors and imperfections came to light, as might reasonably be expected in a work of such vast proportions, executed with unnecessary haste. Justinian therefore appointed a new commission to revise the Code; and the result was a second edition, which obtained the Emperor's sanction by an edict issued on the 16th of November, A. D. 534, abrogating the former imperfect Code.

Justinian's Supplementary Edicts.

The Emperor expressly reserved to himself the right to add subsequently but separately such constitutions as he might deem necessary. These were termed *Novels*; and they limited, extended, and in some instances repealed the Code. This inconsistency has led to the suspicion that Justinian and Tribonian were occasionally guided by interest and favor, rather than by reason and equity. There were one hundred and sixty-eight of these *Novels*, but only ninety-eight had the force of law, and these were arranged into a volume in the last year of Justinian's reign.

The Novels.

Justinian's legislation was superseded in the East by the *Basilica*, or Greek codes of later Emperors. Illyria was the only province in the West which received Justinian's legislation until the overthrow of the Ostrogothic kingdom in Italy afforded an opportunity to introduce it into that country; but the Code was superseded by the laws of the Lombards when those people became masters of Ravenna. After Charlemagne had overthrown the Lombard kingdom in Italy, he vainly searched that country for a copy of Justinian's legislation; and it

The Basilica.

Subsequent Findings of Copies of the Civil Law.

remained concealed until the twelfth century, when a copy of the Pandects was discovered in consequence of the capture of Amalfi by the troops of the German Emperor Lothaire II., and was presented by him to the citizens of Pisa, who had assisted his troops in this expedition. At a subsequent period a copy of the Code was found at Ravenna, and the Novels discovered in various parts of Italy were arranged in a collection.

Description of the Civil Law.

Justinian was thus not so much a framer of new laws as a restorer and a simplifier of the old ones. In the Institutes the elementary principles of the law were discussed. The Code was a condensation of all the enactments of the Roman Emperors since Adrian. The Pandects, or Digest, consisted of a compilation of all the precedents and decisions of the wisest and most learned Roman judges since the framing of the Laws of the Twelve Tables, a thousand years before. These works were declared to be the legitimate system of civil jurisprudence, and no others were admitted in the tribunals of the Empire. Schools were established at Constantinople, Rome, and Beyreut in Syria, for the more perfect extension of this system throughout the Empire.

The Civil Law in Modern Europe.

Such was the origin of the celebrated Civil Law, which has immortalized the memory of Justinian, and which has ever since formed the basis of legislation in all the European countries except England. This famous code is highly respected in England and the United States, and is frequently quoted in the courts of both of these English-speaking nations.

Silk Manufacture.

Justinian's reign is also celebrated for the introduction of the silk manufacture into Europe. Silk had been known as an article of commerce, and had been extensively used in the West long before the silkworm was brought to Constantinople. Before the reign of Justinian no one had contemplated such an enterprise. Only by long and painful journeys through the perilous and difficult wilds of Central Asia was procured this valuable article of merchandise, which the advance of wealth and luxury rendered almost indispensable to the civilized nations of Europe, Asia and Africa surrounding the Mediterranean.

Its Early History.

In the early ages the Assyrians and the Medes had long enjoyed a monopoly of this commerce, and for this reason garments made of silk were generally called "Median robes" by the ancient writers. The Assyrians and the Medes were succeeded in the silk traffic by the Persians, who considered this trade of great importance, and neglected nothing that could keep it exclusively in their hands. The Persians sold silk to the Greek and Syrian merchants who transported the precious article into the Western countries.

Silk's Scarcity and Costliness.

As the article passed a number of hands, it was of course scarce and costly. During Justinian's reign the Byzantines, or, as they still called

themselves, the Romans, were anxious to be freed from their dependence upon the Persians for their supply of this precious article. They endeavored to lower the price of silk by purchasing the article from other Asiatic nations, and by making exertions to open a direct communication with the country which produced it; but their ignorance of geography was a great obstacle in the way of their success. They had vague ideas concerning the location of the region which produced this desirable commodity. They had an obscure notion that it was some part of India or some very distant land of Eastern Asia.

The Byzantine writers have informed us that the silk-producing country was *Serica*, which is considered the same as China, where silk is still more abundantly produced than in any other country in the world. The very name *Seres* seems to have been derived from this precious commodity; as *Se*, or, as it is pronounced in the provincial dialects, *Seer*, is the Chinese name for the silk-worm. We likewise find the *Sinæ* identified with the *Seres* by the ancient geographers, and we are aware that *Sin* or *Chin* has always been the name assigned to China by the nations of Western Asia. In the history of Roman commerce during the age of the Antonines, we have mentioned that a Roman embassy was at that period sent to China. As an evidence of the commercial relations between this ancient empire of Eastern Asia and the Western nations, we find that the Chinese histories contain a tolerably accurate account of the political annals of the Persian and Parthian Empires.

The silk was imported from China in packages, which caravans of merchants transported across the entire continent of Asia, from China to the sea-coast of Syria, in a journey of two hundred and forty-three days. The Persians, who supplied the Romans with silk, generally made their purchases from the Sogdians on the banks of the Oxus; and their traffic was subject to interruption by the White Huns and the Turks, who successively conquered the industrious Sogdians. But the obstacles to travel between Maracanda (now Samarcand), the Sogdian capital, and Shensi, the nearest Chinese province, led to repeated attempts to open a new and less dangerous route, which, however, resulted in failure. From the time that the enterprising Sogdians passed the Jaxartes, they had to contend with the dangers and difficulties of the intervening deserts, and also against the wandering hordes who have always regarded the citizen and the traveler as proper objects of lawful rapine.

An evidence of the enormous expense of the magnificent spectacles with which Julius Cæsar sought to dazzle and conciliate the Roman populace, it is recorded that he decorated the actors in his various pageants with a profusion of silk dresses, which the Italians

Silk in
China.

Its
Exportation
from
China.

High
Price of
Silk in
Rome.

viewed with wonder and admiration. Because of the difficulties of transportation, the immense area of desert which the caravans were obliged to traverse, and perhaps the limited supply of silk in China itself, this precious article commanded a very high price in Rome, and was frequently sold for its weight in gold. Silk dresses were considered too expensive and delicate for men, and were only worn by ladies of distinguished rank and opulence.

Roman
and
Moham-
medan
Ban
against
Siik.

In the commencement of the reign of Tiberius, a law was passed enacting that "no man should disgrace himself by wearing a silk dress." This may have been a religious as well as a sumptuary ordinance, as several Oriental religious bodies, particularly the Mohammedans, regard silk as unclean because it is the excretion of a worm. All the Mohammedan doctors of the Sunnite sect have decided that a person who wears a garment made entirely of silk can not offer up the daily prayers which the Koran enjoins.

Later Use
of Silk
in Rome.

The profligate and sensual Heliogabalus was the first of the Roman Emperors to wear a garment wholly of silk; and his example had the effect of making the custom of wearing silk general among the wealthy citizens of Rome and the provinces in a very short time. The price of the precious article may also have diminished in consequence of its beginning to be imported by the maritime route through Alexandria, instead of by caravans through the arid deserts of Tartary and Turkistan. Chinese histories inform us that an ambassador from one of the Antonines visited China for the purpose of concluding a commercial treaty—a circumstance highly probable from the fact that Oriental commodities became abundant and cheap in Rome during and after the reigns of their dynasty. Ammianus Marcellinus informs us that silk was generally worn even by the lower classes of Romans in his time, about A. D. 370.

New
Persian
Com-
mercial
Superi-
ority.

During the long series of wars that ensued between the dynasty of the Sassanidæ in Persia, who considered themselves the legitimate heirs of Cyrus the Great, and the Byzantine Emperors, who desired to be regarded as the rightful successors of Alexander the Great, the command of the Arabian Sea gave the Persians a decided advantage over the Egyptians merchants, who were under the necessity of importing Oriental commodities by the tedious and perilous navigation of the Red Sea. Until the introduction of steam navigation, the Red Sea, or *Yam Suph*, "the Sea of Weeds," as the Orientals call it, was universally dreaded by voyagers. The Arabs significantly named the strait at its entrance *Bab-el-Mandeb*, or "the Gate of Tears;" and Eastern sailors have a common saying that "Yam Suph is a double-locked sea; there are six months in the year that you can not get into it, and six more that you can not get out of it."

But the New Persians were not content with this natural superiority ; as they had it in their power to molest or cut off the caravans, which, for the purpose of procuring a supply of silk for the Eastern Roman Empire, traveled by land to China through the northern provinces of the New Persian Empire. The New Persians accordingly imposed such oppressive transit duties on foreign merchants that the Byzantines were obliged to relinquish this branch of commerce and to purchase their silk from the New Persians and the Sogdians. Both these latter peoples, with the rapacity usual with monopolists, raised the price of silk to such an exorbitant height that the Greek manufacturers, whose looms were dependent upon the supply of this raw material, were deprived of employment and almost ruined.

The Emperor Justinian was anxious to obtain a full and certain supply of the precious commodity, which had now become indispensable, and was also solicitous to relieve the commerce of his subjects from the exactions of his foreign enemies. He accordingly endeavored, by means of his ally, the Christian king of Abyssinia, to wrest some part of the silk trade from the New Persians. He was unsuccessful in this effort ; but, contrary to all expectation, by an unforeseen circumstance, he attained his great object of procuring for his subjects an abundant supply of silk, independent alike of ships and caravans.

Two Persian monks who had been employed as Christian missionaries by some of the churches which had been established in India pursued their evangelical duties until they had penetrated into the distant land of the Seres, or Chinese, in A. D. 551. There they observed the labors of the silk-worm, the manner in which this insect was fed on the mulberry-leaf, the care bestowed upon it in the several periods of insect transformation, and the attention requisite to obtain perfect cocoons. The mere possession of the insects would have been useless without such knowledge, as the time that passes while the caterpillar is undergoing its changes varies according to the temperature and the quantity of nourishment which is supplied to it. The health of the insect and the subsequent perfection of the silk depends upon the manner in which these changes are made, and upon the intervals between the successive moultings of the skin, which occur before the insect attains its full growth.

According to Chinese calculation, the same number of insects which would produce twenty-five ounces of silk if they had attained the full size in twenty-three or twenty-four days, would produce but twenty ounces if their growth occupied twenty-eight days, and but ten ounces if their development occupied forty days. Therefore, for the purpose of accelerating their growth, the Chinese supply the silk-worms with fresh food every half hour during the first day of their existence, and

**New
Persian
Silk
Monopoly.**

**Justinian's
Blow at
the Silk
Monopoly.**

**The Silk
Worm
in China.**

**Feeding
of the
Silk
Worm.**

then gradually reduce the number of meals as the worms grow older. The substance on which the silk-worm feeds is the leaf of the mulberry-tree, and no other insect will partake of the same food, thus ensuring a certain supply for this valuable worm.

Introduc-
tion of
Silk
Worms at
Constanti-
nople.

After acquainting themselves with these facts concerning the silk-worm, the Christian missionary monks hastened to Constantinople and disclosed their newly-acquired information to the Emperor Justinian. Encouraged by his liberal promises, these monks undertook to bring a sufficient number of silk-worms to the Byzantine capital. They returned to China and finally accomplished the object of their mission by obtaining an adequate supply of the eggs of the silk-worm, concealing them in a hollow cane. After they had returned to Constantinople, the eggs were hatched by the artificial heat of a dunghill, under the direction of the monks, and the worms were fed on the leaves of the wild mulberry-tree. Such care was bestowed upon the insects that they rapidly multiplied and worked in the same manner as in China.

Opening
of the
Silk
Trade.

Justinian first endeavored to monopolize this source of profit, but the rapid increase of the worms opened the silk trade. The conquest of Sogdiana by the Turks, who descended from the Altai mountains in the last half of the sixth century, was a circumstance in favor of the speedy success of the Byzantines in the manufacture of silk. The conquered Sogdians had found the demand for silk rapidly diminishing—a circumstance which they ascribed to the commercial jealousy of the New Persians. They complained of their losses to the Turkish Khakan, their new master, who thereupon sent ambassadors to Persia to form a commercial treaty with the famous New Persian king, Khosrou Nushirvan.

Turkish
Embassy
at
Constanti-
nople.

It was clearly unwise policy to strengthen the power of the new Turkish state which had arisen beyond the Oxus; and Khosrou Nushirvan was also anxious to open a direct communication with China by way of the Persian Gulf. He purchased all the goods of the Sogdians and cast them into the flames, in order to show his contempt for the offers of that commercial people. The Turkish Khakan then sent ambassadors to the Emperor Justin II., Justinian's successor; and these ambassadors arrived at Constantinople in A. D. 571, after a toilsome journey, just twenty years after the silk-worm had been introduced into the Byzantine capital.

Ruin
of the
Sogdian
Silk
Trade.

To their utter astonishment, these ambassadors found that the Byzantines manufactured their own silk, and that they had become so skilled in the art that their manufactures already rivaled those of the Chinese. Thenceforth the Sogdian silk trade declined, and it was completely ruined about the middle of the ninth century, when a fanatical rebel in China murdered the foreign merchants, and cut down the mul-

berry-trees in order to destroy the silk that enticed foreigners to the Celestial Empire.

For almost six centuries the Byzantines were the only Europeans who possessed the silk-worm. At length Roger I., one of the Norman kings of Sicily, became involved in a war with the Byzantine Empire, captured some persons who were skilled in the production and manufacture of silk, and established factories at Palermo, which rapidly acquired celebrity. From Sicily the silk trade spread into Italy, Spain and France; but in most of these countries the silk manufacture was for a long time considered more important than the production of the raw material.

Spread of the Silk Manufacture over Europe.

The present prosperity of France in the silk trade is owing to the patriotic efforts of King Henry IV., who established extensive nurseries of mulberry plants and distributed them gratuitously to all who desired establishing plantations. King James I. of England sought to introduce the production of raw silk, as a trade, into that country; and since his time the effort has been frequently repeated, but only with partial success. Similar experiments in Ireland have not yet answered the expectations of those who projected them.

Present French Silk Manufacture.

Upon Justinian's death in November, A. D. 565, his nephew JUSTIN II. became Emperor. The reign of Justin II. was uneventful; and, disabled by disease, he appointed, at his wife Sophia's suggestion, Tiberius, the captain of the guards, as his successor, in A. D. 574. TIBERIUS faithfully administered the government until the death of Justin II. in A. D. 578, when he became sole Emperor.

Justin II., A. D. 565-578.

Tiberius, A. D. 578-582.

The Empress Sophia had expected to marry Tiberius upon her husband's death and to continue her reign in this new character; but Tiberius, upon his accession as sole sovereign, proclaimed as Empress his secret but lawfully-married wife, Anastasia. He conferred honors and riches upon Sophia, in order to atone for her disappointment; but, while Sophia apparently accepted these offerings with pleasure, she secretly plotted for the overthrow of Tiberius; and the Emperor, upon discovering her plot, reduced her to a private station.

Sophia and Anastasia.

Tiberius reigned only four years, during which he gained the affections of his subjects by his many virtues. Upon his death, in A. D. 582, he was succeeded by MAURICE, whom he had selected as his heir, and who was worthy of the exalted honor conferred upon him. Soon after the accession of Maurice, Pope Pelagius II. appealed to him to deliver Italy from the Lombards. As the Emperor was unable to accomplish this result himself, he invited the Franks to act as his substitutes.

Maurice, A. D. 582-602.

Appeal of Pope Pelagius II.

The Franks endeavored to act upon the Emperor's invitation, and accordingly made several invasions of Italy. The last of these Frank-

Frankish Expeditions to Italy.

ish expeditions was the one under Childebert II., the grandson of the great Clovis. Childebert II. failed in two expeditions into Italy, but was more successful in a third. As the Byzantines failed to render the Frankish king any substantial assistance, his expeditions degenerated into mere forays.

War with Persia.

The attention of the Emperor Maurice was chiefly directed to the East. Another war broke out between the Eastern Roman and New Persian Empires in A. D. 572, in the seventh year of the reign of Justin II., and lasted seven years with varied success. Upon Khosrou Nushirvan's death, in A. D. 579, his son, Hormisdas IV., became his successor. The latter's tyranny led to a rebellion of his subjects. About the same time the Byzantines made great gains on the frontiers of Mesopotamia and Assyria, while four hundred thousand Turks invaded the New Persian Empire from the line of the Oxus.

Friendly Relations with Persia Restored.

In this crisis Persia was saved by a hero named Varanes, or Bahram, who was victorious over both the Byzantines and the Turks, and was proclaimed King of Persia by his triumphant troops. Thereupon the Persian nobles deposed Hormisdas IV., put out his eyes, and elevated his son Khosrou Parviz to the Persian throne. Varanes refused to acknowledge Khosrou Parviz as king, and reduced him to such desperate straits that he fled to the Byzantine lines and threw himself upon the generosity of the Emperor Maurice, who espoused his cause. A Byzantine army entered Persia, drove out the usurper, and reëstablished Khosrou Parviz on the Persian throne. In gratitude for this service, Khosrou Parviz maintained the most friendly relations with the Eastern Roman Empire until the death of the Emperor Maurice.

Overthrow and Murder of Maurice.

Phocas, A. D. 602-610.

Heraclius, A. D. 610-641.

War with Khosrou Parviz of Persia.

Persian Successes and Ravages in Syria.

Maurice gained some substantial successes over the Avars in the latter part of his reign. He sought to improve the discipline of his army, thus provoking a sedition which ended in the elevation of PHOCAS to the imperial throne and the murder of Maurice and his five sons at Chalcedon in A. D. 602. Phocas was an ignorant ruffian, whose tyranny soon disgusted his subjects. Heraclius, the Exarch of Africa, threw off his allegiance to Phocas, and sent his son, the younger Heraclius, to Constantinople with a strong fleet to seize the imperial throne. Phocas was put to death, and the younger HERACLIOUS was proclaimed Emperor, A. D. 610.

At the beginning of his reign the Emperor Heraclius was obliged to defend his dominions against the Persian king, Khosrou Parviz, who, under the plea of avenging the death of Maurice, overran the whole of Syria, Egypt and Africa as far west as Tripoli. The triumphant Persian monarch took Antioch, Damascus, Jerusalem and other Eastern cities of the Byzantine Empire by storm in A. D. 614, gave over Jerusalem to violence, burned the Holy Sepulcher and the stately churches

erected by Constantine the Great, plundered the Holy City of its wealth, and transported the Patriarch and the "true cross" to Persia.

The victorious Persian king massacred ninety thousand Christians, and completed the conquest of Egypt in A. D. 616. In the meantime a Persian army marched through Asia Minor to the Bosphorus and took Chalcedon, and maintained a Persian camp within sight of Constantinople for ten years. The Persian arms appeared invincible, and Khosrou Parviz seemed about to revive the power and glory of his illustrious ancestors, Cyrus the Great and Darius Hystaspes.

During all this time the Emperor Heraclius remained in his capital, abandoned to slothfulness and pleasure; making little effort to retain his dominions, and seeming unconcerned regarding their fate. At length when everything appeared lost, Heraclius suddenly cast off his weakness and assumed a heroic spirit. He borrowed the consecrated wealth of the churches under a solemn vow to restore it with usury, and collected an army and a fleet, with which he sailed to the Cilician coast, where he landed his troops and occupied Issus, at which place he was attacked by the Persians, and there gained a brilliant victory in A. D. 622, on the very spot where Alexander the Great had defeated Darius Codomannus almost a thousand years before.

In the course of the next three years (A. D. 623-625) the Emperor Heraclius led a second expedition against Khosrou Parviz, penetrated into the heart of the New Persian Empire, and forced the Persian monarch to withdraw his troops from the Nile and the Bosphorus for the defense of Persia itself. The Persian king incited the Avars to attack Constantinople, but they were defeated with frightful slaughter in A. D. 626. The successes of Heraclius induced many of the Eastern tribes to join his standard, and the Emperor again marched into the interior of the New Persian Empire in A. D. 627. The Persians were completely routed in a decisive battle upon the site of the buried city of Nineveh, and for the first time the Assyrian cities and palaces were open to the Romans. Though reduced to despair, Khosrou Parviz refused to solicit peace.

As Khosrou Parviz was now an old man, he endeavored to secure the Persian crown to his favorite son, Merdaza; but another son, Siroës, headed a conspiracy against his father and seized him, put Khosrou's other eighteen sons to death in their father's presence, and cast the aged king himself into a dungeon, where he died on the fifth day of his captivity, A. D. 628. With Khosrou Parviz ended the glory of the New Persian Empire, and Siroës lived only eight months to enjoy the fruits of his unnatural crimes. For four years after the death of Siroës, nine pretenders to the Persian crown plunged the country into anarchy and bloodshed; and after a miserable existence of eight years

**Persian
Conquest
of
Egypt.**

**Khosrou
Parviz's
Great-
ness.**

**Sudden
Awaken-
ing of
Hera-
clius.**

**His
Victory at
Issus.**

**Bold
Expedi-
tion of
Hera-
clius.**

**His
Victory
on the
Site of
Nineveh.**

**Internal
Troubles
of
Persia.**

more, the New Persian Empire fell a prey to the conquering arms of the Saracen Khalifs.

Saracen
Conquest
of Eastern
Roman
Prov-
inces.

The remaining portion of the reign of Heraclius was important only for the loss of Syria, Palestine and the other far eastern provinces of the Byzantine Empire, which were quickly overrun by the Saracens, never to be recovered for the Eastern Empire. The great exertions of Heraclius against the New Persians had exhausted the Greek Empire, which was thus in no condition to make a successful stand against such new and vigorous foes as the Saracens. Besides this, the clergy, who proved themselves inexorable creditors, received most of the public funds in a usurious return of the loan which they made to Heraclius for the preservation of the Empire.

Con-
stantine
III. and
Heracl-
eonas,
A. D. 641.

Upon the death of Heraclius, in A. D. 641, his sons, CONSTANTINE III. and HERACLEONAS, succeeded to the sovereignty of the Eastern Roman Empire. Constantine III. died soon afterward, supposed to have been poisoned by his stepmother, who, with her son, Heracleonas, was mutilated and exiled. Thereupon CONSTANS II., the eldest son of Constantine III., was made Emperor at the age of eleven (A. D. 641). Constans II. caused his brother Theodosius to be put to death, in order to insure his succession; but remorse for this crime drove him into exile in A. D. 662, and he was murdered in Sicily in A. D. 668.

Constans
II., A. D.
641-662.

Constans II. was now succeeded by his brother CONSTANTINE IV., who shared the imperial dignity with his two brothers, but kept the real power in his own hands. His brothers were deprived of their new titles, in consequence of having conspired against him. During the reign of Constantine IV. the Saracens conquered most of Western Asia, and advanced to the Bosphorus and laid siege to Constantinople in A. D. 668. The siege lasted seven years; but the city was successfully defended by means of the newly-discovered Greek fire, as the assailants were utterly unable to stand before this formidable agent.

Constantine
IV.,
A. D.
662-665.

Saracen
Siege of
Constantinople.

Constantine IV. died in A. D. 685, and was succeeded by his son JUSTINIAN II., who outraged his subjects by his cruelties, and was deprived of his nose and driven into exile among the Tartars in A. D. 695. LEONTIUS and ABSIMARUS reigned as Emperors for the next ten years (A. D. 695-705). The Khan of Tartary gave his sister in marriage to the exiled Justinian II. She was baptized as a Christian and assumed the name of Theodora. Her brother, the Khan, was won over to the enemies of Justinian II., and agreed to deliver the exiled Emperor into their power; but Theodora discovered the plot and secured her husband's escape. Justinian II. fled to the camp of the Bulgarian king, who became his ally and agreed to aid him in an attempt to recover his throne.

Justinian
II., A. D.
685-695.

Leontius
and
Absimar-
us, A. D.
695-705.

The
Exiled
Justinian
II.

Justinian II. recovered the imperial throne in A. D. 704, by the assistance of the Bulgarian king Terbelis; and passed the next seven years in revenging himself upon his enemies. His infamous cruelties rendered him so odious to his subjects that they deposed him and put him to death in A. D. 711, and made PHILIPPICUS Emperor. Philippicus was murdered in A. D. 713, whereupon ANASTASIUS II. was elevated to the imperial throne. Anastasius II. was dethroned in A. D. 716, and was succeeded by THEODOSIUS III. In A. D. 717 Theodosius III. was forced to give way to his able and powerful rival, LEO III., the Isaurian.

Justinian
II.
Restored.

Philip-
picus.

Anasta-
sius II.

Theodo-
sius III.

Leo III. was the first Greek Emperor belonging to the Isauric dynasty, and was called "the Second Founder of the Eastern Empire." He commenced his reign with a gallant defense of Constantinople against the Saracens. As he was himself an Armenian, he intrusted the most important offices of state and court to Armenians, on whom he could rely; and although Greek was the language of the court, the church and the people, the government was generally administered by Asiatics. Leo III. revived and reinvigorated the Eastern Empire, and his wise reforms gave it a new career of greatness and prosperity. His vigilant execution of the laws gave peace and security to all classes of his subjects, and Constantinople became the center of commerce.

Leo III.,
the
Isaurian,
A. D.
717-741.

The worship and use of pictures and images had been gradually adopted by the Christian Church, and Leo III., who had conceived a fierce hatred of the practice, attempted to put down image-worship, thus giving rise to a struggle between two parties—*Iconoduli*, who favored images, and *Iconoclasts*, who opposed them. This struggle—which shook the Eastern Empire for over a century, and plunged Christendom into commotion—ended in the triumph of the image worshipers, and finally led to the separation of the Eastern, or Greek, and the Western, or Latin Churches.

Iconoduli
and
Icono-
clasts.

In the eleventh year of his reign (A. D. 726), the Emperor Leo III. issued an edict forbidding image-worship, thus beginning the bitter "War of Iconoclasm." Soon afterward Leo III. issued a second decree, ordering all the images to be destroyed and the walls of the churches to be whitewashed. These measures were fiercely resisted throughout the Empire, but the Emperor's authority prevailed in the East. The Western, or Latin, Church refused compliance with the Emperor's edicts, and the Pope constituted himself the champion of image-worship.

War of
Icono-
clasm.

Leo III. died A. D. 741, after a reign of twenty-four years, and was succeeded by his son, CONSTANTINE V., surnamed Copronymus, because of his pollution of the baptismal font. The war against images was continued with great animosity during his reign. The image-worship-

Constan-
tine V.,
Coprony-
mus,
A. D.
741-775.

Image
Worship
Sup-
pressed.

ers rose against Constantine Copronymus and drove him from the imperial throne, but he afterwards recovered his crown and punished the rebellion by a severer and more violent persecution. A council of the Christian Church at Constantinople, in A. D. 754, formally condemned image-worship as idolatrous, forbidding the use and worship of images.

Wise Rule
of Con-
stantine
Coprony-
mus.

Aside from his persecution of the image-worshippers, Constantine Copronymus seems to have been a wise and able sovereign. He vigorously defended the Asiatic provinces of the Empire against the Saracens, redeemed several thousand captives from foreign slavery, and settled new colonies along the depopulated coast of Thrace. His abilities were even admitted by the ecclesiastics whose antipathy toward him was most deadly.

Leo IV.
A. D.
775-780.

Constantine Copronymus died A. D. 775, and was succeeded by his son, LEO IV., a weak prince, who willingly relinquished the imperial power to his Athenian wife, Irene; while his infant son, CONSTANTINE VI., then only five years of age, was crowned Emperor and associated in the government. Leo IV. died five years later (A. D. 780), leaving his wife regent for her son. Irene was an ardent partisan of the image-worshippers and zealously espoused their cause. A general council of the Christian Church at Nice, in Asia Minor, in A. D. 787, declared image-worship conformable to the Scriptures and reason, thus reversing the decree of the Council of Constantinople in A. D. 754.

Constantine VI.,
A. D.
780-797.

Irene's
Regency.
Image
Worship
Restored.

During the childhood of Constantine VI., his mother, Irene, showed herself to be a prudent and able ruler, and also a careful and judicious mother. But as the Emperor approached manhood he became impatient of her control and abandoned himself to the influence of favorites of his own age, who were ambitious of sharing his power as well as his pleasures. The contest between the mother and the son which followed placed each alternately in possession of the imperial throne. The Empress IRENE finally triumphed, put out her son's eyes, and reigned alone in external splendor, regardless of the reproaches of her conscience and the denunciations of her subjects (A. D. 797-802).

Empress
Irene,
A. D.
797-802.

Irene's reign was ended in A. D. 802 by a rebellion. The Empress was exiled to Lesbos; and the great Treasurer, NICEPHORUS, the rebel leader, became Emperor, and reigned nine years. His experience as Treasurer enabled him to increase the revenue by taxation, and he was not apparently guilty of more crimes than were common to the Eastern monarchs of his time. A few years before his reign (A. D. 800) the final separation between Eastern and Western Christendom was brought about by the revival of the Western Empire under Charlemagne—a result which Nicephorus was unable to prevent. In the second year of his reign Nicephorus entered into a treaty with Charlemagne defin-

Nicephorus,
A. D.
802-811.

His
Treaty
with
Charle-
magne.

ing the boundaries of the Eastern and Western Empires. Nicephorus was decisively defeated by the Saracen Khalif Haroun al Raschid in A. D. 805; and in A. D. 811 he was defeated and killed in a war with the Bulgarians.

**His
Defeats
and
Death.**

Nicephorus was succeeded by his son STAURACIUS, who reigned only two months, when he was forced to relinquish the imperial crown to his brother-in-law, Michael Rhangabe, who became the Emperor MICHAEL I. Michael's troops, who were disgusted with his peaceful and unwarlike disposition, forced him to resign the imperial crown in A. D. 813; whereupon he retired to a monastery, although he was supported by the citizens and clergy of Constantinople.

**Stauracius,
A. D. 811.**

**Michael
I., A. D.
811-813.**

Leo the Armenian, the rebel leader against Michael I., then ascended the imperial throne as LEO V. He was one of the best of the Byzantine Emperors. As he had been reared a soldier, he cared little for theological controversies, and pursued a policy regarding image-worship which gained for him from churchmen the title of "the Chameleon." During the reign of Leo V. the Bulgarians perpetrated great outrages in the European provinces of the Greek Empire, ravaging the country to the gates of Constantinople, and taking fifty thousand captives in one expedition alone. These Christian slaves became so many missionaries of their religion in the land to which they were carried into captivity, and converted thousands of Bulgarians to Christianity. Near the end of the ninth century the Bulgarian king Bogoris embraced the religion of Christ.

**Leo V.,
the Arme-
nian,
A. D.
813-820.**

**Chri-
stianiza-
tion of the
Bul-
garians.**

Michael the Armorian was one of the most trusted friends of the Emperor Leo V. at the beginning of his reign, but Michael soon began to conspire against his sovereign and benefactor, who conferred riches and honors upon him. Michael was frequently detected and pardoned, but continued his plotting until he was finally condemned to death. In order to save his life, his adherents rose in revolt against Leo V. and put him to death in A. D. 820.

**Over-
throw and
Murder
of Leo V.
by
Michael
the Ar-
morian.**

Michael the Armorian was then brought from his dungeon with his limbs still fettered, and was elevated to the imperial throne with the title of MICHAEL II. He reigned nine years, during which the Eastern Empire entered upon a great career of commercial prosperity, in the midst of its far advance in political decline. The Empire had a monopoly of the Mediterranean trade; while a large and profitable commerce between Europe and Asia flowed through Constantinople and enriched its inhabitants, notwithstanding the fact that the Saracens had become masters of Crete and of some of the other islands of the Mediterranean.

**Michael
II., A. D.
820-829.**

Michael II. died A. D. 829, and was succeeded by his son THEOPHILUS, an able sovereign, but whose reign was clouded by misfortune.

**Theoph-
ilus,
A. D.
829-842.**

Theophilus attempted to recover the provinces which the Saracens had wrested from the Eastern Empire, but was finally defeated. He exhausted his enormous revenues in adorning Constantinople, instead of applying them to the fortification of the frontiers of the Empire. Theophilus was an Iconoclast and fiercely opposed image-worship.

Theophilus died A. D. 842, leaving his wife, Theodora, regent for their son, who succeeded him as MICHAEL III. Theodora restored the images amid the rejoicings of her subjects, thus putting an end to the "Iconoclastic War," which had lasted more than a century, and which had finally caused the separation of the Eastern, or Greek, and the Western, or Latin Churches. Michael III. was five years of age at the time of his father's death, and his mother Theodora held the regency thirteen years. She then prudently relinquished the government to her son and retired to private life, having for some time perceived that her influence was waning, and that her son was becoming impatient of her rule.

After becoming sole ruler of the Empire, Michael III. demonstrated his unfitness to govern. He was a brutal, drunken tyrant, and is known as "Michael the Drunkard." He had no regard for the sacredness of religion or the dignity of his own exalted station. He was as contemptible as he was odious, and so disgusted his subjects that they longed to be rid of him. Michael the Drunkard was finally murdered in his sleep, in A. D. 867, in the thirtieth year of his age, by Basil, one of his own officers, who is said to have been a Slavonian.

BASIL I., the assassin and successor of Michael the Drunkard, claimed to be a descendant of Alexander the Great, and for this reason the dynasty founded by him is called the Macedonian dynasty. Basil I. gained great successes over the Saracens, carrying his victorious arms as far as the Euphrates, and crushed the republic of the Paulicians, but he lacked the talents and the spirit of a warrior. He is mainly celebrated for his legislation. A revision of Justinian's whole system of jurisprudence was rendered necessary by the chance of language and manners. The voluminous mass of the Institutes, Pandects, Code and Novels of Justinian was digested in the Greek idiom under forty titles; and the *Basilica*, which Basil's son and grandson completed and improved, owed their origin to the native genius of the founder of their dynasty.

The treaty with Charlemagne assigned the cities of Southern Italy to the Eastern Empire. In A. D. 878 the Saracens captured Syracuse and extended their dominion over the whole of Sicily. They afterwards firmly established themselves in Southern Italy, thus diminishing the Greek Emperor's power.

Michael III., the Drunkard, A. D. 842-867.

End of the Iconoclastic War.

Theodora's Regency.

Bad Character of Michael the Drunkard.

His Murder.

Basil I., the Macedonian, A. D. 867-886.

The Civil Law and the Basilica.

Saracen Raids in Southern Italy.

Upon the death of Basil I., in A. D. 886, his sons, LEO VI. and ALEXANDER, were both invested with the imperial dignity; but the elder of these two brothers, Leo VI., surnamed "the Philosopher," was the real sovereign, because, as Gibbons sarcastically remarks, "the son of Basil was less ignorant than the greater part of his contemporaries in church and state." The reign of Leo the Philosopher was clouded by calamities; one of the greatest of which was the capture of Thessalonica, the second city of the Eastern Empire, by the Saracens, who massacred all its inhabitants except twenty-two thousand youth, whom they sold into slavery. Leo the Philosopher won the hostility of the Church by contracting a fourth marriage, this time with Zoë, who had borne him a son—a marriage not recognized by the Greek Church as lawful.

Leo the Philosopher died A. D. 911, after a reign of twenty-five years, and was succeeded by his son, CONSTANTINE VII., surnamed Porphyrogenitus, meaning "Born of the Purple." He was but five years of age when his father died. During his minority the government was administered by his uncle Alexander, and by his mother Zoë after Alexander's death, and by other regents.

In A. D. 919 ROMANUS I., surnamed Leucapenus, the leading general of the Byzantine army, usurped the imperial government, assuming the titles of Cæsar and Augustus, and associating his three sons successively with him in the Empire; and for twenty-five years the lawful Emperor was degraded to the lowest rank of this imperial college. CHRISTOPHER, one of these, ruled from A. D. 920 to A. D. 928, and STEPHEN and CONSTANTINE VIII. from A. D. 928 to A. D. 944.

Upon the expulsion of these usurpers, in the year A. D. 945, Constantine VII. assumed the sole administration, and reigned alone almost fifteen years (A. D. 945-959). His mild and benevolent disposition won the affections of his subjects. He wrote several scientific and historical works, and rendered valuable service to literature by causing a number of precious manuscripts to be preserved.

Constantine Porphyrogenitus died A. D. 959, and was succeeded by his son, ROMANUS II., whose reign was rendered memorable by the exploits of his general, Nicephorus Phocas, who recovered the island of Crete from the Saracens and won other important successes over them. After a reign of four years, Romanus II. was poisoned by his wife, Theophano, who married the victorious general, Nicephorus Phocas, who then ascended the imperial throne as NICEPHORUS II., assuming the title of Augustus, without degrading the infant Emperors Basil II. and Constantine IX., the sons of Romanus II. and Theophano (A. D. 963).

Leo VI.,
the
Philoso-
pher,
A. D.
886-911,
and
Alexan-
der.

Saracen
Capture of
Thessa-
lonica.

Constan-
tine VII.,
A. D.
911-919.

Romanus
I.

Christo-
pher.

Stephen
and Con-
stantine
VIII.

Constan-
tine VII.,
Porphy-
rogenitus,
A. D.
945-959.

Romanus
II., A. D.
959-963.

His Over-
throw and
Murder.

Nicepho-
rus II.,
A. D.
963-969.

**His Rule
and
Murder.**

Nicephorus Phocas reigned vigorously and successfully for six years, steadily resisting the Saracens and maintaining his frontiers unbroken against their assaults. His reign marked the beginning of the most vigorous period of the Eastern Roman Empire before its final division—a period which continued until about A. D. 1025. Nicephorus Phocas was murdered in A. D. 969 by his nephew, John Zimisce, who succeeded him on the imperial throne as the guardian of the youthful Emperors Basil II. and Constantine IX., assuming the title of JOHN I.

**John I.,
Zimisce,
A. D.
969-976.**

John Zimisce had been one of the lovers of the Empress Theophano during her last husband's life, and she hoped to share the imperial throne with her paramour; but John discarded her, at the relentless command of the Patriarch of Constantinople, and dismissed her to a private station. John showed himself an able and energetic ruler. He won many victories over the Saracens in the East, recovered Antioch and other cities which they had taken, and made the Euphrates once more the eastern boundary of the Byzantine Empire. John likewise gained decisive successes over the Norman rulers of Russia, who were annoying the frontiers of the Eastern Empire; decisively defeating the Russian forces at Presthlava, in Bulgaria, in A. D. 971, and forcing them to solicit peace. By the terms of the treaty, the Russians ceded to the Emperor John I. the Kingdom of Bulgaria, which they had recently conquered, thus once again making the Danube the northern boundary of the Greek Empire.

**His
Victories
over the
Saracens
and the
Russians.**

**Basil II.,
A. D.
976-1025,
and Con-
stantine
IX., A. D.
976-
1028.**

Upon the death of John I., in A. D. 976, the two legitimate Emperors, BASIL II. and CONSTANTINE IX., ascended the imperial throne. Basil II. was a man of genius and energy, but Constantine IX. was a weak and effeminate prince. Basil II. soon made himself the real ruler of the Empire, which attained the height of its military greatness under him. He waged a vigorous war against the Bulgarians and the other Slavonic tribes of the Balkan peninsula for almost forty years. The Bulgarians were thoroughly subdued; but the victorious Emperor tarnished his triumph by cruelly putting out the eyes of fifteen thousand of his prisoners, whom he sent back to their king, who died in consequence of grief and rage at the sight.

**Basil's
Victories
over the
Bul-
garians.**

**Deaths of
Basil II.
and
Constan-
tine IX.**

Basil II. died in A. D. 1025, after a reign of almost half a century, passing away "amid the blessings of the clergy and the curses of the people." Constantine IX. reigned alone three years longer, and died in A. D. 1028, after having borne the title of Augustus for sixty-six years, but doing nothing in all that time to deserve the honor.

**Romanus
III., A. D.
1028-
1034.**

Basil II. left no children, and Constantine IX. had only three daughters. As there were no male heirs, the Byzantine throne was for almost thirty years in the possession of the infamous favorites of the Empresses Zoë and Theodora, the daughters of Constantine IX. These

rulers were ROMANUS III. and ARGYROPULUS (A. D. 1028-1034), MICHAEL IV., the Paphlagonian (A. D. 1034-1041), MICHAEL V., Caláphates (A. D. 1041-1042), CONSTANTINE X., MONOMACHUS and ZOE (A. D. 1042-1054), THEODORA (A. D. 1054-1056), and MICHAEL VI., Stratíotes (A. D. 1056-1057). The only important events during this period were the outbreaks of the citizens of Constantinople, who were enraged by the weakness and licentiousness of these corrupt rulers.

In A. D. 1057 the Byzantine army elevated ISAAC COMNENUS, a general of noble birth, to the imperial throne. This Emperor reigned only two years, abdicating the throne in A. D. 1059, on account of failing health. As his brother, John Comnenus, refused the imperial crown, CONSTANTINE XI., who belonged to a different family, was raised to the Byzantine throne. Constantine XI. died in A. D. 1067, after a reign of eight years, leaving the government in the hands of his widow, the Empress EUDOCIA, who married Romanus Diogenes, who then became the Emperor ROMANUS IV., and reigned with honor and dignity for four years.

In the meantime the Seljuk Turks, who had adopted the Moham-
medan religion, had become masters of the Saracen dominions in Asia, and began to press heavily upon the remaining provinces of the Eastern Roman Empire. It was this peril which mainly caused the Empress Eudocia to marry Romanus Diogenes, who was an able and experienced soldier. He exerted himself to preserve the integrity of his Asiatic provinces, with his slender resources, but invincible courage. He drove the Turks beyond the Euphrates in three hard-fought campaigns. He endeavored to recover Armenia from them in a fourth campaign, in A. D. 1071; but was defeated and taken prisoner by the Turkish Sultan, Alp Arslan, "the Valiant Lion." The captive Emperor was released upon promising to pay a heavy ransom and an annual tribute; but when he returned to Constantinople he found that his subjects had dethroned him upon hearing of his captivity, and had forced the Empress Eudocia to retire to a convent. Romanus Diogenes was defeated and slain in an attempt to recover the imperial crown.

Romanus Diogenes was succeeded by MICHAEL VII., Parapinaces, who reigned from A. D. 1071 to A. D. 1078. The next Emperor was NICEPHORUS III., whose accession was disputed in Asia by another Nicephorus. The Emperor Nicephorus III. called the Turks to his assistance and defeated his rival, but obtained his triumph by sacrificing his Asiatic provinces, which thus came into the possession of the Seljuk Turks. A few years afterward Nicephorus III. was able to extend the eastern limits of the Byzantine Empire to Nicomedía, in Asia Minor, about sixty miles from Constantinople; but the old Greek prov-

Manuel IV.
Michael V.
Constantine X.
Theodora.
Michael VI.
Isaac Comnenus.
Constantine XI.
Eudocia.
Romanus, IV., Diogenes.
Seljuk Turkish Conquests in Western Asia.
Defeat, Captivity and Release of Romanus Diogenes.
His Deposition.
Michael VII., A.D. 1071-1078.
Nicephorus III., A. D. 1078-1081.

Seljuk
Turkish
Con-
quests.

inces beyond that frontier remained in the possession of the Turks, with the sole exception of Trebizond, at the south-eastern extremity of the Euxine, or Black Sea, which, on account of its strong natural fortifications, remained in the possession of the Greek Emperor.

Alexis I.,
Com-
nenus,
A. D.
1081-
1118.

Hostile
Inva-
sions.

Nicephorus III. was deposed in A. D. 1081, whereupon Alexis Comnenus, son of John Comnenus, was elevated to the imperial throne under the title of ALEXIS I. This Emperor ascended the Byzantine throne at a time of great misfortune, and "every calamity that can afflict a declining empire was accumulated on his reign by the justice of Heaven and the vices of his predecessors." The Seljuk Turks had overrun all Western Asia from Persia to the Hellespont, while Norman adventurers invaded the Greek Empire on the west, and new Slavonic hordes of barbarians poured across the Danube on the north.

Internal
Troubles.

The
Crusades.

While the Eastern Roman Empire was thus assailed by foreign foes on sea and land, the imperial palace was distracted with secret treason and conspiracy. Suddenly the banner of the Crusades was displayed by the Latins from the West of Europe; and in the great and protracted struggle between the Cross and the Crescent—between Christendom and Islam—Constantinople was almost swept away.

Wise
Rule of
Alexis I.

In this momentous crisis, the Emperor Alexis I. conducted the helm of state with skill and wisdom. Says Gibbon: "In the tempest Alexis steered the imperial vessel with dexterity and courage. At the head of his armies he was bold in action, skillful in stratagem, patient of fatigue, ready to improve his advantages, and rising from his defeats with inexhaustible vigor. The discipline of the camp was revived, and a new generation of men and soldiers was created by the example and the precepts of their leader. In his intercourse with the Latins, Alexis was patient and artful; his discerning eye pervaded the new system of an unknown world, and with superior policy he balanced the interests and passions of the champions of the First Crusade. In a long reign of thirty-seven years he subdued and pardoned the envy of his equals; the laws of public and private order were restored; the arts of science and wealth were cultivated; the limits of the Empire were enlarged in Europe and Asia; and the Comnenian scepter was transmitted to his children of the third and fourth generation."

John II.,
A. D.
1118-
1143.

The Emperor Alexis I. died in A. D. 1118, and was succeeded by his eldest son, JOHN II. John II. acquired the title of "the Handsome," in derision on account of his insignificant stature and his harsh, swarthy features; but his keen-witted subjects retained the surname in gratitude and admiration for his noble qualities. He was a wise and liberal sovereign, and by his military vigor he recovered some of the former Greek territory conquered by the Seljuk Turks, whom he drove from the maritime provinces of Asia. As John II. was feared by his

nobles and beloved by his subjects, he was never obliged to punish or pardon his personal enemies.

Upon the death of John II., in A. D. 1143, his youngest surviving son, MANUEL I., became Emperor. The reign of Manuel I. lasted thirty-seven years, and was a period of almost constant war. The Seljuk Turks were driven beyond Mount Taurus in Asia Minor; while the Hungarians, or Magyars, and other barbarous hordes north of the Danube were obliged to respect the frontiers of the Eastern Roman Empire. Manuel I. was more of a knight-errant than a good monarch or a great general, but for some time he made the power of the Greek Empire respected and feared. The fleets of the Norman King of Sicily several times ravaged the coasts of Greece, and Manuel I. was under the necessity of repelling these attacks and of retaliating by assailing the Normans in Sicily. Manuel I. was at length defeated by the Turks in a great battle in the province of Pisidia, in Asia Minor, but escaped through the victorious Sultan's generosity. After this defeat the Byzantine Empire again declined.

Manuel I.,
A. D.
1143-
1181.

**His Power
and
Greatness.**

**His
Defeat
and
Escape.**

Manuel's relative, Andronicus, the younger son of Isaac Comnenus, one of the sons of the Emperor Alexis I., was a remarkable person, whose adventures were most extraordinary. Andronicus is said to have been brave, eloquent, accomplished, of singular grace and beauty, and temperate in an extraordinary degree, "with a heart to resolve, a head to contrive, and a hand to execute." The sister of the Empress became his spouse without the sanction of the legal authority.

**Andro-
nicus.**

In punishment for an attempt to assassinate the Emperor Manuel I., Andronicus was imprisoned twelve years. He finally discovered a part of the prison wall where the bricks could be removed and replaced so as not to change their usual appearance. Adjoining this wall was a recess, in which a person might be concealed, but beyond which he was unable to go. Andronicus removed the bricks, and, after passing into the recess, replaced them so as to excite no suspicion. As he was not seen in his cell the next day, he was believed to have made his escape; and his spouse, who was suspected of having assisted him, was sent to take his place in the prison. In the dead of night she imagined seeing a specter. Her husband appeared before her. She recognized him. They shared their provisions until they had been together a sufficient time to devise an ingenious plan of escape. This plan succeeded. Andronicus fled to the Danube, whence, after many perils, he made his way to Russia, where he rendered such important service to the Greek Emperor that he obtained his pardon, and was thus enabled to return to Constantinople.

**His Im-
prison-
ment and
Escape.**

Andronicus again fell under the Emperor Manuel's displeasure, and was consequently banished to Cilicia, in Asia Minor, but was intrusted

**His
Exile.**

with a military command. In that country his romantic amours had the effect of bringing him into new difficulties, and he undertook a pilgrimage to Jerusalem to escape the consequences of his conduct. He was plunged into a deeper sea of troubles in consequence of new adventures with the queen-dowager of Jerusalem, and a price was set upon his head. He fled from Jerusalem to Damascus, thence to Bagdad and Persia, and at length settled among the Turks in Asia Minor—the inveterate enemies of his country.

At the head of a band of outlaws, Andronicus made predatory incursions into the Greek Empire, and became distinguished as a bandit throughout the East. The Emperor Manuel's attempt to capture him failed, but his wife and two children were taken and sent to Constantinople. At length he obtained his pardon by manifestations of penitence. He prostrated himself at the foot of Manuel's throne, and was sent into exile at the eastern extremity of the Euxine, or Black Sea.

Manuel I. died in A. D. 1181, leaving the imperial crown to his infant son ALEXIS II., who reigned two years in the midst of a civil war at Constantinople. The friends of Andronicus encouraged his ambition with high hopes. Andronicus collected an army and marched to Constantinople, where he assumed the guardianship of Manuel's infant son, the Emperor Alexis II. This unfortunate child and his mother were soon disposed of, the mother being cast into the sea, and the child being strangled with a bowstring. After surveying the murdered infant's body, Andronicus rudely struck it with his foot, saying: "Thy father was a knave, thy mother a harlot, and thyself a fool."

ANDRONICUS thus ascended the Byzantine throne, A. D. 1183. He was an able but cruel sovereign, and in him was fully verified the ancient proverb: "Bloodthirsty is the man who returns from banishment to power." The common fate of such as had incurred his displeasure were poison, the knife, the sea and the flames. Alexis Angelus, who was marked as a victim, slew the executioner who approached him, in a moment of despair, and fled to the cathedral of St. Sophia, where a sorrowful multitude assembled, whose lamentations soon gave way to curses, and whose curses were quickly followed by threats. At dawn the next day the Byzantine capital rose in insurrection, and in the general clamor ISAAC ANGELUS was raised to the imperial throne (A. D. 1185).

Andronicus was absent at the time on one of the islands in the Propontis (now Sea of Marmora). He hastened to Constantinople, which he found filled with tumult; the palace being deserted and himself being forsaken by all mankind. He endeavored to escape by sea, but his galley was overtaken, and he was brought in chains before the new Emperor. Andronicus was set astride a camel and conducted through

His Raids, Pardon and Final Exile.

Alexis II., A. D. 1181-1183.

His Murder by Andronicus.

Andronicus, A. D. 1183-1185.

His Cruelty and Overthrow.

Isaac Angelus, A. D. 1185-1195.

Torture and Murder of Andronicus.

the city, subjected to the blows and the insults of the populace, after which he was hung alive by the feet between the pillars that supported the figures of a wolf and a sow. All the citizens whom he had deprived of a father, a husband or a friend were allowed to execute vengeance. As a poor compensation for their losses, his teeth, hair, an eye and a hand were torn from him. All the exclamations that he uttered were: "Lord, have mercy upon me; why will you bruise a broken reed?" Finally two furious Italians ended his prolonged agony by plunging their swords into his body.

Isaac Angelus, the successor of Andronicus, reigned ten years (A. D. 1185–1195), and was a prince of generous disposition and effeminate manners; but was driven from the imperial throne and deprived of his eyes by his own brother Alexis, who then became the Emperor ALEXIS III. (A. D. 1195). A son of Isaac Angelus, also named Alexis, fled from Constantinople and found refuge in Western Europe, where he sought to induce the great powers to aid him in his efforts to recover his father's throne, spending about nine years in these fruitless efforts, and despairing of accomplishing anything, when his labors were suddenly and unexpectedly crowned with success, as we shall afterwards see in the account of the Fourth Crusade.

Over-
throw of
Isaac
Angelus.

Alexis
III., A. D.
1195–
1203.

The struggles of the various claimants of the Byzantine throne weakened the Greek, or Eastern Roman Empire, and prepared it for the first great period in its fall. The decline of the Empire, which commenced with the death of Manuel I. and the quarrels of his successors, continued during the closing years of the twelfth and the first years of the thirteenth century. Having thus traced the history of the Byzantine Empire from its origin, through the Dark Ages, to the temporary substitution of a Latin for a Greek dynasty at Constantinople—a period embracing a little over eight centuries—we will give the remainder of the history of the Eastern Empire in subsequent portions of this volume.

Tempo-
rary Sub-
version
of the
Empire.

Latin
Dynasty
at Con-
stanti-
nople.

This Empire—which under Justinian had extended from the Alps and the Danube to the Euphrates and the great African desert, embracing Italy and all of Europe south of the Danube, Asia Minor, Syria, Palestine, Egypt and all of Northern Africa—was now reduced to comparatively small dimensions, comprising only that part of South-eastern Europe south of the Balkan mountains, included in Thrace, Macedonia, Greece and Illyricum, along with the western and part of the northern coasts of Asia Minor, included in the ancient provinces of Caria, Lydia, Mysia, Bithynia and Paphlagonia. While the Latin dynasty was reigning at Constantinople for fifty-six years Greek dynasties were reigning at Nice, in Asia Minor, and at Trebizond, on the south-eastern shore of the Euxine, or Black Sea.

Reduced
Extent
of the
Empire.

Other
Greek
Dynas-
ties.

SECTION II.—NEW PERSIAN EMPIRE OF THE SASSANIDÆ (A. D. 226–641).

Founding
of the
New
Persian
Empire by
Arta-
xerxes.

ALREADY we have seen that the New Persian Empire of the Sassanidæ arose on the ruins of the Parthian Empire of the Arsacidæ. The Persians had for a long time been discontented with the Parthian dominion. Although the last Parthian king, Arsaces XXX., had defeated the Romans, the Parthian Empire was distracted with the claims of rival pretenders who contended with Arsaces XXX. for the Parthian crown. Two branches of the family of the Arsacidæ—both of them settled in Bactria—were at feud with the reigning Parthian monarch; and these offended relatives carried their animosity to such extremes as to regard submission to a foreign ruler preferable to subjection to the ruling head of their dynasty. The success of Arsaces XXX., in his war with the Romans, had no appreciable effect upon his domestic foes.

Parthia's
Last
Days.

This condition of affairs encouraged the Persians to cast off their allegiance to the Parthians and to recover their independence. In the original arrangements of the Parthian Empire, the Persians had been treated with a certain degree of favor, being permitted to retain their native kings—a concession naturally involving the continuance of the nation's laws, customs and traditions. Their religion had not been persecuted, and had even attracted a considerable degree of favor with the Parthian court in the early times of the Parthian dominion. But it appears that in the latter period of the Parthian supremacy the national privileges of the Persians had been diminished, while their prejudices were wantonly shocked.

The
Persians
under
Parthia.

At that time the tributary King of Persia under the Parthian dominion was Artaxerxes, or Ardeshir Bábigan, as the native Persian historians call him, the son of Sassan, who claimed descent from the ancient dynasty of Cyrus the Great. Encouraged by dissensions in the Parthian kingdom, Artaxerxes, or Ardeshir Bábigan, rose in arms against his suzerain, the Parthian king, Arsaces XXX., in A. D. 220, or perhaps a little later; and was soon successful in establishing the independence of Persia proper, the modern province of Fars, or Farsistan. He then turned his victorious arms eastward against the ancient province of Carmania, the modern Kerman, and reduced it; after which he proceeded to overrun Media. The Parthian monarch then marched against his rebellious vassal, but was defeated three times, and finally killed in the great battle of Hormuz, A. D. 226. ARTAXERXES I. was saluted on the field with the title of *Shah in Shah*, or *King of Kings*—a title ever since assumed by the Persian kings.

Arta-
xerxes, or
Ardeshir
Bábigan,
A. D.
226–240.



1 - Artaxerxes I (227-240)



2 - Sapor I (240-271)



3 - Varaham I (272-275)



4 - Varaham II (275-292)



5 - Varaham III (292)



6 - Narses (293-301)



7 - Hormisdas II (301-309)



9 - Sapor II (337-379)



10 - Artaxerxes II (379-383)



11 - Sapor III (383-388)



12 - Varaham V (418-449)



13 - Piroz (459-485)



14 - Kosroes II (591-628)



15 - Kosroes II

The sons of Arsaces XXX. continued the struggle against the Persians, and were assisted by Chosroës, King of Armenia; but the Persians were everywhere victorious, and the old Parthian Empire of the Arsacidæ gave place to the New Persian Empire of the Sassanidæ, after a struggle of a few years. After Artaxerxes had been thus left in possession of the new Persian monarchy, he proceeded to consolidate his empire, and restored the ancient religion of Zoroaster and the authority of the Magi. The dynasty which he founded—called the Sassanidæ, from his father, Sassan—occupied the Persian throne for more than four centuries and consisted of twenty-nine kings.

Parthia's
Over-
throw.

Dynasty
of the
Sassani-
dæ.

Artaxerxes took advantage of the impression made by his great triumph to enlarge the New Persian Empire, extending it to the Euphrates on the west and to the Kingdom of Kharasm on the north. His fame spread in all directions, and all the petty states in the vicinity of his empire proffered submission, while the greatest monarchs from Orient to Occident courted his friendship. He was one of the wisest sovereigns that Persia ever had. The revolution which he effected in his country's condition was truly wonderful. He formed a well-consolidated empire out of the scattered fragments of the Parthian monarchy, which had been for centuries in a distracted condition. The name *Parthia*, given by Western writers to the empire east of the Euphrates for almost five centuries, ceased upon the elevation of Artaxerxes to the throne; and the empire which he founded was recognized by the title *Persia*.

Good
Character
of Arta-
xerxes I.

Persian writers have preserved sayings of Artaxerxes which exhibit his goodness and wisdom, such as the following: "There can be no power without an army; no army without money; no money without agriculture; and no agriculture without justice." It was one of his common sayings that "a ferocious lion was better than an unjust king; but an unjust king was not as bad as a long war." He was likewise in the habit of saying that "kings should never use the sword when the cane would answer"—a fine lesson to tyrannical sovereigns, whom it was designed to teach that they should never take away life when the offense will admit of a milder punishment.

His Wise
Sayings.

One of the characteristic features of the reign of Artaxerxes was his zeal to uphold the ancient Zoroastrian religion, which the Parthian monarchs had neglected or degraded. This zeal was as much attributable to policy as to piety. He summoned a great assembly of *mobuds* and Magi from every portion of his dominions to aid him in his religious reform—a circumstance still considered as most important in the creed of Zoroaster. The testamentary advice which Artaxerxes addressed to his son, as recorded by Firdusi, the renowned Persian poet of the eleventh century, exhibits his views of religion and of the duties

His
Zoroas-
trian
Zeal.

of a sovereign in a very favorable light. Artaxerxes caused the Zend-Avesta to be published.

His War
with
Chosroës
of
Armenia.

Artaxerxes was involved in a war with Chosroës of Armenia, who was on friendly terms with Rome, and might count on a Roman contingent and the assistance of the Bactrian Arsacidæ. Chosroës took the Parthian Arsacidæ under his protection, giving them a refuge in Armenia, and also negotiated with Bactria and Rome, made arrangements with the barbarians on his northern frontier to assist him, and led a large army into the New Persian Empire on the north-west and achieved some successes, thus establishing the independence of Armenia and checking the advance of the New Persians in Western Asia.

His
Negotia-
tions with
Rome.

Artaxerxes next entered upon a series of negotiations with Rome, the result of which was a final rupture between the New Persian and Roman Empires. Artaxerxes was not satisfied with the monarchy which he had built up in five or six years; but longed for the glorious times of Cyrus the Great and Darius Hystaspes, when all Western Asia from the shores of the Ægean to the valley of the Indus, and parts of Europe and Africa, acknowledged the dominion of the Persian monarch. Artaxerxes considered the territories ruled by these princes as his own right by inheritance, and Herodian and Dio Cassius tell us that he boldly proclaimed these views. His emissaries everywhere declared that their sovereign claimed the dominion of Asia as far westward as the Ægean and the Propontis. It was his duty and his mission to recover the pristine Persian Empire. What Cyrus the Great had conquered, what the Persians had held from that time until the overthrow of Darius Codomannus by Alexander the Great, belonged to Artaxerxes by indefeasible right, and he was about to take possession thereof.

His War
with
Rome.

The Persian army at once crossed the Tigris and overran the entire Roman province of Mesopotamia. The youthful Roman Emperor, Alexander Sévérus, at once sent an embassy to Artaxerxes, counseling him to be satisfied with what belonged to him and not seek to revolutionize Asia. Artaxerxes replied by an embassy in which he ostentatiously displayed the wealth and magnificence of Persia, and demanded the immediate acceptance of his terms, ordering the Romans and their Emperor to give up all of Syria and the rest of Western Asia, and to allow the Persians to exercise dominion over all Asia Minor, because "these countries belonged to Persia by right of inheritance."

Roman
Invasion
of the
New
Persian
Empire.

Alexander Sévérus was so incensed at the insolence of these demands that he stripped the Persian ambassadors of their magnificent apparel, treated them as prisoners of war, and settled them as agricultural colonists in Phrygia. He instantly raised an army and led it against the Persian king, crossing the Euphrates into Mesopotamia, in A. D. 232, and recovered that province. A Roman force traversed Armenia and

overran and ravaged Media; but another Roman detachment which crossed Mesopotamia and threatened to invade Persia proper was cut to pieces by a countless Persian host under King Artaxerxes himself—a defeat characterized by Herodian as “the greatest calamity which had ever befallen the Romans.”

The Roman forces at once retreated to the west side of the Euphrates into Syria; but Artaxerxes, finding Rome more powerful than he had imagined, abandoned his grand ideas of conquest and dispersed his army. Peace was thereupon made between the Roman and New Persian Empires on the general principle of a return to the *status quo ante bellum*, or a restitution of the old boundaries between the Roman and Parthian Empires.

Not feeling perfectly at ease so long as an Arsacid reigned in Armenia, Artaxerxes renewed the war with that country immediately upon the conclusion of peace with Rome. Chosroës, the Armenian king, defended himself so successfully that the Persian monarch summoned an assembly of all the vassal kings, governors and commandants throughout his Empire, and promised a rich reward to any one who would assassinate the Armenian king. His offers were accepted by Anak, a Bactrian noble of Arsacid blood, who accordingly undertook the assassination of his own relative, the Armenian monarch. Anak, with his wife, his children, his brother, and a train of attendants, pretended to seek refuge in Armenia from the threatened vengeance of the Persian monarch, who caused his troops to pursue him as a deserter and a rebel to the very frontiers of Armenia.

Chosroës, not suspecting any evil design, received the pretended exiles with favor and discussed with them his designs for the conquest of Persia. After sheltering them during the autumn and winter he asked them to accompany him in his campaign the next spring. Anak at once arranged a meeting between himself, his brother and the Armenian king, without attendants, on the pretext of discussing the plan of campaign; and at this meeting he and his brother treacherously murdered the unsuspecting Chosroës with their swords. The Armenians rose in arms and seized the bridges and practicable outlets of their capital, and the assassins were drowned in an attempt to escape by swimming the river Araxes. The Persian armies at once entered Armenia and easily reduced the country to submission, notwithstanding that the Armenians were aided by a Roman contingent. Thus Armenia lost its independence and became an integral portion of the New Persian Empire of the Sassanidæ.

Artaxerxes governed his dominions either through native vassal kings or through Persian satraps. Like the old Achæmenian dynasty, he kept the armed force under his control by the appointment of generals

**Peace
with
Rome.**

**Renewal
of the
War with
Armenia.**

**Treach-
erous
Murder of
Chosroës
of
Armenia.**

**Political
System of
Arta-
xerxes.**

or commandants distinct from the satraps. Unlike the Parthian monarchs, he did not intrust the defense or tranquillity of his dominions to a mere militia; but maintained a standing army on a war footing, regularly paid and disciplined.

Adminis-
tration of
Justice.

His chief endeavors were to administer strict justice. Daily reports were made to him concerning all that occurred in his capital and in every province of his Empire, and he was acquainted with even the private actions of his subjects. He earnestly desired that all well-disposed persons should feel absolutely secure in their lives, their property and their honor. He severely punished crimes, even making entire families suffer the most cruel punishments for the misdeeds of one of their members.

Absolute
Rule.

Artaxerxes was an absolute monarch, like all Oriental sovereigns, having entire power of life and death over his subjects, and deciding all matters according to his own will and pleasure. But like most Oriental despots, he took the advice of counselors. In his foreign relations he consulted with the vassal kings, the satraps and the commandants. In religious affairs he counseled with the Magi.

Dying
Speech of
Arta-
xerxes.

In his "testament," or "dying speech," which he addressed to his son Sapor, he said: "Never forget, that, as a king, you are at once the protector of religion and of your country. Consider the altar and the throne as inseparable. They must always sustain each other. A sovereign without religion is a tyrant, and a people who have none may be deemed the most monstrous of all societies. Religion may exist without a state, but a state cannot exist without religion, and it is by holy laws that a political association can alone be bound. You should be to your people an example of piety and of virtue, but without pride or ostentation. * * * Remember, my son, that it is the prosperity or adversity of the ruler which forms the happiness or misery of his subjects, and that the fate of the nation depends on the conduct of the individual who fills the throne. The world is exposed to constant vicissitudes. Learn, therefore, to meet the frowns of fortune with courage and fortitude, and to receive her smiles with moderation and wisdom. To sum up all—may your administration be such as to bring, at a future day, the blessings of those whom God has confided to our parental care upon both your memory and mine!"

Regency
of His
Son
Sapor.

The Arabian writers Maçoudi and Tabari say that Artaxerxes near the end of his life appointed his favorite son Sapor regent and relinquished to him the government, at the same time appointing him his successor. Artaxerxes placed Sapor's effigy on one of his later coins, and in a bas-relief at Takht-i-Bostan he is represented as investing Sapor with the royal diadem. The coins of Artaxerxes present five different types.

On the accession of Artaxerxes there was immediately a revival of Persian art, which under the Parthians had sunk to its lowest ebb; and the coins of Artaxerxes, compared with those of the later Parthian kings, at once show a renaissance. The head is well cut; the features have individuality and expression, and the epigraph is sufficiently legible. The sculpture of Artaxerxes is still more surprising. He represents himself as receiving the Persian diadem from the hands of Ahura-Mazda, both he and the god being mounted upon chargers of a stout breed spiritedly portrayed; while Arsaces XXX., the last Parthian king, lies prostrate under the feet of the steed of Artaxerxes; and under the feet of Ahura-Mazda is the form of Angra-Mainyus, also prostrate, and apparently dead.

**Revival
of
Persian
Art.**

The coins of Artaxerxes and of the Sassanian Kings of Persia are based partly upon Roman and partly upon Parthian models. Artaxerxes found current in the countries which he overran and conquered a gold and a silver coinage, coming from different sources and possessing no common measure. As he retained what he found already existing, the New Persian monetary system had an anomalous character.

**Coins of
Arta-
xerxes.**

The bas-relief of Artaxerxes already alluded to is accompanied by two bilingual inscriptions, which possess much antiquarian and some historical interest. These inscriptions proved the continued use of the Greek character and language by the Sassanian kings; while they also show the character of the native language and letters which the New Persians used when they suddenly came into notice as the ruling people of Western Asia; and they inform us of the relationship of Artaxerxes to Babek, or Papak, of the rank of Babek, and of the religious sympathies of the Sassanians.

**Bas-
relief.**

The bas-reliefs and their inscriptions show us that the New Persians under the early Sassanian kings exhibited their great theological personages in sculptured forms, and reveal to us the actual forms then regarded as appropriate to Ahura-Mazda (Ormazd) and Angra-Mainyus (Ahriman). These inscriptions also show that the Sassanian sovereigns, from the very beginning of their monarchy, claimed a qualified divinity for themselves, assuming the title of *Bag*, or *Alha*, meaning "god," and, according to the Greek version of their legends, the corresponding name of *Zeus*.

**Sculp-
ture.**

At the very beginning of his reign Artaxerxes addressed himself to the task of substituting the ancestral Persian religion in the place of the Parthian idolatry. This religion—as already observed in the history of the ancient Medes and Persians—was a combination of Dualism with a qualified creature-worship, and a special reverence for the elements—earth, air, fire and water. In other words, it was a combination of Zoroastrianism and Magism. We refer the reader to our

**Restora-
tion of
Zoroas-
trianism.**

account of the ancient Medes and Persians for a description of this religion.

Idolatry. Artaxerxes found the Magi depressed by the systematic action of the later Parthian kings, who had virtually abandoned the Zoroastrian religion and had become mere idolators. He found the fire-altars in ruins, the sacred flame extinguished, and the most essential of the Magian ceremonies and practices disregarded. He found idolatry established in every portion of his dominions except in Persia proper. Temples of the sun abounded, where images of Mithra were the object of worship, and the Mithraic cult was carried out with a variety of imposing ceremonies. Similar temples to the moon existed in many places, and the images of the Arsacidæ were associated with those of the sun and moon gods in the sanctuaries dedicated to them.

Zoroastrian Creed. Zoroaster's precepts were forgotten. Though the sacred compositions bearing that illustrious sage's name, and which had been transmitted from a remote antiquity, were still preserved in the memory of the faithful few who clung to the old creed, if not in a written form, yet they had ceased to be considered by the great mass of Western Asiatics as binding upon their consciences. In Western Asia were mixed up a score of contradictory creeds, old and new, rational and irrational; the most prominent being Sabaism, or star-worship, Magism, Zoroastrianism, Greek polytheism, teraphim-worship, Chaldee mysticism, Judaism and Christianity.

Magism and Fire Worship. Artaxerxes undertook to bring order out of this confusion—to establish an absolute uniformity of religion in the place of this extreme diversity. He suppressed idolatry by a general destruction of the images. He raised the Magian hierarchy to a rank of honor and dignity which they had not enjoyed even under the later Achæmenidæ, securing them in a condition of pecuniary independence by assigning them lands and allowing their title to claim a tithe of all the possessions of the faithful. He caused the sacred fire to be rekindled on the altars where it was extinguished, and assigned to certain bodies of priests the charge of maintaining the fire in each locality.

Zoroastrian Uniformity Established. Artaxerxes next proceeded to publish the Zend-Avesta, by collecting Zoroaster's supposed precepts into a volume, for the purpose of establishing a standard of orthodoxy whereto he might require all to conform. He found the Zoroastrians themselves divided into a number of sects, among which he established uniformity by means of a general council, which was attended by Magi from every portion of the New Persian Empire, and which settled what was to be considered the true Zoroastrian faith. Oriental writers tell us that forty thousand, or eighty thousand, Magi, after assembling, reduced themselves to four thousand, to four hundred, to forty, and finally to seven, the most

highly respected for their piety and learning. There was one of these seven, a young but holy priest named Ardâ-Viraf, who was recognized as preëminent by the universal consent of his brethren.

Ardâ-Viraf.

Says Milman, in his *History of Christianity*, concerning this priest: "Having passed through the strictest ablutions, and drunk a powerful opiate, he was covered with a white linen and laid to sleep. Watched by seven of the nobles, including the king, he slept for seven days and nights; and, on his reawaking, the whole nation listened with believing wonder to his exposition of the faith of Ormazd, which was carefully written down by an attendant scribe for the benefit of posterity."

Milman's Account of Him.

Thus was brought about the authoritative issue of the Zend-Avesta, which the learned of Europe have now possessed for almost half a century, and which the labors of Spiegel have in our own day made accessible to the general reader. Though the Zend-Avesta may contain fragments of a very ancient literature, it assumed its present shape in the time of the first of the Sassanidæ, and was perhaps first collected from the mouths of the Zoroastrian priests and published by Ardâ-Viraf. Certain additions may have been made to it since; but Max Müller tells us that "their number was small," and that we "have no reason to doubt that the text of the Avesta, in the days of Ardâ-Viraf, was on the whole exactly the same as at present."

Publication of the Zend-Avesta.

The religious system of the New Persian Empire is thus completely shown to us. After settling the true text of the Zend-Avesta, its interpretation was to be agreed upon. Though the language of this sacred volume was pure Persian, it was of so archaic a type that none but the most learned of the Magi were able to understand it, and it was a dead letter to the common people and even to the ordinary priest. Artaxerxes appears to have recognized the necessity of accompanying the Zend text with a translation and a commentary in the Pehlevi, or Huzvaresh, the Persian language of his own time. Such a translation and commentary exist, and their earlier parts date back to the time of Artaxerxes, who may be credited with the desire to make the Zend-Avesta "understood of the people."

Interpretation of this Sacred Book.

In order to secure uniformity of belief, it was also necessary to give very extensive powers to the Magian priesthood, the keepers and interpreters of the Zend-Avesta. The Magian hierarchy was therefore associated with the Persian king in the civil government and administration. It was declared that the altar and the throne were inseparable and must always sustain each other. The Magi were constituted the great national council of Persia; and while they supported the crown, the crown upheld them against all impugners and enforced their decisions by pains and penalties. Persecution was adopted and asserted as a principle of action without any disguise. An edict of Artaxerxes closed

The Magian Hierarchy.

all places of worship except the temples of the fire-worshippers. Christians and Jews, Greeks, Parthians and Arabs, submissively allowed their sanctuaries to be closed; and the non-Zoroastrians of the New Persian Empire—the votaries of foreign religions—were soon estimated at the small number of eighty thousand.

**Sapor I.,
A. D.
240-271.**

Upon the death of Artaxerxes, in A. D. 240, his son SAPOR I., or SHAHPUHRI I., became King of Persia. The Persian historians tell us that Sapor's mother was a daughter of Artabanus, or Arsaces XXX., the last Parthian monarch; Artaxerxes having married her after he had conquered her father. The series of wars in which Sapor I. engaged show his active and energetic character. At the beginning of his reign Armenia revolted and attempted to regain its independence, but was reduced to submission.

**His War
with
Manizen
of Hatra.**

At the same time Manizen, King of Hatra, or El Hadhr, declared himself independent, and even assumed dominion over the entire region between the Euphrates and the Tigris, the Jezireh of the Arabian geographers. The city of Hatra was betrayed into Sapor's hands by Manizen's daughter, who thus turned against her father and treacherously betrayed him into the power of the Persian king upon the latter's promise to marry her; but, instead of fulfilling his part of the bargain, Sapor delivered the traitress into the hands of the executioner, to suffer the death which she merited on account of her treacherous and unnatural conduct.

**His War
with
Rome.**

These two minor successes encouraged Sapor I. to resume his father's bold projects and to engage in a war with Rome. He crossed the Tigris and invaded the Roman province of Mesopotamia, where he attacked the strong and important city of Nísibis, which he reduced by breaching its walls after it had made a prolonged resistance. Sapor then crossed the Euphrates and invaded the Roman province of Syria, where he surprised and took the rich and luxurious city of Antioch. The Romans under Timesitheus defeated the New Persian invaders in a series of engagements, recovered Antioch, crossed the Euphrates, retook Carrhæ, defeated the Persian king near Resaina (Ras-el-Ain), recovered Nísibis, and again planted the Roman standards on the banks of the Tigris. Sapor I. hastily evacuated most of his conquests and retired across the Euphrates and the Tigris, pursued by the Romans, who garrisoned the various towns of Mesopotamia, and even menaced the great city of Ctesiphon; but a treaty of peace was made between the Roman and New Persian Empires in A. D. 244, Armenia being left to the Persians, while Mesopotamia was restored to the Romans.

**Treaty of
Peace.**

**Renewal
of War
with
Rome.**

In the meantime Bactria revolted from the dominion of the Sassanidæ and recovered its independence, at the same time entering into an alliance with Rome. Sapor I. provoked a second war with Rome by



TRIUMPH OF SAPOR I OVER THE EMPEROR VALERIAN

again invading Mesopotamia in A. D. 258, carrying all before him, becoming master of Nísibis, Carrhæ and Edessa, and crossing the Euphrates into Syria and surprising Antioch while that city was occupied in the enjoyment of theatrical and other representations.

The aged Roman Emperor Valerian hastened to the protection of his more eastern provinces, and at first achieved some successes, retaking Antioch and making that city his headquarters during the campaign. But the tide soon turned in favor of the New Persians. Through the treachery of his lieutenant, the Prætorian Prefect, Macrianus, the Emperor Valerian was brought into a difficult position, and the Roman army in Mesopotamia was betrayed into a situation whence escape was impossible, and where its capitulation was but a question of time. A bold attempt to force a way through the Persian lines utterly failed, after which famine and pestilence commenced their work in the Roman camp.

**Valerian's
Difficult
Position.**

The Emperor Valerian vainly sent envoys to solicit peace and offered to purchase his escape by the payment of an immense sum in gold. Sapor, confident of victory, rejected the overture, and, when the aged Emperor was in the greatest extremity, invited him to a conference, where he treacherously made him a prisoner; whereupon the Roman army surrendered or dispersed. While rival Emperors distracted the Roman world with their dissensions, Sapor invested Mirfades, or Cyriades, an obscure citizen of Antioch, with the imperial purple.

**Treach-
erous
Capture
of
Valerian.**

Sapor's victory at Edessa exposed the whole of Roman Asia to attack, and the Persian king at once crossed the Euphrates in force and took Antioch a third time. Sapor then overran the Roman provinces of Cilicia and Cappadocia, capturing the famous city of Tarsus, and also taking Cæsaréa Mázaca, which was bravely defended by its governor, Demosthenes, and only captured through the treachery of some of its citizens, Demosthenes escaping by cutting his way through the victorious Persian host.

**Sapor's
Invasion
of Roman
Prov-
inces.**

Sapor ravaged Asia Minor with fire and sword, marking his course everywhere by ruin and devastation, by smoking towns, ravaged fields and heaps of slain; filling the ravines and valleys of Cappadocia with dead bodies, and leading his cavalry across them. He depopulated Antioch, killing or carrying off into slavery nearly the entire population. He suffered his prisoners in numerous instances to perish from hunger, and drove them to water once a day like beasts; thus proving himself a merciless scourge, and an avenger bent on spreading the terror of his name, rather than a conqueror seeking to enlarge his empire. During this plundering expedition Sapor I. met with but one check. His attack upon Emesa (now Hems) was repulsed by the inhabitants led by the High Priest.

**Sapor's
Ravage of
Asia
Minor.**

Embassy
from
Odenatus
to Sapor.

When Sapor advanced into Syria he received an embassy from Odenatus, a Syrian or Arab chief, who occupied a position of semi-independence at Palmyra, which had recently become a flourishing commercial city in the midst of the Syrian desert. Odenatus sent a long train of camels laden with presents, consisting partly of rare and precious merchandise, to the King of Persia, imploring him to accept them, and claiming his favorable regard because he had hitherto refrained from hostile acts against the New Persians. Sapor was offended at the tone of this communication, because it was not sufficiently humble to please him. He tore the letter to pieces and trampled it under his feet, exclaiming: "Who is this Odenatus, and of what country, that he ventures thus to address his lord? Let him now, if he would lighten his punishment, come here and fall prostrate before me with his hands tied behind his back. Should he refuse, let him be well assured that I will destroy himself, his race and his land." At the same time he ordered his servants to cast the costly presents of the Palmyrene prince into the Euphrates.

Hostility
of
Odenatus.

This arrogant and insolent conduct of Sapor I. naturally changed Odenatus from a willing friend into a hostile enemy. The Palmyrene prince, however, remained aloof from the contest until the Persian army commenced its retreat toward the Euphrates, when he collected an army of Syrians and Arabs and harassed the retreating Persian host, cutting off their stragglers and capturing much of their spoil, even taking a part of the Great King's seraglio. The retreating Persians only escaped across the Euphrates with considerable difficulty and loss. On their retreat through Mesopotamia the Persians purchased the neutrality of the people of Edessa by relinquishing to them all the coined money that they had carried off in their raid through Syria, after which their retreat was unmolested, and Sapor returned safely to Persia with most of his army, taking with him his imperial captive.

Valeri-
an's
Captivity
in
Persia.

The writers nearest to Sapor's time tell us that the captive Roman Emperor Valerian grew old in his captivity, and that he was kept in the condition of a slave. Authors of the next generation say that he was exposed to the constant gaze of the multitude, fettered, and clad in the imperial purple, and that whenever Sapor mounted his horse he placed his foot upon his illustrious prisoner's neck. Others say that when Valerian died, about A. D. 265 or 266, his body was flayed and his skin stuffed, and dyed in scarlet and hung up in a Persian temple as a precious trophy, exposed to the view of Roman envoys on their visits to the Great King's court. As the writers of Sapor's own time say nothing of these atrocities, and as Sapor's inscriptions and bas-reliefs do not record anything of the kind, Gibbon's skepticism concerning them may be well founded. The bas-reliefs simply represent

Valerian in an humble attitude but not fettered, simply bending his knees in the Great King's presence.

Odenatus of Palmyra resolved upon wresting Mesopotamia from the New Persians, who had held possession of that province as a prize of their victory over Valerian. After a short contest with the Romans under Macrianus and his son Quietus, Odenatus again took the field against the New Persians about A. D. 263, crossed the Euphrates into Mesopotamia, took Carrhæ and Nisibis, defeated Sapor and some of his sons in a battle, drove the whole Persian army into confusion to the gates of Ctesiphon, the Western capital of the New Persian Empire, and besieged that city. Contingents for the relief of the beleaguered capital flocked from all portions of the New Persian Empire; and Odenatus was defeated in several engagements and forced to retreat, but he succeeded in carrying off a vast amount of booty and prisoners, among whom were several satraps. Odenatus also retained possession of Mesopotamia, which remained a portion of the Palmyrene kingdom until the capture of Zenobia, the widow of Odenatus, by the Roman Emperor Aurelian in A. D. 273.

Odenatus
Makes
War on
Sapor I.

Siege of
Ctesi-
phon.

The successes of Odenatus in A. D. 263 were followed by a long period of tranquillity; as that ambitious prince appears to have been satisfied with holding dominion over the region from the Tigris to the Mediterranean, and with the titles of *Augustus*, which he received from the Roman Emperor Gallienus, and *King of Kings*, which he assumed upon his coins. He did not press upon Sapor any further, nor did the Roman Emperor make any serious effort to recover his father's person or avenge his defeat upon the New Persians.

Peace.

Odenatus was murdered by a kinsman a few years after his great successes; and his widow, Zenobia, who styled herself *Queen of the East*, defeated a Roman expedition under Heraclianus, and governed her kingdom with masculine vigor. The enmity which sprung up between Rome and Palmyra at the time of Zenobia's accession secured Persia from any attack on the part of either.

Zenobia,
Queen of
the East.

Relieved from any further necessity of defending his dominions by arms, Sapor employed his remaining years in constructing great works, especially in the erection and ornamentation of a new capital named Shahpur, the ruins of which yet exist near Kazerun, in the province of Fars, and which commemorate the name and afford some indication of the grandeur of the second sovereign of the New Persian Empire. Among these ruins are the remains of buildings and a number of bas-reliefs and rock inscriptions, some of which were the work of Sapor I.

Sapor's
Great
Works.

In one of the most remarkable of these works the Persian king is represented on horseback, wearing the crown usually seen upon his coins, and holding by the hand a figure clothed in a tunic, believed to

Remark-
able Bas-
relief.

be Miriades, whom he presented to the captured Romans as their sovereign. The kneeling figure of a chieftain, believed to be Valerian, is the foremost to do him homage, and behind this figure are seventeen persons in a double line, apparently representing the different corps of the Roman army. All these persons are on foot; and, in contrast with them, ten guards on horseback are arranged behind Sapor I., representing his irresistible cavalry.

Another
Bas-
relief.

Another bas-relief at the same place represents a general view of Sapor's triumph on his return to Persia with the captive Valerian. In this bas-relief fifty-seven guards are ranged behind the king, while thirty-three tribute-bearers are in front, having an elephant and a chariot with them. In the center is a group of seven figures, comprising Sapor, who is represented on horseback in his usual costume; Valerian, who is represented under the horse's feet; Miriades, who stands by Sapor's side; three principal tribute-bearers in front of the main figure; and a remarkable and commanding figure of Victory which floats in the sky.

Great
Dyke of
Shuster.

Tradition also assigns the great dyke at Shuster to Sapor I. This important work is a dam across the river Karun, constructed of cut stones, cemented by lime and fastened together by iron clamps. This dyke is twenty feet wide and about twelve hundred feet long. The whole is a solid mass except in the center, where two small arches have been formed in order to enable a portion of the stream to flow in its natural bed. The greater part of the water is directed eastward into a canal cut for it; and the town of Shuster is thus protected by a water barrier, whereby its position becomes one of immense strength. According to tradition Sapor I. used his power over the captive Valerian to procure Roman engineers for this work; and the great dam is yet called the *Bund-i-Käsar*, or "Dam of Cæsar," by the inhabitants of the neighboring country.

Sapor's
Memo-
rials.

Sapor I. also erected memorials to himself at Haji-abad, Nakhsh-i-Rajab and Nakhsh-i-Rustam, near Persepolis, and also at Darabgerd, in South-eastern Persia, and other places; most of which yet exist and have been described by different travelers. At Nakhsh-i-Rustam, Valerian is seen in one tablet making his submission, while the glories of Sapor's court are represented in another. In some instances inscriptions accompany the sculptures; one being, like that of Artaxerxes, bilingual, Greek and Persian. Sapor, in the main, follows the phrases of his father, Artaxerxes, but claims a more extensive dominion. Artaxerxes is content to rule over Ariana, or Iran, only; while his famous son calls himself lord both of the Aryans and the non-Aryans, or of Iran and Turan. From this it has been inferred that Sapor I. held some Scythic tribes under his dominion.

Sapor's coins resemble those of Artaxerxes in general type, but may be distinguished from them, first by the head-dress, which is either a cap terminating in the head of an eagle, or a mural crown surmounted by an inflated ball; and, secondly, by the emblem on the reverse, which is almost always a fire-altar between two supporters. **His Coins.**

The legends on Sapor's coins show that he was a zealous Zoroastrian. His faith was exposed to considerable trial, as there never was a time of greater religious ferment in the East, or a crisis which more shook men's beliefs in ancestral creeds. The absurd idolatry which had generally been prevalent throughout Western Asia for two thousand years—a nature-worship which gave the sanction of religion to the gratification of men's lowest propensities—was shaken to its foundations; and everywhere men were striving after something higher, nobler and truer than had satisfied previous generations for twenty centuries. **Sapor's Zealous Zoroastrianism.**

The sudden revival of Zoroastrianism, after it had been depressed and nearly forgotten for five centuries, was one result of this stir of men's minds. Another result was the rapid progress of Christianity, which in the course of the third century spread over large parts of the East, taking deep root in Armenia and obtaining some hold in Babylonia, Bactria, and probably even India. Judaism, which for a long time had a footing in Mesopotamia, and which, after the time of the Roman Emperor Adrian, may be considered as having had its headquarters at Babylon, also exhibited signs of life and change, assuming a new form in the schools wherein was compiled the vast and strange work called *the Babylonian Talmud*. **Zoroastrianism, Christianity and Judaism.**

Mani, or Manes, who was born in Persia about A. D. 240, grew to manhood during the reign of Sapor I., exposed to the influences of the various religions just alluded to, studying the different systems of belief which he found established in Western Asia—the Cabalism of the Babylonian Jews, the Dualism of the Magi, the mysterious doctrines of the Christians, and even the Buddhism of India. He first inclined toward Christianity, and is said to have been admitted to priest's orders and to have ministered to a congregation; but he afterwards aimed at the formation of a new religious creed, which should combine all that was best in the religious systems with which he was acquainted, and omit all that was objectionable or superfluous. **Mani, or Manes.**

Manes adopted the Dualism of the Zoroastrians, the metempsychosis of India, the angelism and demonism of the Talmud, and the Trinitarianism of the Gospel of Christ. He identified Christ with Mithra, and assigned Him Mithra's abode in the sun. He assumed to be the Paraclete promised by Christ, who should guide men into all truth; and claimed that his *Ertang*, a sacred book illustrated by pictures of his own painting, should supersede the New Testament. Soon after mak- **His Composite System.**

ing these pretensions Manes was expelled from the Christian Church, and was obliged to carry his teaching elsewhere. He then addressed himself to Sapor, who was at first disposed to show him some favor; but when the king discovered what the new teacher's doctrines actually were, Manes was proscribed or threatened with penalties, and was thus obliged to retire to a foreign land.

The
Mani-
chæan
Morality.

Thus Sapor I. maintained the Zoroastrian faith in its purity, not allowing himself to be imposed upon by the new teacher's specious eloquence, but ultimately rejecting the strange amalgamation offered by Manes. Though the morality of the Manichæans was pure, and though their religion is by some considered as a kind of Christianity, there were very few points in which it was an improvement upon Zoroastrianism. Its characteristic features were its pronounced and decided Dualism; its questionable Trinitarianism; its teaching regarding Christ, which destroyed the doctrines of the incarnation and the atonement; and its *Ertang*, which was a poor substitute for the Jewish and Christian Scriptures. Its morality was deeply penetrated with asceticism, and was therefore a wrong type and inferior to that preached by Zoroaster. It was well for the progress of Christianity in the East that Sapor rejected the creed of Manes, as the general currency of the debased amalgam would have most certainly checked the advance of the purer faith of Christ.

Character
of
Sapor I.

Sapor I. was one of the most remarkable of the Sassanidæ. He was inferior to his father in military talent, but as a statesman he was one of the foremost of the New Persian kings. He maintained Persia's power in the West, and perhaps extended his dominion in the East. He united works of utility with the construction of memorials having only a sentimental and æsthetic value. He liberally patronized art, and is believed to have encouraged foreign as well as native talent. He decided to maintain unimpaired the religious system transmitted to him from his ancestors. He is represented as having been a man of remarkable beauty, of great personal courage, and of a noble and princely liberality. The Orientals also tell us that "he only desired wealth that he might use it for good and great purposes."

Arta-
xerxes I.
and
Sapor I.

Sapor I. died in A. D. 271, after a reign of thirty-one years (A. D. 240-271). Artaxerxes I. and Sapor I.—the first and second sovereigns of the New Persian Empire—were men of mark and renown. Their successors for several generations were comparatively feeble and insignificant. The first burst of vigor and freshness usually attending the advent of a new race to power in the East, or the recovery by an old one of its former position, had passed away; and was followed, as so frequently occurs, by reaction and exhaustion, the monarchs becoming luxurious and inert, while the people readily submitted to a policy

the principle of which was "Rest and be thankful." The short reigns of the New Persian kings during this period tended to keep matters in this condition; four monarchs successively occupying the throne within twenty-two years.

Sapor I. was succeeded by his son, **HORMISDAS I.**—also called **HORMISDATES I.**, or **HORMUZ I.**—who reigned but one year and ten days (A. D. 271–272), during which Mani, who fled from Sapor, returned to Persia and was received with respect and favor. Hormisdas I. received him kindly, permitted him to propagate his doctrines, and even assigned him a castle named Arabion for a residence, whence he spread his views among the Christians of Mesopotamia, and soon founded the sect of the Manichæans, or Manichees, which gave the Christian Church much trouble for several centuries. Some writers tell us that Hormisdas I. founded the city of Ram-Hormuz, in the province of Carmania, now Kerman.

Upon the death of Hormisdas I., in A. D. 272, **VARAHRAN I.**, or **VARANES I.**, became his successor. Varahran I. reigned only three years (A. D. 272–275); and the Persian historians tell us that he was a mild and amiable ruler, but the little that is known of him does not corroborate this testimony. It is said that he flayed Mani alive, stuffed his skin with straw, and suspended it over the gate of the great city of Shahpur. He followed up this atrocity by persecuting the disciples of Mani, who had organized a hierarchy consisting of twelve apostles, seventy-two bishops, and a numerous priesthood, and whose sect was widely established at the time of his execution. Varahran I. handed such of the Manichæans whom he was able to seize over to the tender mercies of the Magi, who put many of them to death. Many Christians at the same time perished, as the Magian priesthood devoted all heretics to a common destruction.

Varahran I. became the ally of Zenobia, the Queen of the East, the widow and successor of Odenatus of Palmyra. This illustrious queen maintained a position inimical to both Rome and Persia; but when the Roman Emperor Aurelian took the field against her, she made overtures to the New Persians, which were received with favor by the Persian monarch, who sent troops to her assistance. But Varahran I. allowed Zenobia to be defeated and made a captive without making a determined effort to save her, though he continued his alliance with her to the end. After Zenobia's overthrow, Varahran I. sent an embassy to the victorious Aurelian, deprecating his anger and seeking to propitiate him by costly presents, among which were an exceedingly brilliant purple robe from Cashmere and a splendid Persian chariot. The Roman Emperor accepted these gifts and granted the Persian monarch terms of peace. In Aurelian's triumph at Rome, in A. D. 274, the Persian

Hormisdas I., A. D. 271–272

His Kindness to Mani.

Varahran I., A. D. 272–275.

His Violent Persecution of the Manichæans and Christians.

His Alliance with Zenobia.

His Propitiation of Aurelian.

envoys bore the presents with which their sovereign appeased the wrath of the Roman Emperor.

War with Rome Renewed.

But in A. D. 275 Aurelian declared war against the New Persians and marched for the East with a large army, but was assassinated near Byzantium. Varahran I. died the same year, and was succeeded on the Persian throne by his young son, VARAHRAN II., who is said to have ruled tyrannically at first, and to have disgusted all his principal nobles, who conspired against his life. The chief of the Magians interposed, and so alarmed the king that he acknowledged himself wrong and promised an entire change of policy, whereupon the nobles returned to their allegiance. Varahran II. thereafter ruled with such wisdom and moderation as to gain popularity with all classes of his subjects.

Varahran II., A. D. 275-292.

His War with the Segestani.

Varahran II. engaged in a war with the Segestani, or Sacastani, the inhabitants of Segestan, or Seistan, a people of Scythic origin, and soon reduced them to subjection; after which he engaged in a long and indecisive war with some native tribes of Afghanistan. In A. D. 283 he became involved in hostilities with the Roman Emperor Carus, who crossed the Euphrates and quickly overran Mesopotamia, while Persia was distracted by a civil war and most of her forces were engaged in the struggle with the Afghan tribes. The Roman writers tell us that the Romans recovered Mesopotamia, ravaged the whole tract between the Euphrates and the Tigris, and easily took the two great cities of Seleucia and Ctesiphon. Persia proper was saved from Roman invasion by the sudden death of the Emperor Carus during a thunderstorm in A. D. 283, whereupon the Romans retreated and made peace with the Persian king.

War with Rome.

War with Diocletian, of Rome.

In A. D. 286 the celebrated Roman Emperor Diocletian provoked a war with Persia by espousing the cause of Tiridates, son of Chosroës, and directed his efforts to the establishment of that Arsacid prince as a Roman tributary on his father's throne. Varahran II. was unable to offer any effectual resistance. Armenia had at this time been a Persian province for almost half a century, but it had not been conciliated or united with the rest of the New Persian Empire. The Armenian people had been distrusted and oppressed. The Armenian nobles had been deprived of employment, while a heavy tribute had been imposed upon their country, and a religious revolution had been violently effected.

Armenia's Disloyalty.

Armenian Revolt against Persia.

Accordingly when Tiridates, supported by a Roman contingent, appeared upon the Armenian frontiers, the whole Armenian population welcomed him with transports of joy and loyalty. All the Armenian nobles flocked to his standard, and instantly acknowledged him as their king, while the Armenian people received him with acclamations. A native Arsacid prince received the support of all Armenians, who en-

thusiastically engaged in a war of independence. The fact that Tiridates was but a puppet in the hands of the Roman Emperor, and that Armenia was simply changing foreign masters, was lost sight of.

Tiridates was at first successful; defeating two Persian armies in the open field, driving the Persian garrisons out of the more important Armenian towns, and becoming undisputed master of the country. He even invaded the other Persian provinces, particularly Assyria, and won signal victories on recognized Persian territory. The native Armenian writers tell us that Tiridates performed most extraordinary personal exploits; defeating singly a corps of giants, and routing on foot a large Persian detachment mounted on elephants. Though these statements are highly exaggerated, Tiridates was complete master of the Armenian highland within a year of his invasion, and was in a position to carry his victorious arms beyond the Armenian frontiers.

Varahran II. died in A. D. 292, after a reign of seventeen years, leaving the Persian crown to his elder son, VARAHRAN III., who was of an amiable temper but a feeble constitution. He was with difficulty persuaded to accept the throne, and anticipated an early death from the very first. According to the best authorities his reign lasted but four months.

Upon the death of Varahran III., in A. D. 292, two brothers, Narses and Hormisdas, contended for the Persian crown. Narses was from the very first preferred by the Persians, and Hormisdas relied chiefly for success upon the arms of foreign barbarians. As Hormisdas was beaten in conflicts in which Persians fought against Persians, he called the wild hordes of the North to his aid—Gelli from the shores of the Caspian, Scyths from the Oxus or the regions beyond, and Russians, who were now mentioned for the first time by a classical writer. Hormisdas failed in his efforts and is no more heard of, while NARSES was firmly established on the Persian throne.

In A. D. 296 Narses made war on Tiridates of Armenia, who had made constant raids into Persian territory, sometimes even as far south as Ctesiphon. Unable to resist the invading arms of Narses, Tiridates sought refuge in flight, thus leaving Armenia in the hands of the Persians, and a second time placed himself under the protection of Rome. The Roman Emperor Diocletian made war on the Persian king in A. D. 296, and sent an army under his son-in-law Galerius to reinstate Tiridates on the Armenian throne and to punish Narses.

Narses having invaded the Roman province of Mesopotamia, Galerius attempted to expel him, but after two indecisive battles, he was defeated most disastrously near Carrhæ, near the very site of the disastrous defeat and death of Crassus by the Parthians three and a half centuries before. Both Galerius and Tiridates of Armenia escaped from the

**Victories
of
Tiridates
of
Armenia.**

**Varahran
III.,
A. D. 292.**

**Civil War
of Narses
and
Hormis-
das.**

**Narses,
A. D.
292-301.**

**War with
Tiridates
of
Armenia.**

**Alliance
of
Tiridates
with
Rome.**

**Victory of
Narses
over
Romans
and
Arme-
nians.**

field, Tiridates swimming the Euphrates in safety. The vanquished Galerius hastened toward Antioch to rejoin his father-in-law, the Emperor Diocletian, who was so offended that he refused to speak to his unfortunate son-in-law or to listen to his explanations and apologies until he had followed him a mile on foot.

Defeat of
Narses
by the
Romans.

Galerius importuned Diocletian for an opportunity to redeem the past and recover his lost laurels, and the Emperor finally acceded to his wishes. Accordingly Galerius led a Roman army of twenty-five thousand men into Armenia in A. D. 297, and defeated Narses, making many illustrious Persians prisoners, and also taking captive the wives, sisters and many of the children of the Persian monarch, and obtaining possession of his military chest. Narses was wounded, and his army was totally destroyed.

Peace
with
Rome.

The Persian king sent Apherban as an envoy to the camp of Galerius to solicit peace. Apherban implored for moderation and clemency, but Galerius reminded him of the barbarous treatment of Valerian and dismissed the envoy. After congratulating Galerius upon his victory, Diocletian sent Sicorius Probus as an envoy to the Persian king in Media to offer peace. Narses received the Roman envoy with all honor, but detained him until he had collected a large army, merely for the purpose of securing better terms by the display of force. The Persian king was surprised at the moderation of the Roman demands; and peace was accordingly concluded, the Tigris being recognized as the boundary between the Roman and New Persian Empires, and Persia yielding to Rome the protectorate over Iberia, along the western shore of the Caspian, including the right of giving investiture to the Iberian kings.

Hormis-
das II.,
A. D.
301-309.

Narses abdicated the Persian throne in A. D. 301, and was succeeded by his son HORMISDAS II., whose reign lasted but eight years (A. D. 301-309). Hormisdas II. had a pleasing personal appearance, and was able to control his naturally harsh temper. His reign was one of absolute peace, and he devoted himself to the welfare of his subjects. He displayed a remarkable taste for building. In his journeys through his dominions, he was followed by an army of masons who rebuilt the ruined towns and villages, repairing dilapidated homesteads and cottages with the same care as the public edifices. Some writers tell us that Hormisdas II. founded several new towns in Susiana, or Khusistan; while others say that he built the important city of Hormuz, or Ram-Hormuz, in the province of Kerman; but others state that this city was founded by Hormisdas I.

His New
Court of
Justice.

Hormisdas II. established a new Court of Justice for the express purpose of listening to the complaints of the poor and weak against oppression and extortion by the rich and powerful; the Judges being re-

quired to redress such wrongs and to punish the oppressors. To strengthen the authority of this court and secure impartial sentences, the king himself frequently presided over it, hearing causes and pronouncing judgments in person. Thus the most powerful and influential nobles were made to feel that they could not offend without being subjected to proper punishment, while the weakest and poorest of the people were encouraged to come forward and make complaint if they had suffered injury.

It is said that, among his other wives, Hormisdas II. married a daughter of the King of Cabul. From the first to the fourth century Afghanistan seems to have been governed by princes of Scythian descent and of considerable wealth and power. Kadphises, Kanerki, Kenorano, Oerki and Baraoro had the principal seat of their empire in the region about Cabul and Jellalabad, from which center they exercised an extensive dominion. Their extensive gold coinage shows them to have been monarchs of vast wealth, while their use of the Greek letters and language indicates a certain degree of civilization. The reigning King of Cabul is said to have sent his daughter to her husband's court in Persia with a wardrobe and ornaments of the utmost magnificence and costliness.

Hormisdas II. had a son named Hormisdas, who grew to manhood during his father's reign. This prince was regarded as the heir-apparent, but was no favorite with the Persian nobles, who openly and publicly insulted him during the celebration of the king's birthday, which was always the greatest yearly festival in Persia. All the nobles, being invited to the banquet, came and took their respective places. The prince arrived late, bringing with him a quantity of game, the produce of the morning's chase. The nobles, in direct violation of the rules of etiquette, did not rise from their seats and did not take the slightest notice of the prince's arrival—an indignity which naturally aroused his resentment. In the heat of the moment, the prince loudly exclaimed that "those who had insulted him should one day suffer for it—their fate should be the fate of Marsyas." This threat was at first only understood by one chieftain, who explained to his fellows that according to the Greek myth Marsyas was flayed alive—a punishment common in Persia. The nobles, fearing that the prince intended to carry out his threat, became thoroughly alienated from him and resolved that he should never reign, laying up the dread threat in their memory and patiently waiting for the moment when the throne would become vacant.

These nobles did not have to wait very long. King Hormisdas II. died within a few years (A. D. 309), whereupon the nobles rose in insurrection, seized prince Hormisdas and cast him into a dungeon, in-

His
Afghan
Wife.

Afghan
Dominion
and
Civiliza-
tion.

Prince
Hormis-
das and
the
Persian
Nobles.

Prince
Hormis-
das
Seized
and Im-
prisoned.

tending that he should remain there for the rest of his life. They themselves assumed the direction of public affairs, and as prince Hormisdas was the only son of his father, one of whose widows was about to become a mother, they proclaimed the unborn infant King of Persia. The short interregnum of a few months was ended when this widow of Hormisdas II. fortunately gave birth to a boy, thus ending the difficulties of the succession. All classes of Persians readily acquiesced in the rule of the infant king, who received the name of SAPOB II., and who reigned all his life, from the day of his birth to the day of his death.

Short
interreg-
num.

Sapor II.,
A. D.
309-379.

His
Lifelong
Reign.

The reign of Sapor II. lasted about seventy years. He was born in A. D. 309, and died in A. D. 379. He thus reigned almost three-quarters of a century; and was contemporary with the Roman Emperors Galerius, Constantine the Great, Constantius II. and Constans, Julian the Apostate, Jovian, Valentinian I. and Valens, Gratian and Theodosius the Great, and Valentinian II. This long reign may be divided into two periods. The first period, embracing a space of twenty-eight years, from A. D. 309 to A. D. 337, comprised the sixteen years of Sapor's minority and the twelve years during which he waged successful wars with the Arabs. The second period was the time of his wars with the Romans.

Arab
Raids.

During Sapor's minority the neighboring nations attacked and ravaged the New Persian Empire with impunity. The Arabs made constant raids into Babylonia, Khusistan, and the neighboring regions; desolating these provinces and carrying the horrors of war into the very heart of the empire. The Arab tribes of Beni-Ayar and Abdul-Kais, dwelling along the southern shores of the Persian Gulf, took the lead in these inroads; inflicting terrible sufferings on the inhabitants of the provinces which they invaded. About the same time a Mesopotamian chief named Tayer, or Thair, attacked Ctesiphon, took that western capital of the New Persian Empire by storm, and made captive a sister or aunt of King Sapor II.

Persian
Weakness
During
Sapor's
Minority.

The nobles who directed the Persian government during the king's minority were incapable of checking these incursions, and for sixteen years the marauding bands had the advantage. Persia was gradually becoming weaker, more impoverished, and more unable to recover herself. It is said that the young king displayed extraordinary discretion and intelligence; diligently training himself in all manly exercises, and preparing himself mentally and physically for the important duties of his station. When Sapor II. attained the age of sixteen his minority ceased, but at a later age than Oriental ideas require; and he asserted his manhood, placed himself at the head of his army, and took the entire direction of civil and military affairs into his own hands.

Thenceforth the fortunes of Persia arose. After repelling and chastising the marauding bands on Persian territory, Sapor II. assumed the offensive. He collected a fleet, placed his troops on board, and conveyed them to the city of El Katif, an important town on the southern coast of the Persian Gulf, where he disembarked and proceeded to ravage the neighboring region with fire and sword. In this and a long series of expeditions he devastated the whole region of the Hejer; gaining many victories over the Arab tribes, such as the Temanites, the Beni-Waïel, the Abdul Kaïs, and others who had taken a prominent part in raids into Persian territory.

Sapor's
Repression of
Arab
Tribes.

Sapor's military genius and his valor were everywhere conspicuous, but he tarnished his triumphs by the most inhuman cruelties. Exasperated by the sufferings of his countrymen for so many years, he massacred the greater portion of every tribe that he conquered; and the captives who escaped death had their shoulders pierced, and in the wound was inserted a string or thong by which they were dragged into captivity. These atrocities were approved by the age and by the nation; and the king who ordered them was saluted with the title of *Dhoulactaf*, or "Lord of the Shoulders," by his admiring and applauding subjects.

Sapor's
Cruelties.

At the same time Sapor II. sanctioned cruelties almost as great toward his Christian subjects. His Zoroastrian zeal was so great that he felt it his duty to check the progress of Christianity in his dominions. Soon after attaining his majority he issued severe edicts against the Christians, and when they sought the Roman Emperor's protection he punished their disloyalty by imposing an additional oppressive tax. When Symeon, Archbishop of Seleucia, complained of this additional burden in an offensive manner, Sapor retaliated by closing the Christian churches, confiscating the ecclesiastical property, and putting the complainants to death.

His Cruel
Persecu-
tions of
the
Christians.

When the Roman Emperor Constantine the Great, who had assumed the character of a sort of general protector of the Christians throughout the world, heard of these persecutions of the Christian subjects of the Persian king, he remonstrated with Sapor II., but to no purpose. Sapor II. had resolved to renew the struggle which had been ended so unfavorably by his grandfather, Narses, forty years before. Making Constantine's interference in Persian affairs and his encouragement of the Persian monarch's Christian subjects a ground of complaint, Sapor II. began to threaten hostilities. Some negotiations followed, but both sides resolved upon war. Constantine's death in A. D. 337 dispelled the last chance of peace, as his great military fame had caused the Persian monarch to hesitate; but upon hearing of the great Emperor's death Sapor instantly commenced hostilities.

Warlike
Menaces
of
Sapor II.
and
Constantine the
Great.

**Escape of
Prince
Hormis-
das.**

Prince Hormisdas, Sapor's elder brother and the rightful heir to the Persian throne, had, after a long imprisonment, contrived, with his wife's help, to escape from his dungeon, and had fled for refuge to Constantine's court as early as A. D. 323. The refugee prince had been received by Constantine with every mark of distinction and honor, and had been given a maintenance suited to his rank, also enjoying other favors. Fear that Constantine might create dissensions among the Persians by setting up Prince Hormisdas as a pretender to the Persian crown may have caused Sapor's hesitation to engage in war with the Roman Empire during Constantine's reign.

**Roman
Dis-
sensations.**

The division of the Roman Empire among three Emperors after Constantine's death, and the outburst of licentiousness and violence among the Roman soldiery in the imperial capital and in the Eastern Roman provinces, gave Sapor II. high hopes of success; while the distracted condition of Armenia was also such as to encourage the Persian king. Though King Tiridates of Armenia had persecuted his Christian subjects in the early part of his reign, he had been afterwards converted to Christianity by Gregory the Illuminator; after which he enforced Christianity upon his subjects by fire and sword, thus giving rise to a sanguinary civil and religious war.

**Armenian
Civil and
Religious
War.**

A large portion of the Armenians had been firmly attached to the old national idolatry, and had offered a determined resistance to the forced establishment of Christianity by their king. Armenian nobles, priests and people fought desperately in defense of their temples, images and altars; and though the king's persistent will bore down all opposition, a discontented faction arose in Armenia and from time to time resisted its sovereign, being tempted all the while to ally itself with any foreign power from which it might hope for the reëstablishment of the old national religion. After the death of Tiridates, Armenia had fallen under the government of weak monarchs, and Persia had recovered the portion of Media Atropaténé ceded to Armenia by the treaty between Narses and the Roman Emperor Galerius. Sapor, therefore, could reasonably expect to find friends among the Armenians themselves in case he attempted to restore Persian influence over the Armenian highland.

**Armenia
under the
Successors
of
Tiridates.**

**War with
Rome
Renewed.**

Sapor's forces crossed the Roman frontier soon after Constantine's death; and, after a forty years' peace between them, the two great powers of the world again engaged in a sanguinary contest. After paying the last honors to his illustrious father's remains, the Roman Emperor Constantius II. hastened to the eastern Roman frontier, where he at once applied himself to the task of strengthening the numbers and discipline of his poorly-armed, poorly-provided and mutinous army.

In the meantime Sapor II. set the Arabs and Armenians in motion; exciting the pagan party in Armenia to revolt, to deliver their king, Tiranus, into his power, and to make raids into the Roman territory, while the Arabs ravaged the Roman provinces of Mesopotamia and Syria. Sapor II. himself won moderate successes during the first year of the war (A. D. 337). Constantius II. gained some advantages; restoring the direction of affairs in Armenia to the party friendly to Rome, winning some of the Mesopotamian Arabs from the Persian to the Roman side, and even erecting forts in Persian territory on the east side of the Tigris.

The next year (A. D. 338) Sapor II., resolved upon recovering Mesopotamia, overran and ravaged that Roman province, plundering the crops, driving off the cattle, and burning the villages and homesteads. He laid siege to the strongly fortified city of Nisibis, the Nazibina of the Assyrians, and the most important town of Mesopotamia under the Romans. After a gallant defense by the Roman garrison and the inhabitants, who were sustained by the prayers and exhortations of its Christian bishop, St. James, the Persian king was repulsed with heavy loss and forced to raise the siege, which had lasted two months.

The war between Persia and Rome languished for some years after the siege of Nisibis. The Persians constantly defeated Constantius II. in the open field, but continually failed in their sieges of the Roman fortified posts. To the end of A. D. 340 Sapor II. had made no permanent gain, had struck no decisive blow, but occupied almost the same position as at the beginning of the war. But affairs changed in the year A. D. 341.

After making Tiranus, the Armenian king, captive, Sapor II. tried to make himself master of Armenia, and even endeavored to set up one of his own relatives as king; but his attempt failed on account of the indomitable spirit of the Armenians and their attachment to their Arsacid princes, and tended to throw Armenia into the arms of Rome. Sapor, after some time, convinced of the folly of his policy, endeavored to conciliate the Armenians. He even offered to replace Tiranus on the Armenian throne; but as Tiranus had been blinded by his captors, and therefore could not exercise royal power, according to Oriental notions, he declined the proffered honor, and suggested the substitution of his son Arsaces, who was also a prisoner in Persia, like himself. Sapor II. willingly consented; and Arsaces was released from captivity, whereupon he returned to his own country, and was installed as King of Armenia by the Persians, with the good-will of the natives, who were satisfied so long as they had an Arsacid prince on their throne. By this arrangement Armenia became the ally of Persia, and so remained for many years during Sapor's struggle with Rome.

Revolts in
Armenia
and
Meso-
potamia

Roman
and
Persian
Opera-
tions.

Sapor's
Invasion
of Meso-
potamia.

First
Unsuc-
cessful
Siege of
Nisibis.

Indecisive
Warfare.

Sapor II.
and
Tiranus
of
Armenia.

Sapor II.
Enthrones
Arsaces
in
Armenia.

**Alliance
of Persia
and
Armenia.**

Thus Sapor II. had a friendly sovereign on the Armenian throne, whom he had bound to his cause by oaths, establishing his influence over Armenia and the region northward to the Caucasus. As he still longed to drive the Romans from Mesopotamia, he besieged Nisibis a second time, in A. D. 346; but after a vigorous siege of three months he was again repulsed and forced to retire with heavy loss, thus losing much of his military prestige.

**Second
Unsuccessful
Siege of
Nisibis.**

In A. D. 348 Sapor II. called out the whole military force of his empire and increased it by large bodies of allies and mercenaries; and towards the middle of summer he crossed the Tigris by three bridges and invaded Central Mesopotamia with a large and efficient army. The Roman army under the Emperor Constantius II. was in the vicinity of the town of Sínjara, the modern Sinjar. The Roman Emperor acted on the defensive.

**Sapor's
Invasion
of Mesopotamia.**

**Battle of
Sínjara.**

Sapor established a fortified camp along the skirts of the Sinjar hills, which he occupied with his archers. His troops then advanced and challenged the Romans to battle—a challenge accepted by the Romans. The battle began about noon, but the Persians soon hastily retreated to their fortified camp, where their cavalry and the flower of their archers were posted. The Persian cavalry charged, but were easily defeated by the Roman legionaries, who, flushed with success, burst into the Persian camp, in spite of the efforts of their leader to check their ardor. The Romans massacred a small detachment within the ramparts, and dispersed among the tents, some in quest of plunder, others only to find some means to quench their raging thirst. In the meantime the sun had set, and night was rapidly approaching.

**Sapor's
Victory.**

The Romans, sure of victory, gave way to sleep and feasting. But Sapor II. now saw his opportunity. His light troops on the neighboring hills advanced and surrounded the camp. The Persians, fresh and eager, fought under cover of the darkness, while the fires of the camp showed them the Romans, who were fatigued, sleepy and drunken. The carnage was frightful, the Roman legionaries being overwhelmed with showers of Persian darts and arrows. As flight was impossible, most of the Roman soldiers perished where they stood. In their desperation, the Roman legionaries took an atrocious revenge. Turning their fury upon Sapor's son, whom they had taken prisoner during the day, they beat the innocent youth with whips, wounded him with the points of their weapons, and finally killed him with countless blows.

**Death of
His Son.**

**Sapor's
Third
Siege of
Nisibis.**

Sapor neglected to follow up his victory; but in A. D. 350 he made his third and most desperate effort to take Nisibis. He collected a large army and reinforced it by a body of Indian allies, who brought a large troop of elephants with them. He led this army across the Tigris early in the summer, took several fortified posts, and marched

northward and commenced the third siege of Nísibis. Count Lucilianus, the Roman commander, defended the place by various subtle stratagems; but the bishop, St. James, roused the enthusiasm of the inhabitants by his exhortations, counsels and prayers.

After battering the walls with his rams and sapping them with mines, Sapor, seeing that the river Mygdonius (now the Jerujer), swollen by the melting snows in the Mons Masius, had overflowed its banks and inundated the plain around Nísibis, embanked the lower part of the plain to prevent the water from running off, thus forming a deep lake around the city, the water gradually creeping up the walls until it had almost reached the battlements. After creating this artificial sea, the Persian king quickly collected or constructed a fleet, on board of which he placed his military engines, and launched the ships upon the waters, thus attacking the walls of the town at great advantage.

The Roman garrison made a determined resistance, setting the engines on fire with torches, and lifting the Persian ships from the water by means of cranes or shattering them with huge stones which they discharged from their balistæ; but still no impression was made. Finally an unforeseen circumstance reduced the besieged to the most imminent peril, and almost caused the capture of Nísibis. The inundation was prevented from running off by the mounds of the Persians, thus pressing with constantly increasing force against the defenses of the city, until one part of the wall was unable to withstand the tremendous weight of the water which bore upon it, and suddenly gave way for about one hundred and fifty feet, thus opening a breach through which the Persians were about to enter the town, Sapor taking up his position on an eminence, while his troops rushed to the assault. First came the heavy Persian cavalry and the horse-archers; then the elephants bearing iron towers on their backs, accompanied by heavy-armed infantry.

The Persian assault ended in failure, as usual. The horses became quickly entangled in the ooze and mud which the subsiding waters had left behind. The elephants were not equal to these difficulties, and sank in the swamp as soon as they were wounded, never to rise again. Sapor hastily ordered the assailing column to retreat and to seek shelter in the Persian camp, while he also ordered his light archers to the front; and these were formed into divisions which were to act as reliefs, and were ordered to shower an incessant storm of arrows into the breach made by the waters, for the purpose of preventing the Romans from restoring the ruined wall.

The firmness and activity of the Roman garrison and the inhabitants foiled Sapor's undertaking. While the heavy-armed troops stood in the breach defending themselves against the shower of arrows as best they could, the unarmed inhabitants erected a new wall in their rear,

**Progress
of the
Siege.**

**Resolute
Roman
Defense.**

**The Third
Siege
Also
Unsuc-
cessful.**

**Siege
Raised.**

and by the next morning this wall was six feet high. This evidence of his enemies' resolution and resource thoroughly convinced Sapor of the hopelessness of his enterprise. After some delay he raised the siege, which had lasted three months and cost him twenty thousand men, and retired.

Invasion
of Persia
by the
Massa-
getæ.

Sapor II. was called away from the siege of Nísibis by an invasion of his dominions by the Massagetæ, a nomadic Scythian tribe, whose seat was in the low flat sandy region east of the Caspian, and whose whole life, like that of other Scythian tribes, was spent in war and plunder. Though the Oxus was the nominal boundary of the New Persian Empire on the north-east, the Turanian and Scythian nomads were practically dominant over the entire desert to the foot of the Hyrcanian and Parthian hills, and made constant plundering forays into the fertile region south and east of the desert. Occasionally some bolder chieftain made a deeper inroad and a more sustained attack than usual, spreading consternation around, and terrifying the reigning court for its safety.

Truce
in the
War
between
Rome and
Persia.

The Massagetæ made such an attack towards the autumn of A. D. 350. These people are considered as of Turkoman or Tartar blood, akin to the Usbegs and other Turanian tribes still occupying the sandy steppe. Sapor II. regarded the crisis so serious as to require his personal presence; and thus, while the Roman Emperor was recalled from Mesopotamia to the West of Europe to contend against two rival pretenders to the imperial throne, the Persian king was summoned to his north-eastern frontier to repel a Scythian invasion. War-ridden Mesopotamia was now given a breathing-spell to recover from the ruin and desolation which had overwhelmed it; while the rivalry between Rome and Persia was transferred from the battlefield to the cabinet, and the Roman Emperor found in diplomatic triumphs a compensation for his ill success in the field.

Arsaces of
Armenia
Seeks
Alliance
of Rome.

Soon after the close of the first war between Sapor II. and Constantius II., circumstances once more placed Armenia under Roman influence. Arsaces, whom Sapor II. had placed upon the Armenian throne in A. D. 341, upon the notion that he would govern Armenia in the Persian interest, soon began to chafe under the obligations which Sapor had put upon him, and desired to be a real and independent sovereign, and not a mere vassal monarch. In the interval between A. D. 351 and 359, while the Persian king was engaged in his war with the invading Massagetæ, Arsaces sent envoys to Constantinople requesting the Emperor Constantius II. to give a member of the imperial house in marriage to him.

Constantius II. gladly accepted this proposal, and sent Olympias, the lately betrothed bride of his own brother Constans, to Armenia, where

she was welcomed by Arsaces, who made her his chief wife, thus provoking the jealousy and aversion of his previous chief queen, Pharandzem, a native Armenian. This engagement naturally led to a formal alliance between Rome and Armenia—an alliance which Sapor II. vainly endeavored to disturb, and which continued unimpaired to A. D. 359, when another war broke out between the Roman and New Persian Empires.

**Alliance
of
Armenia
and
Rome.**

Sapor's Eastern wars, of which very little is known, occupied him for seven years (A. D. 350–357), and were generally successful. The Eastern enemies of the Persian king were the Chionites and the Gelani, and perhaps the Euseni and the Vertæ. The Chionites are supposed to be the Hiung Nu, or Huns. The seat of these wars was east of the Caspian, and Persian influence and power was extended over this region.

**Sapor's
Eastern
Wars.**

While Sapor II. was thus engaged in the far East, he received a letter from the officer whom he had left in charge of his western frontier, informing him that the Romans very much desired a more settled and formal peace than the precarious truce which Mesopotamia had been permitted to enjoy for the last five or six years. Two great Roman officials, Cassianus, Duke of Mesopotamia, and Musonianus, Prætorian Prefect, had considered the time favorable for ending the provisional truce in Mesopotamia by a definite peace, as Sapor II. was engaged in a bloody and difficult war at the eastern extremity of his dominions, while the Emperor Constantius II. was fully occupied with the troubles occasioned by the barbarian inroads into the more western Roman provinces.

**Roman
Overture
for a
Definitive
Peace
with
Persia.**

Accordingly these two Roman officials had opened negotiations with Tamsapor, the Persian satrap of Adiabêné, suggesting to him that he should sound his sovereign on the subject of concluding peace with Rome. Tamsapor seems to have misunderstood the character of these overtures, or to have misrepresented them to Sapor II. In his dispatch he represented the Emperor Constantius II. as moving in the matter and as humbly imploring the Persian monarch to grant him conditions. The message happened to reach Sapor II. just as he had come to terms with his eastern foes and had succeeded in making them his allies. Elated by his success and considering the Roman overture as a simple acknowledgment of weakness, the Persian king gave it a most haughty reply. His letter was conveyed to the Roman Emperor at Sirmium, in Pannonia, by an ambassador named Narses, and was couched in the following terms:

**Opening
of Peace
Negotia-
tions.**

“Sapor, king of kings, brother of the sun and the moon, and companion of the stars, sends salutation to his brother, Constantius Cæsar. It glads me to see that thou art at last returned to the right way, and

**Sapor's
Haughty
Reply.**

art ready to do what is just and fair, having learned by experience that inordinate greed is oftentimes punished by defeat and disaster. As then the voice of truth ought to speak with all openness, and the more illustrious of mankind should make their words mirror their thoughts, I will briefly declare to thee what I propose, not forgetting that I have often said the same things before. Your own authors are witness that the entire tract within the river Strymon and the borders of Macedon was once held by my ancestors; if I required you to restore all this, it would not ill become me (excuse the boast), inasmuch as I excel in virtue and in the splendor of my achievements the whole line of our ancient monarchs. But as moderation delights me, and has always been the rule of my conduct—wherefore from my youth up I have had no occasion to repent of any action—I will be content to receive Mesopotamia and Armenia, which were fraudulently extorted from my grandfather. We Persians have never admitted the principle, which you proclaim with such effrontery, that success in war is always glorious, whether it be the fruit of courage or trickery. In conclusion, if you will take the advice of one who speaks for your good, sacrifice a small tract of territory, one always in dispute and causing continual bloodshed, in order that you may rule the remainder securely. Physicians, remember, often cut and burn, and even amputate portions of the body, that the patient may have the healthy use of what is left to him; and there are animals which, understanding why the hunters chase them, deprive themselves of the thing coveted, to live thenceforth without fear. I warn you, that, if my ambassador returns in vain, I will take the field against you, so soon as the winter is past, with all my forces, confiding in my good fortune and in the fairness of the conditions which I have now offered.”

The Persian ambassador, Narses, endeavored by his conciliating manners to atone for his sovereign's rudeness; but the Emperor Constantius II. replied in a dignified and calm tone, as follows: “The Roman Emperor, victorious by land and sea, saluted his brother, King Sapor. His lieutenant in Mesopotamia had meant well in opening a negotiation with a Persian governor; but he had acted without orders, and could not bind his master. Nevertheless, he (Constantius) would not disclaim what had been done, since he did not object to a peace, provided it was fair and honorable. But to ask the master of the whole Roman world to surrender territories which he had successfully defended when he ruled only over the provinces of the East was plainly indecent and absurd. He must add that the employment of threats was futile, and too common an artifice; more especially as the Persians themselves must know that Rome always defended herself when attacked,

Dignified
Response
of Con-
stantius
II.

and that, if occasionally she was vanquished in battle, yet she never failed to have the advantage in the event of every war."

The three Roman envoys intrusted with the delivery of this reply to the Persian king were Prosper, a count of the Empire; Spectacus, a Tribune and notary; and Eustathius, an orator and philosopher, a pupil of the famous Neo-Platonist, Iamblichus, and a friend of St. Basil. The Roman Emperor was most anxious for peace on account of the threatened war with the Alemanni. But the Persian king was bent on war, and had concluded arrangements with the Eastern tribes, so long his enemies, by which they agreed to join his standard with all their forces in the following spring. Sapor was acquainted with the perilous position of Constantius II. in the West, and of the dangers with which he was constantly menaced from external foes.

Constantius II.
Anxious for Peace
and
Sapor II.
for War.

Antoninus, a Roman official, had recently taken refuge with the Persian king from the claims of pretended creditors, and had been received into high favor because of the information which he was able to communicate concerning the Roman forces. Antoninus was ennobled by Sapor and assigned a place at the Persian royal table. He thus gained great influence over the Persian king, and stimulated him by alternately reproaching him with his past awkwardness, and reminding him of the prospect of easy victory over Rome in the future. He stated that the Roman Emperor, with most of his troops and treasures, was detained in the regions bordering on the Danube, and that the Eastern Roman provinces were left almost unprotected. He exaggerated his own abilities, and exhorted the Persian king to bestir himself and to have confidence in his good fortune. He advised the Persian monarch to flank the strongholds of Mesopotamia and march across that province into the rich and unprotected Syria, which had not been invaded for almost a century.

Antoninus,
the
Roman
Refugee.

The views of Antoninus were adopted, but were practically overruled by the circumstances of the situation. A Roman army occupied Mesopotamia and advanced to the Tigris, laying waste the country as the Persians advanced, destroying the forage, relinquishing the indefensible towns to the Persians, and fortifying the Euphrates with castles, military engines and palisades. The swell of the Euphrates prevented the Persians fording the river at the usual point of passage into Syria. By the advice of Antoninus, Sapor marched to the Upper Euphrates, defeated the Romans near Amida, now Diarbekr, and took two castles which defended the town.

Operations
in
Mesopotamia.

Amida was an important town from very ancient times, and had been fortified by the Emperor Constantius II., who repaired its walls and towers. It was defended by a garrison of seven Roman legions, and some horse-archers, composed of foreigners. Sapor, hoping to terrify

Roman
Defense of
Amida.

the town into submission by his mere appearance, rode up to the gates with a small body of troops, expecting the gates to be opened to him; but the brave garrison showered their darts and arrows upon him, directing them against his person, which was conspicuous by its ornaments. One of the Roman weapons passed through his dress and almost wounded him.

Attack
on
Amida
Repulsed.

Sapor was then induced by his followers to withdraw and leave Grumbates, King of the Chionites, to continue the assault. The next day Grumbates assailed the walls with a body of select troops, but was repulsed with heavy loss; his only son, a promising youth, being killed by his side by a dart from a Roman balista. The death of this prince spread dismay and mourning through the Persian camp, but it was now a point of honor to take a town which had injured one of the Great King's allies, and Grumbates was promised that Amida should be made the funeral pile of his lost son.

Siege of
Amida.

Amida was then regularly invested and besieged. Each of the allied nations in the Persian army was assigned its place. The Chionites, burning with a desire for revenge, were on the east. The Vertæ were on the south. The Albanians, warriors from the region west of the Caspian, were on the north. The Segestans, regarded as the bravest soldiers of all, were on the west. A continuous line of Persians, five ranks wide, surrounded the city and supported the foreign auxiliaries. The whole besieging army was estimated at a hundred thousand men; while the besieged, both the garrison and non-combatants, numbered less than thirty thousand.

Another
Repulse.

After a day's pause, Grumbates gave the signal for the assault by hurling a bloody spear into the space before the walls, in the style of a Roman *fetialis*. Thereupon a cloud of darts and arrows were showered upon the besieged, doing considerable damage; while the garrison was also galled with discharges from the Roman military engines which the Persians had captured at Síngara. The vigorous resistance of the garrison, and the heavy losses of the besiegers during the two days' assault, caused the adoption of the slow process of a regular siege. Trenches were opened before the walls, along which the troops advanced under cover of hurdles towards the ditch, which they proceeded to fill up in places. Mounds were then thrown up against the walls, and movable towers were constructed and brought into play, guarded externally with iron, and each mounting a balista.

Siege
Pressed.

Policy of
Sabini-
anus.

Sabinianus, the new Roman Prefect of the East, jealous of his subordinate, Ursicinus, rejected the latter's advice to harass the rear of the Persians and attack their convoys. He was old and rich, and both disinclined to and unfit for military enterprise. He said he had positive orders from the imperial court to act on the defensive, and not to

imperil his troops by employing them in hazardous adventures. He declared that Amida must not expect relief from him. Ursicinus was obliged to submit to this decision, but chafed terribly under it. His messengers carried the dispiriting tidings to the devoted city. Sabinianus had orders to keep Ursicinus unemployed.

The brave garrison, thus left to its own resources, made occasional sallies upon the besiegers' works; and on one occasion two Gaulish legions, which had been banished to the East for supporting Magnentius, penetrated into the heart of the besieging camp by night, and imperiled King Sapor's person; but these legions were repulsed with the loss of one-sixth of their number. The losses of both sides were terrific, and a truce of three days followed.

**Roman
Sallies
from
Amida.**

The besieged city soon suffered the horrors of pestilence, while desertion and treachery were also added to the garrison's difficulties. A native of Amida went over to the Persians and informed them that on the southern side of the city a neglected staircase led up from the margin of the Tigris through underground corridors to one of the principal bastions; and under his guidance seventy archers of the Persian guard, picked men, ascended the dark passage at dead of night, occupied the tower, and at dawn the next morning they displayed a scarlet flag, as a sign to their countrymen that a part of the wall was taken. The Persians instantly made an assault; but the garrison recaptured the tower by extraordinary efforts before its occupants could receive any support, and then directed their battering-rams and missiles against the assailing Persian columns, inflicting heavy losses upon them and soon compelling them to return hastily to their camp. The Vertæ, who maintained the siege on the south side of the city, chiefly suffered from this useless attempt.

**Another
Persian
Assault
Repulsed.**

Having spent seventy days in the siege of Amida, without making any progress in the reduction of the city, Sapor determined on a last effort. He had erected towers higher than the walls, and from these towers missiles were discharged upon the garrison. He had brought his mounds in places to a level with the ramparts, and had forced the garrison to raise mounds within the walls for defense. Having resolved to press the assault day after day, his battering-rams, his infantry and his elephants were all employed; and the garrison were allowed no rest. He personally directed the operations and participated in the supreme struggle, exposing his life and losing many of his attendants.

**Sapor's
Final
Assault.**

After a conflict of three days, one of the inner mounds, raised by the garrison behind their wall, gave way suddenly, involving its defenders in its fall, and also filling up the entire space between the wall and the mound raised outside by the Persians. The Persians instantly occupied the way thus made into the town, and speedily put an end to all re-

**Persian
Capture
of
Amida.**

sistance. Some of the besieged fled; and all who remained, armed and unarmed, regardless of age or sex, were barbarously massacred by the victorious Persians.

Massacre of the Garrison and Pillage of the Town. Thus Amida fell into the hands of the Persians after a siege of seventy-three days. Sapor was exasperated by the prolonged resistance of the garrison and by the losses which he had sustained in the siege, thirty thousand of his best soldiers having perished, and the son of his principal ally having been among the slain. He therefore allowed his infuriated soldiery to massacre and pillage with impunity. All his captives who belonged to the five provinces beyond the Tigris, claimed by Sapor as his own, but ceded to Rome by his grandfather, were slaughtered in cold blood. Count Ælianus, the commander of the brave Roman garrison, was barbarously crucified. Many other Romans of high rank were manacled, and were carried into captivity or slavery into Persia.

Sapor's Second Invasion of Mesopotamia. The campaign of A. D. 359 ended with this costly victory, and Sapor retired across the Tigris without leaving any garrisons in Mesopotamia. He prepared for the next year's campaign, accumulating stores of all kinds during the winter; and in the spring of A. D. 360 he again invaded the Roman province of Mesopotamia with a larger and better-organized army than the one with which he took Amida the year before.

Siege of Singara. The Roman garrison in Singara having refused to surrender, the Persian king attacked that city by scaling parties with ladders, and by battering parties which shook the walls with the ram.

Persian Capture of Singara. The garrison kept the scalers at bay by a constant discharge of stones and darts from their balistæ, arrows from their bows, and leaden balls from their slings. They met the assaults of the battering-ram by efforts to fire the wooden covering which protected it and those who worked it. The besiegers finally discovered a weak point in the defenses of the town—a tower so recently built that the mortar in which the stones were laid was still moist, and which therefore crumbled before the blows of a strong and heavy battering-ram, and soon fell to the ground. The Persians entered the town through the gap and soon put an end to all resistance.

Transportation of Captives. In consequence of this easy victory, Sapor forbade any further bloodshed, and ordered that as many as possible of the garrison and inhabitants should be taken alive. He revived the favorite policy of the most ancient Oriental sovereigns by transporting his captives to the extreme eastern parts of his empire, where he might employ them in defending his frontier against the Scythians and the Indians.

Persian Siege and Capture of Bezabde. After the capture of Singara, Sapor marched northward and attacked the strong fort of Bezabde, on the east bank of the Tigris, the chief city of the province of Zabdicêné. This place was highly valued

by the Romans, who fortified it partially with a double wall, and defended it with three legions and a large body of Kurdish archers. Sapor reconnoitered the place and recklessly exposed his life. He sent a flag of truce to demand a surrender, sending some prisoners of high rank taken at Síngara, along with the messengers, to prevent his convoys being fired upon by the enemy. This device succeeded, but the garrison determined to resist to the last. All the known resources of attack and defense were again brought into play; and after a long siege the wall was breached, the city was taken, and its garrison was indiscriminately massacred. Sapor carefully repaired the defenses of Bezabde, provisioned it abundantly, and garrisoned it with some of his best troops.

After the capture of Bezabde the Persian king took many lesser strongholds, which offered little resistance. Near the end of the year (A. D. 360) he attacked the strong fortress of Virta, on the Tigris, but failed to persuade or force the garrison to surrender; and, after considerable loss, the Persian king reluctantly relinquished the siege and returned to his own country.

In the meantime the Roman Emperor Constantius II. proceeded to the East; and when Bezabde refused to surrender, he laid siege to that strong fortress, but his repeated assaults failed to reduce the place, and the bold sallies of the garrison destroyed the Roman works. The Emperor was finally obliged to relinquish the siege, whereupon he retired across the Euphrates and immediately went into winter quarters at Antioch.

The successes of Sapor II. in the campaigns of A. D. 359 and 360—his captures of Amida, Síngara and Bezabde, and the repulse of Constantius II. before the last-named city—tended to shake the fidelity of the Roman vassal kings, Arsaces of Armenia and Meribanes of Iberia. Therefore Constantius II. sent emissaries to these tributary monarchs, and sought to secure their fidelity by bestowing upon them valuable gifts. The Roman Emperor succeeded so far as to prevent any revolt of these dependent sovereigns, who remained nominally subject to Rome.

Both the Persian and Roman monarchs were inactive during the year A. D. 361; and Constantius II. died near the close of the year, whereupon Julian the Apostate became sovereign of the vast Roman Empire. Sapor II. found Julian a far abler antagonist than Constantius II. had been. Julian assigned the legions he had collected for the campaign of A. D. 362 to two generals, Victor, a distinguished Roman, and Prince Hormisdas, the Persian refugee, who safely led the legions to Antioch, where the new Emperor himself arrived during the summer. By the advice of his counselors, Julian deferred the campaign until the next

Unsuccessful
Siege of
Virta.

Unsuccessful
Roman
Siege of
Bezabde.

Roman
Gifts to
Vassal
Kings.

The
Roman
Emperor
Julian
the
Apostate.

year, and passed the winter of A. D. 362-3 in collecting ships, military stores and engines of war.

**Sapor's
Embassy
to
Julian.**

During Julian's stay at Antioch he received an embassy from King Sapor II., who made overtures of peace. The new Roman Emperor treated the Persian envoys with great haughtiness and rudeness; tearing their sovereign's autograph letter to pieces before their faces, and responding with a contemptuous smile that "there was no occasion for an exchange of thought between him and the Persian king by messengers, since he intended very shortly to treat with him in person." After receiving this rebuff, the Persian envoys returned to their sovereign and informed him that he must prepare to resist a serious invasion.

**Julian's
Proffered
Allies.**

About the same time the Roman Emperor received offers of assistance from the independent or semi-independent princes and chieftains of the regions bordering on Mesopotamia; but Julian rejected these overtures, saying that it was for Rome rather to give aid to her allies than to receive assistance from them. He, however, had taken a strong body of Gothic auxiliaries into his service, and had called upon the neighboring Arab tribes to fulfill their promise to lend him troops, but he afterwards allowed these brave nomads to become disaffected.

**Julian's
Insulting
Letter to
Arsaces
of
Armenia.**

Early in A. D. 363 Julian addressed a letter to Arsaces, King of Armenia, ordering him to levy a considerable army and to be ready to execute such commands as he would shortly receive. The haughty and offensive character of this letter affronted Arsaces, who desired to remain neutral in the war, as he was under obligations to both Rome and Persia, and felt no interest in the standing quarrel between them, while it was for his advantage to have them evenly balanced. The Armenian people, the most educated of whom were now strongly attached to the Christian religion, supported their king in his course; as they hated Julian the Apostate, who had renounced Christianity and become a pagan, and who had intimated his design of sweeping the religion of Christ from the face of the earth. Moses of Choréné, the great Armenian historian, stated that Julian the Apostate offered an open insult to the Armenian religion.

**Julian's
Invasion
of
Persia.**

Julian's own troops numbered almost a hundred thousand, while Armenia and the Arabs were expected to furnish considerable forces. In the spring of A. D. 363 Julian marched from Antioch hastily to the Euphrates, crossed the river at Hierapolis by a bridge of boats, and proceeded to Carrhæ, the Haran of Abraham's time. He then divided his army; sending a force under Procopius, his relative, and Sebastian, Duke of Egypt, to Armenia, to join the forces of the Armenian king in invading and ravaging Media, and then to join him at Ctesiphon; and with the main body of his army he marched from Carrhæ down the Euphrates valley to Callinfeus, or Nicephorium, where the Arab chiefs

made their submission and presented the Emperor with a golden crown, and where his fleet of eleven hundred vessels made its appearance.

Thence the Roman Emperor marched to Circésium; whence he proceeded to invade the Persian territory, placing his cavalry under the command of Prince Hormisdas, the Persian refugee, and some of his select legions under the command of Nevitta, and retaining the main body under his own direction; while a flying corps of fifteen hundred men proceeded in advance as a reconnoitering party, and the rear was covered by a detachment under Secundínus, Duke of Osrhoëne, Daga-laiphus and Victor.

**Progress
of the
Invasion.**

Julian crossed the Khabour in April by a bridge of boats, which he immediately broke up, and marched along the Euphrates, supported by his fleet. At Zaitha, where Gordian was murdered and buried, the Emperor encouraged his soldiers by an eloquent speech, recounting the past Roman successes, and promising an easy victory over the Persian king. He then marched to Anathan, the modern Anah, a strong fortress on an island in the Euphrates, garrisoned by a Persian force. After failing to surprise the place by a night attack, Julian caused Prince Hormisdas to persuade the garrison to surrender the fort and place themselves under his mercy. Julian burned Anathan and sent his prisoners to Syria, settling them in the territory of Chalcis, near Antioch.

**Capture
of
Anathan.**

Thilutha, another strong fortress, on an island eight miles below Anathan, was held by a Persian garrison. Feeling unable to take it, Julian sought to persuade the garrison to surrender. The garrison rejected his overtures, but promised to remain neutral and not to molest his advance so long as they were not attacked. Julian left Thilutha unassailed and marched on, allowing other towns also to assume a neutral position, and thus permitting the Euphrates route to remain practically in Persian hands.

**Neutral-
ity of
Thilutha
and
Other
Towns.**

The ancient town of Diacíra, or Hit, on the west side of the Euphrates, was well provided with stores and provisions, but was deserted by its male inhabitants, and the women were massacred by the Romans. At Zaragardia, or Ozogardana, was a stone pedestal known to the natives as "Trajan's Tribunal," in memory of that great Roman Emperor's expedition against the Parthians a century and a half before.

**Hit and
Zaragard-
ia.**

When the Roman army thus arrived on the fertile alluvium of Babylonia, the Persians changed their passive attitude and began an active system of perpetual warfare; placing a Surena, or general of the first rank, in the field, at the head of a strong body of cavalry, and accompanied by an Arab sheikh called Malik, or King Rodosaces. The Persians retreated as Julian advanced; but continually delayed his prog-

**Harassing
Persian
Retreat.**

ress by harassing his army, cutting off stragglers, and threatening every unsupported detachment.

Incidents
of the
March.

On one occasion Prince Hormisdas was almost made a prisoner to the Surena. On another occasion the Persian force, after allowing the Roman vanguard to proceed unmolested, suddenly appeared on the southern bank of one of the great canals connecting the Tigris and the Euphrates, and sought to prevent Julian's main army from crossing the canal. But the Roman Emperor detached troops under Victor to make a long circuit, cross the canal far to the east, recall Lucilianus with the vanguard, and then attack the Surena's troops in the rear; and he thus finally overcame the resistance in his front and got across the canal.

Julian's
Siege of
Perisabor.

Julian continued his march along the Euphrates, and soon came to the city of Perisabor (now Firuz-Shapur), almost as important as Ctesiphon. As the inhabitants refused all terms, and insulted Prince Hormisdas, who was sent to treat with them, by reproaching him as a deserter and a traitor, the Roman Emperor resolved to besiege the town to force it to surrender. Perisabor was surrounded with a double wall, and was situated on an island formed by the Euphrates, a canal, and a trench connecting the canal with the river. The citadel, on the north, commanding the Euphrates, was particularly strong; and the garrison was large, brave and confident. But the walls were partly composed of brick laid in bitumen, and were thus weak, so that the Romans easily shattered one of the corner towers with the battering-ram, thus gaining an entrance into the city.

Roman
Assault
Repulsed.

The real struggle now commenced. The brave garrison retreated into the citadel, which was of imposing height, and from which they galled the Romans who had entered the town with an incessant shower of arrows, darts and stones. As the ordinary catapults and balistæ of the Romans could not avail against such a storm descending from such a height, Julian attempted to burst open one of the gates on the second day of the siege. Accompanied by a small band, who formed a roof over his head with their shields, and by a few sappers with their implements, the Roman Emperor approached the gate-tower, and made his troops begin their operations. As the doors were found to be protected by fastenings, too strong to make any immediate impression upon them, and as the alarmed garrison kept up a furious discharge of missiles on the bold assailants, the Emperor was obliged to relinquish the daring effort and to retire.

Julian's
Movable
Tower.

Julian then constructed a movable tower like the *Helepolis* invented by Demetrius Poliorectes seven centuries before, thus placing the assailants on a level with the garrison even on the highest ramparts. The garrison, feeling that they could not resist the new machine, antici-

pated its use by surrendering. The Roman Emperor consented to spare their lives, and allowed them to retire and join their countrymen, each man taking with him a spare garment and some money. The victorious Romans obtained possession of the corn, arms and other valuables found within the walls of the city. The Emperor distributed among his troops whatever was serviceable, while that which was useless was cast into the Euphrates or burned.

**Surrender
of the
Persian
Garrison.**

Julian continued his march along the Euphrates, while the dashes of the Persian cavalry caused him some sensible losses. He finally came to the point where the *Nahr-Malcha*, or "Royal River," the principal canal connecting the Euphrates with the Tigris, branched off from the Euphrates and ran almost directly east to the vicinity of Ctesiphon. The canal was navigable by the Roman ships, and the Emperor therefore directed his march eastward along the canal, following the route taken by Septimius Sévêrus in his expedition against the Parthians, a century and a half before. As the Persians flooded the country with water and disputed his advance at every favorable point, his progress was slow and difficult; but by felling the palms which grew so abundantly in this famous region, and forming them into rafts supported by inflated skins, Julian was able to pass the inundated region.

**Julian's
March
Resumed.**

When the Roman Emperor approached within about eleven miles from Ctesiphon, his progress was obstructed by the fortress of Maogamalcha, or Besuchis, erected to protect the western capital of the New Persian Empire, and being strongly fortified, commanded by a strong citadel, and held by a large and brave garrison. As a part of the garrison made a sally against the Roman army, Julian laid siege to the town. All the usual arts of attack and defense were employed for several days; while the garrison used blazing balls of bitumen, which they shot from their high towers against the besiegers and their works. The Emperor Julian continued assailing the walls and gates with his battering-rams; while he also caused his men to construct a mine, which was carried under both of the walls of the city, thus enabling him to introduce suddenly a body of troops into the heart of the city, and all resistance was at an end.

**Julian's
Siege and
Capture
of Maoga-
malcha.**

Thus fell the strong fortress of Maogamalcha, which had just boasted of being impregnable and had laughed to scorn the vain efforts of the Roman Emperor. The triumphant Romans sacked and pillaged right and left, and massacred the entire population, without distinction of age or sex. The commandant of the fortress was executed on a trivial charge; and a miserable remnant of the populace which had concealed itself in caves and cellars was hunted out, smoke and fire being employed to drive the fugitives from their hiding-places, or to cause them to perish in their darksome dens by suffocation.

**Massacre
and
Pillage.**

Ctesiphon, the New Persian Capital.

Only the river Tigris was now between the Roman army and the great city of Ctesiphon, which had for centuries been successively a capital of the Parthian and New Persian Empires. It had been in later Parthian times perhaps the sole capital of the great empire of the Arsacidæ. It was also the western capital of the Sassanidæ; being secondary only to Persepolis, or Istakr, the ordinary residence of the New Persian court. In the vicinity of Ctesiphon were various royal hunting-seats, surrounded by shady gardens and adorned with paintings and bas-reliefs; while near these were parks or "paradises," containing the game kept for the monarch's sport, including lions, wild-boars and fierce bears.

Roman Devastation.

As Julian advanced, these pleasure-grounds successively fell into his possession; and the rude Roman soldiery trampled the flowers and shrubs under foot, destroyed the wild beasts, and burned the residences. The Roman army spread ruin and desolation over a most fertile district, after drawing abundant supplies from it in their advance, leaving only behind them a blackened, wasted, and almost uninhabited region. One of Sapor's sons made a reconnoissance in force, but retired when he saw the strength of the Roman advance guard.

Canal and Dam Destroyed.

Julian had now arrived at the western suburb of Ctesiphon, the suburb which was formerly the great city of Seleucia, but which was at this time called Coché. Some country people whom he had seized showed him the line of the canal which his great predecessors, Trajan and Septimius Sévérus, had cut from the Nahr-Malcha to a point on the Tigris above Ctesiphon. The Persians had erected a strong dam with sluices on the Nahr-Malcha where the short canal began, by this means turning a part of the water into the Roman cutting. Julian caused the cutting to be cleared out and the dam to be torn down, whereupon the main body of the stream flowed into the old channel, which filled rapidly and was discovered to be navigable by the largest Roman vessels. Thus the Roman fleet was brought into the Tigris above Coché, and the Roman army advancing with it encamped on the west bank of the river.

Appearance of the Persian Army.

The Persians now appeared in force to dispute the passage of the Tigris. Along the east bank of the river, which was naturally higher at this point than the west bank, and which was also crowned by a wall built originally to fence in one of the royal parks, dense masses of the Persian cavalry and infantry could be seen; the cavalry encased in glittering armor, and the infantry protected by huge wattled shields. Vast forms of elephants could be seen behind these troops, and were regarded with extreme dread by the legionaries.

When night had fully set in, Julian divided his fleet into parts and embarked his army upon it, and gave the signal for the passage, against

the dissuasions of his officers. Five ships, each conveying eighty soldiers, led the way, and safely reached the opposite shore, where the Persians showered burning darts upon them, soon setting the two foremost on fire. The rest of the Roman fleet wavered at this sight; but Julian, with remarkable presence of mind, exclaimed aloud: "Our men have crossed and are masters of the bank; that fire is the signal which I bade them make if they were victorious."

**Roman
Passage
of the
Tigris.**

The crews were so encouraged that they plied their oars vigorously, thus rapidly impelling the other vessels across the stream. At the same time some of the Roman soldiers who had not been put on board were so impatient to aid their comrades that they plunged into the stream and swam across supported by their shields. The impetuosity of the Romans soon put an end to all resistance on the part of the Persians. The half-burned vessels were saved, the flames were extinguished, and the men on board were rescued from their perilous position; while the Roman troops safely landed, fought their way up the bank against a storm of missiles, and drew up in good order upon its summit.

**Passage
Success-
ful.**

At dawn the next day Julian led his troops against the Persians and engaged in a hand-to-hand struggle from morning until noon, when the Persians fled. Their leaders—Tigranes, Narseus and the Surena—were the first to leave the field and take refuge within the defenses of Ctesiphon. The entire Persian army then abandoned its camp and baggage, and rushed across the plain in the wildest confusion to the nearest of the gates of Ctesiphon; being closely pursued by the victorious Romans to the very walls of the city. The Roman general Victor, who was wounded, recalled his men as they were about to rush into the open gateway; and the Persians closed the gate upon them.

**Roman
Victory.**

Thus the entire Persian army was defeated by one-third of the Roman army under the Emperor Julian. The vanquished Persians left twenty-five hundred men dead upon the field, while the triumphant Romans lost only about seventy-five. The Romans came into possession of rich spoil; as they found couches and tables of massive silver in the abandoned camp, and a profusion of gold and silver ornaments and trappings and apparel of great magnificence on the bodies of the slain Persian soldiers and horses. The lands and houses in the vicinity of Ctesiphon also furnished a welcome supply of provisions to the almost famished Roman soldiers.

**Spoils of
Victory.**

As the Romans had not yet seen the great Persian army which Sapor had collected for the relief of his western capital, Julian called a council of war, which pronounced the siege of Ctesiphon too hazardous an enterprise, and dissuaded the Emperor from undertaking it, as the heat of summer had arrived and the malaria of autumn was not far off; and as the supplies brought by the Roman fleet were exhausted, Julian de-

**Roman
Council
of War
and
Retreat.**

cided upon a retreat and caused all his vessels but twelve to be burned, these twelve to serve as pontoons.

Route of
Julian's
Retreat.

As the route along the Euphrates and the Nahr-Malcha had been exhausted of its supplies and its forage, and its towns and villages desolated, Julian ordered the retreat through the fertile country along the east bank of the Tigris, and the army to spread over the productive region to obtain ample supplies. The march was to be directed on the rich Roman province of Cordyêné (now Kurdistan), about two hundred and fifty miles north of Ctesiphon.

The
Persian
Pursuit.

The retreat began June 16, A. D. 363. No sooner had the Roman army been set in motion than an ominous cloud of dust on the southern horizon appeared, and grew larger as the day advanced. Julian at once knew that the Persians were in full pursuit. He therefore called in his stragglers, massed his troops, and pitched his camp in a strong position. At dawn the earliest rays of the sun were reflected from the polished breastplates and cuirasses of the Persians, who had drawn up during the night at no great distance from the Roman army. The Persian and Arabian cavalry vigorously attacked the Romans, and especially threatened their baggage, but were repulsed by the firmness and valor of the Roman infantry.

Roman
Retreat
Harassed.

Julian after a while was enabled to resume his retreat; but his enemies surrounded him, some keeping in advance of his army, or hanging on his flanks, destroyed the corn and forage so much needed by his troops, while others pressing upon his rear retarded his march and occasionally caused him some loss. The Roman army was closely pursued by dense masses of Persian troops, by the heavy Persian cavalry clad in steel panoplies and armed with long spears, by large bodies of Persian archers, and even by a powerful corps of elephants. The Persian army which thus pressed heavily upon the Roman rear guard was commanded by Meranes and two of Sapor's sons.

Persian
Defeat at
Maranga.

Julian was obliged to confront his pursuers and give them battle at Maranga. The Persians advanced in two lines, the first composed of the mailed horsemen and the archers intermixed, the second of the elephants. Julian arranged his army in the form of a crescent to receive the attack; but as the Persians advanced into the hollow space, he suddenly and hastily led his troops forward, and engaged the Persians in close combat before their archers had time to discharge their arrows. After a long and bloody conflict the Persians broke and fled, covering their retreat with clouds of arrows which they discharged at the victorious foe. The Romans were unable to pursue very far because of the weight of their arms and the fiery heat of the summer sun, and Julian recalled them to protect his camp, and rested for some days to care for the wounded.

The Persian troops destroyed or carried off all the forage and provisions, and wasted the country through which the Roman army was obliged to retire. The Roman troops were already suffering from hunger, and the Emperor's firmness gave way to melancholy forebodings, and he saw visions and omens portending disaster and death. While he was studying a favorite philosopher during the dead of night in the silence of his tent, he imagined that he saw the Genius of the State, with veiled head and cornucopia, stealing away slowly and sadly through the hangings. Soon afterward, when he had just gone forth into the open air to perform some averting sacrifices, the fall of a shooting star appeared to him a direct threat from Mars, he having recently quarreled with that god. The soothsayers who were consulted counseled abstinence from all military movements, but the exigencies of the situation caused their advice to be disregarded on this occasion. The continuance of the retreat was rendered necessary by the want of supplies, and for the final extrication of the Roman army from the perils surrounding it.

**Julian's
Evil
Forebod-
ings.**

At dawn on June 26, A. D. 363, the Roman army struck its tents and resumed its retreat across the wasted plain along the east side of the Tigris. Near Samarah the Roman rearguard was violently assailed by the Persians, and when Julian hastened to its relief he was informed that the van was also attacked and was already in difficulties. While the Emperor was hurrying to the front, the right center of his army suffered the brunt of the Persian attack; and he was dismayed at finding himself entangled amid the masses of Persian cavalry and elephants, which had thrown his column into confusion. He had been unable to don his complete armor, because of the suddenness of the appearance of the Persians; and as he fought without a breastplate, and, aided by his light-armed troops, repulsed the Persians, falling on them from behind and striking the backs of their horses and elephants, the javelin of a Persian horseman grazed the flesh of his arm and lodged in his right side, penetrating through the ribs to the liver.

**Battle of
Samarah.**

**Julian
Wounded.**

Julian grasped the weapon and vainly endeavored to draw it forth, as the sharp steel cut his fingers, and the pain and loss of blood caused him to fall fainting from his steed. His guards carried him to the camp, where the surgeons at once pronounced the wound fatal. When the Roman soldiery heard the sad news they struck their shields with their spears and rushed upon their enemies with incredible ardor and reckless valor, determined on vengeance. But the Persians resisted obstinately until the darkness of night put an end to the conflict. Both armies lost heavily. Among the Roman slain was Anatolius, Master of the Officers. The Persian generals Meranes and Nohodares and about fifty satraps and great nobles also perished.

**The
Wound
Fatal.**

**End of
the
Battle.**

**Julian's
Death.**

The wounded Julian died in his tent towards midnight on the day of the battle, whereupon his army proclaimed Jovian Emperor. A Roman deserter informed the Persian king that the new Emperor was slothful and effeminate, thus giving a fresh impulse to the pursuit; and the Persian army engaged in disputing the Roman retreat was reinforced by a strong force of cavalry, while Sapor himself pressed forward with all haste, resolved to hurl his main force on the rear of the retreating foe.

**Persian
Pursuit
Pushed.**

**Desperate
Fight.**

On the day of his elevation to the imperial dignity Jovian proceeded to lead his army over the open plain, where the Persians were assembled in great force, ready to dispute with him every inch of ground. Their cavalry and elephants again assailed the Roman right wing, throwing the renowned Roman corps of the Jovians and Herculians into disorder, and driving them across the plain in headlong flight and with heavy loss; but when the fleeing Romans reached a hill, their baggage train repulsed the Persian cavalry and elephants. The elephants, wounded by the javelins hurled down upon them, and maddened by the pain, turned upon their own side, roaring frightfully, and carried confusion into the ranks of the Persian cavalry, which thus broke and fled. Many of the frantic beasts were killed by their own riders or by the Persians on whom they were trampling, while others fell by the blows of the enemy. The frightful carnage ended with the Persian repulse and the resumption of the Roman retreat. Just before night the Roman army arrived at Samarah, a fort on the Tigris, and quietly encamped in its vicinity during the night.

**Persian
Repulse.**

**Roman
Retreat
and
Persian
Pursuit.**

The Roman retreat now continued for four days along the east bank of the Tigris, constantly harassed by the Persians, who pressed on the retreating columns but avoided fighting at close quarters. On one occasion they even attacked the Roman camp and insulted the legions with their cries; after which they forced their way through the Prætorian gate, and had almost penetrated to the Emperor's tent when they were met and defeated by the legionaries. The Arabs, who had deserted the Romans and joined the Persians, because they were offended at Julian, who had refused to contribute to their subsidies, were particularly troublesome, and pursued the Romans with a hostility intensified by indignation and resentment.

**Romans
Recross
the
Tigris.**

When the Romans reached Dura, a small town on the Tigris, about eighteen miles north of Samarah, they entreated the Emperor Jovian to permit them to swim across the river. His refusal led to mutinous threats, and he was obliged to allow five hundred Gauls and Sarmatians, who were expert swimmers, to make the attempt, which succeeded beyond his hopes. A part of the Roman army crossed at night and surprised the Persians on the west bank of the river. Jovian proceeded to

collect timber, brushwood and skins to construct rafts to transport the remainder of his troops, many of whom were unable to swim.

This movement of his enemy caused no little solicitude to the Persian king, who saw that the foe which he had considered as almost a certain prey was about to escape from him. As his troops could not swim the Tigris; as he had no boats and as the country about Dura could not supply any; and as the erection of a bridge would consume sufficient time to place the Roman army beyond his reach, he opened negotiations with the enemy, who were still in a perilous position, as they could not embark and cross the river without suffering tremendous loss from the pursuing Persians, and as they were still two hundred miles from the Roman territory.

Peace
Negotia-
tions.

Accordingly Sapor sent the Surena and another great Persian noble as envoys to the Roman camp at Dura to make overtures of peace. The envoys said that the Great King would mercifully allow the Roman army to escape if the Cæsar would accept the terms of peace required, which terms would be explained to any envoys whom the Roman Emperor might authorize to discuss them with the Persian plenipotentiaries. Jovian and his council gladly availed themselves of the offer, and appointed the general Arinthæus and the Prefect Sallust to confer with King Sapor's ambassadors and to ascertain what conditions of peace would be granted. These terms were very humiliating to Roman pride, and great efforts were made to induce the Persian king to relent, but Sapor remained inexorable; and after four days of negotiation the Roman Emperor and his council were obliged to accept their adversary's terms.

Persian
and
Roman
Envoys

The treaty stipulated first, that the five provinces east of the Tigris which had been ceded to Rome by Narses, the grandfather of Sapor II., after his defeat by Galerius, were to be restored to Persia with their fortifications, their inhabitants, and all that they contained of value, the Roman population in the territory to be allowed to withdraw; secondly, that three places in Eastern Mesopotamia—Nisibis, Singara, and a fort called "the camp of the Moors"—were also to be ceded to Persia, the inhabitants to be allowed to retire with their movables; thirdly, that all connection between Rome and Armenia was to be dissolved, Arsaces to be left to his own resources, and Rome to be precluded from affording him any assistance in any quarrel which might arise between him and Persia. Peace for thirty years was concluded on these conditions; and oaths were interchanged for its faithful observance; while also hostages were given and received on both sides, to be retained until after the execution of the stipulations of the treaty. To the honor and credit of both parties, the treaty was faithfully observed, and all its stipulations were honestly and speedily executed.

Humiliat-
ing
Treaty for
Rome.

Persian
Triumph.

Thus the second period of the great struggle between Rome and Persia ended in a triumph for the Persian king; Rome being obliged to relinquish all that she had gained in the first period, and even to cede some of the territory which she had occupied at the beginning of hostilities. Thus Nísibis—the great stronghold of Eastern Mesopotamia, and so long the bulwark of Roman power in the East, having been in Rome's possession for two centuries, and having been repeatedly attacked by Parthia and Persia, and only once taken but soon recovered—was now surrendered to the victorious Persian monarch, thus dealing a fatal blow to Roman prestige in the East, and exposing the whole eastern frontier of the Roman dominion to attack, making Amida and Carrhæ, and even Antioch itself tremble. This fear proved groundless, as the Roman possessions in the East were not further reduced by the New Persians for two centuries; but Roman influence in Western Asia steadily declined from the time of this humiliating treaty, and Persia was thenceforth considered the greatest power in these regions.

Sagacity
and
Ability of
Sapor II.

King Sapor II. exhibited great ability and sagacity during his long war with the Emperors Constantius II., Julian the Apostate and Jovian. He knew when to assume the offensive and when to take the defensive; when to press on the enemy and when to hold himself in reserve and let the enemy follow his own devices. He rightly perceived the importance of Nísibis from the very first, and resolutely persisted in his determination to acquire possession, until he ultimately succeeded. He might have appeared rash and presumptuous when he threw down the gauntlet to Rome in A. D. 337, but the event justified him. In a war which lasted twenty-seven years, he fought many pitched battles with the Romans, and did not suffer a single defeat. He proved an abler general than Constantius II. and Jovian, and not inferior to Julian the Apostate. By his courage, perseverance and promptness, he brought the long contest to a triumphant close; restoring Persia to a higher position in A. D. 363 than she had held even under his illustrious predecessors, Artaxerxes I. and Sapor I., the first two monarchs of the Sassanian dynasty. He fully deserves the title of "the Great," which historians with general consent have assigned him; as he was without doubt among the greatest of the Sassanidæ, and may with propriety be ranked above all his predecessors, and above all his successors but one.

Attitude
of
Arsaces
of
Armenia.

The attitude assumed by Armenia soon after Julian the Apostate began his invasion contributed largely to Sapor's triumph in his war with Julian and Jovian. The Roman generals Procopius and Sebastian, whom Julian had sent into Armenia, were joined by the Armenian army under King Arsaces: and the allies invaded Media and ravaged the fertile district of Chiliacomus, or "the district of a Thousand Vil-

lages," with fire and sword. The refusal of the Armenians to advance any farther caused the defeat of Julian's plans. Moses of Chôrené, the Armenian historian, informs us that Zuræus, the Armenian general, was actuated in his conduct by his repugnance to aid the apostate Roman Emperor who had renounced the Christian faith.

He
Deserts
Julian the
Apostate.

The Roman generals who were thus deserted differed as to the proper course to pursue, and a policy of inaction was the natural result. When Julian on his march to Ctesiphon heard of the defection of the Armenians, he sent a letter to Arsaces, complaining of his general's conduct, and threatening to exact a heavy contribution on his return from his Persian campaign if the offense of Zuræus was not punished. Arsaces was very much alarmed at the message, and hastened to acquit himself of complicity in the conduct of Zuræus by executing him and his entire family, but did not lend the aid of fresh troops to the Roman Emperor. Supposing himself thus secured against Julian's anger, the Armenian king indulged his love of ease and his dislike for the Roman alliance by remaining wholly passive during the remainder of the war.

Seeks to
Allay
Julian's
Anger.

Notwithstanding the hostile attitude of Arsaces towards Rome, the Persian king was so little satisfied with the Armenian monarch that he determined to invade Armenia at once and deprive Arsaces of his crown. As Rome had relinquished her protectorate over Armenia by the recent treaty with Persia, and had bound herself not to interfere in any quarrel between Armenia and Persia, Sapor II. resolved to embrace the opportunity thus afforded to subject Armenia to his sway, using intrigue and violence to attain that end. By intriguing with some of the Armenian satraps, and making armed raids into the territories of others, he so harassed the country that most of the satraps after some time went over to his side, and represented to Arsaces that submission to Persia was the only course left open to him. In order to obtain possession of Armenia, Sapor II. addressed a letter to Arsaces in the following terms:

Persian
Invasion
of
Armenia.

"Sapor, the offspring of Ormazd, comrade of the sun, king of kings, sends greeting to his dear brother, Arsaces, King of Armenia, whom he holds in affectionate remembrance. It has come to our knowledge that thou hast approved thyself our faithful friend, since not only didst thou decline to invade Persia with Cæsar, but when he took a contingent from thee thou didst send messengers and withdraw it. Moreover, we have not forgotten how thou actedst at the first, when thou didst prevent him from passing through thy territories, as he wished. Our soldiers, indeed, who quitted their post, sought to cast on thee the blame due to their own cowardice. But we have not listened to them. Their leader we punished with death, and to thy realm, I swear by Mithra, we have done no hurt. Arrange matters then so that thou mayest come

Sapor's
Intrigue
and
Violence.

Sapor's
Letter to
Arsaces.

to us with all speed, and consult with us concerning our common advantage. Then thou canst return home."

Captivity of Arsaces in Persia. On receiving this missive, Arsaces at once left Armenia and hastened to Sapor's court in Persia, where he was instantly seized and blinded; after which he was fettered with silver chains, according to a common practice of the Persians with distinguished prisoners, and was strictly confined in a place called "the Castle of Oblivion." But the Armenian people did not at once submit because their king was removed. A national party in Armenia rose in revolt under Pharandzem, the wife of Arsaces, and Bab, or Para, his son, who shut themselves up in the strong fortress of Artogerassa (Ardakers), and there offered a determined resistance to the Persian king. Sapor entrusted the conduct of the siege to two renegade Armenians, Cylaces and Artabannes, and also sought to extend his influence over the neighboring country of Iberia, which was closely connected with Armenia and generally followed its fortunes.

Armenian Revolt against Persia.

Defense of Artogerassa.

Sapor's Invasion and Conquest of Iberia. Iberia was then governed by a king named Sauromaces, who had received his investiture from Rome, and was therefore likely to uphold Roman interests. The Persian king invaded Iberia, drove Sauromaces from his kingdom, and bestowed the Iberian crown on Aspacures. Sapor II. then retired to his own country, leaving the complete subjection of Armenia to be accomplished by his officers, Cylaces and Artabannes, or, as the Armenian historians call them, Zig and Garen.

Unsuccessful Persian Siege of Artogerassa. Cylaces and Artabannes vigorously besieged Artogerassa, and strongly urged the garrison to submit; but when they entered within the walls to negotiate, they were won over to the national side, and joined in planning a treacherous attack on the besieging army, which was surprised at night and forced to raise the siege. Para at once left the town and threw himself upon the protection of the Eastern Roman Emperor Valens, who permitted him to reside in kingly state at Neocæsaræa; but he soon afterwards returned to Armenia by the advice of Cylaces and Artabannes, and was hailed as king by the national party, Rome secretly countenancing his proceedings.

Persian Siege and Capture of Artogerassa. Therefore the Persian king led a large army into Armenia, drove Para and his counselors, Cylaces and Artabannes, to the mountains, besieged and took Artogerassa, captured the queen Pharandzem and the treasure of Arsaces, and finally induced Para to come to terms and send him the heads of the two arch-traitors, Cylaces and Artabannes. Notwithstanding the treaty of Jovian with Sapor II., Rome now came to Armenia's assistance.

Armenian and Iberian Love of Independence and Christianity. The Armenians and Iberians, with a burning love of liberty and independence, were particularly hostile to Persia, the power from which they had most to fear. As Christian nations, they had at this time

additional reason for sympathy with Rome and for hatred of the Persians. The patriotic party in both Armenia and Iberia were thus violently opposed to the extension of Sapor's dominion over them, and spurned the artifices by which he endeavored to persuade them that they still enjoyed freedom and autonomy.

At the same time Rome was under the sway of Emperors who had no hand in making the disgraceful peace with the Persian king in A. D. 363, and who had no overmastering feeling of honor or religious obligation concerning treaties "with barbarians," and were getting ready to fly in the face of the treaty, and to interfere effectually to check the progress of Persia in North-western Asia, regarding Rome's interest as the highest law.

**Rome's
Attitude.**

Rome first interfered in Iberia, sending the Duke Terentius into that country with twelve legions towards the end of A. D. 370 to place Sauromaces, the old Roman feudatory, upon the Iberian throne. Terentius marched into Iberia from Lazica, which bordered it on the north, and easily conquered the country as far as the river Cyrus, where Aspacures, Sapor's vassal king, proposed a division of Iberia between himself and Sauromaces, the tract north of the Cyrus to be assigned to Sauromaces, and that south of the river to himself. Terentius agreed to this arrangement, and Iberia was accordingly divided between the rival claimants.

**Rome's
Interference in
Iberia.**

Upon hearing of this transaction King Sapor II. was intensely excited. He complained bitterly of the division of Iberia without his consent and even without his knowledge, and that the spirit, if not the letter, of his treaty with the Emperor Jovian had been violated by that Emperor's successor, as Rome had by that treaty relinquished Iberia along with Armenia. The Count Arinthæus had also been sent with a Roman army to assist the Armenians if the Persian king molested them.

**Sapor's
Complaint.**

King Sapor II. vainly appealed for the faithful observance of the Treaty of Dura in A. D. 363. Rome dismissed his ambassadors with contempt and adhered to her policy. Sapor II. accordingly prepared for war, and collected a large army from his subjects and from his allies to punish Rome for her unfaithfulness. The Eastern Roman Emperor Valens prepared to resist the threatened Persian invasion, and sent a large army to the East under Count Trajan and Vadomair, ex-king of the Alemanni. The Emperor Valens, however, pretended to feel so much regard for the Treaty of Dura that he ordered his generals not to begin hostilities, but to wait until they were attacked.

**Rome's
Disregard of the
Treaty of
Dura.**

They did not have to wait long; as the Persian king led a large army of native cavalry and archers, supported by many foreign auxiliaries, into the Roman territory in the East, and attacked the Romans near Vagabanta. The Roman commander ordered his troops to retire, which

**Persian
Invasion of
Roman
Territory and
Defeat.**

they did under a shower of Persian arrows, until several of them were wounded, when they felt that they could truly declare that the Persians were responsible for the rupture of the peace. The Romans then advanced and defeated the Persians in a short action, inflicting a severe loss upon their enemies.

Truce and Peace.

After a guerrilla warfare in which the advantage was alternately with the Persians and the Romans, the commanders on both sides negotiated a truce, which allowed King Sapor II. to retire to Ctesiphon, while the Emperor Valens went into winter quarters at Antioch. After an alternation of negotiations and hostilities during the interval between A. D. 371 and 376, a treaty of peace was concluded in the last-named year, which gave tranquillity to the East during the remaining three years of Sapor's reign.

Death of Sapor II.

The reign of Sapor II., which began with his birth in A. D. 309, ended with his death in A. D. 379; thus embracing his whole life of seventy years. Notwithstanding the length and brilliancy of his reign, he left behind him neither any inscriptions nor any sculptured memorials; and the only material evidences of his reign are his numerous coins. The earliest have on the reverse the fire-altar, with two priests or guards looking towards the altar, and with the flame rising from the altar in the usual way. The head on the obverse is archaic in type, and very much resembles that of Sapor I. In many cases the crown has that "cheek piece" attached to it which is otherwise confined to the first three of the Sassanian kings. These coins are the best from an artistic standpoint, and very much resemble those of Sapor I.; but are distinguishable from them, first, by the guards looking towards the altar instead of away from it; and, secondly, by the greater abundance of pearls about the monarch's person. The coins of the second period lack the "cheek piece" and have on the reverse the fire-altar without supporters; while they are inferior to those of the first period in artistic merit, but much superior to those of the third. These last display a marked degeneracy, and are particularly distinguished by having a human head in the middle of the flames that rise from the altar; while in other respects, except their inferior artistic merit, they much resemble the early coins. The ordinary legends upon the coins are not remarkable, but in some instances the king takes the new and expressive epithet of *Toham*, "the strong."

His Brilliant Lifelong Reign.

Sapor II. and His Immediate Successors Compared.

The glorious reign of Sapor II., under which the New Persian Empire had reached the highest point whereto it had thus far attained, was followed by a time which offered a most thorough contrast to that remarkable reign. Sapor II. had lived and reigned seventy years, but the reigns of his next three successors together amounted to only twenty years. Sapor II. had been engaged in constant wars, had spread the

terror of the Persian arms on every side, and reigned more gloriously than any of his predecessors. His immediate successors were pacific and unenterprising. They were almost unknown to their neighbors, and were among the least distinguished of the Sassanidæ. This was more especially the case with the two immediate successors of Sapor II.—Artaxerxes II. and Sapor III.—who reigned respectively four and five years, and whose annals during this period are almost a blank.

ARTAXERXES II. is called by some of the ancient writers a brother of Sapor II., but the Armenian writers call him Sapor's son. He succeeded to the Persian throne upon Sapor's death in A. D. 379, and died near Ctesiphon in A. D. 383. He was characterized by kindness and amiability, and is known to the Persians as *Nikoukar*, "the Beneficent," and to the Arabs as *Al Djemil*, "the Virtuous." According to the *Modjmel-al-Tewarikh*, he took no taxes from his subjects during the four years of his reign, thus securing their affection and gratitude.

Arta-
xerxes
II., A. D.
379-383.

Artaxerxes II. received overtures from the Armenians soon after his accession, and for a time those turbulent mountaineers recognized him as their sovereign. After the murder of Bab, or Para, the Romans placed Varaztad, or Pharasdates, an Arsacid prince, but no relative of the recent Arsacid kings, on the Armenian throne; while they assigned the real direction of Armenian affairs to an Armenian noble named Moushegh, one of the illustrious family of the Mamigonians. Moushegh governed Armenia with vigor; but was suspected of maintaining over-friendly relations with the Eastern Roman Emperor Valens, and of designing to undermine and supplant his sovereign, who finally caused him to be executed, having been influenced to the act by his counselors.

Armenian
Affairs.

Thereupon Moushegh's brother Manuel excited a rebellion against King Varaztad, defeated him in battle and drove him from his kingdom. Manuel then surrounded the princess Zermanducht, widow of King Para, and her two young sons, Arsaces and Valarsaces, with royal pomp, conferring the title of king on the two princes, but retaining the real government himself. Manuel then sent an embassy with letters and rich gifts to King Artaxerxes II., offering to acknowledge the Persian King lord-paramount of Armenia, in return for his protection, and promising unshaken fidelity.

Civil War
in
Armenia.

The terms were accordingly arranged. Armenia was to pay a fixed tribute to Persia; to receive a Persian garrison of ten thousand men and to provide liberally for their maintenance; to allow a Persian satrap to share with Manuel the government of Armenia, and to supply his court and table with all that was necessary. Arsaces and Valarsaces and their mother Zermanducht were to be allowed royal honors; Armenia was to be protected against invasion; and Manuel was to be

Armenia
Tributary
to
Persia.

maintained in his office of *Sparapet*, or *generalissimo* of the Armenian forces.

Armenia's
Revolt
against
Persia.

A few years later Meroujan, an Armenian noble, jealous of Manuel's power and prosperity, made Manuel believe that the Persian commandant in Armenia intended to send him a prisoner to Persia or put him to death. Manuel, in great alarm, thereupon attacked and massacred the ten thousand Persians in Armenia, only permitting their commander to escape. War then followed between Persia and Armenia, but Manuel repulsed several Persian invasions and maintained the independence and integrity of Armenia until his death in A. D. 383.

Sapor
III.,
A. D.
383-388.

SAPOR III., the brother and successor of Artaxerxes II., became King of Persia in A. D. 383. He attacked the warlike Arab tribe of Yad in their own country, and thus received the title of "the Warlike." One party in Armenia called on Rome for help, while the other party solicited the aid of Persia. But as neither Rome nor Persia desired to renew the old contest concerning Armenia, those two great powers concluded a treaty; and in A. D. 384 the Roman Emperor Theodosius the Great received in Constantinople the envoys from the court of Persepolis and concluded a treaty with them, providing for the partition of Armenia between Rome and Persia, annexing the outlying Armenian districts to their own territories, and dividing the remainder of the country into two unequal parts, the smaller and more western portion being conferred upon the young King Arsaces and placed under the protection of Rome, while the more eastern and larger portion was bestowed on an Arsacid named Chosroës, a Christian, who received the title of king, and one of the sisters of King Sapor III. of Persia as a bride. The friendly relations thus established remained undisturbed for thirty-six years (A. D. 384-420).

Partition
of
Armenia
between
Rome and
Persia.

A sculptured memorial of Sapor III. is still seen in the vicinity of Kermanshah, consisting of two very similar figures, looking towards each other, and standing in an arched frame. On each side of the figures are inscriptions in the old Pehlevi character, by which the individuals represented with the second and third Sapor can be identified. The coins of Artaxerxes II. and Sapor III. have little about them that is remarkable, and exhibit the marks of decline, but the legends upon them are in the usual style of royal epigraphs.

Sculptured
Memorial
of Sapor
III.

Character
of Sapor
III.

Sapor III. was a man of simple tastes, and was more fond of the freedom and ease of a life under tents than the magnificence and dreary etiquette of the court. On one occasion, while he was encamping, a violent hurricane fell with full force on the royal encampment, blowing down the tent, the main tent-pole striking the king in a vital part, thus causing his death (A. D. 388).

Sapor III. was succeeded by VARAHRAN IV., who is called his brother by some authorities, and his son by others. Oriental writers call this king "Varahran Kerman-shah," or "Varahran, King of Carmania." Agathias tells us that during the lifetime of his father he was made governor of Kerman, or Carmania, thus obtaining the title of Varahran Kerman-shah; and this statement is confirmed by this king's seal before he ascended the throne—a curious relic which is still preserved, and which contains his portrait and an inscription, which, translated into English, reads: "Varahran, King of Kerman, son of Ormazd-worshipping divine Sapor, King of the Kings of Iran and Turan, heaven-descended of the race of gods." Another seal of Varahran IV., probably belonging to him after he became King of Persia, contains his full-length portrait, and exhibits him as trampling under foot a prostrate figure.

**Varahran
IV.,
A. D.
388-399.**

On the death of Arsaces of Western Armenia in A. D. 386, Rome absorbed his territories into her Empire, placing the new province under a count. About A. D. 390 Chosroës of Eastern Armenia became dissatisfied with his position as a vassal king under Persia, and entered into relations with Rome which greatly displeased the Persian king. Chosroës obtained from the Roman Emperor Theodosius the Great his appointment as Count of Armenia, thus uniting both Roman and Persian Armenia under his government.

**Armenia
under
Roman
Suprem-
acy.**

Chosroës then trenched on the rights of the Persian king as lord-paramount; and when Varahran IV. addressed him a remonstrance, Chosroës replied in insulting terms, renounced Varahran's authority, and placed the whole of the Armenian kingdom under the suzerainty and protection of Rome. As the Roman Emperor Theodosius the Great refused to receive the submission which Chosroës tendered to him, the unfortunate Armenian prince was obliged to surrender himself to Varahran IV., who imprisoned him in the Castle of Oblivion, and placed his own brother, Varahran-Sapor, upon the Armenian throne.

**Chosroes
of
Armenia
Seeks
Roman
 Protec-
tion.**

Some native Persian authorities represent Varahran IV. as mild in temper and irreproachable in conduct. Others say that he was a hard man, and so neglectful of his duties as even not to read the petitions or complaints addressed to him. His death was the result of a mutiny of his troops, who surrounded him and shot their arrows at him. One well-aimed arrow struck him in a vital part, causing his instant death. Thus perished, in A. D. 399, the third son of the great Sapor II., after a reign of eleven years.

**Character
of
Varahran
IV.**

Varahran IV. was succeeded by his son ISDIGERD I., or IZDIKERTI I., who is said to have been prudent and moderate at his accession—a character which he sought to confirm by uttering high-sounding moral sentiments. His reign was peaceful, and the Roman Empire had split

**Isdigerd
I., A. D.
399-420.**

into two separate sovereignties. When Isdigerd I. had reigned nine years he is said to have received a compliment of an unusual character from the Eastern Roman Emperor Arcadius, who committed his son Theodosius, a boy of tender age, to the guardianship of the Persian king. Arcadius solemnly appealed to the magnanimity of Isdigerd, exhorting him to defend with all his force, and guide with his best wisdom, the young prince and his dominion. One writer says that Arcadius also bequeathed a thousand pounds of pure gold to the Persian king, requesting him to accept the bequest as a token of his good will.

The
Roman
Prince
Theodo-
sius.

Isdigerd's
Guardian-
ship of
Theodo-
sius.

When the Emperor Arcadius died and his will was opened, Isdigerd I. was informed of its contents, and at once accepted the guardianship of the young prince, addressing a letter to the Senate of Constantinople, in which he announced his determination to punish any attempt against his ward with the utmost rigor. The Persian monarch selected a learned eunuch of his own court, named Antiochus, as a guide and instructor for the youthful prince, and sent him to Constantinople, where he was the constant companion of the youthful Theodosius for several years. Even after the death or expulsion of Antiochus, in consequence of the intrigues of Pulcheria, the elder sister of Theodosius, the King of Persia remained faithful to his charge. During his whole reign, Isdigerd I. maintained peace and friendship with the Romans.

Isdigerd's
Favor to
the
Chris-
tians.

During the first part of his reign, Isdigerd I. seemed inclined to favor the Christians, and even contemplated accepting Christian baptism and entering the Christian Church. The eunuch Antiochus, his representative at Constantinople, openly wrote in favor of the persecuted Christians; and the encouragement thus given from high quarters rapidly increased the number of professing Christians in the New Persian Empire. The Persian Christians had long been allowed their own bishops, though they had been oppressed; and Isdigerd I. is said to have listened approvingly to the teachings of two of these Christian bishops—Marutha, Bishop of Mesopotamia, and Abdaäs, Bishop of Ctesiphon.

Isdigerd's
Persecu-
tion of the
Magians.

Convinced of the truth of Christianity, but unfortunately not acting in accordance with its loving spirit, Isdigerd I. began a persecution of the Magians and their most powerful adherents; thus causing himself to be detested by his subjects, and attaching to his name such epithets as *Al-Khasha*, "the Harsh," and *Al-Athim*, "the Wicked." But this persecution soon ceased. The excessive zeal of Bishop Abdaäs eventually produced a reaction, and Isdigerd I. deserted the cause of the Christians and joined the Zoroastrian and Magian party. Abdaäs had ventured to burn down the great Fire Temple of Ctesiphon, and had then refused to rebuild it. Isdigerd I. authorized the Magian hierarchy to retaliate by a general destruction of the Christian churches

His
Desertion
of
Chris-
tianity.

throughout the New Persian Empire, and by the arrest and punishment of all avowed Christians.

A terrible massacre of the Christians in Persia followed during five years. Some of these Christians, in their eagerness for the earthly glory and the heavenly rewards of martyrdom, boldly proclaimed themselves members of the persecuted sect. Others, with less courage or less inclination to self-assertion, sought rather to conceal their creed; but these latter were carefully sought out, alike in the towns and in the country districts, and upon conviction were mercilessly put to death. The victims were subjected to various kinds of cruel sufferings, and most of them expired from torture. Thus Isdigerd I. alternately persecuted the two religious creeds which divided the great mass of his subjects; and by thus giving both Zoroastrians and Christians reason to hate him, he deserved and received a unanimity of execration which has very seldom been the lot of persecuting sovereigns.

**Massacre
of
Persian
Christians.**

Isdigerd I. also sanctioned an effort to extirpate Christianity in the dependent country of Armenia. Varahran-Sapor, the successor of Chosroës, had governed Armenia quietly and peaceably for twenty-one years. Dying in A. D. 412 he left behind him but one son, Artases, then but ten years of age. Isaac, the Metropolitan of Armenia, proceeded to the court of Ctesiphon and petitioned Isdigerd to replace on the Armenian throne the prince who had been deposed twenty years before, and who was still a prisoner on parole in the Castle of Oblivion—Chosroës. Isdigerd I. granted the request; and Chosroës was released from confinement and restored to the throne from which Varahran IV. had expelled him in A. D. 391, but he survived his restoration but one year.

**Release
and
Restoration
of
Chosroës
of
Armenia.**

Upon the death of Chosroës in A. D. 413, Isdigerd I. appointed his own son Sapor to the viceroyalty of Armenia, forcing the reluctant Armenians to acknowledge him as their sovereign. Prince Sapor was instructed to ingratiate himself with the Armenian nobles by inviting them to visit him, by feasting them, making them presents, holding friendly intercourse with them, hunting with them; and was ordered to use such influence as he might obtain to convert the Armenian chiefs from Christianity to Zoroastrianism. The young prince seems to have done the best he could; but the Armenians were obstinate, resisted his blandishments and continued Christians, in spite of all his efforts. Sapor ruled over Armenia from A. D. 414 to 418, and then, upon hearing of the ill health of his father, he returned to the Persian court to press his claims to the succession.

**Prince
Sapor,
King of
Armenia.**

The coins of Isdigerd I. are numerous and possess some interesting features, but are not remarkable for their artistic merit. They seem to have been issued from the same mint, and all have a head of the same

**Coins of
Isdigerd
I.**

type—that of a middle-aged man, with a short beard, and hair gathered behind in a cluster of curls. The distinguishing mark is the head-dress, having the usual inflated ball above a fragment of the old mural crown, and also having a crescent in front. The reverse has the usual fire-altar with supporters, and is rudely executed. The ordinary legend on the obverse is, translated into English, “The Ormazd-worshipping divine most peaceful Isdigerd, King of the Kings of Iran”; and on the reverse is, “The most peaceful Isdigerd.”

His
Charac-
ter,
according
to
Oriental
Writers.

Oriental writers tell us that Isdigerd I. had by nature an excellent disposition, and that at the time of his accession he was generally considered eminently wise, prudent and virtuous; but after he became king his conduct disappointed all hopes. These writers say that he was then violent, cruel and pleasure-seeking; that he broke all human and divine laws; that he plundered the rich, oppressed the poor, despised learning, did not reward those who did him a service, and suspected everybody. They likewise say that he wandered about his vast dominions continually, to make all his subjects suffer equally, but not to benefit any of them.

According
to
Western
Authors.

The Western authors represent his character as quite in contrast with the above. They praise his magnanimity and his virtue, his peaceful temper, his faithful guardianship of the young Byzantine prince Theodosius, and even his exemplary piety. His alternate persecutions of Zoroastrians and Christians show that religious tolerance was at least none of his virtues; though Mr. Malcolm, a modern British writer, has tried to make it appear that he was a wise and tolerant prince, whose very mildness and indulgence offended the bigots of his own country and caused them to do their utmost to blacken his memory and to represent his character in the most odious light.

Legend
Concern-
ing Isdi-
gerd I.

There is a curious legend concerning the death of Isdigerd I., which occurred in A. D. 420. It is said that while he was still in the full vigor of manhood, a horse of rare beauty, without bridle or caparison, came of its own accord and stopped before the gate of the king's palace. When Isdigerd was informed of this, he ordered that the strange steed should be saddled and bridled, and prepared to mount the animal. But the horse reared and kicked, so that no one could come near, until the king himself approached, when the beast entirely changed its conduct, appeared gentle and docile, stood perfectly still, and allowed both saddle and bridle to be put on. But the crupper required some arrangement, and Isdigerd proceeded with the fullest confidence to complete his task, when the horse suddenly lashed out with one of his hind legs, inflicting upon the king a blow which killed him on the spot; after which the animal sped off, released itself of its accouterments, and galloped away to be seen no more. Mr. Malcolm simply tells us that “Is-

digerd died from the kick of a horse." The Persians of Isdigerd's time considered the occurrence as an answer to their prayers, and looked upon the wild steed as an angel sent by God.

Isdigerd's death was followed by a disputed succession. His son Varahran, whom he had named as his heir, seems to have been absent from the capital at the time of his father's death; while his other son, Sapor, who had been the Persian viceroy of Armenia from A. D. 414 to 418, was present at court and determined on pressing his claims. The Oriental writers all tell us that Varahran had been educated among the Arab tribes dependent upon Persia, who now occupied most of Mesopotamia; that his training had made him more of an Arab than a Persian; and that he was believed to have inherited the violence, the pride and the cruelty of his father. His countrymen had therefore resolved that he should never reign; nor were they disposed to support the pretensions of Sapor, who had not been a very successful viceroy of Armenia, and whose recent desertion of his proper post for the advancement of his own private interests was a public crime meriting punishment rather than reward. As Armenia had actually revolted and driven out the Persian garrison, and had become a prey to rapine and disorder, it is not surprising that Sapor's hopes and schemes were ended by his own murder soon after his father's death.

The Persian nobles and the principal Magi formally enthroned a prince named Chosroës, a descendant of Artaxerxes I., but only remotely related to Isdigerd I. But Prince Varahran persuaded the Arabs to espouse his cause, led a large army against Ctesiphon, and prevailed upon Chosroës, the nobles and the Magi to submit to him. The people readily acquiesced in this change of masters; and Chosroës descended into a private station, while VARAHRAN V., son of Isdigerd I., became King of Persia (A. D. 420).

Varahran V. immediately threw himself into the hands of the Magian priesthood and resumed the persecution of the Christians inaugurated by his father. Various kinds of tortures were employed against the followers of Christ, and in a short time many of the persecuted sect left the Persian dominions and placed themselves under Roman protection. The Persian king instructed his ambassadors to the court of Constantinople to require the surrender of the Persian Christian refugees; and when the Eastern Roman Emperor Theodosius II., to his honor, indignantly rejected the insolent demand, the Persian ambassadors were ordered by their sovereign to protest against the Emperor's decision and to threaten him with the Persian monarch's vengeance.

The relations of the New Persian and Eastern Roman Empires at this time were not very friendly. The Persians had recently commenced to work their gold mines and had hired experienced Roman

Disputed
Succession.

Princes
Varahran
and
Sapor.

Armenian
Revolt.

Prince
Chosroës.

Varahran
V., A. D.
420-440.

Persecu-
tion of
Christians.

Christian
Refugees
Protected
by the
Eastern
Roman
Emperor.

Un-
friendly
Relations
with the
Eastern
Roman
Empire.

miners, whose services they found so valuable that they would not permit them to return to their homes when their term of service had expired. The Persians were also accused of mistreating the Roman merchants who traded in the Persian dominions, and of having actually robbed them of their merchandise. The Eastern Romans made no counter-claims, simply refusing to accede to the Persian demand for the extradition of the Persian Christian fugitives; but their moderation was not appreciated by the Persian king.

War with
the
Eastern
Roman
Empire.

When Varahran V. heard that the Eastern Roman Emperor would not restore the Persian Christian refugees, he declared the peace at an end and immediately prepared for war; but the Romans had anticipated his decision, and took the field before the Persians were ready. An Eastern Roman army under Ardaburius marched through Armenia into the fertile Persian province of Arzanêné, where he defeated the Persian army under Narses. As the Roman commander was about to plunder Arzanêné, he suddenly heard that his antagonist was on the point of invading the Eastern Roman province of Mesopotamia, which was then perfectly defenseless.

Opera-
tions in
Meso-
potamia.

Ardaburius thereupon hastened to the defense of Mesopotamia, and was in time to prevent the threatened Persian invasion. Narses then threw himself into the fortress of Nísibis, where he stood on the defensive. As Ardaburius did not feel himself strong enough to invest the fortified city, the two commanders remained inactive for some time, watching each other.

Persian
Challenge
Declined.

The Greek writer Socrates tells us that during this period of inactivity the Persian general sent a challenge to the Roman, inviting him to fix the time and place for a trial of strength between the two armies. Ardaburius prudently declined, saying that the Romans were not accustomed to fighting battles when their enemies wished, but when it suited themselves. When he was reinforced he invaded Persian Mesopotamia and besieged Narses in Nísibis.

Unsuc-
cessful
Roman
Siege of
Nisibis.

The danger to Nísibis—that dearly won and highly prized possession—so alarmed Varahran V. that he took the field in person, enlisting on his side the services of the Arabs under their great sheikh, Al-Amundarus, or Moundsir, and collecting a strong body of elephants. When the Persian king advanced to the relief of the beleaguered city, the Roman commander burned his siege machinery and raised the siege and fled. Soon afterwards the Arab allies of Varahran V. were seized with a sudden panic, rushed in headlong flight to the Euphrates, threw themselves into the river, and a hundred thousand of them perished in the stream.

Arabs
Drowned.

The next year (A. D. 421) the Persian king besieged the strong city of Theodosiopolis, which had been built near the sources of the

Euphrates by the reigning Eastern Roman Emperor, Theodosius II., for the defense of Roman Armenia, and which was defended by strong walls, lofty towers and a deep ditch, while hidden channels conducted an un failing supply of water into the heart of the town, and the large public granaries were usually well supplied with provisions.

Persian Siege of Theodosiopolis.

King Varahran V. besieged Theodosiopolis for more than a month and employed all the means of capture then known to the military art ; but the defense was ably conducted by Eunomius, the bishop of the city, who was resolved to do his utmost to prevent a non-Christian and persecuting monarch from lording it over his see. Eunomius animated the garrison and took part personally in the defense, even on one occasion discharging a stone from a balista with his own hand, and thus killing a prince who had insulted the Christian religion. The death of this prince is said to have caused Varahran V. to raise the siege and to retire.

Successful Defense of Theodosiopolis by Bishop Eunomius.

It is said that the Emperor Theodosius II. appointed the Patrician Procopius to an independent command, and sent him with a detachment against the Persian king. Just as the armies were about to engage in battle, Varahran V. proposed to decide the war by a single combat. Procopius assented ; and a warrior was selected from each side, the Persians choosing Ardazanes as their champion, while the Romans presented Areobindus the Goth, Count of the Fœderati. In the combat which followed, the Persian champion charged his antagonist with his spear ; but the nimble Goth avoided the thrust by leaning on one side, after which he entangled Ardazanes in a net, and then killed him with his sword. The Persian king accepted the result as decisive of the war, and abstained from any further hostilities. Areobindus received the thanks of the Emperor Theodosius II. for his victory, and was rewarded with the Consulate twelve years later.

The War Decided in Rome's Favor by a Personal Combat.

In the meantime the Romans were successful in other quarters. In Mesopotamia, Ardaburius had enticed the Persian army into an ambuscade, where he destroyed it with seven of its generals. Vitianus had exterminated the remnant of the Arabs not drowned in the Euphrates. The Persians were everywhere defeated.

Persian Defeats.

Early in A. D. 422 Maximus, a Roman envoy, appeared in the Persian king's camp, and, when brought into the presence of Varahran V., stated that he was authorized by the Roman commanders to open negotiations, but had no communication with the Eastern Roman Emperor, who resided at so great a distance that he had not heard of the war, and who was so powerful that even if he did know of it he would consider it of small account.

Maximus, a Roman Envoy.

As Varahran V. was tired of the war and was short of provisions, he was disposed to entertain the proposals of the Roman envoy ; but the

Treacherous Persian Attack Repulsed.

famous Persian corps of the *Immortals* took a different view and requested to be granted an opportunity to attack the Romans unawares, while they supposed negotiations to be in progress. The Greek writer Socrates states that the Persian king consented, and that the Immortals attacked the Romans, who were at first in some danger, but were finally saved by the unexpected arrival of a reinforcement, when the Immortals were defeated and all slain. King Varahran V. then made peace with Rome through the instrumentality of the envoy Maximus, consenting that Rome might furnish an asylum to the Persian Christians, and that all persecutions of Christians throughout the New Persian Empire should cease thenceforth.

Peace Treaty.

Charity of Acacius, Bishop of Amida.

The well-judged charity of an admirable Christian prelate accompanied the formal conclusion of peace. Acacius, Bishop of Amida, pitying the condition of the Persian prisoners captured by the Romans during their raid into Arzanéné, and who were being carried off into slavery, interposed to save them; and used all the gold and silver plate that he could find in the churches of his diocese in ransoming seven thousand captives, whose wants he most tenderly supplied, and whom he sent to King Varahran V.

Distracted Armenia.

Persian Armenia had no sovereign since Varahran's brother Sapor had withdrawn from that country in A. D. 418, and had fallen into a condition of complete anarchy and wretchedness; no taxes being collected; the roads being unsafe; the strong robbing and oppressing the weak at their pleasure. Isaac, the Armenian Patriarch, and other Christian bishops, had abandoned their sees and taken refuge in Roman Armenia, where they were received with favor by Anatolius, the Roman Prefect of the East. The Persian king's fear that his portion of Armenia might also fall to Rome hastened the conclusion of peace.

Armenian Prince Artaxerxes.

After making peace with Rome, Varahran V. conciliated the Armenian nobles by conferring the royal dignity of Persian Armenia upon an Arsacid prince named Artases, whom he required to assume the illustrious name of Artaxerxes, and to whom he assigned the entire government of the country (A. D. 422). But the bad personal character of Artaxerxes and the caprice of the Armenian nobles caused the Armenians six years later to request Varahran V. to absorb Persian Armenia into the New Persian Empire and to place the new province under the government of a Persian satrap (A. D. 428).

Request of Armenian Nobles.

Isaac, the Armenian Patriarch.

Isaac, the Armenian Patriarch, resisted this movement with all his might, as he maintained that the rule of a Christian, however lax he might be, was preferable to that of a heathen, however virtuous. But the Armenian nobles were resolute, and the opposition of Isaac only had the result of involving him in his sovereign's fall. The nobles appealed to the Persian king; and Varahran V., in solemn state, listened

Deposition of Artaxerxes.

to the charges made against Artaxerxes by his subjects, and heard his answer to the charges. The Great King then gave his decision; pronouncing Artaxerxes to have forfeited the Armenian crown, deposing him, confiscating his property, and imprisoning him. The Armenian kingdom was declared to be at an end, and Persarmenia was absorbed into the New Persian Empire and placed under the administration of a Persian satrap. The Patriarch Isaac was degraded from his office and kept a prisoner in Persia; but was released some years later, when he was permitted to return to Armenia, and to resume his episcopal functions under certain restrictions.

Persian
Absorption
of
Persar-
menia.

Isaac's
Imprison-
ment.

During the reign of Varahran V. began the wars of the Persians with the Ephthalites, a people living on the north-eastern frontier of the New Persian Empire—wars which lasted about a century and a half. During the fifth and sixth centuries of the Christian era the Ephthalites occupied the regions east of the Caspian Sea, particularly those regions beyond the Oxus river. They were generally considered as belonging to the Scythic or Finno-Turkish population which as early as B. C. 200 had become powerful in that region. Such Greek writers as Procopius, Théophanes and Cosmas designated them as *White Huns*; but it is admitted that they were entirely distinct from the Huns under Attila who invaded Europe. The description of the physical character and habits of the Ephthalites left to us by Procopius is utterly inconsistent with the view that they were really Huns. The Ephthalites were light-complexioned, while the Huns were swarthy. The Ephthalites were not ill-looking, whereas the Huns were hideous. The Ephthalites were an agricultural people, whereas the Huns were nomads. The Ephthalites had excellent laws, and were somewhat civilized, but the Huns were savages. The Ephthalites probably belonged to the Thibetan or Turkish stock, which has always been in advance of the Finnic, and has exhibited a greater talent for political organization and social progress.

Wars
with the
Ephtha-
lites.

It is said that the war of Varahran V. with the Ephthalites began with an invasion of the New Persian Empire by the Ephthalite Khakan, or Khan, who crossed the Oxus with a large army and ravaged some of the most fertile provinces of Persia with fire and sword. The rich oasis of Merv, the ancient Margiana, was overrun by these invaders, who are said by the Arab writer Maçoudi and others to have crossed the Elburz mountain range into the Persian province of Khorassan, and to have proceeded westward to Rei, or Rhages.

Ephtha-
lite Inva-
sion of
Persia.

The Persian court was terribly alarmed upon receiving tidings of the Ephthalite invasion. Varahran V. was urged to collect his forces instantly and to encounter the new and strange enemy; but he pretended absolute indifference, saying that Ahura-Mazda would preserve the

Alarm
of the
Persian
Court.

Empire, that he himself was going to hunt in Azerbaijan, or Media Atropatêné, and that his brother Narses could conduct the government in his absence.

Humiliating Treaty with the Ephthalites.

All Persia was thrown into consternation; and it was believed that Varahran V. had lost his senses, and that the only prudent course was to send an embassy to the Ephthalite Khakan and make a treaty with him by which Persia should acknowledge his suzerainty and agree to pay him tribute. Accordingly Persian ambassadors were sent to the invaders, who were satisfied with the offers of submission and remained in the position which they had taken up, waiting for the tribute and keeping slack guard, as they thought that they had nothing to fear.

Terrible Defeat of the Ephthalites.

But during all this time King Varahran V. was preparing to attack the invaders unawares. He had started for Azerbaijan with a small force of select warriors, and collected additional troops from Armenia. He proceeded along the mountain line through Taberistan, Hyrcania and Nissa, or Nishapur; marching only by night and cautiously masking his movements, thus reaching the vicinity of Merv unobserved. He then planned and successfully executed a night attack upon the invaders; attacking them suddenly in the dark, alarming them with strange noises and assailing them most vigorously, thus putting their entire army to flight. The Khan himself was killed, and the fleeing host of the Ephthalites was pursued by the victorious Persians to the banks of the Oxus. The entire camp equipage of the vanquished invaders became the spoil of the victors; and Khâtoun, the great Khan's wife, was taken captive. The plunder was of immense value, and included the royal diadem of the Khan with its rich setting of pearls.

Other Ephthalite Defeats.

The Persian king then followed up his victory by sending one of his generals with a large force across the Oxus, while he attacked the Ephthalites in their own country and defeated them in a second battle with frightful carnage. The Ephthalites begged for peace, which the triumphant Varahran V. granted them; while he also erected a column to mark the boundary of the New Persian Empire in that region, and appointed his brother Narses satrap of Khorassan, ordering him to fix his residence at Balkh, the ancient Bactra, and to prevent the Ephthalites and other Tartar races from making raids across the Oxus. These precautions were successful, as there were no more hostilities in that region during the remainder of the reign of Varahran V.

Peace with the Ephthalites.

Coins of Varahran V.

The coins of Varahran V. are mainly remarkable for their rude and coarse workmanship, and for the number of mints from which they were issued. The mint-marks include Ctesiphon, Ecbatana, Ispahan, Arbéla, Ledan, Nehavend, Assyria, Khuzistan, Media and Kerman, or Carmania. The usual legend upon the reverse is "Varahran" with a mint-mark. The head-dress has the mural crown in front and be-

hind, but between these are a crescent and a circle. The reverse shows the usual fire-altar, with guards or attendants watching it. The king's head is seen in the flame upon the altar.

Oriental writers tell us that Varahran V. was one of the best of the Sassanidæ. He carefully administered justice among his many subjects, remitted arrears of taxes, bestowed pensions upon scientific and literary men, encouraged agriculture, and was extremely liberal in relieving poverty and distress. His faults were his over-generosity and his over-fondness of amusement, particularly of the chase. The Orientals conferred upon him the nickname of "Bahram-Gur," which marks his predilection for hunting by giving him the name of the animal which was the special object of his pursuit. He was almost as fond of dancing and of games. Still his inclination for pastime did not interfere with his public duties. Persia is said to have been in a most flourishing condition during the reign of Varahran V. He was an active, brave, energetic and sagacious sovereign, as the great acts of his reign clearly demonstrate. He does not appear to have appreciated art, but he encouraged learning, and exerted himself to his utmost to advance science.

Good
Character
of Varah-
ran V.

Varahran V. died in A. D. 440, after a reign of twenty years. The Persian writers state that he was engaged in the hunt of the wild ass, when his horse came suddenly upon a deep pool, or spring of water, and either plunged into it or threw the king into it, Varahran sinking and being never seen thereafter. This incident is supposed to have occurred in a valley between Ispahan and Shiraz. In that same valley in 1810 an English soldier lost his life through bathing in the spring which tradition declared to be the one which proved fatal to King Varahran V. This coincidence has caused a story which would perhaps otherwise have been considered wholly romantic and mythical to be generally accepted as true.

His Acci-
dental
Death.

Upon the death of Varahran V., in A. D. 440, his son, ISDIGERD II., became King of Persia. His first act was to declare war against the Eastern Roman Empire, whose forces were then concentrated in the vicinity of Nísibis. Isdigerd II. invaded the Roman territory to anticipate a Roman invasion of his own dominions. His army was composed partly of his own subjects, and partly of foreign auxiliaries, such as Arabs, Tzani, Isaurians and Ephthalites. With this force he made a sudden irruption into the Roman territory when the imperial officers were totally unprepared for it; but storms of rain and hail hindered the advance of the Persian invaders, and gave the Roman generals a breathing spell, during which they collected an army.

Isdigerd
II., A. D.
440-457.

War with
the
Eastern
Roman
Empire.

The Eastern Roman Emperor Theodosius II. was so anxious for peace that he ordered Count Anatolius, the Roman Prefect of the East,

Truce and
Peace.

to conclude a peace. A truce of a year was then made, and this was followed by a permanent treaty. Anatolius went alone and on foot to the Persian camp, in order to place himself wholly in the power of King Isdigerd II.—an act which is said to have so impressed the Persian king that he immediately consented to a peace on the terms suggested by Anatolius, one condition being that neither the Persians nor the Romans should erect any new fortified post in the vicinity of the other's territory.

Long War
with the
Ephthalites.

The Ephthalites were again making trouble on the north-eastern frontier of the New Persian Empire, and King Isdigerd II. undertook a long war against them and conducted it with great resolution and perseverance. Leaving the administration of affairs in the capital to his vizier, Mihr-Narses, the Persian king established his own residence at Nishapur, in the mountain region between the Persian and Khorasmanian deserts, whence he conducted a campaign against the restless Ephthalites regularly every year from A. D. 443 to 451. In the last-named year he crossed the Oxus, attacked the Ephthalites in their own country, utterly defeated them, drove their sovereign from the cultivated part of the country, and forced him to seek refuge in the desert.

Religious
Differences
between
Persia and
Armenia.

Isdigerd II. next undertook to forcibly convert Armenia from Christianity to Zoroastrianism. The religious differences which had separated the Armenians from the Persians ever since Armenia had made Christianity the religion of the state and nation was a source of weakness to Persia in her wars with Rome. Armenia was always naturally on the Roman side, as a religious sympathy united it with the court of Constantinople, and a religious difference tended to detach it from the court of Ctesiphon.

Effect of
these Differences.

During the war between Isdigerd II. and the Emperor Theodosius II. the former was obliged to send an army into Persarmenia on account of Roman intrigues in that country. The Persians knew that so long as Armenia remained Christian and Persia continued Zoroastrian the two countries could never maintain friendly relations with each other. Persia would always have a traitor in her camp; and in any time of trouble—especially in any trouble with Rome—might expect this part of her territory to desert to the enemy. It is no wonder that Persian statesmen were anxious to end so unsatisfactory a condition of affairs, and to find some means whereby Armenia might be made a real friend instead of a concealed enemy of Persia.

Isdigerd
II. seeks
to Establish
Zoroastrianism
in
Armenia.

King Isdigerd II. therefore undertook to convert the Armenians to the Zoroastrian religion. In the early part of his reign he hoped to accomplish this by persuasion, and sent his vizier, Mihr-Narses, into the country with orders to employ all possible peaceful means—gifts, blandishments, promises, threats, removal of malignant chiefs—to in-

duce the Armenians to change their religion. Mihr-Narses exerted himself to his utmost, but signally failed. He carried off the Christian leaders of Armenia, Iberia and Albania, telling them that the Persian king required their services against the Tartars, and forced them with their followers to take part in the Persian war against the Ephthalites. He intrusted Armenia to the charge of the Margrave, Vasag, a native Armenian prince who was well disposed toward the Persian cause, instructing him to bring about the change of religion by a conciliatory policy.

But the Armenians were obstinate, and were not moved by threats, promises or persuasions. A manifesto was vainly issued, painting the religion of Zoroaster in the brightest colors and requiring every Armenian to conform to it. It was in vain that arrests were made and punishments threatened. The Armenians were not affected by argument or menace, and no progress was made toward the desired conversion.

In A. D. 540 the Armenians induced their Patriarch, Joseph, to hold a great assembly, at which they declared by acclamation that they were Christians and would remain thus, whatever it might cost them. The Persian king thereupon summoned to his presence the principal Armenian chiefs—Vasag the Margrave, the *Sparapet* or commander-in-chief, Vartan the Mamigonian, Prince Vazten of Iberia, and King Vatché of Albania—and then threatened them with instant death if they did not at once renounce Christianity and profess Zoroastrianism. The chiefs yielded to this threat and declared themselves converts, whereupon Isdigerd II. sent them back to their respective countries, with orders to force a similar change of religion on their fellow-countrymen.

Thereupon the Armenians and Iberians openly revolted. Vartan the Mamigonian repented of his weakness, abjured his new creed, resumed his former profession of Christianity, made his peace with Joseph, the Armenian Patriarch, called his people to arms, and soon raised an army of a hundred thousand men. Three Armenian armies were formed, to act separately under different generals—one watching Azerbaijan, or Media Atropatêné, whence the principal attack of the Persians was expected; another, under Vartan, proceeding to the relief of Albania, where efforts were also made to fasten Zoroastrianism on the people; the third, under Vasag the Margrave occupying a central position in Armenia, ready to move wherever danger should threaten.

The Armenian rebels also attempted to induce the Eastern Roman Emperor Marcian to espouse their cause and afford them military aid; but Marcian declined to interfere, as he was then in danger of conquest by Attila the Hun. Thus Armenia had to face the Persians single-

**His
Failure.**

**Isdigerd's
Threats
of Force.**

**Armenian
and
Iberian
Revolt.**

**Armenian
Defeat.**

handed; and Vasag deserted to the enemy, carrying his army with him, thus dividing Armenia against itself and ruining the cause of the Christian party. When the Persians entered the field half of Armenia was ranged on their side; and the victory was already decided in their favor, although a long and bloody struggle followed. After much desultory warfare, a great battle was fought in A. D. 455 or 456, in which the Armenian Christians were defeated by the Persians and their Armenian allies, Vartan and his brother being among the slain. All further resistance was hopeless; the Patriarch Joseph and other Armenian bishops were carried off to Persia and martyred; and the religion of Zoroaster was enforced upon the Armenian nation. All Armenians accepted Zoroastrianism, except a few who took refuge in the Eastern Roman dominions or fled to the mountain fastnesses of Kurdistan.

**Armenia
Com-
pelled to
accept
Zoroastri-
anism.**

**Third
War with
the Eph-
thalites.**

About the time of the close of the Armenian war of religion King Isdigerd II. was again involved in a war with the Ephthalites, who had again crossed the Oxus and invaded the province of Khorassan in force. The Persian king drove the Ephthalites from his dominions; but when he retaliated by invading their country, they lured him and his army into an ambuscade, where they inflicted a severe defeat upon him, thus compelling him to retreat to his own dominions. This occurred near the end of Isdigerd's reign.

**Coins of
Isdigerd
II.**

The coins of Isdigerd II. are almost similar to those of his father, Varahran V., differing only in the legend and in the fact that the mural crown of Isdigerd is complete. The legend on Isdigerd's coins is, translated, as follows: "Ormazd-worshipping great Isdigerd," or "Isdigerd the Great." The coins are not numerous and have only three mint-marks, which are interpreted to mean "Khuzistan," "Ctesiphon" and "Nehavend."

**His Char-
acter.**

Isdigerd II. was an able, resolute and courageous sovereign. His subjects called him "the Clement," but his policy in religious matters showed anything but clemency. He was a bitter and successful persecutor of the Christian religion, which he entirely stamped out for his time, both in his own proper dominions and in the newly-acquired province of Armenia. When less violent means failed, he did not scruple to use the extremest and severest coercion. Being a bigoted Zoroastrian, he was determined to have religious uniformity all over his dominions; and he secured such uniformity at the cost of crushing a Christian people, and so alienating them as to make it certain that they would cast off the Persian yoke entirely at the first convenient opportunity.

**Hormis-
das III.,
A. D. 457-
459.**

Isdigerd II. died in A. D. 457, after a reign of seventeen years; and his younger son, HORMISDAS III., seized the Persian throne, owing

his elevation largely to the partiality of his father, who preferred his younger son above his elder. Isdigerd II. had made his elder son, Perozes, satrap of the remote province of Seistan, thus removing him from court, while he retained Hormisdas about his own person. The advantage thus secured to Hormisdas enabled him to usurp the throne when his father died; and Perozes was obliged to flee from the Persian dominions and place himself under the protection of the Ephthalite Khan, Khush-newâz, who ruled in the valley of the Oxus, over Bactria, Tokaristan, Badakshan and other neighboring districts. The Ephthalite Khan received the refugee Persian prince favorably, and finally agreed to afford him military aid against his brother.

Hormisdas III., though bearing the epithet of *Ferzan*, "the Wise," was soon at variance with his subjects, many of whom gathered at the court which his brother was permitted to maintain in Taleqan, one of the Ephthalite cities. With the support of these Persian refugees and an Ephthalite contingent, Perozes advanced against his brother. His army was commanded by Raham, or Ram, a noble of the Mihran family, and attacked the forces of Hormisdas III., defeated them, and made Hormisdas himself a prisoner. The vanquished king's troops then deserted in a body to his victorious brother (A. D. 459).

Thereupon PEROZES was acknowledged king by the whole Persian people, after he had lived in exile for more than two years (A. D. 457-459). Perozes then left Taleqan and established his court at Ctesiphon, or Al Modian, which had by this time become the principal capital of the New Persian Empire. The Armenian writers say that Raham caused Hormisdas III. to be put to death after defeating him; but the native Persian historian, Mirkhond, states that the triumphant Perozes forgave his brother for having usurped the Persian throne, and amiably spared his life.

The short civil war between the princely brothers cost Persia a province. Vatché, King of Albania, or Aghouank, took advantage of this civil war to cast off his allegiance to Persia, and succeeded in making himself independent. As soon as Perozes became King of Persia he made war on Vatché to recover Albania, though Vatché was his sister's son; and with the aid of his Ephthalite allies, and of a body of Alans whom he had taken into his service, Perozes vanquished the revolted Albanians and thoroughly subdued the rebellious province.

An era of prosperity for Persia now ensued. King Perozes ruled with moderation and justice. He dismissed his Ephthalite allies with presents that amply satisfied them, and lived and reigned for five years in peace and honor. But in the fifth year of his reign the prosperity of Persia was suddenly interrupted by a terrible drought, which produced the most frightful consequences. The crops failed; the earth

The
Refugee
Persian
Prince
Perozes.

Over-
throw of
Hormis-
das III.
by
Perozes.

Perozes,
A. D. 459-
483.

Albanian
Revolt
Crushed.

Pros-
perity.

**Terrible
Famine.**

became parched and burnt up; smiling districts were changed into wildernesses; fountains and brooks ceased to flow; the wells had no water; and, it is said, even the great rivers Tigris and Oxus ran entirely dry. Vegetation wholly ceased; the beasts of the field and the fowls of the air perished; not a bird was to be seen throughout the whole Persian dominion; the wild animals and the reptiles entirely disappeared.

**Distress
Relieved
by
Perozes.**

This dreadful calamity afflicted Persia for seven years; but owing to the wisdom and beneficence of King Perozes, it is said that not one person, or, according to another account, but one, perished from hunger. Perozes began by issuing general orders that the rich should come to the relief of the poor. He required the governors of towns and the headmen of villages to see that food was furnished to such as were in want; and threatened that for each poor man who died from starvation in a town or village, he would put a rich man to death. After the drought had continued for two years he refused to take any revenue from his subjects, remitting taxes of all kinds, whether they were money imposts or contributions in kind. In the fourth year of this terrible calamity he distributed money from his own treasury to those in need. He also imported corn from Greece and India, from the valley of the Oxus and from Abyssinia, thus obtaining ample supplies to furnish adequate sustenance to all his subjects. In consequence of these measures of the king, the famine caused no mortality among the poorer classes, and no Persian subject was obliged to leave his country to escape the pressure of this affliction.

Doubts.

Such are the Oriental accounts of the great famine which afflicted Persia during the early part of the reign of Perozes; but as he then engaged in a great war with the Ephthalites, who had aided him to obtain his crown, and as his ambassadors to the Greek, or Eastern Roman, court then requested a subsidy for his military preparations, and not food supplies, it seems probable that the accounts of the famine are largely exaggerated.

**Fourth
War with
the Eph-
thalites.**

A contemporary Greek authority states that the cause of the war of Perozes against the Ephthalites was the refusal of those people to pay their customary tribute to Persia. Perozes resolved to enforce his claims, and led an army against the Ephthalites, but was defeated in his first operations. After some time he concluded to end the war, but determined to take a secret revenge upon his enemy by means of an occult insult. He proposed to the Khan, Khush-newâz, to conclude a treaty of peace and to strengthen the agreement by a marriage alliance, Khush-newâz to take one of the Persian king's daughters as a wife, thus uniting the interests of the two reigning families. Khush-newâz

**Trick of
Perozes.**

accepted this proposal, and readily espoused the young Persian princess who was sent to his court in attire suitable to her rank.

But the Ephthalite Khan soon found that he had been deceived. The Persian king had not sent his daughter, but one of his female slaves; and the royal race of the Ephthalite sovereigns had been disgraced by a matrimonial union with a person of a servile condition. Khush-newâz was rightly indignant, but he dissembled his feelings, and resolved to retaliate by a trick of his own. He wrote to Perozes that he intended to make war on a neighboring tribe, and that he wanted experienced officers to conduct the military operations. The Persian king, unsuspecting of any deception, readily granted this request, and sent three hundred of his principal officers to Khush-newâz, who instantly put some of them to death, mutilated the remainder, and commanded them to return to their sovereign and inform him that the Khan of the Ephthalites now felt that he had adequately avenged the trick of which he had been made the victim by the Persian monarch.

When Perozes received this message he renewed the war, marched toward the country of the Ephthalites, and established his headquarters in Hyrcania, at the city of Gurgân. He was accompanied by Eusebius, a Greek, an ambassador from the Eastern Roman Emperor Zeno, who brought to Constantinople the following account of the campaign.

When Perozes invaded the Ephthalite country and engaged the enemy, the latter pretended to be seized with a panic and instantly fled. They retreated to a mountain-region, where a broad and good road led into a wide plain, surrounded on every side by wooded hills, steep and in places precipitous. There the mass of the Ephthalite troops were cunningly concealed amid the foliage of the woods, while a small number remained visible and allured the Persian army into the ambushade, the unsuspecting Persians only perceiving their peril when they observed the road by which they had entered occupied by the troops from the hills. The Persian officers then only knew that they had been cleverly entrapped, but all seemed afraid to inform their king that he had been deceived by a stratagem. They therefore requested Eusebius to inform Perozes of his perilous situation, and to exhort him to try to save himself by counsel and not by any desperate act.

Eusebius thereupon employed the Oriental method of apologue, relating to Perozes how a lion in pursuing a goat got himself into difficulties, from which all his strength was not able to extricate him. Perozes caught his meaning, comprehended the situation, desisted from the pursuit, and prepared to offer battle where he stood. But the Ephthalite monarch did not wish to push matters to extremities. He sent an embassy to Perozes, offering to release him from his perilous position and allow him and his army a safe return to Persia, if he would swear

The Ephthalite Khan's Treacherous Revenge.

Renewal of the War.

Persian Army Entrapped.

Humiliating Peace for Perozes.

a perpetual peace with the Ephthalites and do homage to himself as his lord and master by prostration before him. Perozes felt that his only choice was to accept these humiliating terms. Instructed by the Magi, he made the required prostration at the moment of sunrise, with his face turned toward the east, thinking thus to escape the humiliation of abasing himself before a mortal by the mental reservation that the intention of his act was to adore the great Persian divinity. He then swore to the peace, and was permitted to return with his whole army to Persia.

Persecution of Armenian Christians by Perozes.

Soon after this disgraceful peace, serious troubles again broke out in Armenia. Perozes followed his father's policy, incessantly persecuting the Christians of his northern provinces, especially those of Armenia, Georgia and Albania. His measures were so severe that many of the Armenians fled from their country and placed themselves under the protection of the Eastern Roman Emperor, becoming his subjects and entering into his service. Persian officials and apostate natives governed Armenia, treating the Christian inhabitants with extreme rudeness, insolence and injustice. They particularly oppressed the few noble Armenian families who adhered to the religion of Christ and who had not expatriated themselves. The most important of these were the Mamigonians, who had long been renowned in Armenian history, and who were then the chief of the Armenian nobility.

Vahan's Vindication and Apostasy.

The renegade Armenians sought to discredit this noble family with the Persians; and Vahan, son of Hemaïag, the head of the family, was obliged to repeatedly visit the Persian court to refute the charges of his enemies and counteract their calumnies. He successfully vindicated himself, and was received into high favor by King Perozes; in consequence of which treatment he became a religious apostate, formally abjuring the Christian religion, for which he had defended himself firmly against all the blasts of persecution, and professing himself a Zoroastrian; thus turning his back upon all his past professions and record, merely to please his sovereign.

Vahan's Reconversion.

When the triumph of the anti-Christian party in Armenia thus seemed secured, a reaction began. The perfidious Vahan became subject to remorse, returned secretly to his old religious creed, and longed for an opportunity to wipe out the shame of his apostasy by imperilling his life for the Christian cause. The desired opportunity presented itself in A. D. 481, when King Perozes was defeated by the barbarous Koushans, who then occupied the low tract along the western coast of the Caspian Sea, from Asterabad to Derbend. Iberia at once revolted, killed its Zoroastrian king, Vazken, and placed a Christian king, Vakh-tang, upon the Iberian throne. The Persian satrap of Armenia, who received orders to suppress the Iberian rebellion, marched with all the

Iberian Revolt.

troops that he could muster into Iberia, thus leaving the Armenians free to follow their own devices.

A rising instantly occurred; and all the efforts of Vahan, who doubted Armenia's power to cope with Persia, were not capable of restraining the popular enthusiasm of the Armenian Christians, who rushed to arms with the determination to be free. The Persians and their Armenian supporters fled from the country. The Christian party besieged and took Artáxata, the Armenian capital, and were completely victorious. After making themselves masters of all Persarmenia, they proceeded to establish a national government, with Sahag the Bagratide as king and Vahan the Mamigonian as *Sparapet*, or commander-in-chief. Upon hearing of these events, Ader-Veshnasp, the Persian satrap, returned to Armenia from Iberia with a small army of Medes, Atropatenians and Cadusians; but was utterly defeated and slain by Vasag, Vahan's brother, on the river Araxes (A. D. 481).

**Armenian
Christian
Revolt
Victo-
rious.**

In A. D. 482 the Persians vigorously endeavored to recover their lost ground by sending an army under Ader-Nerseh against Armenia, and another under Mihran into Iberia. Ader-Nerseh was defeated by the Armenians under Vahan and King Sahag in the plain of Ardaz. Mihran soon overmatched the Iberian king, Vakhtang, who was obliged to apply to Armenia for aid. The Armenians who came to Vakhtang's assistance were ill rewarded for their generosity, as the Iberian king plotted to make his peace with Persia by treacherously betraying his allies into the power of their enemies; and the Armenians, thus obliged to fight at a great disadvantage, were severely defeated. Sahag, the Armenian king, and Vasag, Vahan's brother, were slain; and Vahan escaped with a few followers to the highlands of Daïk, on the frontiers of the Roman and Iberian territory. There he was hunted upon the mountains by Mihran; but when the Persian general was summoned by his sovereign to take the field against the Koushans of the low Caspian region, Vahan recovered complete possession of all Armenia in a few weeks.

**Persian
Victories
over the
Iberian
and Ar-
menian
Rebels.**

In A. D. 483 the Persians made another desperate effort to crush the Armenian revolt, sending an army under Hazaravougd into Armenia early in the spring. Vahan was for some time besieged in the city of Dovin, but finally escaped, and renewed the guerrilla warfare in which he was so skillful. The Persians recovered most of Armenia, and Vahan was repeatedly driven across the border and obliged to seek refuge in Roman Armenia, whither he was pursued by the Persian general, and where he was for some time in constant peril, from which he was only saved when Hazaravougd was ordered by his king to direct his efforts to suppress the revolt in Iberia, and was succeeded in the government of Armenia by Sapor, a newly-appointed satrap.

**Renewed
Persian
Suc-
cesses.**

Vahan's
Victories
over the
Persians.

Hazaravougd succeeded in restoring Persian authority in Iberia, and the Iberian king, Vakhtang, fled to Colchis. Sapor vainly attempted to procure Vahan's assassination by two of his officers, whose wives were Roman prisoners; after which he led a formidable army against Vahan, but was surprised and defeated with great loss and his army was dispersed. A second battle resulted as disastrously, and the demoralized Persian army was compelled to retreat; while Vahan assumed the offensive, established himself in Dovin, and again rallied the great mass of the Armenian nation to his side. The breaking out of another war between the Persians and the Ephthalites caused a pause in the Armenian struggle, and resulted in putting Armenian affairs on a new footing.

Fifth War
with the
Ephthalites

Some years after his disgraceful treaty with the Ephthalites, Perozes determined to renew the war with that people to atone for his humiliation by a great and signal victory. The Chief Mobed and the king's other counselors vainly opposed this design and sought to dissuade him, as did also his great general, Bahram; while his soldiers also displayed reluctance to fight. Perozes could not be turned from his resolution; and collected an army of a hundred thousand men and five hundred elephants, and then took the field against the Ephthalites, leaving the government in the hands of Balas, or Palash, his son or brother.

Subter-
fuge of
Perozes.

Some Oriental writers tell us that Perozes sought by a curious subterfuge to free himself from the charge of having broken his treaty with the Ephthalite Khan. By that treaty the Persian king had sworn never to march his forces past a certain pillar which Khush-newâz, the Ephthalite sovereign, had erected to mark the boundary line between the Persian and Ephthalite dominions. Perozes persuaded himself that he would sufficiently observe his engagement if he kept its letter; and he therefore lowered the pillar and placed it on a number of chariots attached together and drawn by a train of fifty elephants in front of his army. In this way he never "passed beyond" the pillar which he had sworn not to pass, no matter how far he invaded the Ephthalite country. In his own opinion he kept his vow, but not in the judgment of his advisers. By the mouth of the Chief Mobed, the Magian priesthood disclaimed this wretched casuistry and very forcibly exposed its fallacy.

Ephthalite
Stratagem.

On hearing of the design of Perozes, the Ephthalite monarch prepared to meet his attack by stratagem. He had established his camp near Balkh, the ancient Bactra, where he dug a deep and wide trench in front of his whole position; and after filling this trench with water, he covered it carefully with boughs of trees, reeds and earth, so that it could not be distinguished from the general surface of the plain on which he was encamped. When the Persians arrived in his front he

held a parley with Perozes, reproaching him with ingratitude and breach of faith, and offering to renew the peace.

When Perozes scornfully refused, the Ephthalite sovereign hung the broken treaty on the point of a lance, paraded it in front of the Persian army, and exhorted the Persian troops to avoid the vengeance which was certain to overtake the perjurer by deserting their doomed sovereign. Tabari tells us that one-half of the Persian army then retired, and that Khush-newâz then sent a part of his army across the trench with orders to challenge the Persians to battle, and when the conflict commenced, to flee hastily, and to return within the trench by the sound passage and unite themselves with the main army.

As had been expected, the whole Persian host pursued the fleeing Ephthalites and came unawares upon the concealed trench and plunged into it, becoming inextricably entangled and being easily destroyed. King Perozes, several of his sons and most of his army perished. Firuz-docht, his daughter, along with the Chief Mobed and many of the rank and file, were made prisoners. The victorious Ephthalites took a vast booty, among which, Procopius and Tabari tell us, were an earring, and an amulet which King Perozes carried as a bracelet. Khush-newâz did not stain his triumph by any cruelties, but treated his captives with kindness, and searched for the body of the Persian king, which, after being found, was honorably interred.

Thus perished King Perozes in A. D. 483, after a reign of twenty-six years, according to Tabari and Mirkhond. He was a brave monarch and fully merited the epithet of *Al Merdaneh*, "the Courageous," which his subjects bestowed upon him. But his bravery amounted to rashness, and he was not possessed of any other military quality. He did not possess the sagacity to form a good plan of campaign, nor the ability to conduct a battle. He was personally unsuccessful in all the wars in which he engaged, and his generals won the only triumphs which attended his arms. He obtained a reputation for humanity and justice in his civil administration; and, if the Oriental accounts of his conduct during the great famine are correct, his wisdom and benevolence had no parallels among Oriental monarchs. His conduct toward Khush-newâz was the great blot which tarnished his fair fame.

There are numerous coins of Perozes, and they are distinguished usually by having a wing in front of the crown and another behind it. They bear the legend, *Kadi-Piruzi*, or *Mazdisn Kadi Piruzi*, "King Perozes," or "the Ormazd-worshipping King Perozes." The king's ear-ring is a triple pendant. The reverse has the usual fire-altar and supporters, and also a star and a crescent on each side of the altar-flame. The mints named are those of Persepolis, Ispahan, Rhages, Nehavend, Darabgherd, Zadracarta, Nissa, Behistun, Khuzistan, Me-

The Ephthalitic Khan's Exhortation and Challenge.

Perozes and His Army Entrapped and Destroyed.

Character of Perozes.

His Coins

dia, Kerman, Azerbaijan, Rasht, Baiza, Modain, Merv, Shiz, Iran, Yez and others. The general character of the coinage is rude and coarse, and the reverse of the coins especially exhibit signs of degeneracy. There is also a cup or vase of antique and elegant form assigned to the reign of Perozes, engraved with a hunting-scene.

Balas,
A. D. 483-
487.

Perozes was succeeded by a king called **BALAS** by the Greeks, and **PALASH** by the Arabs and the later Persians, but whose real name seems to have been **VALAKHESH**, or **VOLAGASES**. The native Persian writers call him the son of Perozes, while the Greeks and the contemporary Armenians represent him as the brother of Perozes.

Humiliat-
ing Peace
with the
Ephtha-
lites.

The new king immediately sent Sukhra, or Sufraï, the satrap of Seistan, to defend the north-eastern frontier against the victorious Ephthalites. Sukhra led a large army to the menaced frontier, and alarmed Khush-newâz by a display of his skill in archery; after which he entered into negotiations with the Ephthalite sovereign and obtained the release of Firuz-docht, of the Grand Mobed and of the other important prisoners, along with the restoration of a considerable part of the captured booty. But the Persian general was probably compelled to accept some humiliating conditions on his sovereign's part, as Procopius informs us that Persia became subject to the Ephthalites and paid them tribute for two years.

Pacifica-
tion of
Armenia.

Balas next devoted his attention to the pacification of Armenia. He first appointed Nikhor, a Persian, Marzpan, or governor of Armenia. Nikhor, who was a man of justice and moderation, proposed to Vahan, the Armenian prince, who was then master of most of Armenia, that they should discuss amicably the terms upon which the Armenian people would be satisfied to resume their old position of dependence upon Persia. Vahan declared that he and his partisans were willing to lay down their arms on the conditions that the existing fire-altars in Armenia should be destroyed, and no others erected in that country; that the Armenians should be allowed the full exercise of the Christian religion, and no Armenians should in the future be bribed or tempted to declare themselves disciples of Zoroaster; that if converts were made from Christianity to Zoroastrianism, no places should be assigned to them; and that the Persian king should personally administer the government of Armenia, and not by viceroy or governor.

Vahan's
Terms.

Nikhor agreed to these terms; and, after an exchange of hostages, Vahan visited the Persian camp and arranged with Nikhor for a solemn ratification of peace on the aforesaid conditions. An edict of toleration was issued, and it was formally declared that "every one should be at liberty to adhere to his own religion, and that no one should be driven to apostatize." Upon these terms Vahan and Nikhor concluded peace; but before King Balas had ratified the treaty, Zareh, a

Peace and
Tolera-
tion for
Armenia.

son of Perozes, laid claim to the Persian crown, and, being supported by a large body of the Persian people, involved the country in civil war.

Nikhor, the Persian governor of Armenia, was one of the officers appointed to suppress Zareh's rebellion. By suggesting to Vahan that it would strengthen the Armenian claims to afford effective aid to Balas, Nikhor induced the Armenian leader to send a formidable force of cavalry commanded by his own nephew, Gregory. By the valor of this Armenian contingent, Zareh was defeated, and was pursued in his flight to the mountains, taken prisoner and slain. Soon afterward Kobad, another son of Perozes, claimed the Persian crown, but met with no success, and was obliged to leave Persia and place himself under the protection of the Ephthalites.

**Vahan's
Aid to
Balas.**

**Princes
Zareh and
Kobad
Defeated.**

Balas then directed his attention to the complete pacification of Armenia. He summoned Vahan to his court, received him with the highest honors, listened attentively to his representations, and finally accepted the terms formulated by Vahan. He then appointed Antegan governor of Armenia. This man was a worthy successor of Nikhor—"mild, prudent and equitable." To show his confidence in Vahan, King Balas appointed him *Sparapet*, or commander-in-chief. After Antegan had governed Armenia for a few months, he recommended to his sovereign that the wisest course would be to intrust Vahan with the government of Armenia.

**Complete
Pacifica-
tion of
Armenia.**

The Persian king accordingly recalled Antegan and appointed Vahan to the governorship of Armenia; while Vahan's brother, Vart, was assigned to the office of Sparapet. Christianity was then formally established as the state religion of Armenia. The fire-altars were destroyed; the churches were reclaimed and purified; and the Christian hierarchy was restored to its former position and powers. Almost the entire Armenian nation was reconverted to the Christian religion, the apostate Armenians abjuring Zoroastrianism. Armenia and Iberia were pacified, and the two provinces which had been so long a cause of weakness to Persia soon became the main sources of Persian strength and prosperity.

**Christi-
anity, the
State Re-
ligion of
Armenia.**

Balas was a wise and just sovereign, mild in his temper, averse to war, and conciliatory. His internal administration gave general satisfaction to his subjects. He protected and relieved the poor, extended cultivation, and punished governors who permitted any men in their respective provinces to fall into poverty. His prudence and moderation ended the chronic Armenian difficulty and made Armenia a loyal province of the New Persian Empire.

**Wise Rule
of Balas.**

The coins assigned to Balas have on the obverse the head of a king with the usual mural crown surmounted by a crescent and an inflated

His Coins.

ball. The beard is short and curled, while the hair falls behind the head in curls. The ear-ring ornamenting the ear has a double pendant. Flames issue from the left shoulder. The full legend upon the coins is *Hur Kadi Valakâshi*, "Volagases, the Fire King." The reverse has the usual fire-altar, but with the king's head in the flames, and with the star and the crescent on each side. It usually bears the legend "*Valakâshi*," with a mint-mark. The mints named are those of Iran, Kerman, Ispahan, Nissa, Leden, Shiz, Zadracarta and several others.

**His
Death.**

Soon after the pacification of Armenia, Balas died (A. D. 487), after a reign of four years, without appointing a successor. When Kobad fled to the Ephthalites, on his failure to seize the Persian crown, he was welcomed; and when Balas withheld his tribute, three years later, Khush-newâz furnished Kobad with an army with which he returned to the Persian capital. KOBAD's first reign lasted eleven years (A. D. 487-498), and during its early portion he intrusted the administration of public affairs to Sukhra, or Sufraï, his father's chief minister. Sufraï's son, Zer-Mihr, had faithfully adhered to Kobad throughout his exile, and Kobad magnanimously forgave Sufraï for opposing his ambition and using his power against him.

**Kobad's
First
Reign,
A. D.
487-498.**

**Sufraï
and
Sapor.**

Sufraï accordingly governed Persia for some years, having the civil administration wholly in his hands, while the army obeyed him. Kobad therefore grew jealous of his minister, and sought to deprive him of his quasi-legal authority and to assert his own right to direct public affairs. He therefore called in the aid of an officer named Sapor, who quarrelled with Sufraï and imprisoned him, putting him to death several days afterward. Sapor then became Kobad's prime minister, and also *Sipehbed*, or commander-in-chief. Kobad allowed the whole administration to fall into Sapor's hands.

**Sufraï's
Over-
throw and
Death.**

**War with
the
Khazars.**

During Kobad's first reign Persia was engaged in a war with the Khazars, who then occupied the steppes between the Volga and the Don, whence they made raids through the passes of the Caucasus into the fertile Persian provinces of Iberia, Albania and Armenia. The Khazars were at this time a race of fierce and terrible barbarians, nomadic in their habits, ruthless in their wars, cruel and uncivilized in their customs, and a fearful scourge to the regions which they overran and desolated. Kobad led a hundred thousand men against them, defeated them in a battle, destroyed most of their army, and returned to his capital with a vast booty. Tabari tells us that Kobad built the town of Amid on the Armenian frontier to check the inroads of the Khazars.

**Defeat
of the
Khazars.**

Soon after returning in triumph from his Khazar campaign, Kobad was involved in difficulties which finally lost him his crown. Mazdak,

a Persian and an Archimagus, or High Priest of the Zoroastrian religion, announced himself as a reformer of Zoroastrianism early in Kobad's reign, and commenced making proselytes to the new doctrines which he declared himself commissioned to reveal. He asserted that all men were, by God's providence, born equal; that none brought any property into the world, nor any right to possess more than another; that property and marriage were mere human inventions, contrary to God's will, which required an equal division of the good things of this world among all, and which forbade the appropriation of particular women by individual men; that in communities based upon property and marriage, men might lawfully vindicate their natural rights by taking their fair share of the good things wrongfully appropriated by their fellows; and that adultery, incest, theft, etc., were not really crimes, but necessary steps towards the reëstablishment of the laws of nature in such societies.

**Mazdak,
the
Zoroas-
trian Re-
former.**

**His Com-
munitic
Doctrine.**

Besides these communistic views, the Magian reformer added tenets from the Brahmans of India, or from some other Oriental ascetics; such as the sacredness of animal life, the necessity of abstaining from animal food, except milk, cheese or eggs, and also the propriety of simplicity in dress and the need of abstemiousness and devotion. He thus appeared as a religious enthusiast preaching a doctrine of moral laxity and self-indulgence, simply from a conviction of duty, and not from any base or selfish motive.

**His Other
Tenets**

It is not surprising that the new teacher's doctrines were embraced with ardor by large classes of Persians—by the young of all ranks, by the lovers of pleasure, and by the great bulk of the lower orders. But it naturally excites our wonder that the king himself was among the proselytes to the new religion which leveled him with his subjects. Mazdak claimed to authenticate his mission by the possession and exhibition of miraculous powers. He imposed on Kobad's weak mind by a clever device.

**His
Large
Follow-
ing.**

**Kobad, a
Convert.**

He excavated a cave below the fire-altar on which he was accustomed to offering, and contrived to pass a tube from the cavern to the upper surface of the altar, where the sacred flame was maintained perpetually. He then placed a confederate in the cavern and invited Kobad to attend, and in the king's presence he appeared to converse with the fire itself, which the Persians regarded as the symbol and embodiment of divinity. The king accepted the pretended miracle as conclusive evidence of the divine authority of the new teacher, and thenceforth was his zealous supporter and disciple.

**Mazdak's
Imposi-
tion on
Kobad.**

Disorders followed the king's conversion to the new creed. The followers of Mazdak were not satisfied with establishing community of property and of women among themselves, but claimed the right to

**Aggressive
Action
of Maz-
dak's
Follow-
ers.**

plunder the rich at their pleasure, and to carry off the inmates of the most illustrious harems for the gratification of their own passions. The Mobeds vainly declared that the new creed was false and monstrous, and that it ought not to be tolerated for an hour. Mazdak's disciples had the king's support—a protection which secured them perfect impunity. They grew bolder and more numerous daily. Persia became too narrow a field for their ambition, and they sought to diffuse their doctrines into the neighboring countries.

**Armenian
Resist-
ance to
Mazdak's
System.**

Traces of their doctrine were to be found in the remote West of Christendom; and the Armenian historians tell us that they so pressed their doctrines upon the Armenian people that an insurrection broke out, and Persia was threatened with the loss of one of her most valued dependencies by intolerance. Vahan the Mamigonian had been superseded in the government of Armenia by another Marzpan, who was resolved upon forcing the Armenians to adopt the new creed. Vahan again appeared as his country's champion, took up arms to defend the Christian faith, and sought to induce the Eastern Roman Emperor Anastasius I. to accept the sovereignty of Persarmenia, along with the duty of protecting it against the Persians. Anastasius hesitated, but a revolution in Persia itself at this time rescued the unfortunate Armenians.

**Deposi-
tion of
Kobad.**

The Mobeds and the chief nobles in Persia had vainly protested against the diffusion of the new religion and the patronage which it received from the Persian court. Finally an appeal was made to the Chief Mobed, who was requested to devise a remedy for the existing evils, which were now regarded as beyond endurance. The Chief Mobed decided that the only effectual remedy, under the circumstances, was the deposition of the sovereign, through whose culpable connivance the disorders had reached their height. This decision was generally sustained. The Persian nobles unanimously agreed to depose Kobad and to place his brother Zamasp upon the throne. Zamasp was noted for his love of justice and for the mildness of his disposition. After making the requisite arrangements they rose in unanimous rebellion, arrested Kobad and imprisoned him in the "Castle of Oblivion," and proclaimed ZAMASP and crowned him King of Persia with all the usual formalities.

**Zamasp
A. D.
498-501.**

**Mazdak's
Imprison-
ment and
Forced
Release.**

An effort to inflict a fatal blow on the new religion by seizing and executing Mazdak failed. The seizure and imprisonment of Mazdak roused his followers, who broke open his prison doors and released him. The government did not possess sufficient strength to enforce its intended policy of coercion; and Mazdak was permitted to live in retirement unmolested, and to continually and steadily augment the number of his followers.

Zamasp's reign lasted almost three years, from A. D. 498 to 501. The Persian army urged him to put Kobad to death, but he hesitated to adopt so extreme a course, and preferred to retain his rival in imprisonment. The "Castle of Oblivion" was considered a safe place, but the ex-king soon effected his escape from prison through the assistance of his wife. He took refuge with the Ephthalites, and sought to induce the Great Khan to espouse his cause and furnish him with an army. Khush-newâz received the royal fugitive with every mark of honor, betrothed him to one of his daughters, and placed an army of thirty thousand men at his disposal.

**Kobad's
Escape
from
Prison
and to the
Ephthalites.**

Kobad returned to Persia with this force and offered battle to Zamasp, who declined the conflict, as he had not secured the popularity of his subjects, and as he knew that a large party desired his brother's return to the throne. Therefore when Kobad reached the vicinity of the Persian capital with the thirty thousand Ephthalites and a strong force of Persian supporters, Zamasp abdicated the throne in favor of his brother and voluntarily retired to private life. Procopius tells us that the restored Kobad blinded his brother's eyes; but Mirkhond says that Zamasp was pardoned, and that his brother even bestowed marks of affection and favor upon him.

**Over-
throw of
Zamasp
by Kobad.**

Zamasp's coins have the usual inflated ball and mural crown, but have a crescent instead of the front limb of the crown. The ends of the diadem appear over the two shoulders. There is a star on each side of the head and a crescent over each shoulder. There are three stars with crescents outside the encircling ring, or "pearl border." The reverse has the usual fire-altar, with a star and a crescent on each side of the flame. The legend is either *Zamasp*, or *Bag Zamasp*, "*Zamaspes*," or "the divine *Zamaspes*."

**Zamasp's
Coins.**

KOBAD'S second reign lasted from A. D. 501 to 531, thus embracing a period of thirty years. He reigned contemporaneously with the Eastern Roman Emperors Anastasius I., Justin I. and Justinian I., and with Theódoric, the Ostrogothic King of Italy; while such eminent characters as Cassiodórus, Boëthius, Symmachus, Procopius and Belisarius flourished at the same time. We get little of this part of his history from the Oriental writers; while the Byzantine authors give us copious accounts of his transactions with the Eastern Roman Emperors, and also some interesting notices of other matters which engaged his attention.

**Kobad's
Second
Reign,
A. D.
501-531.**

Procopius, the eminent rhetorician and secretary of Belisarius, who was born about the time of Kobad's restoration to the Persian throne, and who became secretary to the great Byzantine general four years before Kobad's death, gives ample details of the principal events. Concerning this writer, Gibbon says: "His facts are collected from

**Proco-
pius, the
Roman
Rhetori-
cian.**

the personal experience and free conversation of a soldier, a statesman and a traveler; his style continually aspires, and often attains, to the merit of strength and elegance; his reflections, more especially in the speeches, which he too frequently inserts, contain a rich fund of political knowledge; and the historian, excited by the generous ambition of pleasing and instructing posterity, appears to disdain the prejudices of the people and the flattery of courts."

**Mazdak's
Doctrines
Checked.**

Though still holding fast to the views of the communistic prophet Mazdak, and not ashamed to confess himself an adherent of that creed, the restored Kobad, as a king, gave no support to the partisans of the new religion in any extreme or violent measures. As a result the new doctrine languished. Mazdak escaped persecution and continued to propagate his views, but the progress of the new opinions was practically checked. As these opinions no longer commanded royal advocacy, they no longer endangered the state. Though they still fermented among the masses, they were now the harmless speculations of a certain number of enthusiasts who no longer ventured to carry their theories into practice.

**War with
the
Eastern
Roman
Empire.**

About a year after his restoration to the Persian throne, Kobad's relations with the Eastern Roman Empire became troubled, and after some futile negotiations hostilities again commenced. By the terms of the peace between Isdigerd II. and Theodosius II., concluded in A. D. 442, the Romans agreed to pay an annual contribution towards the expenses of a fortified post which the two powers undertook to maintain in the pass of Derbend, between the spurs of the Caucasus and the Caspian. This fortress, known as Juroipach, or Biraparach, commanded the usual passage by which the Northern hordes were accustomed to issue from their vast arid steppes upon the rich and populous regions of the South for the purpose of plundering raids, if not of actual conquests.

**Fortress
of Juroi-
pach.**

**Joint
Expense.**

As these barbarian incursions threatened alike the Eastern Roman and the New Persian dominions, it was felt that the two empires both had an interest in preventing them. The original treaty stipulated that both powers should contribute equally, alike to the erection and to the maintenance of the fortress; but the entire burden fell upon the Persians, as the Romans were too much occupied in other wars. The Persians occasionally demanded from the Romans the payment of their share of the expenses, but as these efforts were ineffectual the debt accumulated.

**Kobad's
Demand.**

When Kobad lacked money to reward sufficiently his Ephthalite allies, he sent an embassy to the Emperor Anastasius to demand a peremptory remittance. Procopius says that Anastasius absolutely declined to make any payment; while Theóphanes says that he declared

himself willing to loan his "Persian brother" a sum of money on receiving the usual acknowledgment, but refused an advance on any other conditions.

Kobad instantly declared war, and the sixty years' peace between the Eastern Roman and New Persian Empires was broken. The war began by a sudden Persian invasion of Roman Armenia; and Theodosiopolis, after a short siege, was surrendered to the invaders by its commandant, Constantine; after which most of Roman Armenia was overrun and ravaged. Kobad led his army from Armenia into Roman Mesopotamia, and laid siege to Amida about the beginning of winter.

Amida was only defended by a small force under the philosopher Alypius; but the resolution of the inhabitants, and particularly of the monks, was great. All Kobad's efforts to take the town met with a determined resistance. At first he hoped to effect a breach in the defenses by means of the battering-ram; but the besieged employed the usual means of destroying his engines, and where these failed the walls were so thick and strong that the Persian battering-rams could make no serious impression upon them. Kobad next raised an immense mound near the wall for the purpose of commanding the town, driving the defenders from the battlements, and then taking the city by escalade; but his mound was undermined by the enemy, and finally fell with a terrible crash, involving hundreds in its ruin.

It is said that Kobad, despairing of success, was then about to raise the siege and to retire with his army; but that the taunts and insults of the besieged, or his confidence in the prophecies of the Magi, who saw an omen of victory in the grossest of all the insults, induced him to alter his intention and to continue the siege. Soon afterward one of his soldiers discovered the outlet of a drain or sewer in the wall, imperfectly blocked up with rubbish, which he removed during the night, thus finding himself able to pass through the wall into the beleaguered town.

This soldier revealed his discovery to Kobad, who the next night sent a few picked men through the drain to seize the nearest tower, which was slackly guarded by some sleepy monks, who had been keeping festival the previous day. Kobad brought most of his army with scaling-ladders to the adjoining part of the wall; and by his presence, exhortations and threats, forced them to make their way into the town. The inhabitants strenuously resisted, but were overpowered by superior numbers, and the carnage in the streets was terrific.

Finally a venerable priest, appalled at the indiscriminate massacre, boldly addressed the Persian king, telling him that it was no kingly act to slaughter captives. The angry monarch asked: "Why, then, did you choose to fight?" The priest answered: "It was God's doing; He willed that thou shouldst owe the conquest of Amida, not to our

**Persian
Invasion
of Roman
Territory.**

**Persian
Siege of
Amida.**

**Progress
of the
Siege.**

**Capture
of
Amida.**

**Kobad
and the
Priest.**

weakness, but to thy own valor." Kobad was so pleased with this flattery that he stopped the shedding of blood, but he allowed the sack of the town to continue. The whole city was pillaged, and most of the inhabitants were carried into slavery.

**The
Roman
Forces.**

The siege of Amida lasted eighty days, during the latter part of A. D. 502 and the beginning of 503. The Emperor Anastasius had sent a considerable force to the relief of this frontier town. This force was under four commanders—Areobindus, grandson of the Gothic officer of the same name who had distinguished himself in the Persian war of Theodosius II.; Celer, captain of the imperial guard; Patricius, the Phrygian; and Hypatius, one of the Emperor's nephews. This divided force arrived too late to save Amida from capture, and accomplished nothing.

**Roman
Invasion
of Persia
and
Defeat.**

Kobad left a small force to garrison Amida, carried off all of his rich booty to his city of Nísibis, and placed most of his army in a good position on the frontier. The Romans invaded the Persian territory, but Areobindus retreated when Kobad advanced, allowing the enemy to capture his camp and stores; while Patricius and Hypatius destroyed Kobad's advance guard of eight hundred men almost to a man, but these Roman divisions were afterwards surprised on the banks of a stream while some of the men were bathing and others were breakfasting, and were completely cut to pieces by Kobad, scarcely any except the generals escaping.

**Roman
Invasion
of Persian
Territory
and Siege
of Amida.**

But in A. D. 503, when fortune was wholly on the side of the Persians, Kobad was obliged to leave to others the conduct of the war against the Romans, being called to the defense of his north-eastern frontier by an Ephthalite invasion; and thenceforth the Romans had the advantage. In A. D. 504 the Roman division under Celer invaded Arzanéné, destroyed a number of forts, and ravaged the whole province with fire and sword. Celer then marched southward and threatened Nísibis. Towards winter Patricius and Hypatius besieged Amida; and, after failing in several assaults on the town, they turned the siege into a blockade, entrapped Glonas, the commander of the Persian garrison, by a stratagem, and reduced the garrison to such distress that they could not have held out much longer.

**Treaty of
Peace.**

At this point a Persian ambassador of high rank arrived from King Kobad, authorized to conclude peace with the Romans, and instructed to declare his sovereign's willingness to relinquish all his conquests, including Amida, on the payment of a considerable sum of money. The Roman generals gladly consented, and handed the Persians a thousand pounds of gold, receiving in exchange the captured city and territory. A treaty was signed by which the Romans and Persians agreed to remain at peace and respect each other's dominions for seven years.

Kobad was occupied ten years in the Ephthalite war which compelled him to make peace with the Emperor Anastasius I. During this period the Romans profited by Persia's difficulties by establishing strongly fortified posts upon their Persian frontier. Anastasius restored Theodosiopolis and greatly strengthened its defenses, and also erected an entirely new fortress at Daras, on the southern skirts of the Mons Masius, within twelve miles of Nísibis, at the edge of the great plain of Mesopotamia. This place was not merely a fort, but a city, containing churches, baths, porticoes, large granaries and extensive cisterns. This place was a standing menace to Persia, and its erection was in direct violation of the treaty between Isdigerd II. and Theodosius II., which both nations regarded as still in force.

**War with
the Ephthalites.**

**Roman
Fortress
at
Daras.**

It is not surprising that, as soon as his Ephthalite war was over, Kobad made formal complaint at Constantinople of the violation of the treaty (A. D. 517). Anastasius met the charge by a mixture of bluster and professions of friendship, and when this method proved ineffectual he bribed the Persian ambassadors with a large sum of money. After the death of Anastasius, in A. D. 518, Kobad entered into negotiations with the new Emperor, Justin I.

**Kobad's
Complaint.**

But Justin I., soon after his accession, sent an embassy with rich gifts to the Hunnic chief, Ziligdes, or Zilgibis, and concluded a treaty with him by which the Hun bound himself to aid the Romans against the Persians. Soon afterwards a Lazic prince named Tzath, a vassal of Persia, went to Constantinople and expressed a desire to become a Christian and a vassal of the Eastern Roman Emperor. The Emperor Justin I. warmly welcomed the Lazic prince, had him baptized, married him to a Byzantine lady of high rank, and sent him back to Lazica adorned with a diadem and robes that sufficiently indicated his position as a vassal of the Eastern Roman Emperor.

**Roman
Alliance
with
Hunnic
and
Lazic
Princes.**

Neither Kobad nor Justin I. desired a rupture, both being advanced in years and both having domestic troubles on hand, while Kobad was especially anxious about his succession. He had four sons—Kaöses, Zames, Phthasuarsas and Chosroës. Kaöses, the eldest prince, did not please him. His affections were centered on his fourth son, Chosroës, and he desired to secure his crown to his favorite child. Procopius and other Byzantine writers tell us that Kobad made a strange proposal to the Emperor Justin I., asking him to adopt Chosroës, so that that prince might have Roman assistance against his countrymen if his right of succession should be disputed; but the Eastern Roman Emperor declined the proposal.

**Kobad's
Domestic
Troubles.**

Persia again became distracted with religious troubles about the year A. D. 523. Mazdak's followers, who had thus far been protected by Kobad, and who had lived in peace and multiplied throughout the Per-

**Mazdak's
Followers.**

sian dominions, had been content with the toleration which they had enjoyed for almost a quarter of a century, and thus created no disturbance. But as Kobad was growing old, and as Phthasuarsas, who had little chance for the succession, was the only one of all Kobad's sons that embraced their doctrines, they began to feel that their position was insecure. Their happiness, their very safety, thus depended upon a single life.

**Kobad's
Massacre
of the
Mazdak-
ites.**

They therefore resolved to anticipate the natural course of events by promising Phthasuarsas to obtain by their prayers his father's abdication and his own appointment as his successor, and asked the prince to pledge himself to establish their religion as that of the state when he became king. Phthasuarsas consented; but when the Mazdakites proceeded to arrange their plans Kobad suspected that a conspiracy was on foot to deprive him of his crown. In the East it is an offense even to speculate on the king's death, and Kobad construed the intrigues of the Mazdakites as a dangerous plot against himself. Resolved at once to nip the scheme in the bud, he invited the Mazdakites to a solemn assembly, pretending that he would there confer the royal dignity on Phthasuarsas, and caused his army to surround and massacre the entire unarmed multitude.

**Kobad's
Persecu-
tion
of the
Iberian
Chris-
tians.**

Kobad was now confronted with troubles in Iberia. Pursuing the intolerant policy of his predecessors, he had ordered Gurgenes, the Iberian king, to renounce Christianity and to profess Zoroastrianism. The Persian king had particularly demanded that the Iberian custom of burying the dead should be relinquished, and that the Persian practice of exposing corpses to be devoured by dogs and birds of prey should supersede the Christian rite of sepulture.

**Iberian
Revolt
against
Persia.**

Gurgenes was too sincerely attached to the Christian faith to entertain these propositions for a moment. He immediately cast off the Persian yoke, and by declaring himself a vassal of the Eastern Roman Emperor he obtained a promise from Justin I. to stand by the Iberian cause. The Emperor Justin I., instead of sending his own armies to that remote and inhospitable region, attempted to engage the Tartars of the Crimea in his service against the Persians; but only a small Crimean force was raised and sent to aid Gurgenes.

**Suppres-
sion of the
Revolt.**

A large Persian army under Boës now entered Iberia; whereupon Gurgenes fled from Iberia into Lazica, where he was able to maintain himself through the difficult nature of the ground, the support of the natives and the aid of the Romans. But the Persians again became masters of Iberia, and even entered Lazica and occupied some forts commanding the passes between Lazica and Iberia.

The Romans retaliated on the Persians by invading Persarmenia and Mesopotamia. In this campaign the renowned and unfortunate Beli-

sarius, the greatest general of that age, first held a command and commenced his experience as a military leader. He had hitherto been a mere guardsman, and was still a mere youth; and, as he was on this occasion hampered by a colleague, he did not win any laurels in this campaign. A Persian army under Narses and Aratius defended Persarmenia, and defeated the Romans under Belisarius and Sittas. At the same time Licelarius, a Thracian in the Roman service, made an irruption into the Persian territory about Nísibis, but soon hastily retreated. Thereupon the Emperor Justin I. recalled Licelarius, and intrusted Belisarius with the conduct of the war in Mesopotamia.

Unsuccessful Roman Invasion of Persarmenia and Mesopotamia.

The Emperor Justin I. died in A. D. 527, and was succeeded by his nephew Justinian I., the greatest of all the Eastern Roman Emperors. Justinian restored and strengthened the frontier city of Martyropolis, on the Nymphius; and early in A. D. 528 he ordered Belisarius to build a new fort at Mindon, on the Persian frontier, a little to the left of Nísibis. After Belisarius had begun work on the new fort, a Persian army of thirty thousand men under Xerxes, son of Kobad, and Perozes, the Mihran, attacked the Roman workmen, and afterwards defeated Belisarius, after he had been strengthened by reinforcements from Syria, and forced him to seek safety in flight. The unfinished fort was then leveled with the ground, and the Mihran returned to Persia with many important prisoners.

Persian Successes over the Romans.

The Emperor Justinian I. now conferred upon Belisarius the title of *General of the East*. Thereupon Belisarius assembled an army of twenty-five thousand men at Daras, consisting of Romans and allies, the latter being mainly Massagetæ. He was soon confronted by a Persian army of forty thousand men under Perozes the Mihran, who sent an insolent message to Belisarius, asking him to have his bath prepared for the morrow, as he would need that kind of refreshment after taking Daras.

Perozes's Message to Belisarius.

Belisarius so disposed his troops in front of Daras that his center and his flanks would be protected by a deep ditch, outside of which there would be no room for his cavalry to act. After reconnoitering the position, Perozes hastily sent to Nísibis for ten thousand more troops, and passed the day in some insignificant single combats and a cavalry demonstration against the Roman left wing.

Operations at Daras.

The Persian reinforcement arrived the next morning; and after some exchange of messages with Belisarius, Perozes placed his infantry in the center and his cavalry upon each wing, as the Romans had also done, and arranged his infantry so that one-half should from time to time relieve the other half, after which he assailed the Romans with a shower of darts and arrows. The Romans replied with their missile weapons; but the Persians had the advantage of numbers, and were

Battle of Daras.

protected by huge wattled shields, while they were also more accustomed to this style of warfare than the Romans. The Romans continued their resistance; and when the missile weapons on both sides became exhausted, and a closer fight began along the entire line with swords and spears, the Romans fought to more advantage. But the Romans were routed by the Cadiseni, or Cadusians, under Pituzes, who were hastily pursuing their enemies when they were charged on their right flank and thrown into disorder by the Massagetic cavalry under Sunícas and Aigan and by three hundred Heruli under Pharas. Three thousand were killed on the Persian side, and the rest were driven back upon the main army, which still fought gallantly. The Romans then occupied their former position.

**Persian
Defeat.**

Then the Persian corps of the Immortals and other troops furiously charged the Roman right and forced it to a hasty retreat, but the pursuing Persian column was cut in two by an impetuous charge of the barbarian cavalry in the Roman army, thus deciding the battle in favor of the Romans. Those Persians who advanced farthest were completely surrounded and slain. The fall of the standard-bearer of Baresmanes, the commander of the Persian left, increased the general confusion; and the Persian column vainly attempted an orderly retreat. The Romans attacked it in front and on both flanks, and a frightful carnage ensued. Baresmanes was slain by Sunícas, the Massa-Goth; whereupon the entire Persian army broke and fled, leaving five thousand dead, among whom were many of the Immortals.

**Persian
Defeats in
Armenia.**

In the meantime the Persian army under Mermeroës in the Armenian highlands was twice defeated by the Roman forces only half as large under Sittas and Dorotheús, once in Persarmenia and again in Roman Armenia. These Roman victories led to desertions to the Roman side.

**Persian
Alliance
with
Alamándarus,
the Arab
Sheikh.**

After vainly attempting to negotiate peace with the Romans, the Persians entered into an alliance with Alamándarus, a powerful Arab sheikh, who had long been a bitter enemy of the Romans, and who for half a century had ravaged the eastern provinces of the Eastern Roman Empire with impunity, from his safe desert retreat. He had two years before ravaged Upper Syria with fire and sword, had burned the suburbs of Chalcis, and threatened the rich and luxurious Antioch. He apparently owed a nominal allegiance to Persia, though practically independent, and made his expeditions when and where he saw fit.

**Plan of
Alamándarus.**

In A. D. 531 Alamándarus offered to unite with Persia in a joint expedition, and suggested a new plan of campaign. He proposed that the Persians should invade the country beyond the Euphrates and attack and sack Antioch. Kobad resolved to act upon the plan thus suggested, and sent a force of fifteen thousand cavalry under Azarethes, whom he ordered to take Alamándarus for a guide, and to make

a joint expedition with the Arab sheikh across the Euphrates for the purpose of taking and pillaging Antioch.

The allied Persian and Arabian army crossed the Euphrates below Circésium, and moved up the west bank of the river as far as the latitude of Antioch, when they marched westward and arrived at Gabbula, the modern Jabul, on the northern shore of the salt lake now known as Sabakhah, where they were surprised to learn that Belisarius had become informed of their design. The great Roman general had at once left Daras, and proceeded by forced marches to the defense of Syria with an army of twenty thousand men, composed of Romans, Isaurians, Lycaonians and Arabs. Belisarius established his headquarters at Chalcis, between Gabbula and Antioch; thus thwarting the design of the invaders, who then retreated from Syria with the plunder of the towns which they had sacked in their advance.

Unsuccessful Persian and Arabian Invasion of Syria.

Belisarius was obliged by the eagerness of his troops, against his own better judgment, to attack the retreating foe on the banks of the Euphrates, nearly opposite Callinicus, on Easter Eve, April 19, A. D. 531. The Roman infantry firmly held their ground; but his Arab allies and the Isaurian and Lycaonian cavalry, who had been most eager for the fray, almost instantly fled from the field. As the Roman right was thus left exposed, Belisarius made his troops turn their faces to the enemy and their backs to the Euphrates, and in this position to resist the foe until night, when he was able to transport his troops in boats across the river. Thus the Persian raid into Syria had failed of its main object, and Kobad reproached Azarethes for uselessly sacrificing so many lives.

Great Persian Defeat.

Another Persian army was sent into Mesopotamia, where Sittas now commanded the Roman forces, Belisarius having been hastily summoned to Constantinople to take the field against the Vandals in Africa. As this Persian army was unopposed, it invaded Sophêné and besieged the Roman fortress of Martyropolis, which was ill provisioned, and whose walls were out of repair. The fortress was saved from capture by a report spread by Sittas that the Huns were about to make a diversion as Roman allies. The Persian commanders were paralyzed by fear of being caught between two fires, and before they were undeceived they received tidings of the death of King Kobad and the accession of his son Chosroës to the Persian throne. Thereupon Chanaranges, the leading Persian commander, retired into the Persian territory with his army, thus yielding to the representations made by Sittas that a treaty of peace was now probable.

Unsuccessful Persian Invasion of Mesopotamia and Siege of Martyropolis.

Kobad died of paralysis on the 13th of September, A. D. 531, after an illness of but five days. Before his death he had expressed to his chief minister, Mebodes, his earnest desire for the succession of his son

Kobad's Death.

Chosroës to the throne, and by the advice of Mebodes he bequeathed the crown to Chosroës by a will duly executed. He was eighty-two years of age at the time of his death. His long life was extremely eventful, and he was a monarch possessing the qualities of activity, perseverance, fertility of resource and general military capacity. But he was also cruel and fickle; he disgraced his ministers and generals for slight causes; he smothered his religious convictions from considerations of policy; and for the purpose of gratifying a favoritism he hazarded subjecting Persia to the horrors of civil war. He simply preferred Chosroës because of his beauty, and because he was the son of Kobad's best-loved wife, rather than for any good qualities; and Chosroës inherited the Persian dominions because he was his father's darling, and not because he had as yet shown any capacity for government.

His
Character.

Kobad's
Coins.

Kobad's numerous coins resemble those of Zamasp in their general appearance, but do not have so many stars and crescents. The legend on the obverse is either *Kavát* or *Kavát afzui*, "Kobad," or "May Kobad be increased." The reverse exhibits the regnal year, ranging from eleven to forty-three, along with a mint-mark.

Khosrou
Nushir-
van, A. D.
531-579.

Thus began the reign of CHOSROES I., or KHOSROU NUSHIRVAN—usually considered the greatest of the Sassanidæ. His accession was disputed. Kaöses, Kobad's eldest son, considering himself entitled to the Persian crown by right of birth, assumed the insignia of royalty upon his father's death, and claimed to be acknowledged as sovereign. But Mebodes, the Grand Vizier, interposed by asserting a constitutional axiom that no one had the right to take the Persian crown until the assembly of the Persian nobles had assigned it to him. Kaöses, who fancied that he could count on the good will of the nobles, acquiesced; and, the assembly being convened, his claims were submitted to it. Thereupon Mebodes presented Kobad's "testament," or dying statement, which he had hitherto concealed, and submitting it to them, exhorted them to accept for their king the brave prince designated by a brave and successful father. The eloquence and authority of Mebodes prevailed; the claims of Kaöses and of at least one other son of Kobad were ignored; and, in accordance with his father's will, Khosrou was proclaimed the lawful King of Persia.

Kaöses
and
Mebodes.

Kobad's
Will.

Plot
against
Khosrou
Nushir-
van.

But a party among the nobles were dissatisfied with the decision of the majority, and dreaded the restlessness of Khosrou. As Zames, Kobad's second son, whom they would have supported, was legally incapacitated from reigning by having lost one eye, the discontented nobles formed a plot for the elevation of a son of Zames, a boy named after his illustrious grandfather Kobad, on whose behalf Zames would naturally be regent. Zames came into the plot very readily, and was supported by several of his brothers and by Khosrou's maternal uncle.

the Aspebed. Khosrou discovered the conspiracy in time to prevent its success, and took prompt and effectual measures for its suppression. By his orders, Zames, Kaöses, and all of Kobad's other sons were seized, and were condemned to death, as were also their entire male offspring. The Aspebed and the other nobles found to have been accessory to the conspiracy were also executed. The only prince who escaped was the intended puppet king, Kobad, who was saved through the compassion of the Persian who had the custody of him, and who passed many years in concealment, after which he became a refugee at the court of Constantinople, where he was kindly treated by the Emperor Justinian I.

Execution of the Conspirators and Khosrou's Brothers.

After thus securing himself on the throne against the claims of pretenders, Chosroës I., or Khosrou Nushirvan, proceeded to repress the disorders, punish the crimes and compel the abject submission of his subjects. The first to suffer from the oppressive weight of his resentment were the heresiarch Mazdak, who had escaped the persecution instituted by Kobad in his later years, and the sect of the Mazdakites, which was still strong and vigorous, in spite of Kobad's persecution. The new king's determination to make his will the law was attested by the corpses of a hundred thousand martyrs blackening upon gibbets. Mebodes also suffered capital punishment, because he hesitated to instantly obey an order sent him by the stern monarch, whose judgment on recent offenses was not affected by gratitude for past favors. Nor did Chanaranges, the nobleman who saved the young prince Kobad, escape his sovereign's vengeance because of his military services. This general—who had conquered twelve nations—was betrayed by an unworthy son, and was treacherously entrapped and put to death because of a single humane act which had not in any manner injured or imperiled the jealous monarch.

Persecution and Execution of Mazdakites.

Execution of Mebodes and Chanaranges.

Koshrou Nushirvan's fame rests mainly upon his military exploits and successes. After ascending the Persian throne, he very readily assented to the Emperor Justinian's overtures for peace, and a truce was concluded early in A. D. 532. This truce was soon followed by a treaty—called "the Endless Peace"—by which the Eastern Roman and New Persian Empires agreed to the following conditions: 1. Rome was to pay to Persia eleven thousand pounds of gold toward the maintenance of the defenses of the Caucasus, the actual defense being undertaken by Persia; 2. Daras was to remain a fortified post, but was not to be made the Roman headquarters in Mesopotamia, which were to be fixed at Constantia; 3. Rome was to restore to Persia the district of Pharangium and the castle of Bolon, which she had recently taken, while Persia was to surrender the forts which she had captured in Lazica; 4. Rome and Persia were to be friends and allies, and were to assist each other whenever required with supplies of men and money.

"The Endless Peace" with the Eastern Roman Empire.

Thus was ended the thirty years' war, which, beginning with Kobad's attack on the Emperor Anastasius I. in A. D. 502, was terminated in A. D. 532, and was ratified by the Emperor Justinian I. the next year.

War
with the
Eastern
Roman
Empire
Renewed.

The "Endless Peace" was of short duration. The military prestige which the Eastern Roman Empire gained by the conquest of the Vandal kingdom in Africa and the Ostrogothic kingdom in Italy alarmed the Persian king and aroused his jealousy. Khosrou Nushirvan first vented his envy in insolent demands for a share of the Roman spoils, which Justinian I. prudently humored. But the repeated Roman victories induced the Persian monarch to listen to the applications for aid which were made to him by Vitiges, the Ostrogothic king, and by Bassaces, an Armenian chieftain; both of whom sent embassies to Khosrou in A. D. 539, urging him to declare war against the Eastern Roman Emperor for his own security before it was too late. These ambassadors asserted that the Emperor Justinian I. aimed at universal dominion, and that Persia was the only power in the world that was able to check his aggressions and frustrate his ambitious designs. In response to these appeals, Khosrou Nushirvan openly declared war against the Emperor Justinian I. and made an attack in force on the eastern provinces of the Eastern Roman Empire.

Khosrou's
Invasion
of Syria
and
Capture
and
Massacre
of
Suron.

Khosrou Nushirvan crossed the Lower Euphrates with his army and invaded the rich Roman province of Syria. The small town of Surôn resisted him, and the Persian king determined to take a signal revenge in order to terrify the other Syrian towns into submission. After losing their commandant, the garrison offered to surrender; but Khosrou insisted on entering forcibly at one of the gates, and then treated the city as though he had taken it by storm, pillaged the houses, massacred many of the inhabitants, enslaved the others, and reduced the city to ashes. He afterwards allowed the neighboring Christian Bishop of Sergiopolis to ransom the twelve thousand unfortunate captives for the modest sum of two hundred pounds of gold.

Ransom
of
Hierapo-
lis and
Berhœa.

The Persian monarch then led his army to Hierapolis, whose inhabitants he allowed to ransom their city for two thousand pounds of silver. Procopius tells us that Khosrou now offered to evacuate the Roman territory for a thousand pounds of gold; but the Romans were not yet reduced so low as to purchase peace, and they therefore rejected the terms offered by the Persian king through Megas, Bishop of Berhœa (now Aleppo), which Khosrou reached after a four days' march. As the defenses of this town were weak, Khosrou here demanded a ransom twice as large as that which he had received from the Hierapolites, and was only induced to relent by the tears and entreaties of the good bishop, who finally convinced the Persian king that the Berhœans were

unable to pay so large a sum, and induced him to accept the half of it. A few days later Khosrou reached the suburbs of Antioch, "the Queen of the East," the richest and most magnificent of Oriental cities, which the Persians now besieged for the first time in three centuries.

Siege of Antioch by Khosrou.

Fourteen years before this siege, Antioch had suffered from a terrible calamity; the entire city having been ruined by a succession of earthquakes, beginning in October, A. D. 525, and ending in August, A. D. 526. For a time all was havoc and disorder. A part of the city had been buried by a landslide, and nearly every house in the remaining portion had been overthrown. But Justinian's liberality, the spirit of the inhabitants and the efforts of the governor, had effaced these disasters; and when the Persians appeared before Antioch the city was grander and more magnificent than ever before. But the defenses were imperfect, especially the citadel; while the garrison was also weak, and the commandants lacked sufficient military talent for the defense of the city.

Earthquakes at Antioch.

Weak Defense of Antioch.

Justinian had originally sent his nephew Germanus to defend Antioch, and assigned Buzes, who had gained some distinction in the Armenian war, to the general command of the Roman forces in the East during the absence of Belisarius in Italy; but Germanus soon retired into Cilicia, while Buzes disappeared no one knew where. Theoctistus and Molatzes hastened from Lebanon with six thousand Roman troops to the relief of the feeble garrison of Antioch. The Persian king with the flower of his army assailed the citadel, after ordering his less trusty troops to attack the lower town in various places. The Persians soon reduced the garrison to great distress.

Progress of the Siege.

Cramped for room upon the walls, the Romans had erected wooden stages between the towers, and hung them out by means of ropes. One of these stages gave way in the rush and tumult. The ropes broke, and the beams fell with a crash to the ground, carrying many of the garrison with them. The great noise produced by the fall caused a general impression that the wall itself had fallen. The towers and battlements were deserted, and the Roman soldiers rushed to the gates and commenced leaving the town; while the Persians took advantage of the panic to advance their scaling ladders, to mount the walls, and to obtain possession of the citadel. Thus Antioch was taken by the Persians. Khosrou Nushirvan allowed the Roman soldiers to retire; but he caused the Antiochene youth, who still resisted, to be massacred, and, after plundering the churches, and carrying off the works of art, the marbles, bronzes, tablets and pictures, which adorned the city, he reduced Antioch to ashes.

Capture of Antioch.

Khosrou Nushirvan improved his opportunity by concluding an advantageous peace. Justinian's ambassadors had long been pressing

**Khosrou's
Peace
Proposals
Accepted.**

him to come to terms with the Eastern Roman Emperor. He now agreed to retire from Syria with his army on condition that the Romans should pay him five thousand pounds of gold as an indemnity for his expenses in the war, and that they should also contract to pay him five hundred pounds of gold annually toward the expense of maintaining the Caspian Gates and keeping out the Huns. He agreed to abstain from further hostile acts while Justinian was consulted on these proposals, and even to commence at once to withdraw his army, if hostages were given to him. Justinian's ambassadors readily assented to these terms, and it was agreed that a truce should be observed until the Great King received the Emperor's answer.

**Khosrou
at
Seleucia
and
Apamea.**

But the Persian monarch did not intend to leave the Syrian cities without a ransom. After visiting Seleucia, the port of Antioch at the mouth of the Orontes, bathing in the blue waters of the Mediterranean, and offering sacrifice to the setting sun upon the shore, he proceeded to Apaméa, a city on the middle Orontes, which was famed for its wealth, and especially for possessing a fragment of the "true cross," enshrined in a case which had been enriched with the most costly gold and jewels by the pious zeal of the faithful. He carried away all the valuables of the sacred treasury, along with the "true cross"—the relic which the Apaméans prized as the most important of their possessions. But as he coveted only the case, and not its contents, he readily restored the "true cross" in answer to the entreaties of the bishop and the inhabitants.

**The
"True
Cross."**

**Khosrou
at
Antioch
and
Chalcis.**

Khosrou then returned to Antioch, witnessed the games of the amphitheater and secured victory to the *green* champions because Justinian favored the *blue*; after which he began his return march to Persia, visiting Chalcis on his way to the Euphrates, and compelling the Chalcidians to pay a ransom of two hundred pounds of gold and to agree to deliver to him the Roman garrison of the town, but they avoided this last condition. The Persian army then marched to Obabane, on the Euphrates, and crossed the river by means of a bridge of boats.

**Khosrou
in
Roman
Mesopotamia.**

Khosrou thus entered Roman Mesopotamia, and increased his spoil by plundering the cities of Edessa, Constantia and Daras, which purchased their safety by ransoms. Procopius says that although Khosrou had already received a communication from Justinian accepting the terms arranged with the Roman envoys at Antioch, he laid siege to Daras, which was defended by two walls, the inner one being sixty feet high and having towers a hundred feet high. After investing the city, Khosrou endeavored to enter inside the defenses by means of a mine; but his design was betrayed, and the Romans met him with a counter-mine, thus utterly frustrating his plan. The Persian king

**His
Siege of
Daras.**

then retired, upon receiving a contribution of a thousand pounds of silver as a ransom for the city.

Upon hearing of the fines levied upon Apaméa, Chalcis, Edessa, Constantia and Daras, the Emperor Justinian renounced the recently concluded peace, throwing the blame of the rupture on the bad faith of Khosrou. The Persian king passed the winter in building and beautifying the new Persian city of Antioch, on the Tigris, in the vicinity of Ctesiphon; assigning it as a residence to his Syrian captives, for whose use he constructed public baths and a spacious hippodrome, where the entertainments with which they had been familiar from their youth were reproduced by Syrian artists. The new city was exempt from the jurisdiction of Persian satraps, and was directly governed by the Great King, who supplied it with corn gratuitously, and allowed it to become an inviolable asylum for all such Greek slaves as should seek refuge therein and be acknowledged by the inhabitants as their kinsmen. Thus a model of Greek civilization was brought into close contact with the Persian court.

**The War
Renewed.**

**Persian
City of
Antioch,
on the
Tigris.**

In A. D. 541 the people of Lazica, in the Caucasus, revolted against their Roman masters, who encroached upon the rights of their dependents, seized and fortified a strong post called Petra, on the Euxine coast, appointed a commandant with authority equal to that of the Lazic king, and established a commercial monopoly which severely oppressed the poorer class of the Lazi. In the winter of A. D. 540–541 Lazic ambassadors visited the Persian court, where they exposed the grievances of their countrymen, and besought Khosrou to become their suzerain and to extend to them the protection of his government. Lazica was a remote country, possessing but few attractions. It was poor and unproductive; and its inhabitants were dependent upon the neighboring countries for some of the necessaries and all the conveniences of life, having nothing to export but timber, skins and slaves.

**Lazica's
Revolt
against
the
Romans.**

**Lazic
Offer to
Khosrou.**

The Persian king accepted the offer without hesitation. Lazica—the ancient Colchis, and the modern Mingrelia and Imeritia—bordered upon the Black Sea, which the Persian dominions did not yet touch. Khosrou perceived that if he possessed this tract he might launch a fleet on the Euxine, command its commerce, threaten or ravage its shores, and even sail against Constantinople and besiege the Eastern Roman Emperor in his capital. Khosrou Nushirvan, pretending to be called into Iberia to defend that country against a threatened invasion of the Huns, led a large Persian army into the heart of Lazica, the Lazic envoys leading the way; and after receiving the submission of Gubazes, the Lazic king, he pressed on to the coast and besieged Petra, which was defended by a Roman garrison. The garrison made a gallant defense and repulsed a number of Persian assaults, but capit-

**Khosrou
in
Lazica.**

**His Siege
of Petra.**

ulated after losing their commandant, Johannes, and after one of the principal towers had fallen. After thus obtaining possession of Petra the Persians strengthened its defenses, and Lazica became a Persian province for the time.

Roman
Invasion
of Persian
Territory
and
Retreat.

In A. D. 541 Belisarius led the Roman forces in Mesopotamia from Daras into the Persian territory, and repulsed a sally from the garrison of Nísibis; after which he captured the fort of Sisauranôn, taking eight hundred Persian cavalry prisoners and sending them to Constantinople, whence they were sent to Italy, where they served in the Roman army against the Ostrogoths. Owing to the selfish conduct of Arethas, the Arab chief, who was to coöperate with Belisarius, the Roman general was obliged to retreat by his discontented troops, after the summer heat had decimated his army. Soon afterwards Belisarius was summoned to Constantinople by the Emperor Justinian.

Khosrou's
Unsuccessful
Invasion
of Roman
Mesopotamia.

In A. D. 542 Khosrou Nushirvan invaded the Roman province of Commagéné, whereupon Justinian sent Belisarius to the East a second time. Belisarius drove the Persian king from Roman Mesopotamia, but Khosrou in his retreat destroyed the ungarrisoned city of Callinicus and enslaved its inhabitants.

His Unsuccessful
Invasion
of Azerbaijan.

In A. D. 543 Khosrou Nushirvan led a Persian army into Azerbaijan, because of the desertion of the Persian cause by the Roman Armenians; but hastily retreated after the pestilence had broken out in his army, and after the failure of his negotiations with the Roman officers who opposed him. As Belisarius had been sent to oppose the Ostrogoths in Italy, the Roman army in the East, numbering thirty thousand men, was commanded by fifteen generals, who invaded Persarmenia, but were defeated and routed at Anglon by the Persians under Nabedes, who pursued the fleeing Roman hosts, taking many prisoners, arms, animals and camp equipments. Narses fell on the Roman side.

Unsuccessful
Roman
Invasion
of Persarmenia.

Khosrou's
Unsuccessful
Invasion
of Roman
Mesopotamia.

In A. D. 544 Khosrou invaded Roman Mesopotamia and besieged Edessa; but was forced to raise the siege after failing in many desperate assaults, and to retire into his own dominions, after extorting five hundred pounds of gold from Martinus, the commandant of the garrison, and after great losses of men, of stores and of prestige.

Justinian's
Peace
Proposals.

In A. D. 545 Khosrou listened to the peace proposals made to him by the Emperor Justinian's ambassadors. There had been constant negotiations during the war; but thus far Khosrou Nushirvan had only trifled with his adversary, simply discussing the proposals without any serious purpose. But, now, after five years of incessant hostilities, in which he had gained much glory and little profit, he desired a rest.

Five
Years'
Truce.

Justinian's envoys visited Khosrou at Ctesiphon and informed him of their sovereign's desire for peace. The Persian monarch proposed a truce for five years, during which the two great powers might con-

sider and discuss the causes of the quarrel and eventually arrive at a good understanding. The weakness of the Eastern Roman Empire is fully demonstrated by the fact that Justinian accepted his antagonist's proposal and was even willing to pay for the boon thus granted him. Khosrou Nushirvan received the services of a Greek physician and two thousand pounds of gold as the price of the five years' truce.

The Persian king seems to have observed the five years' truce more faithfully than did the Eastern Roman Emperor. The Arab sheikh, Alamándarus, though a vassal of Persia, considered it his right to pursue his quarrel with his natural enemy, Arethas, the Arab sheikh who acknowledged the suzerainty of the Eastern Roman Emperor, notwithstanding the truce; but the Romans did not even accuse Khosrou of instigating the proceeding of Alamándarus; and the war between the vassals continued without involving either of the two lords-paramount in the quarrel, so that neither side could complain on this score. But in the fourth year of the truce, the Romans violated its stipulations by accepting an alliance with the Lazi and sending eight thousand troops to aid them against the Persians.

The Lazi very soon repented of their rash and hasty action in submitting to Persia; finding that they had gained nothing by changing masters, while in some respects they had lost. The general system of the Persian administration was as arbitrary and oppressive as the Roman. Lazic commerce disappeared under Persian sway, and the Lazi could find no market for their products nor obtain the commodities which they needed. The Lazi, being zealous and devout Christians and possessed of a spirit of intolerance, detested the Persian customs and manners introduced into their country.

After holding Lazica for a few years, Khosrou Nushirvan became convinced that Persia could not retain that remote country unless the disaffected population were removed and replaced by faithful subjects. Procopius tells us that the Persian monarch therefore intended to deport the entire Lazic nation and to settle the country with Persian colonies. As a preliminary step, Khosrou suggested to Phabrizus, his lieutenant in Lazica, that he should contrive the assassination of Gu-bazes, the Lazic king, whom he looked upon as an obstacle to the scheme. Phabrizus failed in his attempt to execute this design, and the Lazi at once revolted from Persia and threw themselves into the arms of the Eastern Roman Emperor, who took them under his protection, notwithstanding the existing treaty.

Thus the Lazic war was renewed, and it lasted nine years, from A. D. 549 to 557. Procopius and Agathias relate that Khosrou Nushirvan was resolved upon holding Lazica for the purpose of constructing a great naval station and arsenal at the mouth of the Phasis, from

War between Vassal Arab Sheikhs.

Roman Aid to the Lazi.

Lazic Disappointment at Persian Rule.

Khosrou's Plans for Lazica.

Lazic Revolt against Persia.

Khosrou's Projects in Lazica.

**Roman
Attack on
Petra.**

which his fleets might issue to command the commerce of the Black Sea or ravage its shores. The Romans began the war by attacking Petra, the great center of the Persian power in Lazica. This town, strongly situated on a craggy rock projecting into the Black Sea, had been carefully fortified by Justinian before Lazica passed into the Persian king's possession, and its defenses had afterwards been strengthened by the Persians. It was adequately provisioned and was garrisoned by fifteen hundred men.

**Unsuc-
cessful
Roman
Siege of
Petra.**

A Roman force of eight thousand men under Dagisthæus besieged Petra, and by their incessant assaults they reduced the garrison to less than five hundred men. After being baffled in one effort to effect a breach, Dagisthæus contrived another, but threw away his chance of destroying the wall and entering the town by bargaining with the Emperor for a specific reward in case he captured the place. While waiting for his messenger to bring a reply, a Persian army of thirty thousand men under Mermeroës forced the passes from Iberia into Lazica, and descended the valley of the Phasis. Dagisthæus retired in great alarm, and Petra was relieved and revictualled. The walls were hastily repaired with sandbags, and the town received a new garrison of three thousand men. As Mermeroës then found difficulty in obtaining supplies for his large army, he retired into Persarmenia, leaving only five thousand men in Lazica besides the garrison of Petra. The Romans and Lazi soon afterwards surprised and defeated this small Persian force, killing or making prisoners almost the entire number.

**Persian
Army of
Relief.**

**Persian
Defeat.**

**Great
Persian
Defeat
on the
Hippis.**

In A. D. 550 the Persian general Chorianes with a large army of Persians and Alans appeared in Lazica. The allied Romans and Lazi under Dagisthæus and Gubazes encountered this new Persian army on the Hippis; and, though the Lazi were at first routed by the Persian cavalry, the Roman infantry finally carried the day after a severe battle, routing the Persian cavalry, who instantly fled after losing their general, Chorianes, who was killed by a chance arrow. The Romans and Lazi captured the Persian camp after a short conflict, and massacred most of the Persians found there, only a few escaping from Lazica to their own country.

**Second
Roman
Siege of
Petra.**

Bessas, who superseded Dagisthæus in the Roman command, began a second siege of Petra soon afterward. The Persians had built a new wall of great height and solidity upon a framework of wood in the place which Dagisthæus had so nearly breached. The Persians had also filled up the Roman mines with gravel; and had collected a great quantity of offensive and defensive arms, a stock of flour and salted meat sufficient to support the garrison of three thousand men for five years, along with a store of vinegar and of the pulse from which it was made.

The Roman general began the siege by attacking the defenses by means of a mine; but just as his mine was completed, the new wall with its framework of wood sank quietly into the excavation, without being disturbed in any of its parts, and enough still remaining above the surface to offer an effectual bar to the assailants. At the suggestion of his Hunnic allies, Bessas constructed three battering-rams so light that each could be carried on the shoulders of forty men. These rams would have battered down the wall, had not the garrison showered upon them from the walls lighted casks of sulphur, bitumen and naphtha; the last of which was known to the Greeks of Colchis as "Medea's oil."

**Progress
of the
Siege.**

The Roman general gallantly led a scaling party to another part of the walls, which he mounted at the head of his men, but he fell to the ground. About the same time the Romans had entered the town in two other places; one band having scaled the almost inaccessible rocks; and the other having effected its entrance after a severe struggle with the Persians at a gap in the piece of wall which sank into the Roman mine, the Persians having become dismayed when the wooden structure from which they fought had been lighted by the wind blowing back the fire which they showered upon the Roman battering-rams.

**Capture
of Petra.**

Thus the Romans captured Petra, the great Lazic fortress, after one of the most memorable defenses in history. Of the Persian garrison of three thousand men, seven hundred were killed during the siege. One thousand and seventy were slain in the last assault. Of the seven hundred and thirty who were taken prisoners, all but eighteen were wounded. The remaining five hundred defended themselves in the citadel, where they resisted to the last, refusing all terms of capitulation, until they all perished by sword and fire.

**Persian
Losses
During
the
Siege.**

The siege of Petra had lasted far into the winter and had ended early in A. D. 551. In the spring of that year a large Persian cavalry force under Mermeroës, supported by eight elephants, marched to the coast to relieve Petra; but arrived too late, as the Romans had already taken the town and completely destroyed it. Mermeroës easily restored Persian authority over almost all of Lazica; and the Romans dared not meet him in the field, though they repulsed his attack on Archæopolis, the only important place in Lazica remaining subject to the Eastern Roman Empire. The Lazic king, Gubazes, and his followers had to hide themselves in the mountain recesses. Mermeroës quartered his troops on the upper Phasis, mainly about Kutaïs and its vicinity, and strengthened his hold upon the country by building or capturing forts. He even extended the Persian dominion beyond Lazica into Scymnia and Suania. But the Romans still tenaciously held certain tracts; and

**Persian
Successes
in
Lazica.**

Gubazes remained faithful to his allies in their extremity, maintaining a guerrilla war, and hoping for the best at some future time.

**Second
Five
Years'
Truce.**

In the meantime fresh negotiations were in progress at Constantinople. Isdigunas, the Persian ambassador at the Byzantine court, was an able and skillful diplomat. Accusing the Emperor Justinian of various violations of the five years' truce, he demanded the payment of two thousand six hundred pounds of gold, expressing his sovereign's willingness to conclude a new truce of five years on these terms, to begin with the payment of the money. The truce was only to apply to the settled portions of the two empires, while Lazica and the Arab country were to be excluded from its operation. Justinian assented to these conditions, notwithstanding the opposition of many of his subjects, who felt humiliated by the repeated payments of money to Persia, which placed the Eastern Roman Empire almost in the position of a Persian tributary.

**Renewal
of the
Lazic
War.**

Thus the Lazic war continued during the second five years' truce (A. D. 551-556). This struggle was renewed with vigor in the spring of A. D. 553, when the Persians under Mermeroës advanced from Kutais against Telephis, a strong fort garrisoned by the Romans. After expelling the commandant of the garrison, Martinus, by stratagem, the Persian general pressed forward against the enemy, who fled before him from Ollaria; finally driving them to the coast and cooping them up in "the Island," a small tract near the mouth of the Phasis, between that stream and the Docônus. On returning he reinforced a garrison which he had established at Onoguris, in the vicinity of Archæopolis, for the purpose of annoying and weakening that important station.

**Persian
Cause
Ruined.**

The fatigues of war hastened Mermeroës to his death during the winter of A. D. 553-554. He was succeeded in his command by Nachoragan, under whom the Persian cause was entirely ruined in the course of two years. But in the meantime the Roman influence over the Lazi

**Roman-
Lazic
Quarrel.**

was shaken by a most serious quarrel between Gubazes, the Lazi king, and some of the leading Roman commanders—a quarrel involving consequences fatal to the Lazi and the Romans. Gubazes had complained to the Emperor Justinian of the negligence and incompetency of the Roman commanders, who retaliated by accusing him of intending desertion to the Persian cause, and who had obtained the Emperor's consent to have him arrested, forcibly if he resisted. The Roman officers then quarrelled with the Lazi king, and killed him with their swords when he refused to do as they required.

**Murder of
Gubazes.**

**The Lazi
Alienated
from the
Romans.**

This outrage naturally alienated the Lazi from the Roman cause, and they manifested an inclination to throw themselves wholly into the arms of Persia. The Romans were so dispirited at the attitude of their allies, and so at variance among themselves, that they became thor-

oughly demoralized; and Agathias says that an army of fifty thousand Romans at this time was routed by about four thousand Persians, allowing their camp to be taken and plundered. During this time the Persian general, Nachoragan, remained inactive in Iberia, simply sending messengers to announce his near approach and to encourage and animate his party.

**Persian
Victory.**

When the Lazi found that the Persians made no effort to take advantage of their alienation from the Romans, and that the Romans still held possession of most of Lazica, they concluded that it would be impolitic to desert their natural allies because of a single outrage, and agreed to renew their close alliance with the Romans on condition that the murderers of Gubazes should be punished, and that his brother, Tzathes, should be appointed king in his place. The Emperor Justinian readily consented to this, and in the year A. D. 555 the Lazi were again in hearty accord with their Roman protectors.

**Reconcili-
ation of
the Lazi
and the
Romans.**

After thus missing his opportunity, the Persian general Nachoragan led an army of sixty thousand men from Iberia into Lazica, in the region about Kutaïs, and prepared for a vigorous prosecution of the war. The bulk of the Roman forces under Martínus and Justin occupied the region on the lower Phasis, known as "the Island"; while a Roman detachment under Babas held the more central post of Archæopolis. After losing about two thousand men in the vicinity of Archæopolis, Nachoragan attacked the important post of Phasis, at the mouth of the river. The town was defended on the south side by an outer palisade, a wide ditch protected by sharp stakes and full of water, and an inner wooden bulwark of considerable height. The river Phasis guarded the town on the north, where a Roman fleet was stationed which aided the garrison at both ends of their line. Soldiers manned the yards of the ships, from which boats were hung containing slingers, archers, and even workers of catapults, who discharged their missiles from an elevation exceeding that of the towers.

**New
Persian
Invasion
of Lazica
and At-
tack on
Phasis.**

An obstinate struggle ensued, in which the Persians had the advantage of numbers. They soon filled up a part of the ditch; but the Roman commander, Martínus, contrived to send a false report to Nachoragan that a Roman reinforcement from Constantinople was approaching, thus causing the Persian general to divide his army by sending half of them to confront the supposed Roman reinforcement. The Persian general then renewed the assault, but Martínus secretly sent five thousand Roman troops under Justin a short distance from the town. This detachment suddenly returned while the conflict was in progress at the wall; and the Persians, supposing it to be the arrival of the reported Roman reinforcement, were seized with a general panic, and made a hasty flight. The Roman garrison in Phasis made

**Great
Persian
Defeat
at Phasis.**

a general sally, and the Persians were routed with terrible carnage, losing almost one-fourth of their army. Nachoragan retired to Kuttais, and soon afterwards went into winter quarters in Iberia, leaving Vaphrizes in command of the Persian troops in Lazica.

**Third
Five
Years'
Truce.**

Nachoragan's failure convinced Khosrou Nushirvan of the hopelessness of annexing Lazica, and in the spring of A. D. 556 he sent an ambassador to Constantinople; and, after the negotiations had continued almost a year, a truce was agreed upon, which was to extend to Lazica as well as to the other dominions of the two great sovereigns. Each party was to retain all the territory, cities and castles which it possessed in Lazica. After a truce of five years, a treaty of peace was concluded in A. D. 562, by the ambassadors of the two powers, after a lengthy conference on the Mesopotamian frontier, between Daras and Nisibis.

**Peace
Treaty.**

**Terms
of the
Treaty.**

The following were the terms of the treaty: 1. The Persians were to evacuate Lazica and to relinquish it to the Romans. 2. The Romans were to pay thirty thousand pieces of gold, the amount due for the first seven years to be paid in advance. 3. The Christians in Persia were guaranteed freedom of worship, but were forbidden to make proselytes from the disciples of Zoroaster. 4. Commercial intercourse was to be allowed between the two empires, but the merchants were restricted to the use of certain roads and certain emporia. 5. Diplomatic intercourse was to be entirely free, and the goods of ambassadors were to be exempt from duty. 6. Daras was to remain a Roman fortified town, but neither nation was to erect any new fortresses upon the frontier, and Daras itself was not to be made the headquarters of the Roman Prefect of the East, or to be occupied by a needlessly large garrison. 7. Courts of Arbitration were to settle all disputes arising between the two empires. 8. The allies of the two nations were to be included in the treaty, and to participate in its benefits and obligations. 9. Persia was to undertake the sole charge of maintaining the Caspian Gates against the Huns and the Alans. 10. The peace was for fifty years.

**Khosrou's
Successful
Wars
with the
Ephthalites
and
Khazars.**

During the five years' truce which preceded this fifty years' peace between the New Persian and Eastern Roman Empires, Khosrou Nushirvan invaded the country of the Ephthalites, and, with the aid of the Great Khan of the Turks, inflicted a crushing defeat upon the Ephthalites, who had so long been one of Persia's most formidable enemies. Tabari tells us that the Persian monarch actually killed the Ephthalite Khan, ravaged his territory and pillaged his treasures. About the same time Khosrou Nushirvan also prosecuted a war against the Khazars, whose country he overran and wasted with fire and sword, massacring thousands of the inhabitants.

The vast and sterile peninsula of Arabia has from time immemorial been the home of almost countless tribes, living independently of one another, each under its own sheikh or chief, in wild and unrestrained freedom. Very seldom have native Arab princes acquired any widely extended dominion over the scattered population; and foreign powers have still more rarely exercised authority for any length of time over the freedom-loving descendants of Ishmael.

**Condition
of
Arabia.**

But about the beginning of the sixth century of the Christian era the Abyssinians of Axum, a Christian people, "raised above the ordinary level of African barbarism" by their religion and by their constant intercourse with the Romans, succeeded in acquiring dominion over a large part of Yemen, or Arabia Felix, and at first governed it from their African capital, but afterwards by means of viceroys, who acknowledged but little more than a nominal allegiance to the Negus of Abyssinia. Abraha, an Abyssinian of high rank, was sent by the Negus to restore the Abyssinian dominion over Yemen when it was shaken by a general revolt. Abraha conquered the country, assumed its crown, established Abyssinians in all the chief cities, built many churches, especially a very magnificent one at Sana, and at his death transmitted his kingdom to his eldest son, Yaksoum.

**Abyssinian
Conquest
of
Yemen,
or Arabia
Felix.**

Thus an important Christian kingdom was established in the great south-western peninsula of Asia; and the Emperor Justinian was naturally gratified at beholding the development of a power in that remote quarter which was sure to side with the Eastern Roman Empire against Persia in case the rivalry of these two great powers of the civilized world should extend into that region. Justinian had hailed the original Abyssinian conquest of Yemen with the highest satisfaction, and had entered into amicable relations with the Abyssinians of Axum and their colonists in Yemen.

**How
Viewed
by
Justinian.**

Khosrou Nushirvan, on the contrary, had viewed the growth of the Abyssinian power in South-western Arabia with the gravest alarm; and he now resolved upon a counter movement, to drive the presumptuous Abyssinians from Asiatic soil, and to extend Persian influence over the whole of Arabia and thus confront the Eastern Roman Empire along its entire eastern boundary. Khosrou's expedition into Yemen was facilitated by an application which he received from a native of that part of Arabia.

**How
Viewed
by
Khosrou
Nushirvan.**

Saïf, the son of Dsu-Yezm, who was a descendant of the race of the old Homerite kings who had been conquered by the Abyssinians, grew up at Abraha's court in the belief that that monarch, who had married his mother, was his father, and not his step-father. After being undecieved by an insult offered him by Masrouq, the true son of Abraha and the successor of Yaksoum, Saïf became a refugee at the Persian

**Saïf, the
Arab
Refugee
at the
Persian
Court.**

king's court, and importuned Khosrou to espouse his quarrel and restore him to the throne of his ancestors. He asserted that the Homerite population of Yemen were groaning under the oppressive yoke of the Abyssinians, and that they only waited for an opportunity to free themselves. He declared that a few thousand Persian soldiers would be sufficient; that they might be sent by sea to the port of Aden, near the mouth of the Red Sea, where the Homerites would join them in large numbers; and that the combined forces might then engage in battle with the Abyssinians and exterminate them or expel them from Arabia.

**Persian
Conquest
of Yemen.**

Khosrou Nushirvan accordingly sent an expedition by sea against the Abyssinians of Yemen. After assembling his ships in the Persian Gulf and embarking a certain number of Persian troops on board of them, his flotilla proceeded, under the conduct of Saif, first down the Persian Gulf, and then along the southern coast of Arabia to Aden. The arrival of the Persian flotilla and troops encouraged the Homerites to revolt against their Abyssinian oppressors, whom they drove from Arabian soil. The native race recovered its supremacy; and Saif, the descendant of the old Homerite kings, was established on the throne of his ancestors as the vassal or viceroy of the Persian king. After a short reign, Saif was murdered by his body-guard; whereupon Khosrou conferred the government of Yemen upon a Persian officer bearing the title of Marzpan, like the other Persian provincial governors; so that the Homerites in the end simply gained a change of masters by their revolt.

**Persian
Sea Ex-
pedition
to India.**

Tabari and Mirkhond state that Khosrou Nushirvan also sent an expedition by sea against some part of Hindoostan, and that he received a cession of territory from an Indian sovereign; but the ceded provinces appear to have belonged to Persia previously, as Tabari states that Serendib (now Ceylon) was the residence of the Indian monarch alluded to, and that the ceded provinces were those previously ceded to Bahramgur.

**Turkish
Conquests
in Central
Asia.**

Khosrou Nushirvan seems to have been engaged in a war on his north-eastern frontier about this period. The Turks had been recently becoming more powerful and approaching the confines of the New Persian Empire; having extended their dominion over the great Ephthalite kingdom by force of arms and by the treachery of the Ephthalite chieftain, Kataulphus; while they had also received the submission of the Sogdians and of other tribes of the Transoxianian region previously held in subjection by the Ephthalites.

**Turkish
Ambassa-
dors
at the
Persian
Court.**

About the close of A. D. 567 Dizabul, the Turkish Khan, sent ambassadors to the great Persian monarch with proposals for the establishment of free commercial intercourse between the Turks and the

Persians, and even the conclusion of a treaty of friendship and alliance between the two nations. Khosrou suspected the motive for the overture, but was afraid to openly reject it. He desired to discourage intercourse between his own subjects and the Turks; but his only modes of effecting his purpose were burning the Turkish merchandise offered to him after he had purchased it, and poisoning the Turkish ambassadors and having it reported that they had fallen victims to the climate.

Murder of the Turkish Ambassadors.

This outrage on the part of Khosrou Nushirvan exasperated the Turkish Khan and created a deep and bitter hostility between the Turks and the Persians. The Turkish Khan at once sent an embassy to Constantinople to offer to the Eastern Roman Emperor the friendship which the great Persian king had thus scorned. This Turkish embassy reached the Byzantine court early in A. D. 568, and was graciously received by the Emperor Justin II., Justinian's nephew and successor. A treaty of alliance was concluded between the Eastern Roman Empire and the Turks; and a Roman embassy empowered to ratify the treaty visited the Turkish court in the Altai mountains in A. D. 569, and strengthened the bonds of friendship between the high contracting powers.

Turkish Embassy at Constantinople.

Alliance between the Turks and the Eastern Roman Empire.

In the meantime Dizabul, the Turkish Khan, confident in his own strength, had resolved upon an expedition into the Persian dominions. He was accompanied on a portion of his march by Zemarchus, the Eastern Roman Emperor's ambassador, who witnessed his insulting treatment of a Persian envoy sent by Khosrou to meet him and deprecate his attack. Mirklond says that the Great Khan of the Turks invaded the Persian territory in force, occupied Shash, Ferghana, Samarcand, Bokhara, Kesh and Nesf; but when he heard that Prince Hormisdas, the Persian king's son, was advancing against him, he suddenly fled, evacuating all the territory that he had occupied, and retiring to the most remote part of Turkestan.

Turkish Invasion of Persia and Retreat.

In A. D. 571 Turkish ambassadors again visited Constantinople and entreated the Emperor Justin II. to renounce the fifty years' peace with Persia and to join them in a grand attack on the common enemy of the Turks and the Eastern Roman Empire. Justin II. gave the Turkish ambassadors no definite reply, but renewed his alliance with Dizabul, the Turkish Khan, and seriously considered whether he should yield to the representations made to him by the Turkish envoys and renew the war terminated by Justinian nine years previously.

Another Turkish Embassy at Constantinople.

Many circumstances urged the Emperor Justin II. to a rupture with the Persian king. The payments to be made to Persia under the terms of the fifty years' peace appeared to him in the nature of tribute, which he regarded as an intolerable disgrace. He had already discontinued a subsidy allowed by Justinian to the Arabs under Persian rule,

Reasons for the Emperor Justin's Renewal of the War with Khosrou Nushirvan.

thus bringing on hostilities between the Arabs subject to Persia and those acknowledging the suzerainty of the Eastern Roman Emperor. The successes of Khosrou in South-western Arabia had aroused Justin's jealousy and secured to the Eastern Roman Empire an important ally in the great Christian kingdom of Abyssinia. The Turks of Central Asia had sought his friendship and had offered to unite with him if he went to war with the great Persian monarch. The proselyting zeal of the Persian governors in Armenia had again produced rebellion in that country, where the natives took up arms and raised the standard of independence. Above all, the Great King, who had warred so successfully with Justinian I. for twenty years, was now advanced in age and seemed to have exhibited signs of feebleness; as in his recent expeditions he had personally taken no part, but had intrusted the command of his troops to others, having assigned the expedition to Arabia to Saif, and the command against the Turks to his eldest son, Hormisdas.

Justin's
Warlike
Acts.

All these circumstances induced the Emperor Justin II., in A. D. 572, to renounce the fifty years' peace made by Justinian I. with Khosrou Nushirvan ten years before, and to renew the war with that great Persian monarch. The Eastern Roman Emperor therefore at once dismissed the Persian envoy, Sebocthes, with contempt, absolutely refused to make the stipulated payment, announced his intention of receiving the Armenian insurgents under his protection, and forbade the Persian king to do them the slightest harm. Justin II. then appointed Marcian to the Prefecture of the East, and assigned him the conduct of the war with Persia which was now inevitable.

Khosrou's
Invasion
of Roman
Mesopotamia.

As soon as King Khosrou found his dominions thus menaced by the Eastern Roman Emperor, he personally took the field at once, notwithstanding his advanced age. He assigned the command of a flying column of six thousand men to Adarman, a skillful general, and himself marched against the Romans, who, under Marcian, had defeated a Persian force and were besieging Nisibis. He forced the Romans to raise the siege, and advanced as they retired, compelling them to seek refuge within the walls of Daras, which he at once invested with his main army.

Persian
Invasion
of Syria.

In the meantime the detachment under Adarman crossed the Euphrates near Circésium and entered Syria, which he overran and ravaged with fire and sword. He burned the suburbs of Antioch, where he was repulsed; after which he invaded Cœle-Syria, took and destroyed Apaméa, crossed the Euphrates, and rejoined Khosrou before Daras. That renowned fortress made a gallant defense of five months, resisting the Persian king's army of one hundred thousand infantry and forty thousand cavalry; but was at last obliged to surrender, towards

Khosrou's
Siege and
Capture
of Daras.

the end of A. D. 573, as it had received no relief, and was closely invested, while it was deprived of water by the diversion of its streams into new channels.

Thus the great Roman fortress in this section was taken by the Persians in the first year of Khosrou Nushirvan's war with the Emperor Justin II. Justin II., becoming alarmed at his own rashness and recognizing his own incapacity, chose Count Tiberius as his colleague and successor. The Persian king having sent an embassy to the Romans immediately after capturing Daras, Tiberius and the Empress Sophia took advantage of this to send an envoy with an autograph letter from the Empress herself. A truce for a year was accordingly agreed upon, the Romans being obliged to pay to Persia forty-five thousand aurei.

During the truce the Emperor Tiberius made immense efforts for a renewal of hostilities, collecting an army of one hundred and fifty thousand men from the banks of the Danube and the Rhine, and from Scythia, Pannonia, Mœsia, Illyricum and Isauria; and this army was placed under the command of a famous general named Justinian, the son of Germanus, and was concentrated upon the Persian frontier of the Eastern Roman Empire.

But still lacking confidence in his strength, Tiberius sent a second embassy to the Persian headquarters, early in A. D. 575, and solicited an extension of the truce. The Romans desired a short armistice only, but wished for a general suspension of hostilities between the two empires; while the Persians wanted a longer truce, but insisted that it should not extend to Armenia. The dispute continued until the expiration of the year's truce, and the Persians resumed hostilities and threatened Constantia before the Romans would yield. A truce for three years was finally agreed upon, but Armenia was exempt from its operation. The Romans were to pay to Persia thirty thousand aurei annually during the continuance of the truce.

As soon as the three years' truce was concluded, King Khosrou Nushirvan led the Persian army into Armenia proper, and crushing the revolt there, reëstablished the Persian authority throughout that entire region; after which he invaded the Roman province of Armenia Minor and even threatened Cappadocia. The Roman general Justinian there opposed the Persian king's progress; and Kurs, or Cursus, a Scythian leader in the Roman service, defeated the Persian rear-guard and captured the camp and the baggage. Soon afterward the Persian king surprised and destroyed a Roman camp during the night, and then took and burned the city of Melitêné (afterwards Malatiyeh); after which he retired across the Euphrates and returned to his own dominions on the approach of winter. The Roman general Justinian then invaded Persarmenia and plundered that country, even penetrating to

**Justin's
Alarm.**

**Persian
Embassy.**

Truce.

**Roman
Military
Prepara-
tions.**

**Roman
Embassy**

**Three
Years'
Truce.**

**Khosrou's
Invasion
of
Armenia.**

**Varied
Suc-
cesses.**

**Roman
Invasion
of Pers-
armenia.**

the Caspian Sea and embarking upon its waters, and not returning to the Roman territory until the spring of the next year (A. D. 576).

In A. D. 576 the Romans were successful in Northern Armenia and Iberia, while King Khosrou I. again invaded the Roman province of Armenia Minor and engaged in an unsuccessful siege of Theodosiopolis. Thereupon negotiations for peace were resumed; but were broken off by the Persians upon the arrival of news that Tamchosro, a Persian general, had defeated the Roman army under Justinian, and likewise that Armenia had returned to its allegiance to the Persian king.

Fruitless negotiations occupied the year A. D. 578, during which the two sovereigns made vast preparations. Hostilities were resumed by King Khosrou I. in the spring of A. D. 578, when the Persian generals Mebodes and Sapöes invaded and ravaged Roman Armenia and threatened Constantia and Theodosiopolis; while another Persian force under Tamchosro entered the Roman territory from Persarmenia and plundered the country about Amida (now Diarbekr).

The Roman general Maurice, Justinian's successor, at the same time invaded Persarmenia, destroying the forts and plundering the country. He also invaded Arzanéné, occupied its stronghold, Aphumôn, and carried off its ten thousand inhabitants; after which he entered Persian Mesopotamia, took Síngara, and ravaged the entire province as far east as the Tigris with fire and sword. He even sent a body of skirmishers across the river into Cordyéné (now Kurdistan); and these marauders, commanded by Kurs the Scythian, spread devastation and ruin over a region untrod by the foot of a Roman soldier for more than two centuries.

Agathias says that King Khosrou Nushirvan was then enjoying the summer in the Kurdish hills, and saw from his residence the smoke of the hamlets fired by the Roman troops. He hastily fled from the danger and sought refuge within the walls of Ctesiphon, where he was soon afterwards seized with the illness which ended his eventful life and reign.

In the meantime Kurs recrossed the Tigris with his booty and rejoined Maurice, who retired into the Roman territory on the approach of winter, evacuating all his conquests excepting Arzanéné. The winter was passed in negotiations for peace. The Emperor desired to recover Daras, and was willing to withdraw the Roman forces from Persarmenia and Iberia if Daras were restored to him. While the Roman envoys authorized to propose these terms were on their way to the Persian court, early in the year A. D. 579, the aged King Chosroës I., or Khosrou Nushirvan, died in his palace at Ctesiphon, after a reign of forty-eight years.

Opera-
tions in
Armenia.

The War
in
Armenia
Contin-
ued.

Roman
Invasion
of Persar-
menia and
Persian
Mesopo-
tania.

Khosrou's
Flight.

Peace
Negotia-
tions.

Death of
Khosrou
Nushir-
van.

The Oriental writers—especially Mirkhond, Tabari, Maçoudi and Asseman—represent the reign of Chosroës I., or Khosrou Nushirvan, as a period of improved domestic administration, as well as a time of great military activity. Chosroës I. found the New Persian Empire in a disorganized and ill-regulated condition, taxation arranged on a bad system, the people oppressed by unjust and tyrannical governors, the military service a prey to the most scandalous abuses, religious fanaticism rampant, class arrayed against class, extortion and wrong connived at, crime unpunished, agriculture languishing, and the masses throughout almost the entire Persian dominion sullen and discontented.

Khosrou determined from the very beginning to carry out a series of reforms—to secure the administration of even-handed justice, to arrange the finances on a better footing, to encourage agriculture, to relieve the poor and the distressed, to abolish the abuses that destroyed the efficiency of the army, and to curb the fanaticism that was sapping the vitality of the Persian nation. We have already related how he effected the last-named object by his wholesale destruction of the followers of Mazdak.

Until the reign of Khosrou Nushirvan the New Persian Empire had been divided into a number of provinces, the satraps or governors of which held their offices directly under the Persian crown. It was no easy task for the sovereign to exercise an adequate supervision over so many rulers, many of whom were remote from the court, and all of whom were united by a tie of common interest. Khosrou conceived the plan of forming four great governments, and assigning them to the charge of four individuals in whom he had confidence, whose duty should be to watch the conduct of the provincial satraps, to control them, direct them, or report their misconduct to the crown. The four great governments were those of the East, the West, the North and the South. The East comprised Khorassan, Kerman and Seistan. The West embraced Mesopotamia, Assyria, and Babylonia, or Irak. The North included Armenia, Azerbaijan, Ghilan, Koum and Ispahan. The South consisted of Fars, or Persia proper, and Ahwaz.

The great monarch did not, however, put a blind trust in his instruments. He made occasional tours of inspection through his dominions, visiting each province in turn and inquiring into the condition of the inhabitants. He continually employed an army of inspectors and spies—the “King’s Eyes” and the “King’s Ears”—who reported to him from every portion of the New Persian Empire the sufferings or complaints of the oppressed, and the sins of omission and commission on the part of those in authority. On the occurrence of any particularly suspicious circumstance, he appointed extraordinary commissions of inquiry, which proceeded to the suspected quarter, took evidence,

The New Persian Empire at Khosrou’s Accession.

Khosrou’s Reforms

His Four Great Divisions of the Empire.

His Tours of Inspection.

“King’s Eyes” and “King’s Ears.”

and made a careful report of all wrongs and malpractices that they discovered.

His
Severe
Punish-
ments.

When the guilt of the incriminated persons or parties was established they received swift and signal punishment. We have noticed the harsh sentences which Chosroës passed on those whose offenses were aimed at his own person and dignity. Where only the interests of his subjects were involved, an equal severity appears in his judgments. Mirkhond states that on one occasion he executed about eighty collectors of taxes on the report of a commission charging them with extortion.

New
System
of Taxa-
tion.

Khosrou is said to have introduced a new arrangement of the taxation. Hitherto all lands paid a certain proportion of their produce to the state, the proportion varying from one-tenth to one-half, according to the estimated richness of the soil. This had the tendency to discourage all improved cultivation, because the state might absorb the entire profit of any increased outlay; and also to cramp and check the liberty of the cultivators in various ways, because the produce could not be touched until the revenue official made his appearance and carried off the share of the crop which he was authorized to take.

Land
Tax.

Khosrou substituted a land-tax for the proportionate payments in kind; and thus at once set the cultivator at liberty with respect to harvesting his crops, and allowed him the sole advantage of any increased production which might be secured by better methods of farming his land. His tax consisted partly of a money payment and partly of a payment in kind; but both payments were fixed and invariable, each measure of ground being rated in the king's books at one *dirhem* and one measure of the produce. Uncultivated land, and land lying fallow at the time, were exempt; and thus the plan involved an annual survey and an annual registration of all cultivators with the quantity of land under cultivation held by each and the nature of the crop or crops to be grown by them.

Its Im-
prove-
ment.

The system was very complicated; but, though it may have pressed somewhat severely upon the poorer and less productive soils, it was a vast improvement upon the previously prevailing practice, which had all the disadvantages of the modern tithe system, aggravated by the high rates exacted, and by the certainty that in any disputed case the subject would have had a poor chance of establishing his right against the crown. It is no wonder that when the Saracens conquered Persia they maintained the land system of Khosrou Nushirvan unaltered, regarding it as not readily admitting of much improvement.

Other
Taxes

Khosrou also introduced into Persia various other imposts. The fruit trees were everywhere counted, and a small payment was required for each. Maçoudi gives the following as the rate of payment: "Four palms of Fars, one *dirhem*; six common palms, the same; six olives, the

same; each vine, eight *dirhems*." The personality of the citizens was valued, and a graduated property-tax was established, which did not exceed the moderate sum of forty-eight *dirhems* (equal to about one hundred and seventy-three dollars in United States money) in the case of the most opulent. Jews and Christians were required to pay a poll-tax.

Liberal exemptions were made from all these burdens on account of age or sex; no male over fifty years of age or under twenty, and no female, being required to pay anything. A tax table was published in each province, town and village, in which each citizen or alien could see opposite his name the amount which would be exacted from him, with the ground upon which it was regarded as due. Payments were required by installments at the end of every four months.

For the purpose of preventing unfair extortion by the collectors of revenue, Khosrou, by the advice of the Grand Mobed, authorized the Magian priesthood everywhere to exercise a supervision over the collectors of taxes, and to hinder them from exacting more than the legal rate. The priests were only too glad to discharge this popular function.

Khosrou also reformed the administration of the army. Under the system previously existing Khosrou found the resources of the state lavishly wasted, thus weakening the efficiency and equipment of the army. No security was taken that the soldiers were in possession of their proper accouterments, or that they could discharge the duties appropriate to their several grades. Persons having no horse and unable to ride appeared before the paymaster, claiming the pay of cavalry soldiers. Some calling themselves soldiers were unfamiliar with the use of any weapon. Others claimed pay for higher grades of the service than those to which they actually belonged. Those drawing the pay of cuirassiers had no coat of mail. Those professing themselves archers were wholly incompetent to draw the bow.

Tabari states that the fixed rate of pay for soldiers varied between a hundred *dirhems* a year and four thousand, and persons entitled only to the lowest rate often received an amount almost equal to the highest. Thus the public treasury was robbed by unfair claims and unfounded pretenses, while artifice and false seeming were encouraged, and the army was reduced to such a condition that no reliance could be placed upon it.

To remedy these evils, Khosrou appointed a single paymaster-general and insisted on his carefully inspecting and reviewing each body of troops before he was permitted to draw its pay. Each man was required to appear before him fully equipped and to show his proficiency with his weapon or weapons. Cavalry soldiers were required

Exemptions and Payments.

Magian Supervision over Taxation.

Military Reforms.

Pay for Soldiers.

The Paymaster-General and His Inspection.

to bring their horses and to show their mastery over the animals by putting them through their paces, mounting and dismounting, and performing the other usual exercises. If any clumsiness or any deficiency in the equipment were noticed, the pay was to be withheld until the defect observed had been removed. Special care was to be taken that no one drew the pay of a class superior to that to which he actually belonged.

Babek's
Singlar
Order.

Mirkhond and Tabari relate a curious anecdote in connection with these military reforms. When Babek, the new paymaster, was about to hold his first review, he issued an order requiring that all persons belonging to the army then present in the capital should appear before him on a certain day. The troops made their appearance; but Babek dismissed them on the ground that a certain person whose presence was indispensable had not appeared. Another day was appointed with a similar result, except that on this occasion Babek plainly intimated that it was the king whom he expected to attend.

Khosrou's
Attend-
ance.

Thereupon, when a third summons was issued, Khosrou took care to be present, and made his appearance fully equipped for battle, as he himself thought. But the critical eye of the reviewing officer detected an omission, which he declined to overlook—the king had neglected to bring two extra bow-strings with him. Khosrou was required to return to the palace and remedy the defect, after which he was permitted to pass muster, and was then summoned to receive his pay.

The
King's
Pay.

Babek affected to consider seriously what the king's pay ought to be, and decided that it ought not to exceed that of any other individual in the army. In the presence of all, he then gave the king, or commander-in-chief, four thousand and one *dirhems*, which Khosrou carried home. In this way two important principles were believed to be established—that no defect of equipment whatsoever should be overlooked in any officer, however high in rank, and that none should draw more than four thousand *dirhems* (equal to five hundred and fifty dollars of United States money) from the public treasury.

Khosrou's
Patronage
of Agri-
culture.

An essential element in Zoroaster's religious system was the encouragement of agriculture; and King Khosrou Nushirvan, in devoting his attention to it, was performing a religious duty, as well as increasing the resources of the state. Tabari tells us that the king earnestly desired to bring into cultivation all the soil that was capable of it; and for this purpose he issued edicts commanding the reclamation of the lands, while at the same time he advanced from the public treasury the money necessary for the seed-corn, the implements and the beasts, to all poor persons willing to carry out his orders. The infirm, those disabled by bodily defect, and others, were relieved from the king's private purse. Mendicancy was forbidden, and idleness was made pun-

ishable. Mirkhond and Tabari tell us that the lands forfeited by Mazdak's followers were distributed to necessitous cultivators. Mirkhond also informs us that the water system was carefully attended to, and that river and torrent courses were cleared of obstructions and straightened. The superfluous water of the rainy season was stored, and meted out with a wise economy to the tillers of the soil, in the spring and summer.

Tabari states that King Khosrou Nushirvan encouraged and compelled marriage, in order to increase the population of Persia. All marriageable females were required to provide themselves with husbands. If they neglected this duty, the government interfered, and united them with unmarried men of their own class. These latter received an adequate dowry from the public treasury; and if any children resulted from the union, their education and establishment in life were undertaken by the state. Another of Khosrou's methods of increasing the population was the settlement of his foreign captives within his own dominions. The most important instance of this policy was the Greek settlement called *Rumia* (Rome), which Khosrou established near Ctesiphon, after his capture of Antioch in A. D. 540.

Unlike many other Oriental sovereigns, King Khosrou displayed no narrow and unworthy jealousy of foreigners. His mind soared above all such petty prejudice. He encouraged the visits of all foreigners except the barbarous Turks, readily received them at his court, and carefully provided for their safety. Mirkhond says that he kept the roads and bridges in perfect order throughout his empire, so as to facilitate locomotion; while guard-houses were built and garrisons maintained along the chief lines of the route for the express purpose of securing the safety of travelers. The result was that many Europeans visited Khosrou Nushirvan's court, and were hospitably treated, and invited, or even pressed, to prolong their visits.

King Khosrou also displayed his wisdom and enlightenment by studying philosophy and patronizing science and learning. Agathias says that in the beginning of his reign he gave a refuge at his court to seven Greek sages who were driven from their country by a persecuting edict issued by the Emperor Justinian I. One of these Greek refugees was Damascius of Syria, author of *De Principiis*, which has recently been found to display an intimate knowledge of some of the most obscure of the ancient Oriental religions, such as that of the Assyrians and Babylonians. Another of these Greek exiles was the eclectic philosopher, Simplicius of Cilicia, "the most acute and judicious of the interpreters of Aristotle."

Agathias says that King Khosrou gave this band of Greek philosophers a hospitable reception, entertained them at his table, and was

His Compulsion of Marriage.

Settlement of Foreign Captives.

His Lack of Prejudice

Means of Travel and Communication Facilitated.

Khosrou's Patronage of Science and Literature.

Seven Greek Sages.

Khosrou's Treatment of These Sages. unwilling to have them leave his court. They discovered that he was familiar with the writings of Plato and Aristotle, whose works he had caused to be translated into the Persian language. He discussed with these seven sages such questions as the origin of the world, its destructibility or indestructibility, and the derivation of all things from one First Cause or from more.

The Greeks, Uranius and Tribunus.

From Agathias we also learn that later in his reign Khosrou Nushirvan bestowed special favor upon a Greek sophist named Uranius, who became the Great King's instructor in Greek learning, and was presented by him with a large sum of money. Procopius tells us that Khosrou maintained the Greek physician, Tribunus, at his court for a year, and offered him any reward that he asked at his departure.

Khosrou's General Encouragement of Learning and Literature.

Khosrou Nushirvan also instituted a medical school at Gondi-Sapor, in the vicinity of Susa, which gradually became a university, wherein philosophy, rhetoric and poetry were likewise studied. He not only patronized Greek learning; but under his fostering care the history and jurisprudence of his native Persia were made special objects of study. The laws and maxims of Artaxerxes I., the founder of the New Persian Empire of the Sassanidæ, were brought forth from the obscurity which had hidden them for ages, and were republished and declared to be authoritative. At the same time the annals of the New Persian Empire were collected and arranged; and a *Shah-nameh*, or "Book of the Kings," was composed, which is believed to have formed the basis of the great work of Firdusi, the illustrious Persian poet of the eleventh century. Even far-off Hindoostan was explored in quest of varied knowledge, "and contributed to the learning and civilization of the time the fables of Bidpai and the game of chess."

His General Religious Toleration.

Though Khosrou Nushirvan fiercely persecuted Mazdak's followers, he admitted and practiced the principles of toleration to a certain extent. When he ascended the Persian throne he announced as a rule of his government that only the actions of men were subject to his authority, not their thoughts. He was therefore bound not to persecute any of his subjects for their opinions, and he punished the Mazdakites for their crimes rather than for their views. He displayed mildness and moderation towards his numerous Christian subjects. Mirkhond informs us that he married a Christian woman and permitted her the free exercise of her religion; and when one of his sons became a Christian, he inflicted no other punishment upon him than to confine him to the palace.

His Toleration of Christianity.

The number of Christians in the New Persian Empire was increased by the colonies which Khosrou introduced from other lands. He allowed his Christian subjects full religious toleration; permitting them to erect churches, choose bishops, and conduct Christian worship at

their pleasure, and even allowing them to bury their dead, though such pollution was considered sacrilegious by the Zoroastrians. No unworthy observances of the state-religion were required of the Christians. But they were not permitted to make proselytes; and perhaps all Christian sects were not viewed with the same favor, as Khosrou is accused of persecuting the Catholics and the Monophysites, and of compelling them to join the Nestorians, who constituted the prevailing Christian sect in the Persian dominions.

But while Khosrou disliked differences of practice, he appears to have encouraged a freedom of religious discussion which must have tended to shake the hereditary faith of his subjects. A remarkable indication of his liberal and tolerant views was given when he made his first peace with the Eastern Roman Empire, when he most stoutly insisted upon the article securing freedom of opinion in their own country to the seven Greek sages who had found at his court a refuge from persecution in their hour of need.

An Indication of His Liberal and Tolerant Views.

Khosrou Nushirvan was unfortunate in his domestic relations. He appears to have lived always on excellent terms with his chief wife, the daughter of the Great Khan of the Turks; and his affection for her induced him to select the son whom she had borne him to succeed him on the Persian throne. But the wife who occupied the next place in his favor displeased him by her persistent refusal to renounce the Christian religion and adopt the Zoroastrian in its stead; and the quarrel between them was apparently intensified by the conduct of their son, Nushizad, who, when he arrived at an age of discretion, deliberately preferred his mother's religion to that of his father and of the Persian nation. Khosrou was naturally offended at this son's choice; but he restrained his anger within moderate bounds, and simply punished the young prince by forbidding him to leave the precincts of the palace.

Khosrou's Domestic Troubles.

Unfortunate consequences ensued. Nushizad in his confinement heard a rumor that his father, after starting for the war against the Romans in Syria, was stricken with illness, was unlikely to recover, was dead. A golden opportunity appeared to him, which it would be foolish in him not to improve. He therefore left his palace prison, circulated the report of his father's death, seized the public treasure and distributed it liberally among the soldiers in the capital, summoned the Christians throughout the Persian dominions to his aid, assumed the title and state of king, was acknowledged by the entire province of the South, and believed himself strong enough to assume the offensive and attempt the subjugation of Irak, or Babylonia. Such is the account of Mirkhond, and that of Procopius is much the same. In Irak the young prince was utterly defeated in a pitched battle by Phabrizus, one of his father's generals. Mirkhond says that Nushizad

Plot, Defeat and Overthrow of Prince Nushizad.

fell in the midst of the conflict, fatally wounded by a chance arrow. Procopius says that he was taken prisoner and brought to his father, who merely destroyed his hopes of ever reigning by cruelly disfiguring him, instead of punishing him with death.

Khosrou's
Severe
Punish-
ments of
Offenders.

It is the great glory of Khosrou Nushirvan that his subjects conferred on him the title of "*the Just*." That epithet would seem to be unmerited according to modern ideas; and accordingly Gibbon has declared that he was actuated by mere ambition in his external policy, and that "in his domestic administration he deserved the appellation of a tyrant." True, the punishments inflicted by him were mostly severe, but they were not capricious nor uniform, nor without reference to the character of the offense. He punished with death such offenses as plotting against his crown or his person when the conspirators were of full age, treasonable correspondence with the enemy, violation of the sanctity of the harem, and the proselytism which was strictly forbidden by the laws. But when the rebel was a mere youth he was satisfied with inflicting a disfigurement. When the offense was less, he could imprison, or confine to a particular spot, or merely banish the offender from his presence.

Incident
of His
Clem-
ency.

Instances are recorded of his clemency. Mirkhond relates an anecdote illustrating this, as follows: On one occasion, Khosrou banished one of his attendants from court upon being displeased with him. The man absented himself; but on a certain day, when all subjects had the right of appearing before the king, he returned to the palace, and, resuming his former duties, waited upon the guests at the royal table. While he was thus occupied, he took an opportunity of secreting a plate of solid gold about his person, after which he left the guest-chamber and disappeared entirely. Khosrou had seen the entire proceeding, but took no notice, and simply remarked, when the plate was missed: "The man who took it will not bring it back, and the man who saw him will not tell." A year afterward the attendant appeared again on the same day; whereupon the king called him aside and said: "Is the first plate all gone that you have come again to get another?" The offender acknowledged his guilt and begged pardon, which was granted him. Khosrou also took him back into his service.

Khosrou's
Virtues.

It is generally admitted that the administration of Khosrou Nushirvan was wise, and that Persia prospered under his government. His vigilance, his activity, his care for the poor, his efforts to prevent or check oppression, are notorious, and cannot be questioned. Nor can it be denied that he was brave, hardy, temperate, prudent and liberal. It may perhaps be open to doubt whether he possessed the softer virtues, compassion, kindness, a tender and loving heart. He appears to have been a good husband and a good father, not easily offended, and

not unduly severe when offense was given him. His early severities against his brothers and their followers may be regarded as caused by the advice of others, and were perhaps justified by state policy. In his later years, when he was his own master, he punished rebellion in a milder manner.

Intellectually, the Persians, and even many of the Greeks, exalted Khosrou Nushirvan high above the ordinary Oriental level, representing him as capable of apprehending the most subtle arguments and the deepest problems of philosophy; but Agathias made a more moderate estimate of his mental abilities and attainments. To his credit, Khosrou, although occupied in almost constant wars, and burdened also with the administration of a mighty empire, possessed a mind capable of considering intellectual problems and of enjoying and participating in their discussion. It cannot be denied that he possessed a quick, active intellect, and broad views seldom found in an Oriental monarch.

Great as Khosrou Nushirvan was in peace, he was still greater in war; and he chiefly distinguished himself and gained his greatest laurels in his wars, which occupied his entire reign of almost half a century, during which he triumphed over the armies of the Eastern Roman Empire, and over the Abyssinians, the Ephthalites and the Turks, and extended his empire on every side. He also pacified the discontented Armenians, crushed internal revolt, frustrated the most threatening combinations, and established Persia in a position which she had not occupied since the times of Darius Hystaspes more than a thousand years before, making her for the time the most powerful empire in the world.

The most remarkable of Khosrou Nushirvan's many coins have the king's head on the obverse, presenting the full face, and surmounted by a mural crown with a low cap. The beard is close, and the hair is arranged in masses on each side. There are two stars above the crown, and two crescents, one over each shoulder, with a star and a crescent on the dress in front of each shoulder. The king wears a necklace, from which hang three pendants. On the reverse these coins have a full-length figure of the king, standing to the front, with his two hands resting on the hilt of his straight sword, and its point placed between his feet. The crown resembles that on the obverse, and there is a star and a crescent on each side of the head. The legend on the obverse is *Khusludi afzun*, "May Chosroës increase." There are two legends on the reverse; the one on the left being *Khusludi*, with the regnal year. The one on the right has not yet been satisfactorily interpreted. The more ordinary type on the coins of Khosrou differs very little from those of his father, Kobad, and those of his son, Hormisdas IV. The obverse has the king's head in profile, and the reverse

His Intellectual Character.

His Military Greatness.

Coins of Khosrou Nushirvan.

has the usual fire-altar and supporters. In addition to the legends, these coins have three simple crescents in the margin of the obverse, instead of three crescents with stars.

**Relic of
Khosrou.**

A relic of Khosrou, of great beauty, has been transmitted to us. This is a cup composed of a number of small disks of colored glass, united by a gold setting, and having at the bottom a crystal, engraved with a figure of the king.

**Hormis-
das IV.,
A. D.
579-591.**

On the death of King Chosroës I., or Khosrou Nushirvan, in A. D. 579, his son **HORMAZD**, known to the Greek and Latin writers as **HORMISDAS IV.**, became King of Persia. Hormazd was the eldest, or perhaps the only son borne to Chosroës I., by his chief wife, the Turkish princess, Fakim. His illustrious descent on both sides, with the express appointment of his father, caused Hormisdas IV. to be universally accepted as king; and he began his reign amid the plaudits and acclamations of his subjects, delighting them by declaring that he would follow in the footsteps of his illustrious father in all things—that he would pursue the same policy, maintain the same officers in power, and try to govern in all respects as his father had governed.

**His
Declared
Good In-
tentions.**

**His Wise
Rule at
First.**

The Mobeds endeavored to persuade him to favor only the Zoroastrians and to persecute such of his subjects as were Jews and Christians; but Hormisdas IV. rejected their advice with the remark that, as there were certain to be varieties of soil in an extensive territory, so it was appropriate that a great empire should include men of various opinions and manners. In his tours through his empire he permitted no injury to the lands and gardens along the route, and severely punished all who disobeyed his orders. His good inclinations only lasted during the time that he had the counsel and support of Abu-zurd-mihir, one of his father's best advisers; but when the infirmities of age obliged this venerated sage to retire from court, the king fell under other influences, and soon degenerated into a cruel tyrant.

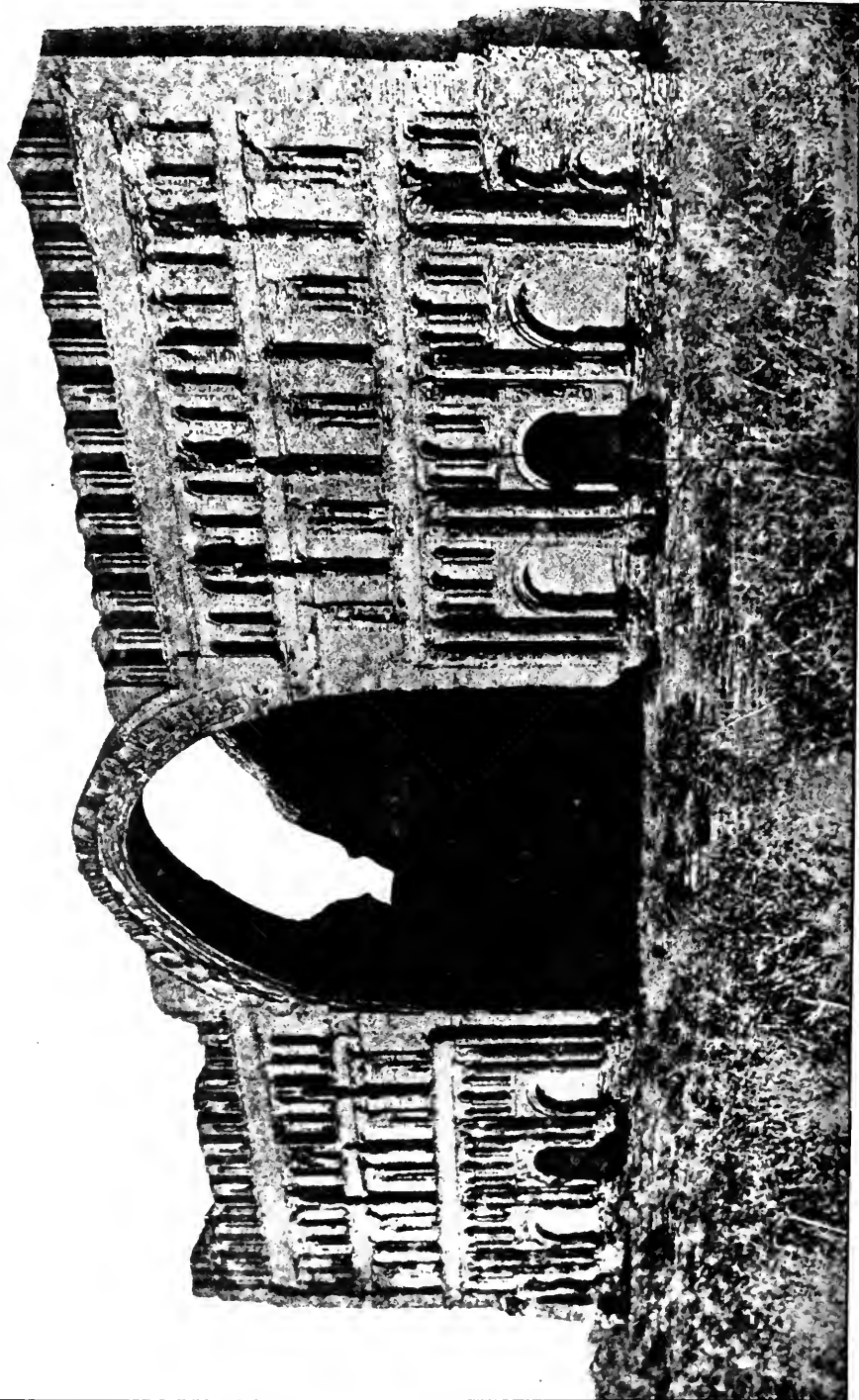
**His War
with the
Eastern
Roman
Empire.**

Hormisdas IV. was engaged in wars with the Eastern Roman Emperors Tiberius and Maurice, who pressed upon Persia with increased force, confidently hoping to recover their lost laurels. As soon as Tiberius heard of Khosrou Nushirvan's death, he endeavored to negotiate with that great monarch's successor, offering to relinquish all claim on Armenia and to exchange Arzanêné, with its strong fortress, Aphumôn, for Daras; but Hormisdas IV. absolutely rejected his proposals, declaring that he would surrender nothing, and declining to make peace on any other terms than that the Eastern Roman Empire should resume her old system of paying to Persia an annual subsidy.

**Rejects
Peace
Terms.**

**Roman
Invasion
of Persia.**

The war therefore continued; and the Emperor Maurice invaded the Persian dominions in the summer of A. D. 579, sending a force under Romanus, Théodoric and Martin, across the Tigris. This force rav-



PALACE OF CHOSROËS I AT CTESIPHON



aged Kurdistan, destroying the crops with impunity. In A. D. 580 Maurice, supposing that he had secured the alliance of the Arab sheikh, Alamándarus, and having collected a fleet to convey his stores, marched from Circésium down the course of the Euphrates, to carry the war into Persian Mesopotamia and to capture Ctesiphon. He was disappointed in his hopes of taking the Persians unawares, as the Arab sheikh proved treacherous, and the Persian king had heard of his enemy's march and at once took measures to frustrate the designs of Maurice. A large Persian army under Adarman marched into Roman Mesopotamia and threatened the important city of Callinícus in the rear of the Roman army. Maurice was therefore obliged to burn his fleet and to retreat hastily into Roman Mesopotamia, where he defeated Adarman before Callinícus, driving him back into the Persian dominions.

The Arab
Sheikh
Alaman-
darus.

Unsuc-
cessful
Persian
Invasion
of Roman
Mesopo-
tamia.

After a futile effort at negotiation, in the spring of A. D. 581, the Persians again invaded the Roman territory and attacked the city of Constantia. Maurice hastened to its relief, and defeated the Persians in a great battle in the vicinity of the city; the Persian commander, Tamchosro, being killed. The triumphant Maurice returned to Constantinople, and became sole sovereign of the Eastern Roman Empire upon the death of Tiberius, who gave him his daughter in marriage.

Another
Persian
Invasion
and
Defeat.

Johannes, or Mustacon, whom the Emperor Maurice had left in the command of the Roman forces in the East, was defeated by the Persians at the junction of the Nymphius with the Tigris; after which he besieged Arbas, a strong fort on the Persian side of the Nymphius, while the Persian main army attacked Aphumôn, in the neighboring district of Arzanêné. The garrison of Arbas made signals of distress, whereupon the Persian army hastened to its relief; and Mustacon was again defeated at Arbas, and was obliged to cross the Nymphius into the Roman territory. The Emperor Maurice then removed the incompetent Mustacon, and appointed Philippicus, his brother-in-law, to the command of the Roman forces in the East.

Persian
Victories.

In A. D. 584 and 585 Philippicus made plundering raids into the Persian territory on both sides of the Upper Tigris. Late in A. D. 585 the Persians made unsuccessful attacks on Monocartum and Martyropolis. After unsuccessful negotiations, in A. D. 586, Philippicus invaded Persian Armenia and defeated the Persians in a great battle near Solachon, after arousing the enthusiasm of his troops by carrying along their ranks a picture of Christ. He pursued the fleeing Persians to Daras, which refused to receive within its walls an army which had so disgraced itself. The Persian army retired farther inland; whereupon Philippicus invaded Arzanêné and besieged the stronghold of Chlomarôn, and sent detachments farther eastward.

Persian
Defeats.

**Persian
Victories.**

The Persian general, after rallying his army and strengthening it by fresh recruits, hastened to the relief of Arzanêné. Philippicus, utterly surprised, was forced to raise the siege of Chlomarôn and to retreat in disorder. The Persians pursued him across the Nymphius, until he took refuge in the strong fortress of Amida. Disgusted and disgraced by his ill success, Philippicus assigned the direction of active operations to Heraclius, but remained at headquarters to supervise the general movements.

**Persian
Defeats.**

Heraclius at once led the Roman army into the Persian territory, devastated the country on both sides of the Tigris, and rejoined Philippicus before the winter. Through the jealousy of Philippicus, who, in A. D. 587, divided his command between Heraclius and others, the Romans only reduced two fortresses. At the approach of winter Philippicus returned to Constantinople, leaving Heraclius in command of the Roman army in the East.

**Varied
Suc-
cesses.**

Encouraged by the mutinous spirit of the Roman army, the Persians invaded the Roman territory early in A. D. 588 and threatened Constantia, which was, however, saved by Germanus. The mutinous spirit having been quelled later in the year, the Romans invaded Arzanêné, but were driven back into their own territory by the Persian general, Maruzas, who pursued them, but was defeated and killed near Martyropolis. The head of the slain Maruzas was cut off and sent as a trophy to the Emperor Maurice.

**Unsuc-
cessful
Roman
Sieges of
Martyrop-
olis.**

In A. D. 589 the Persians took Martyropolis, through the treachery of a petty Roman officer named Sittas. Philippicus vainly besieged the town twice. During the second siege the garrison was strongly reinforced by the Persian troops under Mebodes and Aphraates, who defeated Philippicus in a pitched battle and sent a large detachment to reinforce the garrison. Thereupon Philippicus was deprived of his command, and was succeeded by Comentiolus, with Heraclius as his lieutenant.

**Terrible
Persian
Defeat by
Her-
aclius.**

The new Roman commanders invaded the Persian territory in force, ravaging the country about Nisibis; and, in a pitched battle at Sisarbanôn, near that city, in which Comentiolus was defeated and routed, Heraclius finally defeated the whole Persian army, driving it from the field with the loss of its commander, who was slain in the thick of the fight. The next day the Persian camp was taken, with a rich booty and many standards. The remnant of the vanquished Persian army found refuge within the walls of Nisibis. Later in the year Comentiolus took Arbas from the Persians, after a short siege.

**Later
Tyranny
of Hor-
misdas
IV.**

The Oriental writers tell us that Hormisdas IV. had gradually become a tyrant: oppressing the rich, under the plea of protecting the poor, and putting thirteen thousand of the higher classes to death,

through jealousy or fear; thus completely alienating all the more powerful portion of the Persian nation. Aware of his unpopularity, the neighboring tribes and nations began a series of aggressions, plundered the frontier Persian provinces, defeated the Persian detachments sent against them under disaffected commanders, and everywhere reduced the New Persian Empire to the most imminent peril. The Arabs crossed the Euphrates and ravaged Mesopotamia; the Khazars invaded Armenia and Azerbijan; and the Great Khan of the Turks led his hordes across the Oxus, occupied Balkh and Herat, and was threatening to penetrate into the very heart of the New Persian Empire.

Raids by the Arabs, Khazars and Turks.

The advance of the Turks constituted the real danger to Persia. Hormisdas IV. selected a leader of great courage and experience, named Varahran, or Bahram, who had won distinction in the wars of Khosrou Nushirvan; placing the resources of the Empire at his disposal, and assigning to him the entire conduct of the war against the Turks. Mirkhond, Tabari and Maçoudi state that Bahram led only a small force of picked veterans against Balkh, and defeated the Great Khan of the Turks in a great battle, in which the Great Khan himself was slain. Bahram soon afterwards defeated the Khan's son, whom he took prisoner and sent to King Hormisdas IV. Bahram also sent a vast booty to the Persian court.

Bahram's Victories over the Turks.

In A. D. 589 Hormisdas IV. sent Bahram with an army into Colchis and Suania to renew the Lazic war. Bahram ravaged the province at his pleasure, but a Roman army soon hastened to its defense and defeated the Persians in a pitched battle on the Araxes. As soon as King Hormisdas IV. heard of Bahram's defeat, he sent a messenger to the Persian camp on the Araxes, who deprived the vanquished general of his command, and presented to him, on his sovereign's behalf, a distaff, some cotton, and a full set of female garments. Bahram was so incensed by this unmerited insult that he retorted with a letter, addressing the king as the "daughter" of Khosrou Nushirvan, and not as his son. Soon afterwards a second messenger from the court arrived at Bahram's camp, with orders to bring the recalcitrant commander home in chains. Thereupon Bahram openly revolted, caused the messenger to be trampled upon by an elephant, and induced his army to espouse his cause.

Bahram's Defeat by the Romans in Lazica.

The King's Insults to Bahram.

Bahram's Revolt.

The news of Bahram's revolt was hailed with acclamations by the Persian provinces. The Persian army in Mesopotamia, stationed at Nisibis, joined in the revolt with that of Bahram in Albania; and the united force marched on Ctesiphon by way of Assyria, and took up a position on the Upper Zab river. King Hormisdas IV. sent an army under Pherochanes against the rebels; but Bahram's emissaries seduced the troops of Pherochanes from their allegiance, whereupon they mur-

Spread of the Revolt.

dered their commander and joined the other rebel forces. The insurgents then advanced nearer to the capital.

The
King's
New Tyr-
annies.

In the meantime King Hormisdas IV., distracted between hate and fear, suspecting every one and trusting no one, confined himself within the walls of the capital, where he continued the severities which had lost him the affections of his subjects. The Oriental writers state that the king suspected his son Chosroës of collusion with the rebels and drove him into exile; at the same time imprisoning his own brothers-in-law, Bindoës and Bostam, whom he feared would support their nephew. These violent measures precipitated the events which the king feared. A general revolt broke out in the palace. Bindoës and Bostam were released from prison, whereupon they placed themselves at the head of the malcontents, rushed into the presence-chamber, dragged the tyrant from his throne, deprived him of his diadem, and imprisoned him in the dungeon from which they had themselves escaped. The Oriental writers—Mirkhond, Tabari and Maçoudi—state that Hormisdas IV. was at once blinded, to disqualify him from thereafter reigning, and that he was soon afterwards assassinated in prison by Bindoës and Bostam.

General
Revolt
and Over-
throw of
Hormis-
das IV.

His Im-
prison-
ment and
Assassi-
nation.

His Un-
worthy
Char-
acter.

The Greek and Oriental writers are unanimous in pronouncing Hormisdas IV. one of the worst kings that ever reigned over Persia. The fair promise of his early youth soon faded away; and during most of his reign he was a jealous and capricious tyrant, influenced by unworthy favorites, and stimulated to ever-increasing severities by his fears. His suspicions were aroused by any kind of eminence in others; and, besides the nobles and the illustrious, many philosophers and scientific men fell victims to his jealous tyranny. His treatment of Bahram was a folly and a crime—an act of base ingratitude, and a rash proceeding, whereof he had not considered the consequences. He was also indolent and effeminate. During his entire reign he did not relinquish the soft life of the palace; and he did not take the field in a single instance, either against his country's foes or his own. He deserved no pity for his miserable fate.

Coins of
Hormis-
das IV.

In the coins of Hormisdas IV. the head seems modeled on that of his father. The field of the coin is crowded with stars and crescents. The border also has stars and crescents, replacing the simple crescents of Chosroës I., and reproducing the combined stars and crescents of Zamasp. The legend on the obverse is *Auhramazdi afzud*, or sometimes *Auhramazi afzun*. On the reverse are the usual fire-altar and supporters, a regnal year and a mint-mark. The regnal years range from one to thirteen, and there are about thirty mint-marks.

Khosrou
Parviz,
A. D. 591.

Upon the deposition of Hormisdas IV., his eldest son, CHOSROËS II., or KHOSROU PARVIZ, was proclaimed King of Persia. He was the last

great Persian monarch belonging to the renowned dynasty of the Sassanidæ. The rebels at Ctesiphon, who perhaps acted with his connivance, and who calculated on his pardoning them for raising him to the Persian throne, declared him king without binding him by any conditions, and without negotiating with Bahram, who was still in arms a short distance away.

Chosroës II., or Khosrou Parviz, was suspected by most of his subjects of complicity in the murder of his father. The rebel Bahram—the greatest Persian general of the time—refused to recognize his authority and was arrayed against him. He had no established character to recommend him as yet. He had no merits to plead; and nothing to urge in his favor except that he was the eldest son of his father—the legitimate representative of the ancient line of the Sassanidæ. He had been placed upon the Persian throne by a revolution in a hasty and irregular manner. Nor is it certain that he went through the customary formality of asking the consent of the general assembly of the Persian nobles to his coronation; as Bahram stated that “the noble and respectable took no part in the vote, which was carried by the disorderly and low born.”

The new king's position was thus one of great difficulty, and perils surrounded him on every side. The most pressing danger, and the one which required to be at once confronted, was the threatening attitude of Bahram, who had advanced from Adiabênê to Holwan and occupied a strong position less than a hundred and fifty miles from the capital. The young king's security demanded the immediate conciliation or defeat of Bahram.

Khosrou first endeavored to try conciliation, by writing a letter to Bahram, inviting the great general to his court and offering him the second place in the empire if he would come in and make his submission. With the message, the king sent rich presents and offered that if the terms proposed were accepted they should be confirmed by an oath.

To the king's letter Bahram gave the following reply: “Bahram, friend of the gods, conqueror, illustrious, enemy of tyrants, general of the Persian host, wise, apt for command, god-fearing, without reproach, noble, fortunate, successful, venerable, thrifty, provident, gentle, humane, to Chosroës, the son of Hormisdas (sends greeting). I have received the letter which you wrote with such little wisdom, but have rejected the presents which you sent with such excessive boldness. It had been better that you should have abstained from sending either, more especially considering the irregularity of your appointment, and the fact that the noble and respectable took no part in the vote, which was carried by the disorderly and low-born. If then it is your wish to

His
Difficult
Position.

Bahram's
Threatening
Attitude.

Khosrou's
Concilia-
tory Mes-
sage to
Bahram.

Bahram's
Insolent
Reply.

escape your father's fate, strip off the diadem which you have assumed and deposit it in some holy place, quit the palace, and restore to their prisons the criminals whom you have set at liberty, and whom you had no right to release until they had undergone trial for their crimes. When you have done all this, come hither, and I will give you the government of a province. Be well advised, and so farewell. Else, be sure you will perish like your father."

**Khosrou's
Second
Concilia-
tory Mes-
sage to
Bahram.**

King Khosrou Parviz, to his credit, was guilty of no hasty act or of no unworthy display of temper, in consequence of Bahram's insolent missive; but he restrained himself, and even made another effort at reconciliation. He still addressed Bahram as his friend, while striving to outdo him in the grandeur of his titles. He complimented the great general on his courage, and congratulated him upon his good health. The king said as follows: "There are certain expressions in the letter which I have received which I am sure do not speak my friend's real feelings. The amanuensis had evidently drunk more wine than he ought, and, being half asleep when he wrote, had put down things that were foolish and indeed monstrous. But I am not disturbed by them. I must decline, however, to send back to their prisons those whom I have released, since favors granted by royalty cannot with propriety be withdrawn; and I must protest that in the ceremony of my coronation all due formalities were observed. As for stripping myself of my diadem, I am so far from contemplating it; that I look forward rather to extending my dominion over new worlds. As Bahram has invited me, I will certainly pay him a visit; but I will be obliged to come as a king, and if my persuasions do not produce submission I will have to compel it by force of arms. I hope that Bahram will be wise in time, and become my friend and helper."

**Bahram's
Open
Revolt.**

Bahram did not reply to the king's second overture, and it became tolerably evident that the quarrel could only be settled by an appeal to arms. Khosrou therefore placed himself at the head of a body of troops and marched against his adversary, who was encamped on the Holwan river. Khosrou, having no confidence in his soldiers, sought a personal interview with Bahram and renewed his offers of pardon and favor; but the conference only led to mutual recriminations, and at its close both sides resorted to arms. The two armies only skirmished for six days, as Khosrou used all his endeavors to avoid a regular battle; but on the seventh day Bahram surprised the young king by a night attack, threw his troops into confusion, and then persuaded them to desert the king and join the rebel side.

**Khosrou's
Flight.**

King Khosrou was compelled to flee. He fell back on Ctesiphon; but, as he despaired of making a successful defense, with the few troops that remained faithful to him, against Bahram's overwhelming force,

he decided to evacuate the capital, to leave Persia, and to seek the protection of one of his neighbors. He is said to have been for a long time undecided as to whether he should seek refuge among the Turks, or the Arabs, or the Khazars of the Caucasus region, or in the Eastern Roman Empire. Some writers say that after he left Ctesiphon with his wives and children, his two uncles, and an escort of thirty men, he laid his reins on his horse's neck, leaving it to the animal's instinct to determine in what direction he should flee.

The sagacious beast proceeded toward the Euphrates; and when the fugitive king reached the banks of that river, he crossed the stream, followed up its course, and easily reached the well-known Roman station of Circésium, having been entirely unmolested in his retreat. As soon as Bahram was informed of the young king's flight, he sent four thousand cavalry to pursue and capture the royal fugitive. They failed through the action of Bindoës, who devoted himself to his nephew, and who, by deceiving the officer in command, enabled Khosrou to get so far in advance of his pursuers that the chase had to be abandoned; and the detachment returned to Ctesiphon with only Bindoës as a captive.

Probus, the Roman governor of Circésium, received the refugee Persian king with all possible honor, and the next day informed Comentiolus, the Roman Prefect of the East, then residing at Hierapolis, of what had transpired. At the same time Probus sent to Comentiolus a letter which the fugitive monarch had addressed to the Emperor Maurice, imploring his assistance against his enemies. Comentiolus approved what had been done, despatched a courier to carry the royal message to Constantinople, and soon afterwards, by direction of the imperial court, invited the illustrious refugee to take up his residence at Hierapolis, until the Eastern Roman Emperor should determine upon the course to be pursued.

After the letter of Khosrou had been read at Constantinople, a serious debate arose there as to the proper course to pursue. Some maintained that it was for the interest of the Eastern Roman Empire that the civil war in Persia should be prolonged, that Persia should be left to waste her strength and exhaust her resources in the domestic strife, at the end of which the Romans might easily conquer her. Others were less selfish and more far-sighted, and were in favor of supporting the fugitive Persian king in his efforts to recover his lost crown. The Emperor Maurice coincided with the views of the latter party and accepted their counsels.

Maurice accordingly replied to Khosrou that he accepted him as his guest and "son," espoused his cause, and would aid him with all the forces of the Eastern Roman Empire to recover the Persian throne.

**His
Escape.**

**His
Appeal
to the
Eastern
Roman
Emperor
Maurice.**

**Views of
Maurice
and His
Courtiers.**

**Maurice's
Aid to the
Refugee
Khosrou
Parviz.**

Maurice also sent the fugitive king some magnificent presents, and released the Persian prisoners confined at Constantinople, bidding them go with the envoys of Khosrou and resume the service of their sovereign. Soon afterward the Eastern Roman Emperor sent an army of seventy thousand men under Narses to support the claims of Khosrou, and also advanced him a subsidy from the imperial treasury, equal in value to about five million dollars of United States money. But the refugee Persian king only obtained this aid by ceding to the Romans Persarmenia and Eastern Mesopotamia, with the strong towns of Martyropolis and Daras.

Bahram,
A. D.
591.

In the meantime **BAHRAM** had occupied Ctesiphon and proclaimed himself King of Persia, and had sent out messengers on every side to inform the Persian provinces of the change of kings. But when it was known that the Eastern Roman Emperor had espoused the cause of the dethroned Khosrou Parviz, the usurper Bahram found himself involved in difficulties. Conspiracy arose in his own court, and had to be suppressed by executions. Murmurs were heard in some of the more remote provinces. Armenia openly revolted, and declared for Khosrou. It was also soon apparent that the loyalty of the Persian troops to Bahram was uncertain in many places; especially in Mesopotamia, which would have to bear the brunt of the attack when the Romans advanced.

Plots and Revolts against Him.

To strengthen his hold on Mesopotamia, Bahram in midwinter sent two detachments commanded by officers upon whom he could rely, to occupy respectively Anatho and Nísibis, the two strongholds in the suspected region. Mir-aduris succeeded in entering and occupying Anatho. But before Zadesprates reached the vicinity of Nísibis, the garrison there deserted the usurper Bahram's cause and declared for Khosrou Parviz; and when Zadesprates approached to reconnoiter, he fell a victim to a stratagem, and was killed by an officer named Rosas. Soon afterwards Mir-aduris was slain by his own troops, who had caught the contagion of revolt, and his head was sent to Khosrou Parviz.

Mesopotamia's Revolt against Bahram.

Military operations began in the spring of A. D. 592. Khosrou, besides his Roman and Persian supporters in Mesopotamia, had a second army in Azerbaijan, raised by his uncles Bindoës and Bostam, which was reinforced by an Armenian contingent. Early in the spring Khosrou marched from Hierapolis, by way of Constantia, to Daras, and thence to the Tigris, across which he sent a detachment in the vicinity of the ruins of Nineveh. This detachment surprised and defeated Bryzaciüs, who commanded Bahram's forces in that region, in the night, taking Bryzaciüs himself prisoner.

Khosrou's Successful March against Bahram's Forces.

The Greek writer, Theophylact, states that the captors of Bryzacious cut off his nose and his ears, and then sent him a prisoner to Khosrou, who was overjoyed at the success. Khosrou instantly led his entire army across the Tigris, encamping for the night at Dinabadôn, where he entertained the Persian and Roman nobles at a banquet. In the height of the festivity the captive Bryzacious was brought in loaded with fetters, and was made sport of by the guests for a time, after which Khosrou gave a signal, whereupon the guards plunged their swords into the unfortunate captive's body, thus killing him in the presence of the banqueters. Khosrou then anointed his guests with perfumed ointment, crowned them with flowers, and bid them drink to his success in the civil war. Theophylact says: "The guests returned to their tents, delighted with the completeness of the entertainment, and told their friends how handsomely they had been treated, but the crown of all (they said) was the episode of Bryzacious."

Captivity, Torture and Death of Bryzacious.

Khosrou's Entertainment of His Guests.

The next day Khosrou Parviz advanced across the Greater Zab, and a week later he reached the Lesser Zab, where he and his Roman allies outmaneuvered Bahram. After seizing the fords of the Zab, and after five days of marching and countermarching, Khosrou effected a junction with his uncles Bindoës and Bostam. At the same time Mebodes, with a small Roman force, marched southward and occupied Seleucia and Ctesiphon without opposition, thus obtaining possession of the royal treasures, while he proclaimed Khosrou king and sent the most precious emblems of the Persian sovereignty to him in his camp.

Khosrou and His Roman Allies.

In the plain country of Adiabêné, at the foot of the Zagros mountains, the first battle was fought between the armies of Khosrou Parviz and Bahram. In the army of Khosrou the Romans were in the center, the Persians on the right and the Armenians on the left. When the battle commenced, the Romans routed Bahram's center by a furious charge; whereupon Bahram retreated to a strong position on the slope of the hills, where he repulsed an attack of the Persians in Khosrou's army. The Romans under Narsés came to the relief of Khosrou's routed troops; but the battle ended in an advantage for Bahram, who, however, evacuated his camp and retired to the fertile upland region.

Indecisive Battle.

Khosrou and his allies pursued Bahram to Canzaca, or Shiz; whereupon Bahram retreated to the Balarathus, where a second battle was fought, Bahram having in the meantime been reinforced by a number of elephants from the provinces bordering on India. All of Bahram's assaults upon the Roman lines were repulsed by Narsés, who then charged in his turn and routed the whole of Bahram's forces, which fled in confusion from the field, six thousand of Bahram's troops deserting and allowing themselves to be made prisoners. Bahram himself fled with four thousand of his troops. His camp, with all its elegant

Bahram's Decisive Defeat.

furniture, and his wives and children, fell into the hands of the victors. The elephant corps still fought valiantly, but it was surrounded and compelled to surrender. The battle was entirely lost to Bahram, and the vanquished general fled for his life.

Bahram's
Flight.

The triumphant Khosrou sent ten thousand men under his uncle Bostam in pursuit of the fugitives, who were overtaken; but the pursuers were repulsed, and they returned to Khosrou's camp. Bahram continued his flight, passed through Rei, or Rhages, and Damaghan, and finally reached the Oxus, where he placed himself under the protection of the Turks. After dismissing his Roman allies, the victorious Khosrou returned to Ctesiphon, after a year's absence, and was again seated on the throne of his ancestors.

Bahram's
Coins.

Bahram's earlier coins have the mural crown, but no stars or crescents, his own head being among the flames of the fire-altar. His legends were *Varahran Chub*, "Bahram of the mace," or *Varahran, malkan malka, mazdisn, bagi, ramashtri*, "Bahram, King of Kings, Ormazd-worshipping, divine, peaceful." His later coins resemble those of Hormisdas IV., except in the legend on the obverse, which is *Varahran afzun*, or "Varahran greater." The regnal year and the mint-mark are on the reverse. The regnal year in every case is "one"; and the mint-marks are Zadracarta, Iran and Nihach.

Second
Reign of
Khosrou
Parviz,
A. D.
591-628.

The second reign of CHOSROES II., or KHOSROU PARVIZ, lasted almost thirty-seven years—from the summer of A. D. 591 to February, A. D. 628. From an external view, it is the most remarkable reign of the whole line of the Sassanians. At no other time did the New Persian Empire extend itself so far, or so distinguish itself by its military achievements, as in the twenty years included in the period from A. D. 602 to A. D. 622. It was seldom reduced so low as in the periods immediately before or immediately after these eventful twenty years, in the earlier and in the later portions of the reign whose central period was so glorious.

Khosrou's
Early Un-
popular-
ity.

As Khosrou had achieved his triumph over Bahram by the assistance of the Eastern Roman Empire, he commenced his second reign amid the undisguised hostility of his subjects. He so greatly mistrusted their feelings towards him that he solicited and obtained from the Emperor Maurice the support of a Roman body-guard, to whom he intrusted the care of his person. Besides the odium always attaching in the minds of a spirited people to the sovereign imposed upon them by a foreign power, he was suspected of a crime of which no other Persian monarch had ever before been accounted guilty. He vainly protested his innocence. The popular belief held him an accomplice in the murder of his father, and branded the young prince with the horrible name of "parricide."

In order to clear himself of this imputation, he put to death the subordinate instruments by whom his father was actually deprived of his life; after which he instituted proceedings against his uncles Bindoës and Bostam, who had contrived the murder. So long as the success of his arms in the struggle with Bahram was doubtful, the young king had been glad to avail himself of the support of these two uncles, and to make use of their talents in his own interest. At one time in his flight he was indebted to the self-devotion of Bindoës for the preservation of his life; and both uncles had deserved his gratitude by their successful efforts to bring Armenia over to his cause and to raise a formidable army in that province. But the necessity of purging his own character made Khosrou forget the ties of consanguinity and gratitude.

His Execution of His Father's Regicides

He accordingly caused Bindoës, who resided at court, to be drowned in the Tigris. He recalled Bostam, whom he had appointed governor of Rei and Khorassan; but Bostam, who suspected his royal nephew's intentions, openly revolted, and proclaimed himself independent sovereign of the northern provinces, where he established his authority for some time. Tabari says that the young king caused Bostam's wife, Bahram's sister, to murder her husband, by promising to marry her if she did so.

Bostam's Revolt and Murder.

In the meantime Bahram had been removed by similar intrigues. He had been a fugitive and an exile at the court of the Khan of the Turks, who had received him with honor and had given him his daughter in marriage. Khosrou was in constant fear that the great general would lead a Turkish horde into Persia to renew the struggle for the crown. The young king therefore sent an envoy into Turkestan, well supplied with valuable presents, instructing him to procure the death of Bahram. The envoy sounded the Turkish Khan on the subject, but met with a rebuff; after which he succeeded by liberal gifts in inducing the Khatûn, the Khan's wife, to cause Bahram to be assassinated by one of her slaves, the exiled general being killed by means of a poisoned dagger.

Bahram's Exile among the Turks.

His Assassination.

During his exile in the Eastern Roman Empire, Khosrou was impressed by what he saw and heard of the Christian religion. He professed a high veneration for the Virgin Mary, and adopted the then-customary practice of addressing his prayers and vows to the Christian saints and martyrs, who were practically the chief objects of the Oriental Christians' devotions. The exiled prince adopted Sergius, a martyr highly revered by the Christians of Osrhoêné and Mesopotamia, as a kind of patron-saint; and in times of difficulty he would vow some gift to the shrine of St. Sergius at Sergiopolis, providing the event corresponded to his wishes.

Khosrou's Veneration for Christianity.

His Vow and Gifts to the Martyr St. Sergius's Shrine.

He is said on two occasions to have sent with his gift a letter explaining the circumstances of his vow and its fulfillment, and these letters have been transmitted to us in a Greek version. In one letter Khosrou ascribed the success of his arms on a certain occasion to the influence of the martyred St. Sergius; and in the other letter he attributed to that saint the credit of causing by his prayers Sira, or Shirin, the most beautiful and the best beloved of the young king's wives, to become a mother.

Khosrou's Christian Wife, Sira.

Sira appears to have been a Christian, and in marrying her Khosrou had violated the Persian laws, which forbade the Persian monarch to have a Christian wife. Sira had considerable influence over her husband, who allowed her to build many churches and monasteries about Ctesiphon. When she died, Khosrou caused her image to be perpetuated in sculpture; and Tabari tells that he sent statues of her to the Eastern Roman Emperor, to the Turkish Khan, and to different other potentates.

His Large Harem.

Mirkhond and Tabari state that Khosrou Parviz had an immense harem, or seraglio; his concubines numbering twelve thousand. The only one of his secondary wives whose name is known to us is Kurdiyeh, Bahram's sister and Bostam's widow, who murdered her first husband at Khosrou's suggestion.

Armenian Victories over the Koushans, Ephthalites and Turks.

The Armenian writers tell us that Khosrou intended to depopulate that part of Armenia which had not been ceded to the Romans, by making a general levy of all the males and marching them off to the East to fight the Ephthalites; but the design failed, as the Armenians carried everything before them, and under their native leader, Smbat, the Bagratunian, conquered Hyrcania and Taberistan, defeated the Koushans and the Ephthalites repeatedly, and even successfully encountered the Great Khan of the Turks, who supported his vassals with an army of three hundred thousand men. By Smbat's valor the Persian dominion was reëstablished in the north-eastern mountain region, from Mount Demavend to the Hindoo Koosh; the Koushans, the Turks and the Ephthalites were held in check; and the barbarian tide which had threatened to engulf the New Persian Empire in that quarter was effectually resisted and rolled back.

Khosrou's Friendly Relations with the Emperor Maurice.

Khosrou Parviz maintained the most amicable and intimate relations with the Eastern Roman Empire during the remaining eleven years of the Emperor Maurice's reign. Though he felt humiliated in accepting the terms on which alone Maurice was willing to aid him in recovering the Persian crown, after he had agreed to them he repressed every regret, made no effort to evade his obligations, refrained from all endeavors to undo by intrigue what he had done with his eyes open, however reluctantly.

Only once during these eleven years after the restoration of Khosrou did a momentary cloud threaten the peace between him and his imperial benefactor. In A. D. 600 some of the Arab tribes who were vassals of the Eastern Roman Empire made a raid across the Euphrates into the Persian territory, which they ravaged far and wide, after which they returned with their plunder to their desert homes. Khosrou Parviz was rightly incensed, but was pacified by the representations of Maurice's envoy, George.

**Arab Raid
into
Persian
Territory.**

The deposition and assassination of the virtuous and perhaps over-rigid Maurice in A. D. 602, and the usurpation of the imperial throne by his murderer, the centurion Phocas, aroused the indignation of the Persian king, who was angered upon hearing that his friend and benefactor, and his many sons and his brother, had been murdered. He was informed that one son had been sent by Maurice to implore the aid of the Persians, that this son had been overtaken and murdered by the usurper's emissaries; but it was also rumored that he safely reached Ctesiphon. Khosrou himself asserted that this prince, Theodosius, was at his court and that he intended to assert the young prince's right to the imperial throne.

**Khosrou's
Indigna-
tion at the
Emperor
Maurice's
Assassi-
nation.**

Five months after his coronation, the usurper Phocas sent Lilius, the actual murderer of Maurice, as an envoy to Persia to announce his occupation of the imperial throne. Thereupon Khosrou Parviz resolved upon war, imprisoned the envoy, Lilius, declared his determination to avenge his dead benefactor's murder, and openly proclaimed war against the Eastern Roman Empire.

**Khosrou's
War with
the
Emperor
Phocas.**

The war began the next year (A. D. 603). The Romans were then involved in civil war among themselves; as Narses, who commanded the Roman forces in the East ever since he restored Khosrou to the Persian throne, took the field against Phocas as soon as he heard of the murder of Maurice, seized Edessa and defied the armies of the usurper. Narses afterwards retreated to Hierapolis, whence, trusting to the promises of Domentziolus, he returned to Constantinople, where Phocas burned him to death.

**Civil War
in the
Eastern
Roman
Empire.**

In the meantime Germanus, the Roman commander at Daras, found himself unable to make head against Narses in Edessa, or against the Persian king, who led an army into Mesopotamia. Germanus was defeated by Khosrou near Daras, and was mortally wounded in the battle; after which he retired to Constantia, where he died eleven days later. The eunuch Leontius, the successor of Germanus, was defeated by Khosrou at Arxamûs, and many of his troops were made prisoners. Phocas then recalled Leontius, and appointed Domentziolus to the command. The war now languished for a short time.

**Khosrou's
Victories
over the
Armies of
Phocas.**

**Khosrou's
Continued
Successes
over the
Romans.**

In A. D. 605 Khosrou besieged Daras for nine months, finally capturing the stronghold, and thus striking a severe blow at Roman prestige. The Romans now suffered a long series of calamities. In A. D. 606 the Persian king took Tur-abdin, Hesên-Cephas, Mardin, Caphertuta and Amida. In A. D. 607 he captured Carrhæ (the Haran of Abraham's time), Resaina, or Ras-el-ain, and Edessa, the capital of Osrhoêné; after which he advanced to the Euphrates, led his army across that river into Syria, and besieged and took Hierapolis, Kenneserin and Berhœa (now Aleppo) in several vigorous and aggressive campaigns.

**Persian
Ravages
of Roman
Prov-
inces.**

In the meantime another Persian army was operating in Roman Armenia, where it captured Satala and Theodosiopolis; after which it invaded Cappadocia and threatened the great city of Cæsaréa Mázaca, the principal Roman stronghold in that quarter. Marauding bands desolated the open country, spreading terror through the fertile regions of Phrygia and Galatia, which had escaped the horrors of war for centuries, and which were rich with the accumulated products of industry. Theóphanes states that some of the ravagers even penetrated as far westward as Chalcedon (now Scutari), on the Bosphorus, opposite Constantinople. In May, A. D. 611, the Persians again crossed the Euphrates, utterly destroyed the Roman army which defended Syria, and sacked the two great cities of Apaméa and Antioch.

**The
Emperor
Phocas
Over-
thrown
by Hera-
clius.**

In the meantime the cruel and incompetent reign and life of the Emperor Phocas had been ended by the double revolt of Heraclûs, Prefect of Egypt, and Gregory, his lieutenant; and Heraclûs ascended the throne of the Eastern Roman Empire. Although Heraclûs was a youth of promise, innocent of any connection with the murder of Maurice, and well disposed to avenge that dark deed, the Persian king, instead of adhering to his original statement that he took up arms to punish the murder of his friend and benefactor, and desisting from further hostilities after the death of Phocas, continued the war in spite of the change of Emperors at Constantinople, and pushed his advantages to the very utmost.

**The War
Con-
tinued.**

**Persian
Invasion
of Syria
and Cap-
ture of
Antioch,
Damas-
cus and
Jerusa-
lem.**

In A. D. 611 Persian armies invaded Syria, defeated the Roman forces, and took Antioch and Apaméa. In A. D. 612 Khosrou again entered Cappadocia and captured Cæsaréa Mázaca. In A. D. 614 he sent his general, Shahr-Barz, into the region east of the Anti-Libanus mountains and took the ancient and celebrated city of Damascus. In A. D. 615 Shahr-Barz marched against Palestine, called the Jews to his assistance, and proclaimed a Holy War against the Christian "unbelievers," whom he threatened to enslave or exterminate. Twenty-six thousand Jews flocked to the Persian standard; and after occupying the Jordan valley and Galilee, the Persian general invested Jerusalem,

which he captured after a siege of eighteen days, forcing his way into the Holy City and giving it over to plunder and rapine.

The cruel and fanatical hostility of the Jews had free reign. The Christian churches of Helena, of Constantine, of the Holy Sepulcher, of the Resurrection, and many others were laid in ashes or ruined; most of the Holy City was destroyed; the sacred treasures were plundered; the relics were scattered or carried away; and thousands of the unfortunate inhabitants fell victims to the fanatical Jews and their Persian allies. This dreadful massacre lasted for some days; and the Armenian writers state that seventeen thousand persons were thus slaughtered, while the Greek writer Theóphanes places the number at *ninety* thousand, which is, however, improbable. Thirty-five thousand were taken prisoners, among whom was the aged Patriarch, Zacharias, who passed the remainder of his life in captivity in Persia. The Cross found by Helena, and believed to be the "True Cross," was also taken to Ctesiphon, where it was carefully preserved and duly venerated by the Christian wife of Khosrou Parviz.

**Jewish
and
Persian
Devastation
and
Massacre.**

**The
"True
Cross"
Taken to
Ctesiphon.**

In A. D. 616 the Persians under Shahr-Barz marched from Palestine into Egypt, which had not seen a foreign foe on its soil since the days of Julius Cæsar, six and a half centuries before. The Persian general surprised Pelusium, the key to Egypt, and pressed forward across the Delta and occupied the rich and luxurious city of Alexandria. John the Merciful, who was the Patriarch, and Nicêtas the Patrician, who was the governor, had fled from the city before the Persians entered it, seeking refuge in Cyprus. After the capture of Alexandria, Egypt at once submitted to the Persians. Persian bands marched up the Nile valley to the Ethiopian frontier, and established the dominion of King Khosrou Parviz over the whole of Egypt—a land in which no Persian soldier had set foot since it had been wrested from King Darius Codomannus by Alexander the Great, nine and a half centuries before.

**Persian
Invasion
and
Conquest
of Egypt.**

In the meantime another Persian army, under Saina, or Shahên, marched from Cappadocia through Asia Minor to the shores of the Thracian Bosphorus, and besieged the strong city of Chalcedon, opposite Constantinople. Chalcedon made a vigorous defense; and the Emperor Heraclius, anxious to save it from capture, had an interview with Shahên, at whose suggestion he sent three of his highest nobles as ambassadors to the Persian king, with an humble request for peace. The overture failed. King Khosrou imprisoned the Roman ambassadors and treated them cruelly. He also threatened Shahên with death for not bringing the Emperor Heraclius in chains to the foot of his throne; and declared that he would grant no terms of peace—that the Eastern Roman Empire was his, and that Heraclius must descend from his

**Persian
Invasion
of Asia
Minor and
Siege of
Chalcedon.**

**Peace
Overtures
Rejected.**

throne. Soon afterwards (A. D. 617) the Persians took Chalcedon, after a siege through the winter, and occupied this important stronghold, within a mile of Constantinople. In A. D. 620 the Persians also took Ancyra (now Angora), which had resisted for three years; and the island of Rhodes also submitted to the invaders.

Thus the Eastern Roman Empire had been deprived of all its dominions in Asia and Africa in the course of fifteen years; and the New Persian Empire was extended westward to the Ægean and the Nile, thus attaining the dimensions of the old Medo-Persian Empire. There were evidences of disorder and anarchy in the provinces conquered from the Romans by the armies of Khosrou Parviz; but the Persians seem to have intended to retain, to govern, and to beautify the subjugated territory.

Persian
Siege and
Capture of
Chalcedon
and
Ancyra.

Great
Extent
of the
New
Persian
Empire.

Failure of
a Jewish
Plot at
Tyre.

Euty chius informs us that when the Romans retired from Syria, the Jews resident in Tyre, numbering four thousand, plotted with their brethren of Jerusalem, Galilee, Damascus and Cyprus for a general massacre of the Tyrian Christians on a certain day. The conspiracy was discovered; and the Jews of Tyre were arrested and imprisoned by their fellow-citizens, who put the city in a state of defense. The twenty-six thousand foreign Jews, who came at the appointed time and attacked Tyre, were repulsed from the walls and defeated with terrible slaughter.

Khosrou's
Acquisi-
tions.

Khosrou Parviz augmented his revenue, thus indicating that he had established a settled government in the conquered provinces. The palace at Mashita, recently discovered by a traveler, is striking evidence that he looked upon his conquests as permanent acquisitions, and that he intended to retain them and to visit them occasionally.

Desperate
Straits
of the
Emperor
Heraclius.

The Emperor Heraclius was now well-nigh driven to despair. Constantinople had been reduced to want by the loss of Egypt, and its tumultuous populace clamored for food. The Avars overran Thrace and continually approached nearer to the Byzantine capital. The glitter of the Persian arms could likewise be observed by the Emperor at any moment if he looked from his palace windows across the Bosphorus. There was no hope of relief or aid from any quarter. In the language of Gibbon, the Eastern Roman Empire was "reduced to the walls of Constantinople, with the remnant of Greece, Italy and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast."

His
Intended
Flight
and
Forced
Return.

It is no wonder that under such circumstances the despondent Emperor resolved upon flight, and secretly made arrangements to transport himself and his treasures to the distant Carthage, where he might find refuge. After his ships, laden with their precious freight, had put to sea, and he was about to follow them, his intention became known or was suspected. Thereupon the populace of Constantinople arose;

and the Patriarch, who espoused their cause, compelled the reluctant Emperor to accompany him to the church of St. Sophia and there swear that he would not desert the imperial city under any circumstances.

Thus frustrated in his design to escape from his perils by flight, Heraclius took a desperate resolution. Leaving Constantinople to its fate, and trusting its safety to the protection afforded by its walls and by the Bosphorus, he embarked with such troops as he was able to collect, and carried the war into the enemy's country. He had one advantage over his foe in possessing an adequate navy, and consequently having command of the sea and power to strike his blows unexpectedly in different quarters. When he revealed his design, it was not opposed, either by the Patriarch or by the people of Constantinople. He was permitted to coin the treasures of the various churches into money, to collect stores, to enroll troops, and to start on his expedition on Easter Monday, A. D. 622.

The fleet of Heraclius sailed southward, and, in spite of adverse gales, made a speedy and successful voyage through the Propontis, the Hellespont, the Ægean and the Cilician Strait, to the Gulf of Issus, in the angle between Asia Minor and Syria. He was soon confronted by the Persians under Shahr-Barz, the conquerer of Jerusalem and Egypt; and after various movements the Persian general was defeated in a battle in the mountain country towards the Armenian frontier—the first victory which the Romans had won since the death of Maurice. On the approach of winter Heraclius returned by sea to Constantinople.

The next year (A. D. 623) Heraclius, having in the meantime concluded an alliance with the Khan of the Khazars and other chiefs, embarked with five thousand men at Constantinople, and sailed across the Black Sea to Trebizond and thence to Lazica, or Mingrelia, where he obtained contingents from his allies, which, with the reinforcements which he had collected from Trebizond and the other maritime towns, raised his army to one hundred and twenty thousand men. He led this force across the Araxes and invaded Armenia.

On hearing of this invasion, the Persian king advanced into Azerbaijan with forty thousand men and occupied the strong city of Canzaca, whose site is believed to be marked by the ruins of Takht-i-Suleiman. Khosrou Parviz also ordered the armies under Shahr-Barz and Shahên to effect a junction and oppose any further advance of the Eastern Roman Emperor's army. But the two Persian generals were outstripped by the activity of Heraclius, who advanced from Armenia into Azerbaijan and marched directly upon Canzaca. The advance-guard of Arabs in the Roman army actually surprised Khosrou's pickets, but the Persian king hastily evacuated Canzaca and retreated

**His Bold
and Desperate
Resolution.**

**His
Fleet's
Voyage.**

**His Great
Victory
over the
Persians.**

**His In-
vasion of
Armenia.**

**His In-
vasion of
the Heart
of Persia.**

**Khosrou's
Flight
and
Hera-
clius's
Pursuit.**

southward through Ardelan towards the Zagros mountains. Khosrou's army broke up and dispersed, upon beholding its sovereign flee. Heraclius pursued the fleeing Persian host, slaying all whom he captured; but his pursuit of Khosrou was unsuccessful, as the Persian king baffled his enemy by moving from place to place through the rough and difficult mountain region between Azerbijan and the Mesopotamian plain.

**Hera-
clius's
Retreat to
Albania.**

As Heraclius was far from his resources, he retreated across the Araxes on the approach of winter, and wintered in Albania. He was harassed in his retreat; as he had excited the fanaticism of the Persians wherever he went by destroying the Magian temples and extinguishing the sacred fire, which the Magian religion required to be kept constantly burning. He had likewise everywhere reduced the cities and villages to ashes, and carried away captive many thousands of the population. The exasperated Persians therefore hung upon his rear and impeded his march, though they were always defeated by Heraclius when they ventured upon a battle. Heraclius reached Albania safely, bringing with him fifty thousand captives, whom he, however, soon liberated, as it would have been difficult to feed and house them through the long and severe winter, and as it would have been disgraceful to sell or massacre them.

**His
Devasta-
tions.**

**His
Retreat
Harassed.**

**Victories
of
Heraclius
over the
Persians.**

In A. D. 624 Khosrou Parviz assumed the offensive, and sent an army under Sarablagas into Albania before Heraclius had left his winter quarters, for the purpose of detaining him there. But Sarablagas, who feared his imperial antagonist, simply guarded the passes and occupied the high ground; and Heraclius finally outwitted him and entered Persia through the plains of the Araxes. As his auxiliaries, on whom he relied, were unwilling to advance farther southward, Heraclius was obliged to forego his wishes; while three Persian armies, commanded respectively by Shahr-Barz, Shahên and Sarablagas, closed in upon him. Heraclius feigned a disorderly flight, and thus drew on an attack from Shahr-Barz and Sarablagas, whom he easily repulsed. He then fell upon Shahên and utterly defeated him.

**His Great
Victory
over the
Persians.**

A way thus seemed opened for Heraclius into the very heart of Persia, and he again started off in quest of Khosrou Parviz; but his allies began to desert his standard and to return to their homes, and the defeated Persians rallied and impeded his march. He, however, won a third victory at a place called Salban by Theóphanes, where he surprised Shahr-Barz in the dead of night, massacred his wives, his officers, and the mass of the population, who fought from the flat roofs of the houses. The arms and equipage of Shahr-Barz were taken, and the general himself was almost captured. The remnant of the Persian army fled in disorder, and was relentlessly pursued by Heraclius until the arrival of the cold season, when he was obliged to retire into can-

tonments. The half-burned town of Salban afforded a welcome shelter to Heraclius's army during the snows and storms of an Armenian winter.

Early in the next spring the indefatigable Heraclius led his army toward the Upper Tigris into Arzanêné, marched westward and recovered Martyropolis and Amida, which had been in possession of the New Persians for more than twenty years. He halted at Amida, and wrote to the Senate of Constantinople, informing them of his position and his victories.

**His
Continued
Victories.**

Before the close of March the Persians under Shahr-Barz had once more taken the field in force, had occupied the usual passage of the Euphrates, and threatened the Emperor's line of retreat. As Shahr-Barz had broken the bridge over the Euphrates at that point, Heraclius descended the stream to a certain ford, by which he crossed the river with his army, and hastened by way of Samosata and Germanicæ into Cilicia, where he was again in his own dominions.

**Retreat
of Hera-
clius.**

Heraclius took up a position on the right bank of the Sarus (now Syhun), in the immediate vicinity of the fortified bridge by which that river was crossed. Shahr-Barz pursued, and ranged his army along the left bank, placing the archers in the front line, and imperiling the Roman occupation of the bridge. But Heraclius struck down a gigantic Persian with his own hand and flung him from the bridge into the river; after which he and a few of his men charged the Persian host in the plain, where a desperate conflict lasted until night, when Shahr-Barz retreated from Cilicia.

**Another
Victory of
Heraclius
over the
Persians.**

Heraclius then crossed the Taurus into Cappadocia and marched to Sebaste (or Sivas), where he passed the winter. Theóphanes tells us that Khosrou Parviz was so exasperated at the bold invasion of the New Persian Empire by the Emperor Heraclius that he revenged himself by seizing the treasures of the Christian churches in the Persian dominions and compelling orthodox Christians to embrace the Nestorian heresy.

**Khosrou's
Revenge.**

The arrival of the twenty-fourth year of the war found the advantages on both sides about evenly balanced. The Persian king still held possession of Egypt, Syria and Asia Minor, and his troops still occupied Chalcedon, thus flaunting their banners within sight of Constantinople. But his hereditary dominions had been deeply penetrated by his enemy; his best generals had been defeated; his cities and palaces had been burned, and his favorite provinces had been desolated. Heraclius had proved himself a most formidable foe.

**Both
Sides
Evenly
Balanced.**

Khosrou Parviz now endeavored to end the war by an effort, the success of which would have changed the history of the world. He enrolled a large number of foreigners and slaves as soldiers along with

**Khosrou's
Bold
Design.**

his Persians, entered into a close alliance with the Khan of the Avars, and organized two large armies. One of these Persian armies, under Shahên, was to watch the Emperor Heraclius in Asia Minor; while the other, under Shahr-Barz, was to coöperate with the Avars in an effort to force Constantinople to surrender.

**Plans of
Hera-
clius.**

Heraclius divided his own forces into three armies; sending one to assist in the defense of his capital, and leaving another under his brother Theodore to watch Shahên, while he himself led the third eastward to the distant province of Lazica. The Emperor again entered into an alliance with the Khazars, whose Khan, Ziebel, coveting the plunder of Tiflis, held an interview with Heraclius within sight of the Persian garrison of that town, adored his majesty, and received from the Emperor's hands the diadem that adorned his own brow.

**His
Alliance
with the
Khazars.**

**The
Khazar
Khan.**

The Khan of the Khazars was luxuriously entertained, and was presented with all the plate used in the banquet, with a royal robe and a pair of pearl ear-rings. He was also promised the Emperor's daughter in marriage. Thus dazzled and flattered, this barbarian chieftain readily concluded an alliance with the Eastern Roman Emperor and aided him with his arms. The allied Romans and Khazars then attacked Tiflis and reduced that town to great extremities, but a Persian force of a thousand men under Sarablagas forced their way into the town and reinforced the garrison, whereupon the allies raised the siege and fled.

**Unsuc-
cessful
Siege of
Tiflis.**

**Persian
Defeat in
Asia
Minor.**

In the meantime Theodore engaged Shahên's army in Asia Minor, and defeated it with great slaughter, while a terrific hailstorm was raging, and driving into the faces of the Persians. Khosrou Parviz was infuriated at this defeat, and his displeasure weighed so heavily upon the mind of Shahên that the latter soon after sickened and died. The angry sovereign ordered that the corpse of the dead general should be embalmed and sent to the court, in order that he might gratify his spleen by treating it with the grossest indignity.

**Khosrou's
Fury.**

The Persians also failed in their attack upon Constantinople. Shahr-Barz, then at Chalcedon, entered into negotiations with the Khan of the Avars, easily persuading him to assail the imperial capital. Thereupon a host of barbarians from the region north of the Danube—Avars, Slavs, Gepidæ, Bulgarians and others—advanced through the passes of the Hæmus into Thrace, destroying and devastating. The inhabitants fled before the invaders and sought refuge within the walls of Constantinople, which had been carefully strengthened in anticipation of the attack.

**March of
the Avars
against
Constan-
tinople.**

The barbarian hordes forced the outer works; but all their efforts, both by land and sea, were of no avail against the main defenses. They failed in their attempt to breach the wall; their siege engines were

crushed by those of the Byzantines; a fleet of Slavonian canoes which endeavored to force an entrance by the Golden Horn was destroyed or driven ashore; and the towers with which they sought to overtop the walls were burned. Accordingly, after ten days of constantly repeated assaults, the Khan of the Avars perceived that he had undertaken an impossible task, and retired after burning his engines and siege-works. As the Persians under Shahr-Barz at Chalcedon had no ships, they were under the necessity of coöperating with the barbarians in their attack upon the Byzantine capital.

Unsuccessful Avar Attack on Constantinople.

The war now neared its end, as the last hope of the Persians had failed; and as Constantinople was now safe, Heraclius, with the assistance of the Khazars, was free to strike at Persia wherever he chose. In September, A. D. 627, he proceeded to Lazica with a large Roman army and a contingent of forty thousand Khazar cavalry, to surprise the Persians by a winter campaign. He rapidly marched through Armenia and Azerbaijan without meeting an enemy that dared to dispute his progress, and suffered but a small loss from the guerilla warfare of some bold mountaineers of those regions.

Another Bold Invasion by Heraclius.

The Khazars refused to accompany Heraclius farther south than Azerbaijan. Notwithstanding their defection, the Emperor crossed the Zagros mountains into Assyria and menaced the royal cities of the Mesopotamian region; thus retaliating upon the Persian monarch for the Avar attack upon Constantinople of the previous year, which Khosrou had instigated. Khosrou had for the last twenty-four years established his court at Dastagherd, in the Mesopotamian plain, about seventy miles north of Ctesiphon.

His March into the Heart of Persian Territory.

In October of the same year (A. D. 627), Heraclius refreshed his army by a week's rest at Chnæthas, in the low country near Arbéla; but his line of retreat was now threatened, and he was in danger of being placed between two fires, as Khosrou Parviz had collected a large army and sent it under Rhazates into Azerbaijan. This Persian army, after reaching Canzaca, found itself in the rear of Heraclius, between him and Lazica. The Emperor remained quiet for more than a month; and the Persian general, in accordance with his sovereign's orders to fight the Romans wherever he found them at all hazards, quickly pursued Heraclius, and finally came up with him.

His Retreat.

A battle occurred between the two armies in the open plain to the north of Nineveh, December 12th, A. D. 627. The conflict lasted from early morn until near midnight, and finally ended in the defeat of the Persians, Rhazates and their other commanders being slain, and the Persian chariots and twenty-eight standards being taken by the victorious Romans. During the night the Persians fell back upon their fortified camp, collected their baggage, and retired to a strong

Great Persian Defeat.

position at the foot of the mountains, where they were reinforced by a detachment sent to their aid by their king.

Movements of Heraclius.

The Persians then approached Heraclius once more, harassed his rear and impeded his movements. After his victory, the Emperor had resumed his march southward, had occupied Nineveh, recrossed the Greater Zab, advanced rapidly through Adiabêné to the Lesser Zab, seized its bridges by a forced march of forty-eight Roman miles, and conveyed his army safely to its left bank, where he pitched his camp at Yesdem, and allowed his troops another short rest for the purpose of keeping Christmas.

Khosrou's Preparations.

Upon hearing of the defeat and death of Rhazates, King Khosrou II. was extremely alarmed for his own safety. He hastily recalled Shahr-Barz from Chalcedon, and ordered the troops recently commanded by Rhazates to overtake the Romans, if possible, and interpose themselves between Heraclius and Dastagherd; while he himself took up a strong position near that place with his own army and a number of elephants, there intending to await the Emperor's approach.

Khosrou's Alarm and Flight.

The king's army was protected by a broad and deep canal of the Baras-roth, or Baraz-rud, in his front, and farther in his advance by the Torna, probably another canal. The defeated Persian army of Rhazates fell back from the line of the Torna; and as the victorious army of Heraclius advanced, King Khosrou Parviz became dreadfully alarmed, and secretly fled from Dastagherd to Ctesiphon, where he crossed the Tigris to Guedeseer, or Seleucia, with his treasure and the best-loved of his wives and children.

Persian Reinforcements.

The Persian army recently commanded by Rhazates rallied upon the line of the Nahrwan canal, three miles from Ctesiphon, where it was largely reinforced, though with a mere worthless mob of slaves and domestics. But this army made a formidable show, supported by its two hundred elephants. It had a deep and wide cutting in its front, and had destroyed all the bridges by which that cutting might have been crossed.

Further Movements of Heraclius.

Heraclius plundered the rich palace of Dastagherd and several less splendid royal residences, and on the 10th of January he encamped within twelve miles of the Nahrwan. The commander of the Armenian contingent, whom he sent forward to reconnoiter, informed him that the canal was impassable. The Emperor therefore thought it prudent to retreat at once, before the mountain passes would be closed by snow.

Retreat of Heraclius.

Like Julian the Apostate, Heraclius therefore shrank from the idea of besieging Ctesiphon, after having come within sight of that famous Persian capital, and retraced his steps; but his retreat was not so disastrous as that of his great predecessor, as the defeat which he had inflicted on the Persian army under Rhazates paralyzed the energies of

the Persians, who did not therefore molest his retreat. Heraclius reached Canzaca on the 11th of March, A. D. 628, and there passed the rest of the winter.

Khosrou Parviz had escaped a great danger, but he had incurred a terrible disgrace by fleeing before the enemy without venturing to oppose his progress. He had seen one palace after another destroyed, and had lost the magnificent residence where he had held his court for the last twenty-four years. The victorious Romans had recovered three hundred standards, the trophies which Khosrou Parviz had won in the many victories of his early years. They had shown themselves able to penetrate into the heart of the New Persian Empire, and to withdraw without any loss.

**Khosrou's
Losses
and
Humilia-
tions.**

Heraclius was desirous of peace, and was ready to grant it on reasonable terms, such as the restoration of Egypt, Syria and Asia Minor to the Eastern Roman Empire. The Persians generally were tired of the long struggle, and would have hailed with joy almost any conditions of peace. But King Khosrou II. was obstinate, and did not know how to bear the frowns of fortune. Instead of bending his spirit, the disasters of the late campaign had simply exasperated him, and he vented upon his own subjects the ill humor provoked by the successes of the enemy.

**Hera-
clius's
Desire for
Peace.**

**Khosrou's
Obsti-
nacy.**

Listening to a whispered slander, King Khosrou ordered the execution of Shahr-Barz, thus mortally offending that great general, to whom the Romans communicated the despatch. The king imprisoned the officers who had been defeated by the Emperor Heraclius, or had fled before that victorious invader. Tabari and Maçoudi tell us that the tyrannical monarch put many of the imprisoned officers to death, that he imprisoned his sons and forbade them to marry, and that he mutilated Merdanschah, governor of Zabulistan.

**Khosrou's
Treat-
ment
of His
Defeated
Generals.**

It is said that Khosrou was contemplating the setting aside of his son and legitimate successor, Siroës, in favor of a younger son, Merdasas, his offspring by his favorite Christian wife, Shirin; whereupon a rebellion broke out against his authority. Gurdanaspa, the commander of the Persian army at Ctesiphon, and twenty-two prominent nobles, among whom were two sons of Shahr-Barz, espoused the cause of Siroës, seized King Khosrou, who meditated flight, and committed him to the "House of Darkness," a strong place where he kept his money.

**Revolt
against
Khosrou
Parviz.**

**His Im-
prison-
ment.**

There the imprisoned king was confined for four days, his jailors allowing him daily a morsel of bread and a small quantity of water. When he complained of hunger, they told him, by his son's orders, that he was welcome to satisfy his appetite by feasting upon his treasures. The officers whom he had confined were allowed free access to his prison, where they insulted him and spat upon him. Mardasas, the son whom

**His Hu-
miliating
Treat-
ment.**

he had preferred, and several of his other children, were brought into his presence and there murdered.

Assassination of Khosrou Parviz by His Son Siroës.

After suffering thus for four days, the unfortunate king was at last cruelly murdered by his son Siroës, on the fifth day from his arrest, February 28, A. D. 628. Heraclius says that Siroës destroyed his father "by a most cruel death." Theóphanes informs us that Siroës killed his illustrious sire with arrows. Thus perished miserably the renowned Chosroës II., or Khosrou Parviz, after a memorable and brilliant, though finally a disastrous, reign of thirty-seven years (A. D. 591-628)—a tardy Nemesis overtaking the parricide.

Character of Khosrou Parviz.

The Oriental writers tell us that Khosrou Parviz was a sovereign whose character was at first admirable, but whose good disposition became gradually corrupted by the exercise of royal power. Says Mirkhond: "Parviz holds a distinguished rank among the Kings of Persia through the majesty and firmness of his government, the wisdom of his views and his intrepidity in carrying them out, the size of his army, the amount of his treasure, the flourishing condition of the provinces during his reign, the security of the highways, the prompt and exact obedience which he enforced, and his unalterable adherence to the plans which he once formed."

Further Account.

The Eastern writers all give Khosrou credit for a vigorous administration, a strong will, and a rare capacity for government. He may likewise be credited with a certain grandeur of soul, and power of appreciating the beautiful, not generally found to characterize the Sassanian kings. The architectural remains of Khosrou, the descriptions given us of his treasures, his court, his seraglio, even his seals, surpass all that is known of any other of the Sassanidæ.

His Palaces and Treasures.

The most remarkable feature of the palace at Canzaca was a domed edifice, the ceiling of which was ornamented with representations of the sun, moon and stars, while below was an image of the king, seated, and attended by messengers bearing wands of office. Machinery was attached, by which rain and thunder could be imitated. The treasures which the Romans found in the palace of Dastagherd have been mentioned. The Orientals say that the palace was supported on forty thousand columns of silver, adorned by thirty thousand rich hangings upon the walls, and also ornamented by a thousand globes suspended from the roof. Among other treasures of Khosrou Parviz, Tabari mentions a throne of gold, called *Takdis*, supported on feet which were rubies, a napkin which would not burn, and a crown embellished with a thousand pearls, each as large as an egg.

His Numerous Animals.

Tabari tells us that Khosrou had a thousand elephants; twelve thousand white camels; fifty thousand horses, mules and asses, of which eight thousand were kept for his own riding; and twelve thousand

female domestics, many of whom were slaves. Maçoudi says that he had fifty thousand horses and eleven hundred elephants, whiter than snow; some of them eleven cubits high, and all accustomed to kneel at the sight of the king. Mirkhond says that he had twelve hundred elephants, twelve thousand camels and fifty thousand horses. Gibbon tells us that Khosrou Parviz had three thousand concubines. Mirkhond and Tabari say that he had twelve thousand.

**His Large
Harem.**

Maçoudi says that Khosrou Parviz had nine seals of office. The first was a diamond ring with a ruby center, bearing the king's portrait, name and title. This seal was used for despatches and diplomas. The second seal, likewise a ring, was a carnelian set in gold, with the legend "*Khorassan Khureh*"; and was used for the state archives. The third seal was an onyx ring with the legend "*Celerity*"; and was used for letters sent by post. The fourth seal was a gold ring with a pink ruby, having the legend "*Riches are the source of prosperity*"; and was impressed upon letters of grace. The fifth seal was a red ruby, bearing the legend "*Khureh va Khorrem*," or "*Splendor and Prosperity*"; and was impressed upon the chests wherein treasure was stored. The sixth seal, made of Chinese iron, bore the emblem of an eagle; and was used to seal letters addressed to foreign kings. The seventh seal was a bézoard, bearing a fly upon it; and was impressed upon meats, medicines and perfumes reserved for the king's use. The eighth seal was a pearl, bearing the emblem of a pig's head; and was impressed on persons condemned to death, and on death-warrants. The ninth seal was an iron ring, which the king took with him to the bath.

**His Nine
Seals of
Office.**

The employment of Byzantine sculptors and architects, as indicated by his works, imply an appreciation of artistic excellence uncommon among Orientals.

Art.

But the character of Khosrou Parviz was likewise stained by some serious moral defects. The murder of his father may have been a state necessity, and Parviz may not have ordered it, or may not have been accessory to it before the fact; but his ingratitude towards his uncles, Bindoës and Bostam, is utterly without excuse, and shows his cruelty, selfishness, and lack of natural affection, even in the earlier part of his reign.

**Khosrou's
Cruel
Acts.**

He exhibited neither courage nor ability in war. All his chief military successes were due to his generals; and in his later years he appears never voluntarily to have exposed himself to danger. He followed the traditions of his race in suspecting and ill-treating his generals; but the insults which he offered to the dead body of Shahên, whose only fault was his defeat, were very unusual and extremely outrageous.

**His Ill
Treat-
ment
of His
Defeated
Generals**

His Other
Faults
and
Weak-
nesses.

The accounts of his seraglio imply gross sensualism or extreme ostentation; but the Byzantine and Oriental writers all represent Khosrou as faithful to his favorite Christian wife, Shirin, to the last. The cruelties of his later years are entirely unpardonable; but his preference for Merdadas, his son by Shirin, as his successor—the act which cost him his throne and life—was simply a partiality for the son of a wife who deservedly possessed his affection.

Coins of
Khosrou
Parviz.

The ordinary type of the many coins of Khosrou has on the obverse the king's head in profile, covered by a tiara, ornamented by a crescent and a star between two outstretched wings. The head is surrounded by a double pearl bordering, outside of which, in the margin, are three crescents and stars. The legend is *Khusruï afzud*, with a monogram of double meaning. The reverse has the usual fire-altar and supporters, inclosed by a triple pearl bordering. Four crescents and stars are in the margin outside the bordering. The legend is here only the regnal year and a mint-mark. Thirty-four mint-marks have been ascribed to Khosrou Parviz by various writers. A rarer type of this monarch's coins presents on the obverse the king's front face surmounted by a mural crown, having the star and crescent between outstretched wings at the top. The legend is *Khusruï malkan malka—afzud*, "Chosroës, King of Kings—increase (be his)." The reverse has a head like that of a woman, also fronting the spectator, and wearing a band encircled with pearls across the forehead, above which the hair gradually converges to a point.

Siroes, or
Kobad II.,
A. D.
628-629.

SIROES—also called KOBAD II.—was proclaimed King of Persia on February 25th, A. D. 628, four days before the murder of his illustrious father. The Oriental writers tell us that he was very unwilling to put his father to death, and that he reluctantly consented to his execution when his nobles represented to him that it was a state necessity.

His
Peace
Over-
tures to
Hera-
clius.

After his father's death, he at once made overtures of peace to the Emperor Heraclius, who was then wintering at Canzaca. Kobad II. addressed Heraclius as his brother and called him "most clement." He then declared that, having been raised to the Persian throne by God's special favor, he had resolved to do his best to serve the whole human race. He had therefore begun his reign by opening the prison-doors and restoring all who were detained in custody to their freedom. He also desired to live in peace and friendship with the Eastern Roman Emperor and his subjects, as well as with all neighboring kings and nations. He therefore had sent Phæak, one of his privy councilors, to express the love and friendship that he felt towards his brother, and to learn the terms upon which a treaty of peace would be granted to him.

To this letter from Kobad II., the Emperor Heraclius sent a complimentary and favorable reply, expressing his willingness to bring the war to an end, and suggesting moderate and equitable terms of peace. The treaty was formulated by Eustathius, who accompanied Phæak to the Persian court, after Heraclius had royally entertained the ambassador for almost a week.

Heraclius's
Favorable
Reply.

By this treaty the *status quo ante bellum* was restored. Persia was thus to restore Egypt, Palestine, Syria, Asia Minor and Western Mesopotamia to the Eastern Roman Empire, and to withdraw her troops from those provinces. Persia was also to release all the captives whom she had carried off from these conquered provinces, and likewise to return to the Romans the precious relic which had been taken from Jerusalem, and which was universally regarded as the veritable cross whereon Jesus Christ had been crucified—the famous “True Cross.” The Romans having merely made raids, they had no conquests to restore to Persia. The Persians at once evacuated the Roman territories; and the wood of the “True Cross,” which had been carefully preserved by Shirin, was restored. The next year (A. D. 629) the Emperor Heraclius made a grand pilgrimage to Jerusalem, and replaced the sacred relic in the shrine from which it had been taken.

Terms
of the
Treaty.

The
“True
Cross”
Restored.

Kobad II. was as popular on his coronation day as princes usually are on that occasion. His subjects rejoiced at the end of the war which had lasted a quarter of a century, and which had been a serious drain upon the Persian population, and had recently brought ruin and desolation upon the hearths and homes of thousands. The release of all prisoners had an appearance of liberality, and the remission of taxes was naturally a very popular measure. Kobad's careful administration of justice, and his mild treatment of the victims of his father's severities, also secured the regard of his subjects. He restored to their rank those whom Khosrou Parviz had degraded or imprisoned, and compensated them for their injuries by a liberal donation of money.

Popular-
ity of
Kobad II.

Thus far all seemed to promise well for the new reign, which bid fair to be tranquil and prosperous, though it had begun under unfavorable auspices. Only from one quarter was trouble threatened. Shahr-Barz, the great general, whose life Chosroës II. had attempted shortly before his own death, seems to have been dissatisfied with the terms on which Kobad II. had concluded peace with the Eastern Roman Empire. He held the government of the western Persian provinces, and commanded an army of sixty thousand men. Kobad II. treated him with distinguished favor, but the great general occupied such a position as to render him an object of fear and suspicion. For the time, however, Shahr-Barz remained quietly in his province, cultivating friendly relations with the Eastern Roman Emperor.

Shahr-
Barz's
Dissatis-
faction.

**Kobad's
Murder
of His
Brothers.**

After Kobad II. had reigned but a few months he lost his character for justice and clemency by consenting to the massacre of all the other sons of Chosroës II., his own brothers or half brothers. Mirkhond says that Firuz, the chief minister of Kobad II., advised the deed; but no writer assigns any motive for this massacre, which almost extinguished the race of Sassan, and produced serious civil and dynastic troubles.

**His
Sisters'
Reproach.**

Kobad II. permitted his two sisters to live. These were still unmarried, and resided in the palace and had free access to their kingly brother. The elder sister was Purandocht, and the younger was Azermidocht. These sisters bitterly grieved at the murder of their kindred, and rushed into the royal presence, reproaching the king in the following words: "Thy ambition has induced thee to kill thy father and thy brothers. Thou has accomplished thy purpose within the space of three or four months. Thou hast hoped thereby to preserve thy power forever. Even, however, if thou shouldst live long, thou must die at last. May God deprive thee of the enjoyment of this royalty!"

**His
Remorse
and
Death.**

His sisters' words sank deep into the king's mind. He acknowledged their justice, burst into tears, and flung the royal crown upon the ground. He then sank into a deep melancholy, cared no more for the exercise of the royal power, and shortly afterwards died. The Orientals ascribe his death to his mental sufferings; but a Christian bishop—Euty chius, Patriarch of Alexandria—and the Arabian writers tell us that before Kobad II. had reigned many months he fell a victim to a plague in which several hundred thousand of his subjects also perished.

**Coins of
Kobad II.**

The coins of Kobad II. show that his reign lasted more than a year. He became King of Persia in February, A. D. 628, and seems to have died about July, A. D. 629. His coins very much resemble those of Chosroës II. and Artaxerxes III., but have no wings, and have the legend *Kavat-Firuz*. There is a single bordering of pearls on the obverse, and also on the reverse, but the king wears a double pearl necklace.

**Artaxerxes
III.,
A. D.
629-630.**

Kobad II. was succeeded on the Persian throne by his son, ARTAXERXES III., then a mere child. The nobles who proclaimed him king placed him under the direction of a governor or regent, to which office they appointed Mihr-Hasis, who had been the chief purveyor of Kobad II. Mihr-Hasis is said to have governed with justice and prudence, but he could not prevent the troubles and disorders so usual during the reign of a minor in the East.

**Shahr-
Barz's
Scheme.**

Shahr-Barz considered the opportunity favorable for the gratification of his personal ambition and of avenging the wrong done him by Chosroës II., as the Persian throne was occupied by a mere boy and

the posterity of Sassan was almost extinguished. As a preliminary step to revolt, he negotiated with the Emperor Heraclius, whose alliance and support he secured by promising him certain advantages.

Shahr-Barz met Heraclius at Heracléa, on the Propontis (now Sea of Marmora). Shahr-Barz undertook to complete the Persian evacuation of Egypt, Syria and Asia Minor, which he had delayed hitherto. He also promised to pay to Heraclius a large sum of money as indemnity for the injuries which the Persians had inflicted upon the Eastern Roman Empire during the late war, providing he succeeded in his rebellious design.

His Treaty with the Emperor Heraclius.

Heraclius conferred on Nicétas, the son of Shahr-Barz, the title of *Patrician*; consented to a marriage between Shahr-Barz's daughter, Niké, and his own son, Theodosius; and accepted Gregoria, the daughter of Nicétas, and grand-daughter of Shahr-Barz, as a wife for Constantine, the heir to the imperial throne. Heraclius is believed to have supplied Shahr-Barz with a body of troops to aid him in his revolt.

Proposed Marriage.

Shahr-Barz is said to have led an army of sixty thousand men against Ctesiphon, to have taken that Persian capital city, to have put to death Artaxerxes III., Mihr-Hasis and many of the nobles, and then to have seized the Persian throne. Thus began the reign of SHAHR-BARZ, which lasted less than two months.

Overthrow and Murder of Artaxerxes III.

During his brief reign, Shahr-Barz completed the Persian evacuation of the Roman provinces occupied by the armies of Chosroës II., and sent an expedition against the Khazars who had invaded Armenia, but this expedition was utterly cut to pieces by the barbarians. The Armenian writers say that Shahr-Barz married Purandocht, the eldest daughter of Chosroës II., with the view of securing his hold of the Persian crown; but this effort to conciliate his subjects failed in its design.

Shahr-Barz, A. D. 630.

Persian Defeat by the Khazars.

Before Shahr-Barz had reigned two months, his troops mutinied, and killed him with their swords in the open court before the palace. They then tied a cord to his feet and dragged his corpse through the streets of Ctesiphon, everywhere making the following proclamation: "Whoever, not being of the blood-royal, seats himself upon the Persian throne, shall share the fate of Shahr-Barz." The mutineers then raised the princess PURANDOCHT to the royal dignity, so that the seat of Cyrus the Great was now for the first time occupied by a female.

Overthrow and Murder of Shahr-Barz.

Purandocht, A. D. 630-631.

The rule of a woman was insufficient to restrain the turbulent Persian nobles, and pretenders arose in all parts of the New Persian Empire. It is unknown whether Purandocht died a natural or a violent death, but she reigned less than two years, and was succeeded by her sister AZERMIDOCHT, who was murdered. The Persian crown passed quickly from one noble to another; and during the first five years after

Pretenders.

Azermidocht, A. D. 631.

Six Insignificant Sovereigns, A. D. 631-632.

the death of Khosrou Parviz it was worn by nine different sovereigns, most of whom reigned but a few months or a few days, and most of whose names were obscure. During these five years the Persian government was entirely unsettled, anarchy prevailing in all the Persian dominions, and the distracted kingdom being torn to pieces by the struggles of pretenders. In the language of Gibbon, "every province, and almost each city of Persia, was the scene of independence, of discord, and of bloodshed."

Isdigerd III., A. D. 632-641.

These internal commotions were finally ended in June, A. D. 632, by the elevation of a young prince, believed to be of the true blood of Sassan; and the entire Persian nation readily accepted this young sovereign, ISDIGERD III., better known as Yezdijird III. This young king was the son of Shahriar and the grandson of Khosrou Parviz. He had been banished from the court, and had been brought up in obscurity at Istakr, the ancient Persepolis, where he lived unnoticed until the age of fifteen, when his royal rank was discovered, and he was called from his retirement and invested with the sovereignty of Persia.

A New Power in Arabia.

But the days of the New Persian Empire were numbered, and Isdigerd III. was the last of the famous dynasty of the Sassanidæ. While the Eastern Roman and New Persian Empires had reduced each other to the most deplorable weakness by their long and bloody wars, a new power had arisen in the neighboring desert country of Arabia, a country hitherto almost without any history and despised for its weakness. This new power was the dominion whose corner-stone was the new religion, called Islam, founded by Mohammed, the camel-driver of Mecca. His armed hosts, inspired by religious fanaticism, were irresistible and carried everything before them. Mohammed had secured the submission of the Persian governor of Yemen, and also of Al Mondar, or Alamúndarus, King of Bahrein, on the west coast of the Persian Gulf.

Mohammed and Islam.

Arabian Invasion.

Isdigerd III. at once found himself menaced by the new power, which had already sent its conquering hosts into the Eastern Roman and New Persian Empires. Thus Persia was in imminent peril, and she lacked sufficient means to cope with this new foe, as she had been exhausted by her long foreign wars and her internal dissensions. The youthful and inexperienced Persian king was unable to withstand the Arab chiefs; though he made a heroic resistance for a score of years, in the midst of continual defeats, and only succumbed when the treachery of pretended friends and allies was added to the hostility of open foes.

Mohammedan Conquest of Persia.

The events of the Mohammedan conquest of Persia will be narrated in detail in our account of the rise of Islam and the Saracen Empire, and need not be related here. This conquest was effected after a succession of Persian disasters, such as Khaled's conquest of the vassal

kingdom of Hira, on the west side of the Euphrates; the conquest of Obolla; the Arab invasion of Mesopotamia and the great Persian defeats in the bloody battles of El Boweib and Cadesia, in A. D. 636; the capture of Ctesiphon by the victorious Arabs and the flight of King Isdigerd III.; the Persian defeat at Jalula and the Arab conquest of Susiana and invasion of Persia proper; the final defeat of the Persians in the great battle of Nehavend, in A. D. 641, and the flight of Isdigerd III.; and the Arab conquest of the various Persian provinces.

King Isdigerd III. wandered about as a fugitive in the Eastern Persian provinces for ten years, and finally found refuge in the frontier Persian city of Merv. The Persian governor of Merv invited a neighboring Tartar chief to seize the fugitive Persian monarch. The Tartar chief accordingly entered Merv and took possession of that frontier Persian city. King Isdigerd III. fled from Merv on foot during the struggle between the Tartars and the inhabitants of the city. He reached a mill a few miles from Merv, and induced the miller to conceal him by the present of his elegant sword and belt; but the miller murdered the unfortunate king in his sleep, for the sake of getting possession of his valuable robes and other dress, and threw the corpse into the mill-stream. Thus King Isdigerd III., the last of the New Persian kings, was assassinated by one of his own subjects, like Darius Codomannus, the last of the Medo-Persian kings, a thousand years before.

In a few days the Persian governor of Merv began to suffer from the tyranny of the Tartars, and the inhabitants seized their arms and drove the invaders from the city. The sad fate of King Isdigerd III. soon became known. The treacherous miller fell a victim to the popular rage, and the remains of the murdered king were embalmed and sent to Istakr, the ancient Persepolis, to be entombed in the sepulcher of his illustrious ancestors.

The New Persian Empire of the Sassanidæ had lasted a little over four centuries (A. D. 226–651); and with its overthrow ended the religion of Zoroaster and the Magi, as a national faith. Persia and its provinces remained under the Saracen dominion for two centuries, during which the Persians embraced the Mohammedan religion.

Isdigerd III. was only fifteen years of age when he ascended the Persian throne, and thirty-four when he was murdered, in A. D. 651. In the language of Irving, "history lays no crimes to his charge." This can be said of very few of the Sassanidæ. Though persevering so long in the struggle against his fate, he seems to have been personally weak and of luxurious habits. He never led his armies in person, but intrusted the defense of his dominions entirely to his generals. He fled from one stronghold to another before the advance of the victorious Arabs, thus quitting Ctesiphon for Holwan, Holwan for Rei, and Rei

Treacherous Assassination of Isdigerd III., the Last of the Sassanidæ.

The Tartars.

Burial of Isdigerd's Remains

End of the New Persian Empire.

Good Character of Isdigerd III.

for Merv; carrying the miserable pageant of an Oriental court with him in all his wanderings, and suffering his movements to be hampered and his resources to be crippled by four thousand useless retainers.

Coins of
Isdigerd
III.

In the coins of Isdigerd III. the head much resembles that of Artaxerxes III. There is but one pearl bordering around it, and the usual stars and crescents are in the margin. There is also a peculiar device in the margin, and also a legend translated as "Ormazd." The king's name is given as Iskarti, or Iskarti. The numbers "nineteen" and "twenty" have been found among the regnal years marked on the reverse. Among the mint-marks are clearly seen Azerbijan, Abiverd and Merv.

New
Persian
Civiliza-
tion.

Having given the political history of the New Persian Empire, we will close this section by a brief sketch of New Persian civilization. Under the Parthian dominion architecture and the other arts had sunk to the lowest ebb in Persia and the other Parthian dependencies, as the Parthians preferred tents to buildings, and country life to city life. The Arab dynasty at Hatra, in Mesopotamia, ruling under the suzerainty of Parthia, had a palace; and this palace served as a model for Sassanian architecture.

Architec-
ture and
Other
Arts.

Sas-
sanian
Palaces.

The early Sassanian palaces have almost entirely disappeared. The oldest that can be traced and described are those erected between A. D. 350 and 450. The main features are uniform and simple, the later edifices being simply enlargements of the earlier. The plan of the buildings is an oblong square. The main entrance is a lofty vaulted porch or arched hall. The buildings also contain square apartments, vaulted, with domes resting on pendatives. The many apartments open into one another without intervening passages; and towards the rear of the palace is a court, with apartments opening into it.

Their
Ornamen-
tation.

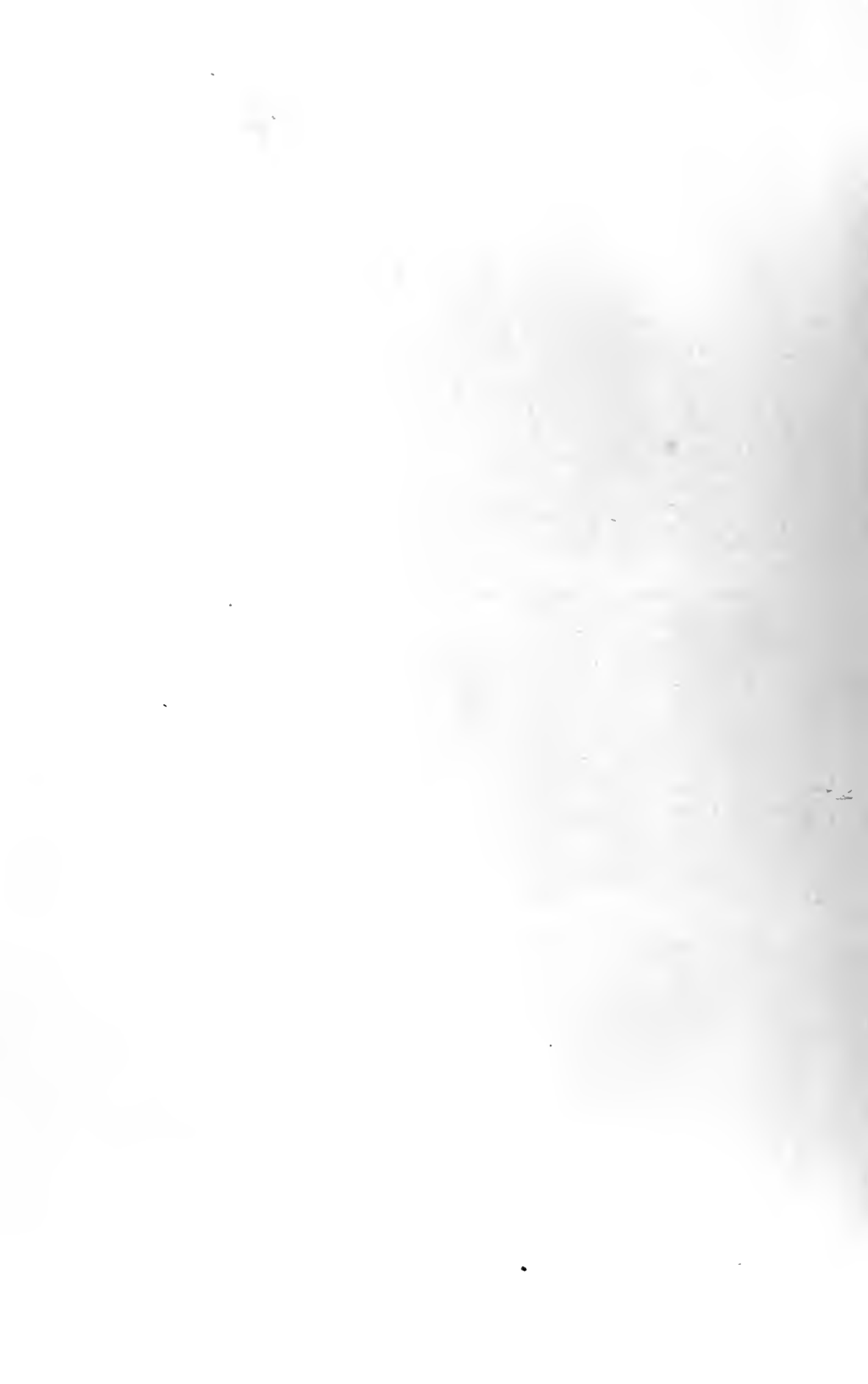
The exterior ornamentation of the Sassanian palaces was by pilasters, cornices, string-courses, and shallow arched recesses, with pilasters between them. The interior ornamentation was by pillars supporting transverse ribs, or by doorways and false windows, like the Persepolitan.

Palaces at
Ser-
bistan,
Firuz-
abad,
Ctesiphon
and
Mashita.

The elegant palaces at Serbistan, Firuzabad, Ctesiphon and Mashita are the best specimens of Sassanian architecture. The Serbistan palace has been assigned to Sapor II., about A. D. 350; and the Firuzabad palace to Isdigerd II., about A. D. 450. The third and grandest of the Sassanian palaces was that of Khosrou Nushirvan at Ctesiphon, known as the *Takht-i-Khosrou*. The palace at Mashita was erected by Khosrou Parviz in the latter part of his reign, or between A. D. 614 and 627, and was far more elegantly ornamented. This last palace consisted of two distinct edifices, separated by a court-yard, in which was a fountain.



SCULPTURE OF THE SASSANIAN PERIOD
Bas-Reliefs found at Sinjili, 1902



The ornamentation of the southern building of the Mashita palace is unparalleled by other Sassanian structures, and unsurpassed by the architecture of any other age or nation. On the outer wall, built of hard stone, are elegant sculptures of vegetable and animal forms, such as a bold pattern of zigzags and rosettes, and over the entire surface is a most delicate tracery of foliage, fruits and animals. Among the animals represented are lions, wild boars, buffaloes, panthers, lynxes and gazelles. The mythological symbolism of Assyria is represented on a panel of this palace wall by a winged lion. Among the birds shown amid the foliage are doves, parrots, partridges and peacocks. The zigzags and rosettes are ornamented with a patterning of large leaves; while the moulding below the zigzags, and the cornice or string-course above them, are covered with very beautiful and attractive conventional designs.

**Ornamen-
tation
of the
Mashita
Palace.**

The archivolt adorning the Takht-i-Bostan is also delicately ornamented, and its flowered panels are very elegant. Sassanian capitals are often of lovely design; being sometimes delicately diapered, sometimes worked with a pattern of conventional leaves and flowers, sometimes exhibiting the human form, or a flowery patterning, like that of the Takht-i-Bostan panels. The capitals are square.

**Of the
Palace at
Ctesi-
phon.**

The arch of Khosrou Parviz at Takht-i-Bostan, near Kermanshah, is an archway or grotto cut in the rock on the brink of a pool of clear water. The arch is twenty feet deep into the rock, thirty-four feet wide, and thirty-one feet high. The arch is elaborately ornamented, inside and outside. Externally the arch is surmounted by the archivolt, and in the spandrels on each side are flying figures of angels holding chaplets in one hand and cups or vases in the other. Between the figures is a crescent. The flowered panels are below the spandrels and the archivolt. The two sides and farther end of the recess are decorated with bas-reliefs; those on the sides representing Khosrou Parviz engaged in the chase of the wild-boar and the stag; while those at the end are in two lines, the upper representing the king in his robes of state, receiving wreaths from ideal beings, and the lower showing him in his military costume, mounted on his favorite charger, Sheb-Diz, with his spear in his hand.

**Arch of
Khosrou
Parviz at
Takht-i-
Bostan.**

There is a mutilated colossal statue of Sapor I.—believed to have been originally about twenty feet high—cut out of the solid rock, in a natural grotto near the ruined city of Shahpur. This statue represented the king in peaceful attire, but with a long sword at his left side, wearing the mural crown seen on his bas-reliefs, and dressed in a tunic and trowsers. The hair, beard and mustache were neatly arranged. The right hand rested on the hip; the other touched the long straight sword.

**Colossal
Statue of
Sapor I**

Bas-reliefs of Sapor I.

Among the bas-reliefs of Sapor I. is one representing his triumph over the Roman Emperor Valerian, comprising four figures, three times life-size. In this relief Sapor is represented on horseback; while the captive Valerian, on one knee and with outstretched arms, begs the conqueror's mercy. Another bas-relief of Sapor I. is seen on a rock surface at Shahpur; in which the king is represented mounted on horseback, and in his usual costume, with a dead Roman under his horse's feet, and holding another by the hand, while a third Roman is in front making his submission, followed by thirteen tribute-bearers bringing gold rings, shawls, bowls, etc., and leading a horse and an elephant. Thirteen mounted guardsmen are behind the king, fifty-six guardsmen to the left, and thirty-five tribute-bearers to the right. The entire tablet embraces ninety-five human and sixty-three animal figures, and a figure of Victory soaring in the sky.

Other Bas-reliefs.

The bas-reliefs of Varahran II., Varahran III., Narses and Sapor III. fall far below those of Sapor I. Varahran IV. (A. D. 388-399) encouraged artists. His gems were exquisitely cut and embodied in excellent designs. One of the bas-reliefs of Varahran IV. is at Nakhsh-i-Rustam, near Persepolis, and represents a mounted warrior, with the peculiar head-dress of Varahran IV., charging another at full speed, striking him with his spear, and bearing both horse and rider to the ground. A standard-bearer marches a little behind, and a dead warrior lies underneath the king's horse, which is clearing the obstacle in his bound. There is a similar bas-relief at Nakhsh-i-Rustam, being almost a duplicate of the former, but without the dead warrior. The head-dress of the Sassanian warrior in this figure consists of a cap, which spreads towards the top and breaks into three points, ending in large striped balls. His enemy wears a helmet crowned with a similar ball. The standard, in the form of a capital T, displays five balls, three rising from the cross-bar, and the other two hanging from it.

Bas-relief at Firuzabad.

There is a bas-relief at Firuzabad showing the figures of five or six horsemen, one of whom is a warrior whose helmet ends in the head of a bird, and another one who wears a crown with a cap above, surmounted by a ball. The former of these pierces his spear into the latter, who falls to the ground, his horse tumbling also. At the right is a horse turning in falling.

Bas-relief of Khosrou Nushirvan

There is also a bas-relief of Khosrou Nushirvan at Shahpur, seated on his throne, fronting to the spectator, with guards and attendants on one side, and soldiers bringing in prisoners, human heads, and booty on the other.

Bas-reliefs of Khosrou Parviz.

The bas-reliefs of Khosrou Parviz at Takht-i-Bostan consist of colossal figures and hunting-pieces. The king himself is represented as a mounted cavalier below the colossal figures, mounted on his war horse,

Sheb-Diz. The hunting-pieces ornamenting the interior of the arched recess on each side are better. On the right is represented a stag hunt, in which the king and a dozen other mounted horsemen take part, aided by a dozen footmen and by a detachment mounted on nine elephants, three riders on each elephant. While the elephants are driving the deer into enclosures, a band of twenty-six musicians on a platform delights the assembled sportsmen with a "concord of sweet sounds."

On the left side of the recess is represented a boar hunt, in which twelve elephants drive almost a hundred boars into an enclosure, while the king in a boat kills the game with his arrows. Two bands of harpers occupy boats on each side of the king's boat. Numerous reeds, ducks and fish are in the water about the boats. There is another boat with five figures clapping their hands, to drive the pigs towards the king. A more highly ornamented boat contains another figure of the king, discharging arrows, and his head being surrounded by a *nimbus*, or "glory."

Further
Description.

We have already described Zoroastrianism and Magism, which was the religion of the New Persians, as well as of their ancient ancestors, the Medo-Persians. The Zoroastrianism of the New Persians was the most extreme kind of Dualism. We refer the reader to a former part of this work for an account of the ideas entertained with respect to the struggle between Ormazd, or Ahura-Mazda, and Ahriman, or Angra-Mainyus; of Mithra, Serosh, and the other lesser divinities, or genii; of the holy angels, the six Amshaspands, or Amesha-Spentas; of the six Daêvas, or wicked angels; of the fate of the righteous and of the wicked; of the religious duties of the Magi; of the sacred fire-altars; of the Homa ceremony and the animal sacrifices; and of the Zoroastrian forms of worship, consisting in singing hymns, in praises, prayers and thanksgivings. As we have seen, agriculture was a part of religion, and moral and legal purity were required. The New Persians represented Ahura-Mazda and Angra-Mainyus, and the lesser deities and the angels, by sculptured forms; which was their nearest approach to idolatry, except the worship of the Assyro-Babylonian goddess Anaïtis, or Anahit. Ahura-Mazda was considered the special guardian of the New Persian kings, as He had been of their illustrious ancestors, the Medo-Persian kings.

Zoroastri-
anism and
Magism.

Under the Sassanians, the Magi were entrusted with the whole control and direction of the Zoroastrian religion. At the head of this priestly tribe or caste was the *Tenpet*, "Head of the Religion," or *Movpetan Movpet*, "Head of the Chief Magi." He was called upon to conduct a revolution in times of difficulty and danger. The *Movpets*, or "Chief Magi," ranked next to the *Tenpet*. These were called *destoors*, or "rulers"; and under them were the large body of the ordi-

The
Magi.

nary Magi, dispersed throughout the empire, but especially congregated in the chief towns. We have mentioned the religious duties of the Magi, their costumes, habits, ceremonials, etc., in a previous part of this work.

Sassanian Court.

The court of the Sassanians, especially in the later period of the empire, was upon a scale of almost unparalleled magnificence and grandeur. The Great King wore beautifully embroidered robes, covered with hundreds of gems and pearls. The royal crown, too large to be worn, was suspended from the ceiling by a gold cord exactly over the head of the king when he sat in his throne-room, and is said to have been adorned with a thousand pearls each as large as an egg. The throne was of gold, and was supported on four feet, each formed of a single immense ruby. The large throne-room was ornamented with vast columns of silver, with hangings of elegant silk or brocade between them. On the vaulted roof were represented the sun, moon and stars, while globes of crystal or of burnished metal hung suspended from the roof.

Seven Ranks of Courtiers.

There were seven ranks of courtiers. The first were the Ministers of the crown; the second were the *Mobeds*, or Chief Magi; the third were the *Hirbeds*, or Judges; the fourth were the four *Sipehbeds*, or commanders-in-chief; the fifth were the singers, the sixth the musicians, and the seventh the men of science. The king sat apart from all. Even the highest nobles could not approach nearer to him than thirty feet, unless summoned. He was separated from them by a low curtain, which was under the charge of an officer, who drew it only for those with whom the king desired to converse.

Royal Harem, or Seraglio.

The king's harem, or seraglio, was an important part of his palace. The Sassanians practiced polygamy on the largest scale ever heard of, even surpassing David and Solomon. Khosrou Parviz is said by some Oriental authorities to have had three thousand concubines; while Tabari and Mirkhond say that he had twelve thousand. Twelve thousand additional females, chiefly slaves, attended upon these royal favorites, dressed them and obeyed their behests. Eunuchs were also employed in the palace, according to Oriental custom, and some of the early sculptures represent them as holding important offices. Each Sassanian king had one Sultana, or chief wife.

The King's Officials.

The king was usually attended by his parasol-bearer; his fan-bearer, a eunuch; the *Senekapan*, or Lord Chamberlain; the *Maypet*, or Chief Butler; the *Andertzapet*, or Master of the Wardrobe; the *Akhorapet*, or Master of the Horse; the *Taharhapet*, or Chief Cupbearer; the *Shahpan*, or Chief Falconer; and the *Krhogpet*, or Master of the Workmen. Except the first two, all these officials presided over departments, and had many subordinates under them. Khosrou Parviz had thousands of

grooms and stable-boys to attend fifty thousand horses, twelve hundred camels and twelve thousand elephants.

Other great officials were the *Vzourkhramanatar*, or Grand Keeper of the Royal Orders; the *Dprapet Ariats*, or Chief of the Scribes of Iran; the *Hazarapet dran Ariats*, or Chiliarch of the Gate of Iran; the *Hamarakar*, or Chief Cashier or Paymaster; and the *Khohrdean dpir*, or Secretary of Council.

Other
Great
Officials.

The Sassanian court generally resided at Ctesiphon, but in the earlier times sat at Persepolis, the ancient Persian capital, and near the end of the empire in the comparatively modern city of Dastagherd. The New Persian kings maintained many palaces, visiting them at their pleasure and residing there for a time. Besides the palaces already mentioned, there was a magnificent one at Canzaca. Khosrou Parviz built one near Takht-i-Bostan; and Sapor I. must have built one at Shahpur, where he set up most of his monuments.

Ctesiphon
and Per-
sepolis.

Palaces at
Canzaca,
Takht-i-
Bostan
and
Shahpur.

The New Persian kings wore a long coat, partly open in front, and with close fitting sleeves reaching to the wrist; under which they wore a pair of loose trowsers descending to the feet. A belt or girdle encircled the waist. They wore patterned shoes, tied with long flowing ribbons. They sometimes wore a long cape or short cloak over the coat, and this was fastened across the breast with a brooch or strings, and flowed over the back and shoulders. The cloak was usually of light and flimsy material. The head-dress was a round cap.

Royal
Costume.

The cap, the vest and the trowsers were richly ornamented with jewels. Every Sassanian king wore ear-rings, with one, two or three pendants. They also usually wore a collar or necklace around the neck, and this sometimes had two or more pendants in front. Sometimes a jewel hung from the point of the beard. The hair was worn long and elaborately curled, and hung down on each shoulder in many ringlets. When the king rode out in state, an attendant held the royal parasol over him.

Royal
Jewels.

In war the New Persian kings wore a coat of mail over the upper portion of the body, and this armor was composed of scales or links. The king wore three belts over this armor, one perhaps attached to his shield, another supporting his sword, and the third his quiver and probably his bowcase. The legs were protected by stiff embroidered trowsers, while the head was guarded by a helmet, and a vizor of chain mail hid all the face except the eyes. The head and fore-quarters of the royal charger were likewise covered with armor, which descended below the animal's knees in front, but did not extend back behind the rider. The king's shield was round, and carried on the left arm. His chief offensive weapon was a heavy spear, which he brandished in his right hand.

Royal
Coat of
Mail.

**Royal
Hunting.**

Hunting was one of the New Persian kings' favorite pastimes. The Sassanian remains represent the royal sportsmen engaged in the pursuit of the stag, the wild boar, the ibex, the antelope and the buffalo. In addition to these beasts of the chase, the classical writers mention the lion, the tiger, the wild ass and the bear. Lions, tigers, bears and wild asses were collected and kept in royal parks or paradises for purposes of sport. The king attacked the lion with sword or spear, and the tiger with arrows. Stags and wild boars were not kept in paradises, but were hunted in the marshes and woodlands by means of elephants, which drove the animals towards an inclosed space, where the king shot his arrows at them from a boat in the marsh or while on horseback riding at full speed. The sport was enlivened with music by bands of harpers and other musicians.

**Musical
Instru-
ments.**

The musical instruments represented by the Sassanian sculptures are the harp, the horn, the drum, and the flute or pipe. The sculptures represent bands of musicians with these instruments. Hawking was also a pastime of the Sassanian kings, and the Head Falconer was an officer of the court. The kings also spent their leisure hours in games, and Khosrou Nushirvan introduced the game of chess from India.

**New
Persian
Warfare.**

The character of the warfare of the New Persians was very much like that of their ancestors, the Medo-Persians, though the war-chariot was almost out of use among the New Persians, while the elephant corps occupied the first position. The four arms of the service under the New Persians were the elephant corps, the horsemen, the archers, and the ordinary infantry. The elephant corps was recruited from India, and was commanded by the *Zendkapet*, or "Commander of the Indians." The New Persian cavalry was almost wholly of the heavy kind, armed and equipped; the horses being heavily armored about the head, neck and chest, while the rider's body was completely covered with a coat of mail as far as the hips, his head with a helmet, and his face with a vizor, which left only his eyes exposed. The cavalier carried a small round shield on his left arm, and was armed with a heavy spear, a sword, and a bow and arrows. The New Persian cavalry often charged the Roman infantry with success, driving the legions from the battle-field.

Archers.

The archers were the *élite* of the New Persian infantry. They used the same style of huge wattled shields as the Medo-Persians and the Assyrians; and from behind these, which rested on the ground, the New Persian bowmen shot their arrows with deadly effect. When forced to retreat they shot backwards as they fled. The ordinary infantry were armed with swords and spears, and had little defensive armor.

**New
Persian
Standard.**

The great national standard of the New Persians was the famous "leathern apron of the blacksmith," originally unadorned, but ulti-

mately covered with jewels. The cavalry generally carried a more ordinary standard, consisting primarily of a pole and a cross-bar, ornamented with rings, bars and tassels.

The infantry was the largest body of the army. In sieges the New Persians opened trenches near the walls, and advanced along them under cover of hurdles to the ditch, which they filled up with earth and fascines; after which they attempted escalade, or brought movable towers, armed with rams or balistæ, close to the walls, and battered the defenses until a breach was effected. Sometimes they raised mounds against the walls, to attack the upper part. A prolonged siege was then turned into a blockade, the town was invested, water was cut off, and provisions were kept out, so that the besieged were eventually forced by hunger and thirst to surrender.

The leading classes were the great nobles, the court officials, and the *dikhans*, or landed proprietors, who generally lived on their estates, superintending the cultivation of the soil, on which they employed the free labor of the peasants. The standing army was chiefly recruited from the *dikhans* and the peasants, whose habits were simple. Polygamy was rare, though lawful. Zoroaster's maxims commanding industry, purity and piety were fairly observed. Women were not kept in seclusion.

All classes, except the very highest, among the New Persians were free from oppression, though they had no voice in the government. Most of the Sassanidæ desired to govern with mildness and justice. The system introduced by Khosrou Nushirvan, and maintained by his successors, secured the masses in their rights, as the provincial rulers were well watched and well checked. Tax-gatherers were not allowed to exact more than their share, for fear that their conduct would be reported and punished. Great care was taken that justice should be honestly administered; and a person who felt aggrieved could appeal to the king, whereupon the case was again tried in open court at the gate, or in the open square, in the presence of the king, the Magi, the great nobles and the people. But the highest class—the king's near relatives, the great court officers, the generals—were at the mercy and caprice of the king, who disposed of their lives and liberties at his pleasure; this class being arrested, imprisoned, tortured, blinded, or put to death, without trial when the king chose to pronounce sentence.

Here we close the history of the New Persian Empire of the Sassanidæ, which lasted a little over four centuries—twice the longevity of the old Medo-Persian Empire of the Achæmenidæ. As we have observed, the New Persian Empire was the great rival, first of the Roman Empire, and, after the division of the latter, of the Eastern Roman, or Greek Empire.

Infantry.

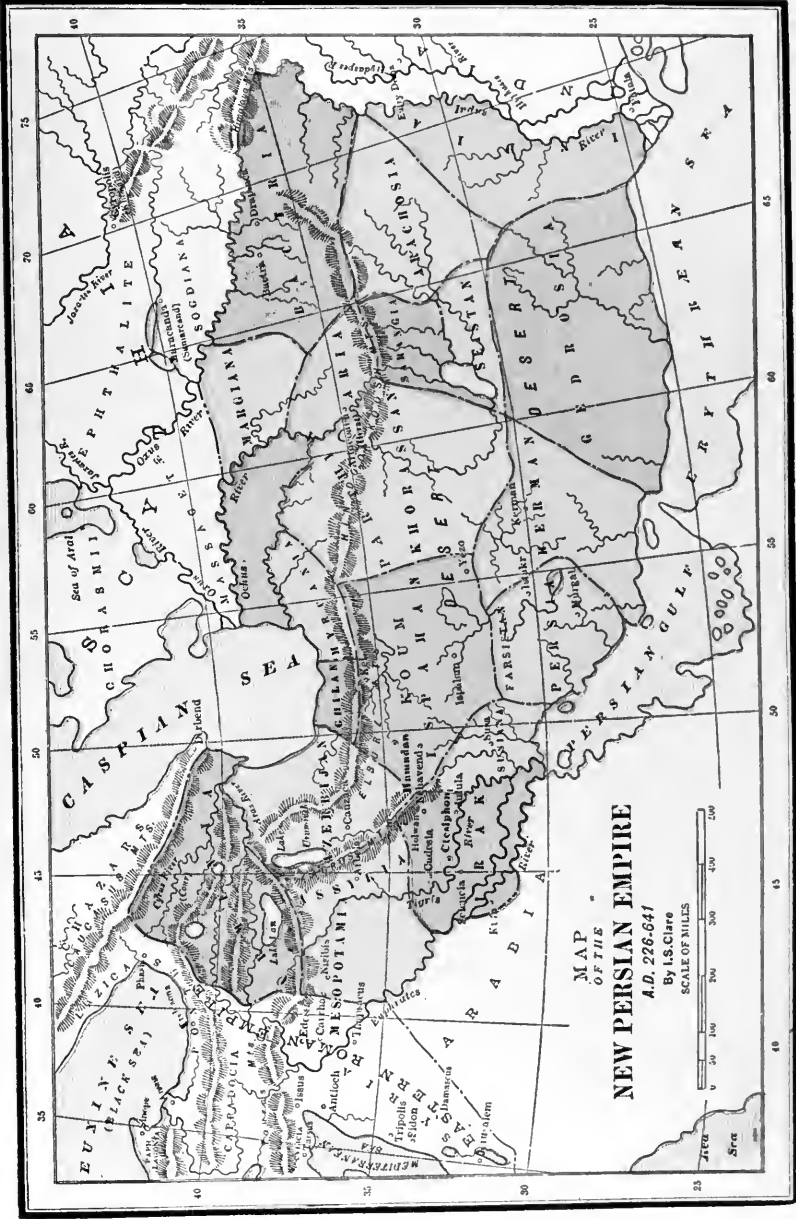
**Leading
Classes.**

**Mildness
and
Justice
of the
Government.**

**New
Persian
History.**

THE SASSANIDÆ.

A. D. 226	Artaxerxes I.	A. D. 487	Kobad I. (deposed in 498).
240	Sapor I.	498	Zamasp.
271	Hormisdas I.	501	Kobad I. restored.
272	Varahran I.	531	Khosrou Nushirvan.
275	Varahran II.	579	Hormisdas IV.
292	Varahran III.	591	Khosrou Parviz (deposed in 591).
292	Narses.	591	Bahram.
301	Hormisdas II.	591	Khosrou Parviz restored.
309	Sapor II.	628	Siroes, or Kobad II.
379	Artaxerxes II.	629	Artaxerxes III.
383	Sapor III.	630	Shahr-Barz.
388	Varahran IV.	630	Purandocht.
399	Isdigerd I.	631	Azermidocht.
420	Varahran V.	631	Four insignificant sovereigns.
440	Isdigerd II.	632	Isdigerd III.
457	Hormisdas III.	651	End of the New Persian Empire.
459	Perozes.		
483	Balas, or Palash.		



MAP
OF THE
NEW PERSIAN EMPIRE

A.D. 226-644

By I.S. Clere

SCALE OF MILES



CHAPTER XIX.

ISLAM AND THE SARACENS.

SECTION I.—ARABIA BEFORE MOHAMMED.

THE peninsula of Arabia has the form of a large and irregular triangle, and is situated between Persia, Syria, Egypt and Ethiopia. Its extreme length is about fifteen hundred miles, and its mean breadth is about seven hundred miles. It contains several lofty mountain chains, but the greater portion of the country consists of level, sandy and arid plains, which support very few inhabitants. Water can only be obtained with great difficulty. There is very little wood to shelter from the direct and intense rays of a tropical sun. The winds are not refreshing breezes, but frequently come loaded with pestilential vapors, or raise eddying billows of sand that have overwhelmed caravans and entire armies.

General
Description
of
Arabia.

The high lands of Arabia bordering on the Arabian Sea are distinguished by a superior abundance of wood and water, and for this reason this portion of the peninsula has been called *Arabia Felix*, or “Arabia the Happy.” But the groves, even of this favored district, are thinly scattered. The streams, though pure, are small; and the country could be considered delightful by persons who have been unaccustomed to seeing vegetation, and who have often felt the want of a cooling shade or a refreshing drink. *Arabia Felix* is now called *Yemen*.

Arabia
Felix.

The northern part of Arabia is occupied by ranges of naked, rocky mountains, whence it obtained the name of *Arabia Petræa*, or “Arabia the Stony.” But, in spite of its rugged and desert aspect, this region was in ancient times the center of a flourishing commerce, being the great high road of trade between Egypt and South-eastern Asia. The modern name of Arabia Petræa is Hedjaz. The division of Arabia anciently known as *Arabia Deserta*, or the “Desert Arabia,” is now comprehended under the names of *Oman*, *Lasha* and *Nedshed*.

Arabia
Petræa.

Arabia is to-day, as it has always been in the past, governed by a multitude of petty chiefs, or *sheikhs*, usually independent of each other. The government is mainly patriarchal in character, the various sheikhs

Arabia
Deserta.

Patriar-
chal Gov-
ernment
of
Sheikhs.

exercising the supreme authority of a father over his family. Some of the sheikhs live intrenched in castles, while some preside over cities, and others are leaders of the wandering Bedouins of the vast Arabian desert.

The
Arabs a
Semitic
People.

The Arabs are a Semitic people, thus belonging to the same great ethnological stock as the ancient Assyrians, Babylonians, Syrians, Hebrews, Phœnicians and Carthaginians. Of the seven great Semitic nations the Arabs only remained unknown and undistinguished until the time of Mohammed. The Arabs claim their descent from Abraham through Ishmael, his son, with his concubine, Hagar, whom he had driven into the desert wilderness. This claim is confirmed by the unerring evidence of language. Nine-tenths of the Arabic roots are identical with the Hebrew, and a plain glossological relation is shown by a similarity of grammatical forms.

Arab
Descent
from
Abraham.

Thus the Arabs, as well as the Jews, are descended from Abraham; but while the Jews have a history from the time of Abraham, the Arabs have none until the time of Mohammed, twenty-five centuries after Abraham. During that long interval the nomad wanderers of the desert roamed to and fro, engaged in mutual wars, thus verifying the prediction in Genesis concerning Ishmael: "He will be a wild man; his hand will be against every man, and every man's hand against him."

Nomadic
Character
of the
Arabs.

Arabian
Barbar-
ism.

Wherever such wandering races exist—whether in Arabia, Turkestan or Equatorial Africa—"darkness covers the earth, and gross darkness the people." There the earth has no geography, and the people have no history. During the whole period of twenty-five centuries from Abraham to Mohammed the Arabs were not a nation, but only a multitude of tribes, either stationary or wandering. The nomad, or Bedouin, is the true type of the race as it exists in Northern Arabia. The Arab of the South is in many respects different—in language, in manners and in character—thus confirming the old opinion of a double origin of the Arab race. But they remain an unmixed people.

Two Arab
Types.

The
Bedouins,
or
Northern
Arabs.

The Northern Arab, or Bedouin, in his tent, has not changed since the time of Abraham. As he is proud of his blood, of his freedom, of his tribe, and of his ancient customs, he desires no change. He is in the Old World what the North American Indian is in the New. The chief virtues of the Northern Arab are the same as those of the North American Indian—courage in war, cunning, wild justice, hospitality and fortitude. But the Arab is of a better race than the Indian—more reflective, more religious, and with a thirst for knowledge. The pure air and the simple food of the Arabian plains keep the Arab in perfect health; while the necessity of constant vigilance against his enemies, from whom he is unprotected by rock, forest or fortification, quickens his perceptive faculties.

In all his pleasures, dangers and fatigues, the Arab makes the horse and the camel of the desert his associates rather than his servants; and these animals seem to have obtained an actual superiority in Arabia, from being raised into the condition of companions of their masters. The horse of Arabia is remarkable alike for speed, temper, and power of endurance; and it is notable that the best breeds of this animal in Europe, Asia and Africa have been derived from an Arabian stock. The Arab regards the camel and the dromedary of the desert as scarcely inferior to his horse. This patient and powerful animal supplies him with milk for his sustenance, transports his property and family from one part of the desert to another, and enables him to pursue or flee from his enemy with almost incredible speed when occasion demands it.

**Horses
and
Camels of
Arabia.**

The Arabs boast that their country has never been subdued, but the greater portion of it has very little to tempt the cupidity of a conqueror. We have seen that Esar-haddon, King of Assyria, penetrated into the country in the seventh century before Christ. In the reign of Trajan the Romans made Arabia Petræa a Roman province. Yemen, or Arabia Felix, was sometimes subject to the New Persian Empire of the Sassanidæ. About the time of Mohammed's appearance—toward the end of the sixth century of the Christian era—the southern portion of the peninsula was ruled by the Negus of Abyssinia.

**No
Foreign
Conquest
of all
Arabia.**

The chief ancient Arabian cities were in Yemen, or Arabia Felix; but their fame was destined to be eclipsed by the glories of Mecca and Medina, both in the Hedjaz, the ancient Arabia Petræa. These two cities have been the great sanctuaries of the national religion. Mecca was a place of considerable trade from the most ancient period, being situated at the intersection of two important routes—that between Syria and Arabia Felix, and that between Ethiopia and South-eastern Asia.

**Mecca and
Medina.**

Commerce flourished under the sanctuary of religion. The Kaaba, or temple of Mecca, was considered the national metropolis of the Arabic faith, before Judaism and Christianity appeared in the peninsula. The custody of the Kaaba raised the tribe of Koreish, descendants of the most illustrious of Ishmael's twelve sons, to the condition of a priesthood, thus elevating them to a rank above the other Arab tribes. The failure of the Abyssinians in their attempt to storm the Kaaba, in the very year of Mohammed's birth, may be regarded as the great check that impeded, or rather prevented, the further spread of Christianity in Arabia.

**The
Kaaba
and the
Koreish
Tribe.**

Mecca is located in a winding valley at the foot of three barren mountains. The soil is a rock, and the waters are brackish. The pastures are distant from the city, and good fruits can not be obtained at any nearer place than the gardens of Tâyif, about seventy miles away.

**Mecca
and its
Environs.**

**Mecca's
Antiquity.**

The Arabs believe that Mecca was founded by Adam, and that its temple, the Kaaba, was built by Abraham. They ascribe the early prosperity of the city to Ishmael, who established his residence there, because, as the Arabian traditions assert, the brackish well of Zemzem was the one to which the angel directed Hagar. Mecca must have been a very ancient city, if, as the commentators believe, it was the Mesha mentioned by Moses as inhabited by Joktan's posterity.

**Medina
and its
People.**

Medina—called *Yatrib* before the appearance of Mohammed—possesses more natural advantages than Mecca; but it is not situated so conveniently for traffic. The people of Medina seem always to have been jealous of the supremacy claimed by the Meccans, and this was probably the reason why they espoused the cause of Mohammed when he was banished by their rivals.

**Ancient
Arabian
Literature.**

The ancient Arabs zealously cultivated literature. They were enthusiastically devoted to poetry and eloquence, for both of which their rich harmonious language affords peculiar facilities. A meeting of the Arab tribes was held annually, and at these assemblies the Arab poets recited their productions, and those which were judged the best were preserved in the public treasury. The most celebrated of these compositions were the seven poems known as *Moallakat*, written on Egyptian silk in golden letters, and suspended in the Kaaba, or temple of Mecca.

**Arabian
Science.**

The Arabs did not place a similar importance upon science. Their history consisted only of genealogical tables. Their astronomy was only a rude knowledge of the stars sufficient to mark the variation of the seasons, and they almost entirely neglected the mechanical arts. They were in the habit of saying that God had given them four peculiarities—turbans instead of diadems; tents instead of houses; swords instead of fortresses; and poems instead of written laws.

**Religions
of Ancient
Arabia.**

The Arabs have also a sense of spiritual things, and this sense seems to have a root in their organization. The ancient religion of Arabia was the Sabean idolatry, consisting in the worship of the sun, the moon and the stars; but long before Mohammed's time the Arabs were distracted by a great variety of beliefs. Some of the tribes adhered to their ancestral creeds. Others embraced the Persian Magism; others Judaism; while several tribes became Christian. When Christianity was introduced into Arabia it was unfortunately deeply tinged with men's devices. The various Christian Arab tribes were animated by a fierce sectarian spirit, and hated each other more bitterly than Jews or pagans. The vivid imaginations of the Arabs caused them to investigate subjects beyond the powers of human comprehension; and the result was such a multitude of new doctrines that one of the early Christian Fathers described Arabia as the country most prolific in heresies.

**Sabeism,
Magism,
Judaism
and
Christianity.**

Thus when Mohammed appeared, the Arabian religion was a jumble of monotheism and polytheism—Judaism, Christianity, Magism and idolatry. There had been at one time a powerful and intolerant Jewish kingdom in Arabia Petræa. At another period the Negus of Abyssinia had established Christianity in Yemen, or Arabia Felix, as already noticed. But neither Judaism nor Christianity had ever been able to conquer the whole Arabian nation; and at the end of the sixth century—when Mohammed made his appearance—Sabeism, or the worship of the heavenly bodies, was the prevailing religion of Arabia.

Jewish and Christian Kingdoms in Arabia.

Prevalence of Sabeism.

The Arabs say: "The children of Shem are prophets, the children of Japhet are kings, and the children of Ham are slaves." As the Arabs have no temples, no priesthood, no religious forms, their religion is not so formal and more instinctive, like that of children. The Koran, the sacred book of the Mohammedans, says: "Every child is born into the religion of nature; its parents make it a Jew, a Christian or a Magian."

No Religious Formality.

SECTION II.—MOHAMMED AND THE RISE OF ISLAM.

MOHAMMED appeared about the end of the sixth century of the Christian era; and in a few years he united all the warring Arab tribes in one religious faith and consolidated them into one nation. His successors wielded their mighty and enthusiastic forces against the neighboring countries—Syria, Persia, Egypt and North Africa—and triumphed wherever they moved. Mohammed certainly had the rare gift of natural empire. To him, more than to any other of the great characters of history, was given

Mohammed.

"The monarch mind, the mystery of commanding,
The birth-hour gift, the art Napoleon,
Of wielding, moulding, gathering, welding, banding,
The hearts of thousands till they moved as one."

Mohammed, or Mahomet—the great lawgiver of the Arabs, and the founder of a religion which has prevailed over large portions of Asia and Africa for the last twelve centuries—was born at Mecca in A. D. 569.

His Birth.

He belonged to one of the most illustrious families of Arabia. This family was of the priestly tribe of the Koreish, and of the particular branch of Hussein, to which belonged the guardianship of the Kaaba, or temple of Mecca, which contained the Black Stone, believed by the Arabs to have covered Abraham's tomb. The branch of Hussein also held the office of chief magistrate of Mecca.

His Family Relationship.

**His
Imme-
diate
Family
Connec-
tions.**

Mohammed's grandfather, Abd al Motaleb, had held three high dignities; but he, as well as his son Abdallah, Mohammed's father, died before Mohammed grew to manhood. The chief magistracy of Mecca passed to Mohammed's uncle, Abu Tâleb, and the only patrimony inherited by the lawgiver of Arabia and founder of Islam was reduced to five camels and a slave. Mohammed's father, Abdallah, was an idolator; but his mother, Emina, was a Jewess, who had been converted to Christianity, and from whose early instructions the great Arabian Prophet probably derived the religious impressions for which he was distinguished even in boyhood. As both his parents died while he was still a child, he was cared for by Abd al Motaleb and Abu Tâleb, the latter of whom became a tender guardian of the orphan boy.

**His
Youth.**

Mohammed's youth had been unstained by vice, and his honorable character early obtained for him the title of *Al Amîn*, "the Faithful," a title given him by common consent. At one time he tended sheep and goats on the hills in the vicinity of Mecca. At Medina, after he acquired celebrity, he referred to this, saying: "Pick me the blackest of those berries; they are such as I used to gather when I fed the flocks at Mecca. Verily, no prophet has been raised up who has not performed the work of a shepherd."

**Stories
of His
Infancy.**

The believers in the divinity of Mohammed's mission have thrown a halo of wonders around his infancy. Though their Apostle was destitute of worldly wealth, their accounts represent his birth as rich in prodigies. Like that of other great men who have astonished the world, it was accompanied by signs in the heavens and miracles on earth. It was believed that the "prophetic light" which surrounded him was so intense that it served his mother for a lamp and shone with a brilliancy that illuminated the country as far as Syria. It was also believed that the sacred fire of the Persians, which had burned without interruption for a thousand years, was forever extinguished, and that the palace of Khosrou Parviz was rent by an earthquake, which leveled fourteen of its towers to the ground.

**Omens
and
Prognos-
tications.**

These omens were designed to prefigure the failure of the royal line of the Sassanidæ and the conquest of the New Persian Empire by the Arabs after the reign of fourteen kings. Mohammed's biographers mentioned a vast number of other supernatural prognostications, equally marvelous. Mohammed's devout followers would have been ready to attest on oath to the reality of these wonders.

**His
Youthful
Journey.**

At the age of thirteen he accompanied Abu Tâleb in a caravan journey to Syria. Tradition has made this mercantile journey remarkable by several wonderful indications of his subsequent greatness. At the fair of Bosrah he is said to have met the famous Nestorian monk, Felix, or Sergius, surnamed Bahira, whom Christian writers accused of hav-

ing afterwards assisted the founder of Islam in preparing the Koran. Thenceforth Mohammed seems to have actively engaged in trade.

At the age of twenty-five he engaged in the service of a rich and noble widow named Khadījah, for whose commercial interests he made another caravan journey to Syria, to sell her merchandise at Damascus. When the caravan returned to Mecca, and his adventure had proven successful, Khadījah, then forty years old, became interested in the young camel-driver. She was wise, virtuous and attractive, and was so pleased with the young man's industry, zeal and intelligence that she soon gave him her hand in marriage, and made him master of her splendid fortune. Mohammed, who had the reputation of being the handsomest man of the tribe of Koreish, and who had a passion for women which the Arab morality does not condemn, and which legalized polygamy has sanctioned, was a kind, affectionate and faithful husband to Khadījah during their union of twenty-five years. As long as she lived, he did not take to himself another wife.

After his marriage with Khadījah, Mohammed ranked with the chief citizens of Mecca, but he was not corrupted by prosperity. The first use which he made of his good fortune was to relieve his kind uncle and guardian, Abu Tâleb, who had fallen into distress. He placed Abu Tâleb above want, and undertook the education of a part of his family.

Little is known of Mohammed's history for the next fifteen years. Khadījah sympathized with her husband in his religious tendencies, and was his first convert. His character was marked by thoughtfulness and austerity. He had an ardent imagination; and his extreme sobriety in most things surpassed that of an Anchorite, and inclined him to religious meditation and lofty reveries. Externally he displayed that serious demeanor which distinguishes the better portion of an Oriental people—a dignified manner, and a pleasing and commanding expression of countenance.

Mohammed seems to have begun his extraordinary religious reformation by endeavoring to fix his own belief and to free it from the gross superstitions of his countrymen. Being the grandson and the nephew of the high-priest of an idol, and powerful and revered for his connection with the temple of the Kaaba, Mohammed had too strong an understanding to discover a divinity in this rude emblem, or in the idols surrounding it. His love of solitude and retirement aided him in his speculations upon the great mystery of the nature of the Deity.

Every year, for a month at a time, Mohammed retired to a cave in Mount Hira, three miles from Mecca, where he devoted himself to prayer, fasting and meditation. In the solemn obscurity of this retirement he laid the foundation of his future greatness. There he medi-

**His
Marriage
with
Khadījah.**

**His
Relief of
Abu
Taleb.**

**His
Charac-
teristics.**

**His
Aversion
to
Idolatry.**

**His
Retire-
ments
and
Medita-
tions.**

tated the scheme of his religion. Sadness came over him in view of the evils of this world. He beheld with sorrow the calamities of Arabia, the abandonment of its ancient manners and the introduction of foreign customs. His Christianized Jewish mother had taught him that the Jews were still looking for the champion of Israel, and that Jesus had promised to those who loved him the Comforter, who should lead them all to the truth.

**His Idea
of God.**

By communing with his own soul, Mohammed recognized the existence of the divinity as an eternal Spirit, omnipresent, omnipotent and omniscient—a beneficent Being, incapable of being represented by any corporeal image. For fifteen years he brooded in silence over this sublime idea, developed it by meditation, and exalted his imagination by reveries. One of the Suras of the Koran, believed to belong to this period, is as follows:

“By the declining day I swear!
Verily, man is in the way of ruin;
Excepting such as possess faith,
And do the things which be right,
And stir up one another to truth and steadfastness.”

**His
Visions
and
Revela-
tions.**

About this time Mohammed began to have visions of angels, especially of Gabriel. He saw a light and heard a voice, and had sentences like the Sura just quoted put into his mind. These communications were accompanied by strong convulsions, during which Mohammed would fall to the ground, foaming at the mouth. Weil considers these convulsions epilepsy, while Sprenger regards them to have been a form of hysteria accompanied with catalepsy. Mohammed himself declared: “Inspiration descends on me in two ways. Sometimes Gabriel cometh and communicateth the revelation, as one man to another. This is easy. But sometimes it is as the ringing of a bell, which rends me in pieces, and grievously afflicts me.”

**Incidents
of Mo-
hammed
and
Abu Bekr.**

One day, when Abu Bekr and Omar sat in the Mosque at Medina, Mohammed came suddenly upon them, lifting up his beard and looking at it; whereupon Abu Bekr said: “Ah thou, for whom I would sacrifice father and mother; white hairs are hastening upon thee!” Mohammed responded: “Yes, Húd and its sisters have hastened my white hairs.” Abu Bekr asked: “And who are its sisters?” Mohammed replied: “The *Inevitable* and the *Striking*.” The three Suras containing this account are called the “Terrific Suras.” But these last Suras appeared at a later period than the one now referred to.

**The
Koran
and Its
Suras.**

At this time Mohammed’s visions and revelations possessed *him*. He did not possess or control *them*. In after years the Prophet’s spirit was more subject to the Prophet. But the Koran is an unintelligible book if unconnected with its author’s biography. All the incidents of

his life assumed shape in some revelation. A separate revelation was given to encourage or to reprove him. In his later years the too subservient revelation came to appease the jealousy of his wives whenever he took to himself a new one. Nevertheless, in the beginning he was as much surprised at his visions as were others. A systematic arrangement of the Suras would make the Koran the best biography of the founder of Islam. As may be said of David and his Psalms, so it may be said of Mohammed, that his life hangs suspended in his hymns, the Suras, as in votive pictures, each being an account of some grave experience.

It is impossible to read the detailed accounts of this part of Mohammed's life and have any doubts of his sincerity. His first converts were his bosom-friends and the people of his household, who were intimately acquainted with his private life. A man does not easily commence an ambitious course of deception at the age of forty. As Mohammed had lived until that time as a quiet, peaceful and unobtrusive citizen, he would have gained nothing by such a career. Long years passed before he was able to make but a few converts. During these weary years he was the object of contumely and hatred to the Koreish, then the ruling tribe of Mecca. His life was in constant danger from that tribe, and nothing could be more hopeless than his position during the first twelve years of his public preaching. Nothing but a strong conviction of the reality of his mission could have sustained him through this long period of failure, loneliness and contempt. During all these long years the wildest imagination could not have pictured the wonderful success which the future was to bring forth.

The following is a Sura in which Mohammed found comfort in God and His promises:

“By the rising sunshine!
By the night when it darkeneth!
Thy Lord had not removed from thee,
Neither hath he been displeased.
And verily the future shall be better than the past.
What! did he not find thee an orphan,
And give thee a home?
And found thee astray, and directed thee?”

In this Sura Mohammed referred to the death of his mother, Emina, in his seventh year; his father having died but a few months previously. Many years afterward he visited her tomb, and raised his voice and shed bitter tears. Replying to the questions of his companions, he said: “This is the grave of my mother; the Lord hath permitted me to visit it, and I asked leave to pray for her, and it was not granted. So I called my mother to remembrance, and the tender memory of her overcame me, and I wept.”

**Mohammed's
Sincerity.**

**Sura of
Comfort.**

**Mohammed
and His
Mother.**

His Grandfather and Uncle.

Mohammed's grandfather, Abd al Motalleb, who was eighty years of age when he took his orphan grandson, treated the child with the greatest indulgence. Mohammed's uncle, Abu Tâleb, who adopted the boy after Abd al Motalleb's death, brought him up as his own son, making him sleep by his bed and go with him wherever he went. And though Abu Tâleb himself, who was then of a venerable age and universally respected, never accepted his nephew's teaching, he protected Mohammed from his enemies after he had declared himself a prophet and assumed an inspired position. Therefore Mohammed had very good reason to bless the Providence which had provided such kind and efficient protectors for his orphaned childhood.

His First Professed Object.

Mohammed did not pretend to found a new religion, as that would have alarmed the jealousies of all parties among his countrymen and united their discordant views into a general opposition. His professed object was simply to restore the only true and primitive faith, such as had existed in the days of the patriarchs and the prophets, from Adam to Jesus. The fundamental doctrine of this ancient worship, which Mohammed sought to purify from the corruption which had infected it among a frail and degenerate race of men, was the UNITY OF GOD. A principle so simple and obvious, which had never been denied by any sect, and which presented nothing difficult to comprehend, was a broad foundation for a popular and universal religion, and this was an advantage fully appreciated by Mohammed.

Mohammed's Peculiar Religious Views.

With the Jews, who adhered to their ancient ceremonial, he maintained the authority of the Pentateuch and the inspiration of the Hebrew prophets. With the Christians, he admitted the divinity of Christ's mission and the truth of the Gospel, making the revelations of the Old and New Testaments the basis of his own preaching. But he took especial care to conciliate the Arabs, who were the more immediate objects of his endeavors. He manifested an extreme indulgence to their prejudices, while lamenting the madness and folly of their idolatrous worship. He spared their popular traditions and ceremonies, at least such of them as suited his views, and he even made them more attractive by giving the Divine sanction to customs already hallowed by immemorial usage.

His Announcement of His Mission.

In A. D. 609, when Mohammed was forty years of age, and after he had matured his plans and acquired a reputation for sanctity corresponding in some degree with the exalted and venerable office which he was about to assume, he announced his mission, proclaiming the cardinal principle of his creed: "*There is no god but Allah, and Mohammed is His Apostle.*" His faithful wife, Khadijah, was the first person to whom he made this revelation, and she became his first convert,



MOHAMMED PREACHING THE UNITY OF GOD

From the Painting by E. Müller



as already noticed. His next two proselytes were his two adopted children, Ali and Zeid.

Ali was the son of Mohammed's uncle and guardian, Abu Tâleb, who had become so poor that he found it difficult to support his family. "Prompted by his usual kindness and consideration," in the language of Mr. Muir, Mohammed went to his wealthy uncle, Abbas, and proposed that each of them should adopt one of Abu Tâleb's children, and that was accordingly done. Mohammed's other adopted son, Zeid, belonged to a Syrian tribe, and had been taken captive by marauders, sold into slavery, and fallen into the possession of Khadîjah, by whom he was presented to her husband.

His
Uncles
and
Adopted
Son.

At length Zeid's father heard where his son was, and went to Mecca and offered a large sum to ransom him. Mohammed had become very fond of Zeid, but called him and offered him his choice of going or staying. Zeid said: "I will not leave thee; thou art in the place to me of father and mother." Mohammed then took him to the Kaaba and touched the Black Stone, saying: "Bear witness, all here! Zeid is my son. I shall be his heir, and he mine." The father then returned home satisfied, and thenceforth Zeid was known as *Zeid ibn Mohammed*, "Zeid the son of Mohammed."

Moham-
med
and Zeid.

It is said that when Ali was about thirteen years of age Mohammed was on one occasion praying with him in a retired glen near Mecca, whither they had gone to avoid the ridicule of their opponents. Abu Tâleb passed by, saying: "My nephew! what is this new faith I see thee following?" Thereupon Mohammed replied: "O my uncle, it is the religion of God, His angels and prophets, the religion of Abraham. The Lord hath sent me as His Apostle; and thou, uncle, are most worthy to be invited to believe." Abu Tâleb responded: "I am not able, my nephew, to separate from the customs of my forefathers, but I swear that while I live no one shall trouble thee." Mohammed then said to Ali: "My son, he will not invite thee to anything which is not good; wherefore thou art free to cleave to him."

Ali and
Abu
Taleb.

Another early and important proselyte was Abu Bekr, an opulent citizen of Mecca, the father of Mohammed's favorite wife, Ayesha, and afterwards the Prophet's successor. Ayesha said: "I cannot remember the time when both my parents were not true believers." Mohammed said of Abu Bekr: "I never invited any to the faith who did not show hesitation, except Abu Bekr. When I proposed Islam to him, he at once accepted it." Abu Bekr was thoughtful, calm, tender and firm. He is still known as *Al Sadîch*, "The True One." Another of his titles is "The Second of the Two," so called because he was Mohammed's only companion in the latter's flight from Mecca. Hassan, the poet of Medina, thus says of Abu Bekr:

Abu Bekr
and
Moham-
med's
Wife
Ayesha.

“And the second of the two in the glorious cave,
While the foes were searching around,
And they two were in the mountain—
And the Prophet of the Lord, they well knew,
Loved him more than all the world;
He held no one equal unto him.”

Mohammed and Hassan.

Mohammed once asked Hassan if he had composed any poetry about Abu Bekr, and the poet repeated the preceding lines; whereupon Mohammed laughed so heartily that he showed his back teeth, and said: “Thou hast spoken truly, O Hassan! It is just as thou hast said.”

Abu Bekr and the Koreish.

Abu Bekr was at that time a successful merchant, and was in possession of about forty thousand *dirhems*. But he expended most of this sum in purchasing the freedom of Moslem slaves who were persecuted by their masters for their religion. Abu Bekr was a man of influence among the Koreish. This powerful tribe, the rulers of Mecca, who from the first treated Mohammed with contempt, gradually became violent persecutors of the Prophet and his followers. Their chief wrath was directed against the unprotected slaves, whom they exposed to the scorching sun, and who, in their intolerable thirst, sometimes recanted and acknowledged the idols. Some of the slaves remained firm, and afterwards triumphantly exhibited their scars.

Mohammed and the Blind Man.

Mohammed, Abu Bekr, Ali, and all who were connected with powerful families, were safe for a long time. The chief protection in such a disorganized society was the principle that each tribe must defend every one of its members at all hazards. Mohammed very naturally desired to win over members of the great families, but he felt bound to take equal pains with the poor and helpless, as is shown by the following incident, related by Muir: “The Prophet was engaged in deep converse with the chief Walid, for he greatly desired his conversion. Then a blind man passed that way, and asked to hear the Koran. But Mohammed was displeased with the interruption, and turned from him roughly.” The Prophet was, however, afterwards grieved to think that he had slighted one whom God had perhaps chosen, and had paid court to a reprobate. So his remorse assumed the form of a divine message, embodying itself thus:

“The Prophet frowned and turned aside
Because the blind man came to him.
Who shall tell thee if he may not be purified?
Or whether thy admonition might not profit him?
The rich man thou receivest graciously,
Although he be not inwardly pure.
But him who cometh earnestly inquiring,
And trembling with anxiety,
Him thou dost neglect.”

During the first three years after announcing his mission Mohammed had gained but fourteen disciples. Being then forty-three years old, and feeling sufficiently assured of success to make a more open avowal of his mission, he directed Ali to prepare an entertainment of a lamb and a bowl of milk, to which forty guests were invited. When these guests were assembled, Mohammed addressed them thus:

**Mo-
hammed
and His
Enter-
tainment.**

“Friends, I this day offer you what no other person in Arabia can offer—the most valuable of all gifts, the treasures of this world and of that which is to come. God has commanded me to call you to his service. Who among you will be my Vizier, to share with me the burden and the toils of this important mission, to become my brother, my Vicar and my ambassador?”

**Moham-
med's
Declara-
tion.**

The guests heard this address with silent surprise. The impatient Ali at length answered: “I will be your Vizier, O Apostle! and obey your commands. Whoever dares to oppose you, I will tear out his eyes, dash out his teeth, break his legs, and rip open his body.” But the guests in general received the Prophet's announcement with contempt and ridicule.

**Ali's
Reply.**

Mohammed was not discouraged by the small success of his first effort, but labored with indefatigable zeal for the accomplishment of his design. His ardor was not daunted by any ridicule, any reproaches or any affront. He preached to the people of Mecca in the market-place, and waited at the Kaaba for the pilgrims who visited that consecrated spot from all portions of Arabia. He represented to them the grossness of the religious rites which they came to practice. He appealed to their reason, and implored them to acknowledge the One True God (Allah)—the Creator, and the omnipotent, omnipresent and omniscient Ruler, of the entire universe.

**Moham-
med's
Ardor and
Perse-
verance.**

But Mohammed's progress was slow at first. He had to encounter the deep-rooted prejudices of his countrymen, who were offended by his audacity and presumption. He was assailed by envy and malice, and was accused of endeavoring to subvert the old and venerated religion of his country. The citizens of Mecca, especially, were incensed at Mohammed's attack on the sanctity of their temple. They were alarmed for their gods, which already appeared to be toppling from their pedestals. They saw that the worship which was their principal means of support was menaced with extinction, and they determined to nip in the bud this attempt to sap the foundation of their wealth and consequence.

**Fierce
Opposi-
tion to
Moham-
med.**

A deputation of the leading men of Mecca appeared before Abu Tâleb with this remonstrance: “Unless thou impose silence on thy nephew and check his audacity, we shall take up arms in defense of our gods. The ties of blood shall not restrain us from drawing the

**Threat
from
Mecca.**

sword." Abu Tâleb was so alarmed at this threat that he exhorted Mohammed to relinquish his apparently hopeless task. But the zealous Prophet replied: "Spare thy remonstrances; though the idolators should arm against me the sun and the moon, planting the one on my right hand and the other on my left, they would not turn me aside from my resolution."

Mohammed and His Discouraged Disciple.

Mohammed did not encourage his followers to martyrdom, but permitted them to dissemble to save themselves. One day he found one of his disciples weeping bitterly because ill treatment had forced him to abuse his master and worship the idols. The Prophet asked the sorrowing disciple: "But how dost thou find thy heart?" To this the disciple answered: "Steadfast in the faith." Mohammed replied: "Then if they repeat their cruelty, thou mayest repeat thy words."

His Advice to His Persecuted Converts.

Mohammed also had an hour of vacillation. Weary of the apparently hopeless struggle with the Koreish, and seeing no way of overcoming their bitter hostility, he entertained the plan of compromise. After preaching Islam five years he had only about fifty converts. Such of his followers as had no protectors he advised to flee to the Christian kingdom of Abyssinia. Pointing to the west, he said: "Yonder lies a land wherein no one is wronged. Go there and remain until the Lord shall open a way for you." About twenty who went to that land were kindly received. This exodus showed the strength of faith of these Moslem exiles, who gave up their native land rather than renounce Islam. But it was not long until they heard that the Koreish had been converted by Mohammed, whereupon they returned to Mecca.

Exiles in Abyssinia.

The following were the facts connected with the conversion of the Koreish. One day, when the leading citizens of Mecca were sitting near the Kaaba, Mohammed made his appearance among them, and commenced reciting in their hearing one of the Suras of the Koran. In this Sura three of the goddesses worshiped by the Koreish were named. When he came to their names he added two lines in which he conceded that their intercession might avail with Allah. The Koreish were so delighted at this acknowledgment of their deities that, when Mohammed added another line calling on them to worship Allah, they all prostrated themselves on the ground and adored the One True God. Then they arose and expressed their satisfaction, and agreed to be his followers and accept Islam, on condition that their goddesses and favorite idols were to be respected.

Conditional Conversion of the Koreish.

Mohammed Troubled about the Compromise.

As soon as Mohammed had gone home his mind was troubled. The compromise appears to have lasted long enough for the Moslem exiles in Abyssinia to hear of it and to return to their homes in Arabia. But finally the Prophet recovered himself and took back his concession. The verse of the Sura concerning it was canceled, and another was in-

serted, declaring that the three goddesses were simply names invented by the idolators. Ever afterward the intercession of the idols was condemned with scorn. But Mohammed thus records this relapse, in the seventeenth Sura of the Koran:

“ And truly, they were near tempting thee
From what we taught thee,
That thou shouldst invent a different revelation;
And then they would have inclined unto thee.
And if we had not strengthened thee,
Verily thou hadst inclined to them a little.
Then thou shouldst not have found against us any helper.”

Very naturally the persecution of Mohammed's followers became hotter than ever. A second band of Moslem exiles went to Abyssinia. Mohammed's life was only spared through the protecting care of the venerable Abu Tâleb. The persecutors threatened the old man with deadly enmity unless he gave up Mohammed. But though Abu Tâleb agreed with them in their religion and worshiped their gods, he refused to surrender his nephew to them.

More
Exiles to
Abyssinia.

Once, when Mohammed had disappeared, and his uncle suspected that the Koreish had seized him, Abu Tâleb armed a band of Hâshimite youths with dirks and went to the Kaaba to release him from the Koreish. But on the way Abu Tâleb was informed that Mohammed was found. In the presence of the Koreish, Abu Tâleb then told his young men to draw their dirks, and said: “ By the Lord! had ye killed him, not one of you had remained alive.”

Abu
Taleb's
Rescue
Party.

Abu Tâleb's boldness cowed the violence of the Koreish for a time; but as Mohammed's unpopularity increased, the Prophet and all his party were obliged to seek refuge with the Hâshimites in a secluded quarter of Mecca belonging to Abu Tâleb. Omar's conversion about this time only increased the rage of the Koreish, who formed an alliance against the Hâshimites, agreeing that they would neither buy from them nor sell to them, and that they would not intermarry with them, nor have any dealings whatever with them. This oath was committed to writing, sealed, and hung up in the Kaaba.

Rage
of the
Koreish.

For several years the Hâshimites remained shut up in their fortress, frequently deprived of the necessaries of life. Their friends sometimes secretly supplied them with provisions, but the cries of the hungry children were frequently heard on the outside. They were blockaded in their intrenchments. But many of the leading people of Mecca began to take pity upon the besieged, and finally it was suggested to Abu Tâleb that the bond hung up in the Kaaba had been eaten by the ants, so as to be valid no longer. This was found to be the case, whereupon it was decided that the league was ended, and the Hâshimites returned to their homes.

Blockade
of the
Hashi-
mites.

Family Losses.

But other misfortunes were in store for the founder of Islam. His good uncle, Abu Tâleb, soon died; and his faithful wife, Khadijah, also went to her grave not long afterward. Having thus lost his guardian and protector, Mohammed retired from Mecca, taking Zeid with him as his only companion on a mission to Tâyif, sixty or seventy miles east of Mecca, in hopes of converting the inhabitants of that place to his religion.

Mohammed at Tayif.**Mohammed Mobbled.**

We can scarcely think of the Prophet in this lonely journey without sympathy. He was on a mission to preach the doctrine of One True God to idolators. But he failed to make any impression upon them, and as he left the town he was followed by a howling mob, who hooted him and pelted him with stones. Finally they left him, and in the shadow of some trees he betook himself to prayer. The Moslems have preserved his words, which they believe to have been as follows:

Mohammed's Prayer.

“O Lord! I make my complaint unto Thee of the feebleness of my strength and the weakness of my plans. I am insignificant in the sight of men. O Thou most merciful! Lord of the weak! Thou art my Lord! Do not abandon me. Leave me not a prey to these strangers, nor to my foes. If Thou are not offended, I am safe. I seek refuge in the light of Thy countenance, by which all darkness is dispersed and peace comes. There is no power, no help, but in Thee.”

His Faith in that Hour.

Mohammed's faith, in that hour of prayer, was the same as that of Luther praying for protection against the Pope. It formed a part of the universal religion of nature. Certainly a man of such zeal and earnestness was not an impostor. A man going alone to summon an idolatrous city to repentance must at least have been sincere, must have believed in his own doctrine.

Hour of Triumph at Hand.

But the hour of triumph was now at hand. No amount of error, no bitterness of prejudice, no vested interest in falsehood, can permanently resist the determined conviction of a single soul. If a zealous leader believe a truth strongly enough to maintain it through good and ill report, the vast multitude of half-believers will finally come round to him. And generally the success finally comes very suddenly, after long and weary years of trial and disappointment. Mohammed's triumph came almost as suddenly. His religion had made some progress in other parts of Arabia.

His Hearers from Yatreb.

At one of the great annual fairs at Mecca, Mohammed preached his mission to the merchants assembled from all portions of Arabia. Some citizens of Yatreb, the city afterwards called *Medina*, were among his hearers. At Yatreb and in its vicinity there had for a long time been many powerful tribes of Jewish proselytes. In their conflicts with the idolators, they had frequently predicted the speedy advent of a great prophet and lawgiver like Moses. The Jewish influence at Yatreb was

great, and the idolators there were distracted by bitter quarrels among themselves.

We must remember that at this time Mohammed taught a kind of modified Judaism. He came to restore the monotheistic religion of the honored patriarchs, Abraham, Isaac and Jacob. He constantly quoted the Jewish sacred books—the Old Testament and the Talmud—for his authority. He professed to be an inspired prophet, but not a teacher of any new doctrine. His declared mission was to revive the universal monotheism which God had taught to man in the very beginning—the religion of all true patriarchs and prophets.

Mohammed's Rigid Monotheism.

The essential doctrine of Mohammed's religion at this time was the Unity of God and His supremacy and providence. The duty of this new religion was *Islam*, or submission to the Divine will. Its worship consisted of prayer and alms-giving. At this time the Prophet did not make belief in himself the main point of his religion. That religion consisted in professing the Unity of God, and in submitting wholly to God. The Mohammedans, or followers of Mohammed, were called *Moslems*, or *Mussulmans*, "true believers."

Unity of God.

Islam.

Moslem or Mussulmans.

The semi-Judaized pilgrims from Yatreb to Mecca were quite prepared to accept Mohammed's teachings. At the time of the pilgrimage the Prophet met many of them, and they promised to become his disciples. They took the following pledge: "We will not worship any but the One God; we will not steal, nor commit adultery, nor kill our children (female); we will not slander at all, nor disobey the Prophet in anything that is right." This was subsequently known as the "*Pledge of Women*," because it did not require them to fight for Islam. This faith made rapid progress among the idolators at Yatreb—much more than the Jewish system. The Jews required too much of their proselytes. They insisted on these proselytes becoming Jews, and demanded a change of all their previous customs; but Mohammed simply asked for submission.

Pledge of the Judaized Pilgrims from Yatreb.

About this time Mohammed had the celebrated dream or vision, in which he was carried by the angel Gabriel on a winged steed to Jerusalem, where he met all the prophets of God and was welcomed by them, after which he was carried on the same steed and in company with the same angel to the seventh heaven into the presence of God. This vision was so vivid that Mohammed deemed it a reality, and maintained that he had been to Jerusalem and to heaven. This and the Koran itself were the only miracles that he ever claimed.

Mohammed's Vision of the Angel Gabriel.

As the Moslems at Yatreb had entered into a second pledge—a pledge to receive Mohammed and his friends, and to protect them—the Prophet ordered his followers at Mecca to repair secretly in small parties to

Flight of Moslems to Yatreb.

Yatreb. Mohammed and Abu Bekr, and their families, remained quietly at Mecca until all the rest of the Mussulmans had fled.

Plot to
Assassi-
nate Mo-
hammed.

The Koreish were so utterly amazed at these events that they did not know what to do. They could not understand why the Prophet himself remained, and why his disciples had fled. They could not comprehend why he remained unprotected in their midst. They contemplated assassinating him, but feared that his tribe would take a bloody vengeance on his murderers. Finally they proposed to seize him, and also that a number of men, one from each tribe and family, should at the same moment plunge their dirks into him. Some thought it would be better to send an assassin to waylay him on his way to Yatreb.

His
Flight
from
Mecca.

While the Koreish were discussing these alternatives, they received information that Mohammed and Abu Bekr had also fled. The enemies of the Prophet instantly repaired to the houses of the illustrious fugitives. They found the young Ali in Mohammed's house, and asked him where his father was. Ali replied: "I do not know. I am not his keeper. Did you not order him to go from the city? I suppose he is gone."

Fruitless
Pursuit.

As the Koreish did not obtain any more information at Abu Bekr's house, they sent out parties of armed men, mounted on swift horses and camels, to search the entire route to Yatreb and to bring the refugees back to Mecca. The pursuers returned in a few days, saying that there were no indications of any persons having fled in that direction, and that if the fugitives had gone that way they would certainly have overtaken them.

Conceal-
ment of
Moham-
med and
Abu Bekr.

Instead of going north to Yatreb, Mohammed and Abu Bekr had concealed themselves in the cave of Thor, on a hill about five or six miles south of Mecca. In this cave the fugitives remained hidden three days and nights, in imminent peril from their pursuers, who, it is said, once came to the mouth of the cave, but, seeing spiders' webs spun across the opening and a pigeon's nest with two eggs near it, reached the conclusion that no human being could have entered the cave recently, and hurried away. The fugitives heard the voices of their pursuers at the mouth of the cavern. The morning light penetrated through a crevice in the roof of the cave. The trembling Abu Bekr, who had shed many bitter tears at his master's desperate fortunes, said: "We are only two. If one of them were to look down, he would see us." Mohammed replied: "Think not so, Abu Bekr. We are two, but Allah is in our midst, a third."

Their
Escape
to
Yatreb

Being satisfied the next day that the heat of the pursuit had abated, the illustrious refugees came out of the cave and mounted the camels which Abu Bekr's son had privately brought to them from Mecca, thus starting for Yatreb, leaving Mecca on the right. They were once

overtaken by a band of pursuers, but escaped by means of supplications and promises. As a certain writer has truly said, "What a moment for history! One thrust of a lance might have changed the destiny of half the world."

Mohammed's flight from Mecca to Yatreb—which occurred in the summer of A. D. 622—is called the *Hegira*, and is the point from which the Mohammedans reckon time, as the Christian nations do from the birth of Christ; though this computation was not introduced until some years after the Prophet's death.

The Mohammedan era truly begins with the *Hegira*. Mohammed entered Yatreb in triumph, being enthusiastically welcomed by his followers, who now regarded him as a sovereign, as well as an apostle and prophet. He changed the name of Yatreb to *Medinet al Nabi*, "The City of the Prophet," or *Medina*, "The City," as it is still called.

Mohammed's fortunes now arose, but his character degenerated. He had borne adversity and opposition with sublime faith and patience, but was not able to bear prosperity so well. Previous to that time he had been a prophet and apostle, teaching God's truth to those who would accept it, and commending himself to every man's conscience by the manifestation of that truth. He now became a politician—the head of a party, contriving expedients for its success. Hitherto, truth was his only weapon; thenceforth, force constituted his chief means. He no longer sought to convince his antagonists, but endeavored to force their submission by the terror of his power. The tone of his revelations changed, adapting themselves to his necessities; and he claimed inspiration for every action, even for taking an additional wife.

Thus Mohammed yielded to the temptation which Christ resisted. Up to the *Hegira* the prophet of Mecca might also truthfully have said: "My kingdom is not of this world." But after that date the sword was to serve him as his most faithful servant in building up Islam. His ends were the same as before. His object was still to establish the worship of the one true and living God. But his means thereafter were of the earth, earthy. He no longer contented himself with the arts of persuasion, but assumed a tone of command. He declared that the period of long suffering and patience was past, and that his mission and that of every Moslem was to propagate the dominion of Islam by the sword. The duty of all Mussulmans was to destroy the temples of the infidels, to overthrow the idols, and to pursue the unbelievers to the remotest quarters of the world.

Said Mohammed: "The sword is the key of heaven and of hell. A drop of blood shed in the cause of Allah, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever dies in battle, his sins are forgiven." This promise, with the assurance that

**The
Hegira.**

**Yatreb,
or
Medina.**

**Moham-
med's
Degener-
acy.**

**Islam to
be Prop-
agated
by the
Sword.**

**Death in
Battle
and
Fatalism.**

every man's death is decreed by Fate, made the Moslems boldly face death in battle. They were assured that no man could die until the appointed moment. Until that moment arrived, he was safe from the enemy's darts; but when it did arrive, he would drop dead in his own house or expire in his bed, if not on the battlefield. It is no wonder that under such teaching the soldiers of Islam have ever been distinguished for their reckless bravery.

Sanction
of
Pillage.

Mohammed did not only promise the glories of Paradise as the reward of the valor of his followers, but the riches of this world were also to be divided among them. Thus the new religion attracted the wandering Bedouins of the Arabian desert, not so much from the sublime dogma which it inculcated of the unity and spirituality of God, as from the sanction which it gave to pillage, and the rights it conferred on the Mohammedan conquerors over the wealth, women and slaves of the conquered.

Moham-
med's
Simple
Food and
Dress.

Nevertheless, at the very time when Mohammed shared the treasures won by the united forces of his followers, he did not depart from the simplicity of his early life. His house and his mosque at Medina were entirely destitute of ornament. His dress was coarse, and his food consisted of only a few dates and a little barley bread. While preaching every Friday, the Mohammedan Sabbath-day, he leaned against a palm tree. He did not indulge in the luxury of a wooden chair until after the lapse of many years. Mohammed was also distinguished for his benevolence and his concern for the poor. One of his teachings was that the poor would get to heaven seventy years before the rich. He was grave and dignified in his manner.

His Good
Begin-
ning.

Islam promised to be a noble religion when Mohammed started out in his career. He accepted all the essential truths of Judaism. He recognized Moses and Jesus as true teachers. He taught that there was one universal religion, the substance of which was faith in one universal Supreme Being, submission to His will, trust in His providence, and good-will to His creatures. The only worship which God required were prayer and alms. Says Mr. Muir, a marvelous and mighty work had been wrought by these few precepts.

The New
Religious
Devotees
at
Mecca.

From time immemorial Mecca and all Arabia had been buried in spiritual lethargy. The influences of Judaism, Christianity and philosophy had been feeble and transient. Dark superstitions prevailed, the mother of dark vices. And now, in thirteen years of preaching, a body of men and women had risen who rejected idolatry, worshiped the One True God, lived lives of prayer, practiced chastity, benevolence and justice, and were ready to do and suffer anything for the truth. All this was the result of the deep conviction in the soul of this one man.

Mohammed, who had exhibited such great qualities as a prophet and a religious teacher, now also displayed the characteristics of the warrior and the statesman. He had finally obtained a position at Medina whence he was able to act on the Arabs with other forces than those of eloquence and sentiment. And now the man who for forty years had been a simple citizen and led a quiet family life—who for thirteen years afterward had been a despised and persecuted but patient teacher of the Unity of God—passed the last ten years of his wonderful career in raising and organizing a fanatical army of warriors, destined to conquer half the civilized world. The simple, earnest zeal of the original believers in Islam raised up a power which then took the sword and conquered with it.

Mohammed as a Warrior and a Statesman.

Influence is the reward of patient, long enduring faith, and ambition serves itself with this influence for its own purpose. This is more or less the history of every religion and of every political party. Sects are not founded by politicians, but by men of faith, by men to whom ideas are realities, by men who are willing to die for those ideas. Such faith always triumphs in the end, makes many converts, becomes a great power. Ambitious men make use of these deep and strong convictions for their own purposes.

Influence of Faith.

Mohammedanism was a powerful religious movement founded on the sincerest conviction, but gradually turned aside, and used for ambitious objects and temporal triumphs. Mohammed himself led the way in thus diverting his religion from divine objects to purely human ones. He is perhaps the greatest illustration of the vast multitude of noble souls who have sought high ends by low means.

Mohammed's High Ends and Low Means.

Mohammed, who had hitherto always been so kind-hearted and affectionate, was now capable of the greatest cruelty toward those who resisted his purpose. This tendency manifested itself in his treatment of the Jews. He hoped to form an alliance with them against the idolators. He had acknowledged the divine authority of the Jewish religion, and appealed to the Hebrew Scriptures to prove the truth of his own mission. He conformed to the Jewish ritual and customs, and made Jerusalem his Kibla, toward which he turned in prayer five times a day. He therefore expected that the Jews would receive him as a prophet, but they refused to do so. He then gradually departed from their customs, changed his Kibla to Mecca, and finally denounced the Jews as obstinate unbelievers.

His Cruel Persecution of the Jews.

About a year after his settlement at Medina, the despised and persecuted outcast of Mecca proclaimed a holy war against the Koreish. Ambuscades were stationed to annoy their commerce, by seeking to seize the caravans in the narrow defiles of the mountains. The ill success of the first efforts were atoned for by Mohammed in person on the plain

His Holy War against the Koreish.

of Bedr, one of the usual watering stations, about forty miles from Mecca, in January, A. D. 624.

His Expedition against Idolators.

Mohammed's spies had brought him news that a caravan of the idolators, consisting of a thousand camels richly laden, was on its home journey from Syria. He advanced with a small body of his followers to intercept this caravan. He was so poorly provided with cavalry that his troops could muster only two horses and seventy camels, mounting these by turns. Mohammed had caused to be erected a temporary wooden structure, overshadowed with green boughs, for his own personal safety. He had likewise provided a fleet camel, ready harnessed, in order that he might escape captivity in case of defeat.

Battle of Bedr.

When Mohammed had drawn up his army, he prayed earnestly for victory. Burning with zeal and mutual hatred, the troops on both sides rushed furiously to the charge. The troops of the Koreish outnumbered those of Mohammed three to one, but the superiority of numbers was overbalanced by the reckless intrepidity of religious fanaticism. While the Moslems bravely resisted the assaults of their enemies, their leader fervently addressed the Lord of Heaven and Earth in their behalf.

Mohammed's Exhortation and Victory.

Seated with Abu Bekr in his wooden sanctuary, with his eye fixed on the battlefield, Mohammed exclaimed: "Courage, my children, and fight like men! Close your ranks, discharge your arrows, and the day is your own!" He continued exhorting them until the mantle fell from his shoulders; after which he started as if from a trance, and exclaimed: "Triumph! Abu Bekr! triumph! Behold the squadrons of heaven flying to our aid!" After thus rekindling the enthusiasm of his followers, Mohammed mounted his horse, placed himself at their head, and led them on to victory.

Cruelty to the Vanquished.

The Koran ascribes the glory of this triumph to the Divine aid; and the Mohammedan historians relate that the angelic chivalry, headed by the archangel Gabriel, did frightful execution with their invisible swords on the terrified idolators. Mohammed claimed the fifth part of the booty, by a special revelation. He spoke bitterly of his enemies, as their bodies were cast into a pit. He looked fiercely at one of the prisoners who were brought before him. The unhappy man exclaimed: "There is death in that glance!" Mohammed presently ordered him to be beheaded. Two days later another was ordered to execution. This second victim asked piteously: "Who will take care of my little girl?" "Hell-fire," replied Mohammed, who instantly ordered the unfortunate man to be cut down.

Mohammed's Defeat at Ohud.

Mohammed did not make the faith of his followers dependent upon success. The same year of his victory at Bedr, he suffered a severe defeat at Ohud, six miles from Medina, where he himself was wounded.

This disaster imperiled his reputation, and his followers began expressing doubts of his pretensions to Divine favor. But with his usual address, he ascribed the defeat to their sins, and assured them that the seventy martyrs who had fallen in the field were already participating in the joys of Paradise.

Mohammed's defeat at Ohud tended to increase his pride and fanaticism. The Jews became special objects of his enmity. A Jewess who had written verses against Mohammed was assassinated by a Moslem, and the Prophet praised the murderer for the deed in the public mosque. Another aged Jew was murdered by order of Mohammed for the same offense. A quarrel between some Jews and Moslems induced Mohammed to attack the Jewish tribe. This tribe surrendered after a siege of fifteen days; whereupon Mohammed ordered all the prisoners to be killed; but, at the urgent request of a powerful chief in Medina, the Prophet permitted them to retire into exile, cursing them and their intercessor.

Mr. Muir mentions other cases of the murder of Jews by Mohammed's command. All these facts are derived from contemporaneous Mussulman historians, who glorify their Prophet for these acts. The worst of this class of actions on the part of Mohammed was the deliberate execution of seven or eight hundred Jewish prisoners, who had surrendered at discretion, and the sale of their wives and children into slavery. Mohammed selected the most beautiful one of these women for his concubine.

About this time Mohammed began multiplying wives and receiving revelations permitting him to do so beyond the usual limit of his law. He added one after another to his harem, until he had ten wives, besides his slaves. He made presents of three beautiful female slaves taken in war, one to his father-in-law, and one to each of his two sons-in-law.

Thus the stormy and triumphant years of the Arabian pontiff-sovereign were passed in battles with the Syrians, the Koreish and the Jewish tribes. But the great object of his most ardent desires was the conquest of Mecca. He viewed that city as the future seat of his religion and his true country. He wished to restore there the glory of his illustrious ancestors, and to surpass it by that which he had achieved for himself.

The Meccans had suffered more severely in the war than their enemies. They depended for their prosperity, and almost for their existence, on commerce; and now they beheld their trade nearly annihilated, their caravans plundered and their flocks swept away. They made one great effort, and besieged Mohammed in Medina, but were repulsed after suffering a severe loss. The Prophet exclaimed: "Hitherto they have sought us; it is now our turn to go in search of them." After this

**His
Cruelty
to the
Jews.**

**Execution
of
Jewish
Prisoners.**

**His
Harem.**

**His Eye
on Mecca.**

**Misfor-
tunes
of the
Meccans.**

**Defection
of
Moham-
med's
Fol-
lowers.**

defeat the Meccans appear to have lost all courage. Mohammed rapidly became the most powerful prince in Arabia. His followers accepted his words as the inspired oracles of God. They had such veneration for him that a hair which fell from his head, and the water in which he had washed, were preserved in the belief that they contained some divine virtue. The faith of his followers was confirmed by the revelations which he professed to receive from Allah, through the medium of the archangel Gabriel, and which he communicated orally to those around him.

**His
Truce
with the
Meccans.**

In A. D. 628 Mohammed marched against Mecca. He found the city too strongly fortified for his means of attack, and consequently concluded a truce very much against the will of his followers, thus securing a peaceful entrance into the city the next year (A. D. 629). He now regarded his power as established, and therefore sent ambassadors inviting the most powerful monarchs of the world, especially Khosrou Parviz, King of Persia, and Heraclius, the Eastern Roman Emperor, to embrace Islam. The Persian sovereign treated the demand with contempt, while the Emperor Heraclius rejected it with mildness and civility.

**His
Demands
on
Khosrou
Parviz
and
Heraclius.**

On the banks of the river Karasu, Khosrou Parviz received a letter from "Mohammed, the camel-driver of Mecca," ordering him to abjure the errors of that faith in which his fathers had lived, and to embrace the religion of the One True God, whose Apostle Mohammed declared himself to be. The Great King was so indignant at this insulting message that he tore the letter into fragments, which he cast into the passing stream. Upon hearing of this, the Arabian Prophet exclaimed: "It is thus that Allah will tear the kingdom and reject the supplications of Khosrou!"

**Moham-
med's
Letter to
Khosrou
Parviz.**

**Khos-
rou's
Last
Miseries.**

The zealous Mohammedan historian who records this circumstance is sure that all the miseries which embittered the last years of Khosrou Parviz were attributable to this sacrilegious deed. He also says that the waters of the river, which until then had supplied the means of irrigation to a large extent of country, shrank in horror into their present deep and scanty channel, where, he says, they have ever since remained useless and accursed.

**Moham-
med
Poisoned.**

In the meantime Mohammed continued his hostilities against the Jews and the neighboring Arab tribes. At the capture of the fortress of Khaibar, a Jewess placed a poisoned shoulder of mutton upon his table to test his claims as God's Apostle. Mohammed ate only a mouthful, but this was sufficient to plant the seeds of a fatal disease in his constitution.

Every moment added to the numbers of the Moslem sect. Ten thousand Bedouin Arabs joined Mohammed's army, and the opening of the

gates of Mecca to the Prophet and his followers was the final consummation of the triumph of Islam. In A. D. 629 Abu Sofian surrendered the keys of the holy city of Arabia to Mohammed, who made his triumphal entrance with unparalleled magnificence. He did homage to the national faith by worshiping in the Kaaba; and his presence produced such an effect that many of his former enemies, the chief guardian of the idolatrous sanctuary among them, declared themselves his disciples.

His Triumphal Entry into Mecca.

Soon afterward Mohammed commenced his first foreign war. The ambassador whom he had sent to the Byzantine governor of Bosrah had been murdered at the little town of Muta, south of the Dead Sea; and Mohammed despatched an army under his adopted son Zeid to avenge the insult. Zeid and two of his successors lost their lives in battle; but Khaled, the son of Walid, won a decisive victory, and returned to Medina laden with a vast amount of booty captured from the vanquished foes of the new religion.

War with the Eastern Roman Empire.

This success encouraged Mohammed to break his truce with the Meccans. Notwithstanding their remonstrances and offers of submission, he marched against their city. The fiery Khaled forced an entrance, and Mohammed had great difficulty in preventing his followers from massacring his fellow-citizens. Thus Mecca was conquered and the Koreish submitted. Eleven men and six women, who had been conspicuous among his old enemies, were proscribed; but the rest of the population of the city were spared. The Kaaba was purified by Mohammed's orders; all traces of idolatry being removed from this national sanctuary, except the celebrated Black Stone, an aërolite venerated by the Arabs from an unknown age, the reverence for which was so deeply fixed in their hearts that it was not easily eradicated. The Meccans embraced Islam, and a perpetual law prohibited any unbeliever from entering the holy city.

His Capture of Mecca and Conquest of the Koreish.

Ambassadors now flocked from all sides to congratulate the new temporal and spiritual ruler. For the few remaining years of his life Mohammed may be considered the ruling sovereign of Arabia, and three years after the submission of Mecca he effected the complete subjugation of the entire desert peninsula. The Prophet's generals marched from the shores of the Red Sea to those of the Persian Gulf and the Indian Ocean. The Arab tribes throughout the peninsula acquiesced, one by one, in the Prophet's authority. All paid tribute or accepted Islam. His enemies were all under his feet; his doctrines were accepted; and the rival prophets, Aswad and Museilama, were overcome. At the period of his last pilgrimage to the Kaaba, in A. D. 632, one hundred and fourteen thousand Mussulman soldiers marched under the Prophet's banner.

His Conquest of all Arabia.

Arabia's
Inde-
pendence.

The Arab chieftain who governed that portion of Irak west of the Euphrates under the suzerainty of the Persian king, and the Arabian viceroy of Yemen, the province in South-western Arabia ruled by the Negus of Abyssinia, embraced Islam; so that Arabia was now entirely liberated from the yoke of foreign powers, and the Arabs considered themselves an independent united nation.

Moham-
med's
Military
Career
and
Ambition.

During the six years of his reign, Mohammed fought personally in nine battles or sieges, and his generals led his followers in fifteen military expeditions. Nearly all of these proceedings were confined to Arabia; but the Prophet's ambition was not satisfied with success in his own country, and he directed his attention to Palestine and Syria. The wealth and fertility of Syria attracted his cupidity; and for the purpose of anticipating the military preparations of the Emperor Heraclius, he determined to invade that part of the Eastern Roman Empire.

Holy War
against
the
Eastern
Roman
Empire.

Accordingly an army of thirty thousand Moslems was assembled, and a holy war was solemnly proclaimed against the Romans. The Arabs reluctantly entered upon this struggle; as it was the harvest season and a time of scarcity, when their labor was imperiously required in the field. But they vainly begged for a dispensation, and urged their different excuses—lack of money, horses and provisions, their ripening crops, and the burning summer heats. The indignant Apostle exclaimed: "Hell is much hotter!"

A
Fruitless
Expedi-
tion.

The Arabs then took the field, and entered upon a painful and weary march. Ten men rode by turns on the same camel, and the suffering from thirst was intense. After a ten days' journey in a burning desert, the Moslems reposed by the waters and palm-trees of Tabuc, a town midway between Medina and Damascus. There they were informed that the Roman army had decamped, and thus ended the war. The distressed condition of his followers probably induced Mohammed to decline hazarding his fame and fortunes against the military forces of the Eastern Roman Empire.

Year of
Embas-
sies.

The Mussulmans call the ninth year of the Hegira the *Year of Embassies*, because of the extraordinary concourse of ambassadors and visitors who had been attracted to Mecca that year by the Prophet's fame, and who came to acknowledge his power or to implore his protection. These devotees were said to "outnumber the dates that fall from the palm-tree in the season of ripeness." Various arrangements were made to consolidate the strength of the infant monarchy. Officers were appointed to collect the ecclesiastical revenues, and the opprobrious name of tribute was exchanged for that of *alms*, or *oblation*, for the service of religion.

Mohammed assumed great state in his household. His camp included all his wives, who rode on camels and were inclosed within pavilions of



MOHAMMEDAN ATTITUDES IN PRAYER

embroidered silk. He was followed by a vast number of victims for sacrifice, crowned with garlands of flowers. Every spot where he halted and said his prayers became consecrated; and the manner in which he conducted the various religious rites, from cutting his hair and nails to the solemn act, of casting stones at the devil, is still faithfully followed by the Moslems.

Mohammed's Household Rites.

Mohammed was now in the sixty-third year of his age. His physical vigor had perceptibly declined during four years; but he still performed the duties of a king, a general and an apostle. Finally he was seized with a fever, attended by occasional delirium. Finding his condition critical, he caused himself to be conveyed to the mansion of his favorite wife, Aysha. He expressed to her his belief that his disease had its origin in the poisoned mutton set before him by the Jewess at Khaibar.

His Sudden Illness.

As he felt his danger increasing and his end approaching, he recommended himself to the prayers of his faithful followers, and asked forgiveness of all whom he might have offended. Said he: "If there be any man among you whom I have struck unjustly, I submit myself to be scourged in return. If I have injured any man's reputation, let him proclaim my faults. If I have taken any one's property, or owe money to any one, let him demand justice, that I may satisfy him."

His Plea for Forgiveness.

A voice in the multitude responded: "Yes, you owe me three drachms of silver." The dying Apostle paid the debt, and thanked his creditor for demanding it in this world, rather than accusing him at the Judgment Day. He then freed his slaves, ordered the affairs of his burial, calmed the lamentations of his friends, and pronounced a benediction upon them. Until his final hour he continued acting the character of God's Apostle, evincing the same remarkable fortitude and presence of mind that he had exhibited on the battlefield. He continued performing his devotions in the mosque until within three days. When, finally, he was too feeble, he assigned that duty to Abu Bekr; and it was supposed that he thus intended to appoint his old friend as his successor; but he expressed no opinion or desire on this subject, and appeared to leave the matter wholly to the judgment of his followers.

His Last Good Acts.

Mohammed contemplated the approach of death with perfect calmness, and recited the words which he declared that he had heard from the archangel Gabriel. He repeated what he had before affirmed, that the archangel Azriel would not take away his soul until he had obtained permission from him. This permission the Prophet finally pronounced aloud. The moment of his soul's departure arrived. His head reclined in the lap of his favorite wife, Aysha, and he fainted from excess of pain. Upon regaining consciousness, he fixed his eyes upon the ceiling, and uttered his last words: "O God! pardon my sins! I

His Fortitude in the Hour of Death.

His Last Prayer and Death.

come to rejoin my brethren in heaven!" With this exclamation, the founder of Islam ended his mortal life on the 8th of June, A. D. 632—in the tenth year of the Hegira, aged sixty-two years.

**Grief
of the
Arabs.**

The Arabs could scarcely realize that they had lost their Apostle. The frantic populace of Mecca rushed in crowds to the house of Mohammed, where they received the unexpected tidings of his death. Wild with grief, Omar declared that Mohammed was not dead, but in a trance. Drawing his cimeter, he threatened to strike off the head of any one who should say that the leader of the faithful was no more. The grave Abu Bekr calmed the excited multitude. Mohammed was buried the day after his death, amid the grief of his followers. Abu Bekr and Omar offered the following prayer:

**Omar and
Abu Bekr.**

**Their
Prayer.**

"Peace be unto thee, O Prophet of God; and the mercy of the Lord, and His blessing! We bear testimony that the Prophet of God hath delivered the message revealed to him; hath fought in the ways of the Lord until God crowned his religion with victory; hath fulfilled his words commanding that God alone is to be worshiped in Unity; hath drawn us to himself, and been kind and tender-hearted to believers; hath sought no recompense for delivering to us the faith, neither hath sold it for a price at any time."

To this fervent prayer all the assembled multitude exclaimed: "Amen! Amen!"

**Moham-
med's
Deep
Convic-
tions.**

Such is the story of the founder of the last of the great monotheistic religions. Mohammed was a great man—one of the greatest that any age or country produced. He was a man of the deepest convictions and of the purest purposes, but in the hour of triumph he employed low means for a good end. He fully believed in his visions and revelations, and in his own inspiration.

After ages have speculated upon the problem of his true character—whether he was a mere fanatic, sincerely believing all that he preached, and carried away by his enthusiasm; or whether he was only an ingenious and successful hypocrite. But that is not the proper issue of the question; as no impostor, civil or religious, could ever succeed in establishing a permanent influence over the minds of millions of the human race.

**Moham
med as a
Reformer.**

Mohammed has not until recently received justice from Christian writers, who until about half a century ago have been disposed to see everything bad and nothing good in the founder of Islam. Nothing but a feeling of bigotry and narrow-mindedness can induce the belief that Mohammed was an impostor, a fraud, a hypocrite. He was in his own age and country a great religious reformer. He urged a whole nation onward in the most essential of all steps in the investigation of truth. He led his countrymen from an absurd and degrading idolatry,

from a priestly slavery which corrupted morals and encouraged all vices by a system of expiations, to a belief in an omnipotent, omniscient and omnipresent God, the same Deity worshiped by Jews and Christians.

Mohammed acknowledged himself to be nothing more than a mere man. He made no pretensions to miraculous power, but he felt himself commissioned to perform a great work of religious reformation. He was no impostor for declaring this to be a call from Heaven, but he allowed his zeal and fanaticism to lead him into intolerance and cruelty, and to accomplish a good end by low means.

Mohammed and His Mission.

Mohammed was the reformer of the Arabs. He taught his countrymen to acknowledge and reverence the One True God, the Lord of Heaven and Earth. But from the time that he adopted force as the means for the propagation of his religion, his life lost its purity, and his temper its mildness, and policy entered into his religion.

His Policy of Force.

Though invested with the ensigns of royalty, Mohammed despised its pomp, and was indifferent to its luxuries. His familiarity, which endeared him to his companions, was extended to the humblest of his countrymen, whose wishes and complaints he always listened to patiently. He even entertained them occasionally at his table, or shared with them their homely meal, while they occupied benches around the mosque. When he was not engaged in matters of greater importance, he ignored the forms and restraints of official etiquette, and condescended to participate in the amusements or jocular conversation of his friends. While at the head of his army, he maintained the stateliness and grave taciturnity of a Roman Emperor. But while with his soldiers, he was able to unbend himself without sacrificing his authority. He participated in their pastimes and pleasantries with the most remarkable degree of freedom.

His Simplicity of Life.

Mohammed courted no distinction beyond others in food or apparel. His usual fare were dates and water, or a small quantity of barley bread, the abstemious diet of his countrymen. He sat cross-legged on the ground while he ate. When he traveled, he shared his scanty morsel with his servant, who usually rode behind him on the same camel. It is said that he also was in the habit of performing the most humble and menial duties of the family. He did not disdain to mend his own shoes or patch his coarse woolen coat. He milked the sheep, kindled the fire, swept the floor, and served the guests at his own table. His liberality in bestowing alms amounted to extravagance, and frequently left him without money or provisions for his own household.

His Plain Food and Dress.

The Arabs had been accustomed to unrestricted freedom in love and marriage. Mohammed forbade incestuous marriages, restricted the right of divorce, and punished dissoluteness, but allowed every Mussul-

Mohammed and Polygamy.

man to have four wives. He raised himself above the laws which he imposed on others, by successively marrying fifteen women after the death of his wife, Khadījah. Female society and perfumes were the two things on earth which most highly delighted him. He declared that the fervor of his piety was heightened by these enjoyments, and his religion made adequate provision for them. Yet all the inmates of his harem were childless, and not a son survived to support his old age, or to uphold the royal and pontifical dignities after his death. His daughter Fatima was the only one of his eight children by Khadījah that lived to enjoy his paternal tenderness. She married Ali in the first year of the Hegira, and became the mother of an illustrious posterity.

SECTION III.—THE KORAN AND ITS TEACHINGS.

MOHAMMED claimed to have received from the archangel Gabriel a volume bound in silk and gems, written with a finger of light, and containing the Divine decrees. He disclosed the contents of this precious book only in fragments, said to have been committed to writing by an amanuensis, as the founder of Islam is said to have been unable to read or write. The writing was dictated by Mohammed himself, and was executed on palm-leaves, scraps of leather and the shoulder-bones of sheep, to be distributed among the faithful. Moslems regard this holy book as the word of God. Allah, and not Mohammed, is considered its author. Allah handed it to Mohammed through the medium of the archangel Gabriel. Two years after Mohammed's death these fragmentary writings were collected and published by Abu Bekr as the holy book of the *Koran*, meaning "that which ought to be read."

The *Koran*, as containing the revelations said to have been made to Mohammed, is accepted by the Moslems as containing all the information necessary for the guidance and spiritual welfare of mankind. Like the Jews, the Mohammedans hold their sacred book in the most extraordinary veneration. They will not allow it to be read, or even touched, by any person of a different religion. They handle it with the greatest respect, never holding it below the girdle, and always first performing their legal ablutions. They swear by it, consult it on all momentous occasions, take it with them to battle, and inscribe verses from it upon their banners and clothing, as they formerly did upon their coins.

The Moslems speak in terms of the highest rapture concerning the literary merits of the *Koran*. The most learned Mussulman doctors have pronounced the style of this sacred volume to be inimitable. It is universally conceded to be written with great elegance and purity of

Gabriel's
Transmission
of the
Koran.

Moham-
medan
Venera-
tion
for the
Koran.

The
Koran's
Literary
Merits.



A READING FROM THE KORAN

From the Painting by W. Gentz

language. It is in prose, but is measured into chapters and verses, like David's Psalms. The sentences have the sweet cadence of poetry, and usually end in a long continued chime, which in many cases interrupts the sense and occasions unnecessary repetition; but this metrical charm is highly appreciated by the Arabs, whose ears are delighted with musical cadence.

The Koran teaches the fundamental Jewish and Christian doctrines, along with many old Arabian and Persian maxims. As before noticed, its essential doctrine is the absolute Unity and supremacy of God, in opposition to the old Arabian polytheism on the one hand and the Christian Trinity on the other. The doctrine was proclaimed in Mohammed's words, which long constituted the war cry of the Mussulmans: "*There is no God but Allah, and Mohammed is His Apostle.*" Christian writers have usually used the word *Prophet*, instead of *Apostle*, in this connection; but this is incorrect, as Mohammed himself never made any pretension to the gift of prophecy, and as the Arabic word *resoul*, used in the Mussulman creed, means "one who is sent"—a missionary or apostle.

**Its
Teach-
ings.**

This sacred volume declares that Adam, Noah, Abraham, Moses and Jesus were Allah's prophets, but that Mohammed was greater than any of them. It accepts the Pentateuch, the Psalms, the Gospels and the Koran as sacred books. It teaches the doctrines of Eternal Decrees, or absolute Predestination; of future rewards and punishments; of an intermediate state after death; of the Resurrection and Judgment; and of angels and demons. All who reject the Koran—Jews, Christians, Magians, etc.—are consigned to an eternal "hell-fire." There are separate hells for Christians, Jews, Sabians, Magians, idolators, the hypocrites of all religions, and wicked Moslems. All Moslems, whatever their sins, shall finally be admitted to a paradise of sensual enjoyments—wicked Mohammedans only after a temporary future punishment; but the righteous, and those who die in battle for the propagation of Islam, instantly after the Judgment.

**Its
Essential
Doctrines.**

The Koran requires all Mussulmans to pray five times a day, to cleanse themselves from all impurities by frequent washings or ablutions, to give alms, to fast during the whole month of Ramadán, to abstain from wine and gaming, to refrain from all vice and crime, to make pilgrimages to Mecca, and to propagate Islam by the sword. The prohibition of wine and swine's flesh, the practice of circumcision, and the observance of the Sabbath on Friday, are also a part of the Mohammedan creed; though circumcision is not mentioned in the Koran. Like the old Jewish system, and like other Oriental religions, Mohammedanism sanctions polygamy.

**Its In-
junctions
and Pro-
hibitions.**

Angels
and Arch-
angels.

The Koran describes the angels and demons as having pure and subtle bodies, created of fire, and being free from all carnal appetites and desires. The four archangels are Gabriel, the angel of revelation; Michael, the friend and protector of the Jews; Azriel, the angel of death; and Israfil, the angel of the Resurrection, whose duty it will be to sound the trumpet at the Judgment Day. According to the Mohammedan belief, every human being has two guardian angels, who attend him and record all his good and evil deeds. The Mohammedan doctrine concerning angels was adopted from the Jews, who acknowledged that they derived it from the Magians of Persia.

Demons
and
Genii.

The Mohammedan creed relating to demons and genii was likewise obtained from the Jews, some of whom assert that the genii were begotten before the Deluge. This is assumed on the authority of the Mosaic account, that "the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose," etc. The Jewish genii, or *shedim*, have wings with which they fly from one end of the world to the other, as do the ministering angels; but they eat, drink, have offspring, and die.

Satan and
Genii.

The demons described in the Koran are fallen angels. Eblis, or Satan, was at first one of the angels nearest to Allah's presence, and was then called *Azazel*. The Koran tells us that he was cast out of heaven because he refused to pay homage to Adam at the time of the Creation. The genii are intermediate creatures, neither entirely spiritual nor wholly earthly. They were created of fire, like the angels, but of grosser kind, requiring food and drink for their sustenance, and being subject to passions and death like ordinary mortals.

Good and
Bad
Genii.

Some of the genii were good, believing in the Koran and in Mohammed's divine mission, and were accordingly capable of salvation. Others were infidels, and were therefore doomed to eternal damnation. The genii existed long before the creation of Adam. At first they were possessed of virtue and goodness, but in the course of time they fell into almost universal corruption and wickedness, whereupon Eblis was sent to drive them to a remote and desolate part of the earth, where they were then confined. As some of this generation still remained, an ancient Persian king made war upon them and forced them to retire to the mountains of Kaf.

Fairies
and
Giants.

There are several ranks and degrees of genii, such as the *peris*, or fairies—beautiful female spirits, who believe in Allah and His Apostle, and endeavor to do good in this world; and the *deev*, or giants, who often make war upon the peris, take them captive, and confine them in cages, which they hang upon the trees, where they are soon found by other peris, who come daily to feed them with the most fragrant odors, which are their ordinary food. Both good and bad genii are able to

make themselves invisible at pleasure. Their chief resort is the mountain of Kaf; but they also dwell in ruined cities, unoccupied houses, at the bottom of wells, in woods, in pools of water, and among the rocks and sand-hills of the desert.

The Orientals still consider shooting stars to be arrows shot by the angels against the genii who transgress their limits and approach too near the forbidden regions of bliss. The genii are said to carry off beautiful women, whom they detain as their wives and companions. Many of the evil genii delight in mischief for its own sake. They injure and mislead travelers, raise whirlwinds, and dry up springs in the desert. The *ghoul* is a kind of subordinate evil genius which feeds on the flesh of men and women whom he decoys to his haunts in wild and barren places for the purpose of killing and devouring them. When it is difficult to obtain food in this way, this lesser evil genius approaches nearer to the dwelling-places of man, and enters the graveyards for the purpose of feeding upon the carcasses of the dead. The *afrite* is a powerful evil genius.

**Acts of
Genii.**

**The
Ghoul.**

A respect for magic and the power of enchantments naturally prevailed among a people who devoutly believed these traditions regarding genii and demons. It was believed that Solomon's throne and army were conveyed through the air at a word, by virtue of the possession of a ring. Among other Arab traditions are those of the wonderful lamp, or the magical palace of Aladdin, the city of the statues visited by Zobeide, Ali Baba's cavern, and the transformation of the subjects of the King of the Black Isles into fishes.

**Magic and
Enchant-
ment.**

Magicians were believed to possess powers superior, if not equal, to those of the genii. They had the power of transporting themselves and others through the air, and of transforming men and animals into any shape they chose, if no contrary influence was used in opposition to them. Like the genii, magicians were good and bad; and the good magician of to-day might be an evil one to-morrow. The history of the Arabs contains numerous instances of enchantment, which the best informed among their sheikhs and philosophers believe, the same as do the most ignorant of the common people. Mohammed himself believed in the agency of magicians, and inserted numerous passages in the Koran to enable the faithful to counteract their spells.

**Ma-
gicians.**

Concerning the intermediate state after death, the Koran declares that when a corpse is laid in the grave it is received by an angel, who notifies it of the coming of two examiners, who are two black livid angels, of a frightful appearance, named Monkîr and Nakîr, who order the corpse to sit upright, and examine him concerning his faith as to the Unity of God and the mission of Mohammed. If the dead person answers in the affirmative, these terrible angels permit the body to rest

**Trial of
the Dead.**

in peace; but if he replies in the negative, they beat him on the temple with iron maces, till he roars out with anguish so loud that he is heard by all in the universe except men and genii. Then they press the earth on the corpse, which is gnawed and stung until the Resurrection by ninety-nine dragons with seven heads each; or their sins will become venomous beasts, the grievous ones stinging like dragons, the smaller like scorpions, and the others like serpents. The orthodox Mohammedans have their graves made hollow, so that they may sit up more easily while they are examined by the angels. The sect of the Mótazalites reject in its entirety the doctrine of the examination of the sepulcher.

Soul and
Body.

The Koran declares that the archangel Azriel, who separates the soul from the body, performs his office with ease and gentleness towards the good, and with violence towards the wicked. The soul then enters into that state which the Moslems call *Al Rerzakh*, the interval between death and the Resurrection. If the departed person was a believer, he is met by two angels, who convey his soul to heaven.

Resurrec-
tion.

Concerning the Resurrection, the orthodox Mohammedan doctrine is that body and soul will be raised; while Ebu Sina and the Arabian philosophers maintained that the Resurrection was only spiritual, and others asserted that it was only corporeal. Mohammed taught that a man's body was entirely consumed by the earth, except the *os coccygis*, or rump-bone, which he said was the first formed in the human body and would remain uncorrupted until the Judgment Day, as a seed from which the entire human frame was to be renewed. Mohammed said that this renewal was to be effected by a forty days' rain which Allah would send, and which would cover the earth to the height of twelve cubits and cause the bodies to sprout forth like plants.

Time of
Resurrec-
tion.

The Mohammedans declare that the exact time of the Resurrection is a profound secret to all except Allah Himself, and that the archangel Gabriel himself was unable to enlighten Mohammed on this point. But the Moslems say that the approach of that great day may be known from certain signs which are to precede it.

Lesser
Signs.

The lesser signs are: 1. The decay of faith among men. 2. The advancing of the meanest persons to eminent dignity. 3. That a maid-servant shall become the mother of her mistress, or master; by which is meant that towards the end of the world men shall be abandoned to sensuality, or that the Mohammedans shall then take many captives. 4. Tumults and seditions. 5. A war with the Turks. 6. Great distress in the world, so that a man in passing another's grave shall say: "Would to God I were in his place." 7. That the provinces of Irak and Syria shall refuse to pay their tribute. 8. That the buildings of Medina shall reach to Aháb, or Yaháb.

Besides these lesser signs, there are a number of greater signs preceding the Judgment Day. The first sign is the sun's rising in the west. Next is the appearance of a gigantic beast, said by some to reach to the clouds and to heaven when her head is only out, and to appear for three days, but only to show a third part of her body. This monster is described as having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the color of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and the voice of an ass. Some say that this monster will appear three times in several places, bringing the rod of Moses and the seal of Solomon with her; that she is so swift that none can overtake or escape her; and that she will strike all the believers on the face with the rod of Moses, thus marking them with the word *Mûmen* (believer), and mark the unbelievers on the face with the word *Câfer* (infidel), so that every person may be known for what he really is. This beast is also to demonstrate the vanity of all religions except Islam, and is to speak Arabic. This is the Mohammedan Beast of Revelations.

**Greater
Signs.**

The third sign is a war with the Greeks and the capture of Constantinople by seventy thousand Jews, when the walls of that city shall fall down while they exclaim: "There is no god but Allah; Allah is most great!" While they are dividing the spoil they will hear of the appearance of Antichrist, whereupon they shall leave all and return back.

**Third
Sign.**

The fourth sign is the coming of Antichrist, called *Al Masih al Dajjâl*, "the false or lying Christ," and simply *Al Dajjâl*. This being is to have only one eye, and to be marked on the forehead with the letters C. R. R., meaning *Câfer*, or infidel. The Moslems say that the Jews call this beast Messiah Ben David and pretend that he is to come in the last days and to be lord of both land and sea, and that he will restore the kingdom to them. This beast is to ride an ass, to be followed by seventy thousand Jews of Ispahan, and to remain on earth forty days, one of which will be a year in length, another a month, another a week, and the rest ordinary days. This monster will devastate every place but Mecca and Medina, which he will not enter, as those two cities will be guarded by angels; but he will be finally killed by Jesus, who will encounter him at the gate of Lud. Mohammed is said to have foretold of about thirty Antichrists, one of which was of greater note than the others.

**Fourth
Sign.**

The fifth sign will be the descent of Jesus on earth, who is to appear near the white tower of Damascus, when the people have returned from the capture of Constantinople. He is to embrace the Mohammedan religion, marry a wife, beget children, kill Antichrist, and finally die after a residence of twenty-four or forty years upon earth. The Mos-

**Fifth
Sign.**

lems say that under Jesus there will be great security and plenty in the world; that all hatred and malice will cease; when lions and camels, bears and sheep, shall live in peace, and a child shall play with serpents unhurt.

Sixth
Sign.

The sixth sign shall be a war with the Jews, of whom the Moham-medans shall make a prodigious slaughter, so that the very trees and stones shall discover those who hide themselves, except the tree called *Gharkad*, the tree of the Jews.

Seventh
Sign.

The seventh sign is the eruption of Gog and Magog, or Yâjûj and Mâjûj. After passing the Lake of Tiberias, which the vanguard of their vast army will drink dry, these barbarians will come to Jerusalem and there greatly distress Jesus and his companions; until at his request Allah will destroy them and fill the earth with their carcasses, which some time afterward Allah will send birds to carry away, at the prayers of Jesus and his followers. Their bows, arrows and quivers the Moslems will burn for seven years together; and finally Allah will send a rain to cleanse the earth and make it fertile.

Eighth,
Ninth and
Tenth
Signs.

The eighth sign is a smoke which shall fill the entire earth. The ninth sign is an eclipse of the moon. Mohammed is reported as having said that there would be three eclipses before the last hour—one in the east, another in the west, and the third in Arabia. The tenth sign is the apostasy of the Arabs from Islam and their return to idolatry; after the death of all in whose hearts there was faith equal to a grain of mustard-seed, none but the very worst of men being left alive. They say that Allah will send a cold odoriferous wind, blowing from Syria Damascena, which shall sweep away the souls of all the faithful and the Koran itself, so that men will remain in the grossest ignorance for a hundred years.

Eleventh
to
Fifteenth
Signs.

The eleventh sign will be the discovery of a vast heap of gold and silver by the retreating of the Euphrates, which will cause many to be destroyed. The twelfth sign will be the demolition of the Kaaba, or temple of Mecca, by the Ethiopians. The thirteenth sign will be speaking of beasts and inanimate things. The fourteenth sign will be the breaking out of fire in the province of Hedjaz, or in Yemen. The fifteenth sign will be the appearance of a man of the descendants of Kahtân, who shall drive men before him with his staff.

Sixteenth
and Sev-
enteenth
Signs.

The sixteenth sign will be the coming of the Mahdi, or director; concerning whom Mohammed prophesied that the world should not have an end until one of his own family should govern the Arabs, whose name should be the same as his own, and whose father's name should likewise be the same as his father's name, and who should fill the world with righteousness. The sect of the Shyites believe this person to be now alive, and concealed in some secret place, until the time of his

manifestation; as they suppose that he is the last of the twelve Imâms, named Mohammed Abu 'lkasem, as their prophet was, and the son of Hassan al Askeri, the eleventh of that succession. He was born at Sermanrai in the 255th year of the Hegira. The seventeenth sign will be a wind which shall sweep away the souls of all who have but a grain of faith in their hearts.

After the preceding signs before the Resurrection, the immediate sign of the presence of that great event will be the first blast of the trumpet, which they believe will be sounded three times. The first is called the *blast of consternation*, at the hearing of which all creatures in heaven and earth shall be struck with terror, except those whom Allah shall please to exempt therefrom. This first blast shall shake the earth and level all buildings and even the very mountains, melt the heavens and darken the sun; while the stars shall fall, on the death of the angels, who hold them suspended between heaven and earth. The sea shall be dried up, or turned into flames; and the sun, moon and stars shall be thrown into it. Women who give suck shall forsake their infants, and even the she-camels which have gone ten months with young shall be utterly neglected. All kinds of animals will run together into one place, in terror at the sound of the trumpet and the sudden shock of nature.

**Blast of
Consternation.**

The second blast will be the *blast of examination*, when all creatures, both in heaven and earth, shall die or be annihilated, except those which Allah shall please to exempt from the common fate; and this shall occur in the twinkling of an eye, or in an instant; only Allah surviving, with heaven and hell, and the inhabitants of those two places, and the throne of glory. Azriel, the angel of death, will be the last to die.

**Blast of
Examination.**

Forty years later will occur the *blast of the Resurrection*, which shall be sounded the third time by the archangel Israfil, who, along with Gabriel and Michael, will be previously restored to life. At Allah's command, Israfil shall call together all the dry and rotten bones, and other dispersed parts of the bodies, and the very hairs, to judgment. After setting the trumpet to his mouth by the Divine order, and calling together all the souls from all quarters, he will throw them into his trumpet, from which, on his giving the last sound at the command of Allah, they will fly forth like bees and fill the entire space between heaven and earth; after which they will repair to their respective bodies, which the opening earth will permit to rise. Mohammed himself will be the first to rise. The earth will be prepared for this birth by the rain which is to fall constantly for forty years, and which will resemble the seed of a man and be supplied from the water under the throne of Allah, called *living water*, by the efficacy and virtue of which the dead bodies shall spring forth from their graves, as

**Blast
of the
Resurrection.**

corn sprouts forth by common rain, until they become perfect; after which breath will be breathed into them, and they will sleep in their sepulchers until they are raised to life at the last trump.

Judgment Day.

In one place the Koran says that the Judgment Day will last one thousand years, and in another place fifty thousand years. Mohammedan commentators use several devices to reconcile this apparent contradiction. Those who are destined to partake of eternal happiness will arise from the dead in honor and security; and those who are doomed to misery, in disgrace and under dismal apprehensions. Mankind will be raised perfect in all their parts and members, and in the same state in which they were born, barefooted, naked and uncircumcised. When Mohammed was telling this circumstance to his wife Ayesha, she, fearing that the rules of modesty might thereby be violated, objected that it would be indecent for men and women to look upon one another in that condition. But he answered her that the serious and weighty character of the business of that day would not allow them to make use of that liberty. Others, however, assert that Mohammed declared that the dead should arise dressed in the same clothes in which they died.

Before the Judgment.

Mohammed also declared that the believers whose good works are few shall go on foot at the last day. Those who are in great honor with Allah and more acceptable to Him shall ride on white-winged camels with saddles of gold. The infidels, whom Allah will cause to make their appearance, shall crawl with their faces on the earth, blind, deaf and dumb.

Marks for Unbelievers in Islam.

Mohammed also said that Allah shall fix certain distinguishing marks on ten classes of wicked men. The professors of Zendicism will appear in the form of apes. Those who have been greedy of filthy lucre, and who have enriched themselves by public oppression, will appear in the form of swine. The usurers will be brought with their heads reversed and their feet distorted. The unjust judges will wander about blind. Those who glory in their own works will be blind, deaf and dumb, understanding nothing. The learned men and doctors, whose actions contradict their sayings, will gnaw their tongues, which will hang down upon their breasts, while corrupted blood flows from their mouths like spittle, so that everybody shall detest them. Those who have injured their neighbors will have their hands and feet cut off. The false accusers and informers will be fixed to the trunks of palm-trees or stakes of wood. Those who have indulged their passions and voluptuous appetites, but refused Allah such part of their wealth as was due to him, will smell worse than a corrupted corpse. The proud, the vainglorious and the arrogant will be clothed in garments daubed with pitch.

The Mohammedans believe that the genii and irrational animals, as well as mankind, shall be judged on the last day; when the unhorned cattle shall take vengeance on the horned, until entire satisfaction shall be given to the injured. When mankind are assembled together to be judged, the angels will keep them in their ranks and order while they attend for that purpose. This attendance some say shall last forty years, others seventy, others three hundred, and others as high as fifty thousand years; each vouching Mohammed's authority.

**Genii and
Animals
on the
Last Day.**

**Duration
of Judg-
ment.**

During this space they will stand looking up to heaven and suffer grievous torments, both the just and the unjust, though with great difference. The limbs of the just shall shine gloriously, and their sufferings shall be comparatively light and last only long enough to say the appointed prayers; but the unjust will have their faces obscured with blackness and disfigured with all the marks of sorrow and deformity. Their pain will be heightened by a sweat which will stop their mouths, and in which they will be immersed in different degrees according to their demerits, some to the ankles only, some to the knees, some to the middle, some to the mouth, and others to the ears.

**Torments
While
Judged.**

This sweat will be caused by the vast multitude crowding together and trampling on one another's feet, and also by the near and unusual approach of the sun, which will be as near as a mile. Their skulls will boil like a pot, and they will all be bathed in sweat. The good will be protected by the shade of Allah's throne; but the wicked will be so miserably tormented with this sweat, and also with hunger and thirst, and a stifling air, that they will cry out: "Lord, deliver us from this anguish, though thou send us into hell-fire."

**Torment-
ing
Sweat.**

When those who have risen shall have waited the limited time, Allah will appear to judge mankind; Mohammed undertaking the office of intercessor, after it shall have been declined by Adam, Noah, Abraham and Jesus, who shall beg deliverance only for their own souls. On this solemn occasion Allah will come in the clouds, surrounded by angels, and will produce the books wherein the actions of every human being are recorded by their guardian angels, and will command the prophets to bear witness against those individuals to whom they have been respectively sent.

**Allah's
Judgment
of
Mankind.**

Then every person will be examined concerning all his words and actions, uttered and done by him in this life, in order to oblige every person to make public confession and acknowledgment of Allah's justice. They shall give an account of how they spent their time, how they acquired and employed their wealth, wherein they exercised their bodies, and what use they made of their learning. But Mohammed affirmed that at least seventy thousand Moslems should be permitted to enter Paradise without any previous examination.

**Indi-
vidual
Examina-
tions.**

Questions
to Each
Person.

Each person shall answer the foregoing questions, and defend himself as best he can, seeking to excuse himself by throwing the blame of his evil deeds on others, so that a dispute shall arise even between the soul and the body, as to which of them their guilt ought to be ascribed. The soul will say: "O Lord, my body I received from thee; for thou createdst me without a hand to lay hold with, a foot to walk with, an eye to see with, or an understanding to apprehend with, till I came and entered into this body; therefore, punish it eternally, but deliver me." The body will make this apology: "O Lord, thou createdst me like a stock of wood, having neither hand that I could lay hold with, nor foot that I could walk with, till this soul, like a ray of light, entered into me, and my tongue began to speak, my eye to see, and my foot to walk; therefore, punish it eternally, but deliver me."

Allah's
Parable to
Soul and
Body.

Allah will then propound to both soul and body the following parable of the blind man and the lame man. A certain king, having a pleasant garden, in which were ripe fruits, sent two persons to keep it, one of whom was blind and the other lame, the blind being unable to see the fruit, and the lame to gather it. The lame man, however, seeing the fruit, persuaded the blind man to take him upon his shoulders; and by that means he easily gathered the fruit; which they divided between them. The lord of the garden, coming some time after, and inquiring after his fruit, each began to excuse himself. The blind man said he had no eyes to see with, and the lame man that he had no feet to approach the trees. But the king, ordering the lame man to be set on the blind, passed sentence on and punished them both. And in the same manner will Allah deal with the body and the soul. As these apologies will not avail on that day, so will it also be in vain for any one to deny his evil actions, since men and angels and his own members, nay, the very earth itself, will be ready to bear witness against him.

Length
of Trial
and Judgment.

The trial and judgment will only last as long as the milking of an ewe, or the space of time between the two milkings of a she-camel. Some explain those words so frequently used in the Koran, "Allah will be swift in taking an account," to mean that He will judge all creatures in the space of half a day; and others say that it will be done in the twinkling of an eye. Each person will have the book wherein all the actions of his life are written delivered to him; which books the righteous will receive in their right hand and read with entire satisfaction; but the wicked will be obliged to take them against their wills in their left hand, which will be bound behind their backs, their right hand being tied up to their necks.

The Moslem will be judged by his actions. The archangel Gabriel holds a balance, whose scales are large enough to hold both heaven and

earth; one of the scales being suspended over heaven, and the other over hell. The books wherein one's good deeds are written will be thrown into one of the scales, and the books in which are recorded his evil actions will be cast into the other scale. According as the scales incline, sentence will be given; and those whose good works shall weigh the heavier will be sent to heaven, while those whose evil works preponderate will go to hell.

**Balance
to Weigh
Actions.**

After this examination, every creature will take vengeance one of another, or have satisfaction rendered them for the injuries which they have suffered. The angels will then take a part of the good works of him who offered the injury and give them to him who suffered it. The angels will then say: "Lord, we have given to every one his due; and there remaineth of this person's good works so much as equaleth the weight of an ant." Allah will of his mercy cause it to be doubled unto him that he may be admitted into Paradise; but if his good works be exhausted and there remain only his evil deeds, and there be any who have not yet received satisfaction from him, Allah will order that an equal weight of their sins be added to his, that he be punished instead.

**Ven-
geance for
Injuries.**

After the brutes shall have also taken vengeance of one another, Allah will order them to be changed into dust; whereupon the wicked men, who will be reserved for a more grievous punishment, shall exclaim: "Would to God that we were dust also." Some Moslems believe that those of the genii who are true believers will undergo the same fate as the irrational animals, and will be rewarded only by being converted into dust; but others assign the genii a place near the confines of Paradise, where they will enjoy sufficient felicity, though they be excluded from that delightful abode. All Moslems agree that the unbelieving genii will be doomed to eternal punishment, and be cast into hell with the infidels of the human race. The devil and his companions are classed with unbelieving genii.

**Punish-
ment for
Wicked
Persons
and Genii.**

After the trials and judgment, those who go to heaven, or Paradise, will take the right-hand way, and those who are destined to hell-fire will take the left; but both must pass the bridge of *Al Sirât*, which is laid over the midst of hell, and is finer than a hair and sharper than the edge of a sword, while being also beset with briars and hooked thorns. The righteous shall pass over this bridge with wonderful ease and swiftness, like lightning or the wind, Mohammed leading the way; but, on account of the extinction of the light, the wicked soon become entangled among the thorns of this extremely narrow bridge, and thus soon miss their way and tumble down headlong into hell, which is gaping beneath them. The bridge of *Al Sirât* in Islam seems to be the

**Bridge of
Al Sirat.**

same as the bridge of Chinevat in the Zoroastrian religion, and the bridge of hell mentioned by the Jews.

Seven
Apart-
ments
of Hell.

The seven apartments of hell are seven stories, one below another, designed for as many different classes of the damned. The first or highest story, called *Jehennam*, is for the wicked Moslems, who will be released after suffering a temporary punishment, and admitted into Paradise. The second story, called *Ladhâ*, is for the Jews; the third, called *Al Hotama*, for the Christians; the fourth, called *Al Sâir*, for the Sabeans; the fifth, called *Sakar*, for the Magians; the sixth, called *Al Jahîm*, for the idolators. The seventh or lowest story, and the worst of all, is called *Al Hâviyat*, and is for the hypocrites of all religions. A guard of nineteen angels will be set over each of these seven stories or apartments; and to these angels the damned will confess the just judgment of Allah, and beg them to intercede with Him for some alleviation of their pain, or that they may be delivered by being annihilated.

Hell and
Torments
of the
Damned.

The Koran gives an appalling description of hell and the torments of the damned. This place is represented as a receptacle full of smoke and darkness, dragged forward with roaring noise and fury by seventy thousand angels, through the opposite extremes of heat and cold; while the wretched victims of the Divine wrath are also tormented by the hissing of numerous reptiles and the scourges of hideous demons, whose recreation consists in the cruelty and pain which they inflict upon the unhappy wretches who have been consigned to that miserable abode. Concerning the fate of the unbelievers—as the Moslems designate all who reject Islam—the Koran repeatedly declares, “they must remain therein forever.” The punishments vary according to the degrees of guilt; those who are punished most lightly of all being shod with shoes of fire, the heat of which will cause their skulls to boil like a cauldron.

Degrees
of
Punish-
ment.

Only the unbelievers, or those who reject the Koran, shall thus be consigned to eternal damnation. Wicked Moslems, or those who accept Islam, but whose evil actions overbalance their good deeds, shall expiate their sins during different periods of torment. Some say that these wicked Mussulmans shall be released after they shall have been scorched and their skins burned black, and shall afterwards be admitted into Paradise; and when the inhabitants of that delightful place shall contemptuously call them infernals, Allah will answer their prayers by taking from them that opprobrious title.

Final
Rest
for all
Moslems.

Others believe that while these wicked Moslems remain in hell they shall be deprived of life, or be cast into a profound sleep, so that they shall be less sensible of their torments; and that they shall afterwards be received into Paradise, and there revive on their being washed with

the water of life; though some suppose they will be restored to life before they come forth from their place of punishment, so that they may have little taste of their pains when they bid adieu to them.

These wicked Mohammedans shall be kept in punishment not less than nine hundred years, nor more than seven thousand. They shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore be powerless. They will be relieved by the mercy of Allah, at the intercession of Mohammed and the blessed. Thereupon those who have been dead will be restored to life, as has been related; and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell will be immersed in one of the rivers of Paradise, called the *river of life*, which will wash them whiter than pearls.

The wall or partition separating Paradise from hell is called *Al Orf*, or *Al Arâf*. Some Mohammedan writers say that *Al Arâf* is a sort of limbo for the patriarchs and prophets, or for the martyrs and those who have had the greatest reputation for sanctity; among whom will also be angels in the form of men. Other Moslem writers say that such will be placed on *Al Arâf* whose good and evil works exactly counterpoise each other, and therefore deserve neither reward nor punishment; and these will be admitted into Paradise on the last day, after they shall have performed an act of adoration, which will be attributed to them as a merit, and will make their good works overbalance their bad acts. Other Mussulman writers suppose that *Al Arâf* will be a place for those who have gone to war without their parents' permission, and therein suffered martyrdom; being excluded from Paradise for their disobedience, and escaping hell because they were martyrs to Islam. This partition wall is so narrow that those who stand thereon shall converse with the inhabitants of both Paradise and hell, while the blessed and the damned themselves will likewise be able to talk to one another.

All Moslems, whatever their sins, are eventually to become dwellers of Paradise. That delightful abode is all that the Moslem imagination can portray of sensual felicity. Mohammed promised to the faithful an unlimited indulgence of the corporeal propensities, and addressed his allurements to these carnal ideas, painted in the gayest colors that the Oriental fancy could invent; as the untutored Arab could not have comprehended the nature of abstract enjoyment, or understand the elements of happiness in pure and spiritual pleasures.

After the righteous have passed the sharp bridge of *Al Sirât*, and before they enter Paradise, they will be refreshed by drinking at Mohammed's pond. This is described to be an exact square, of a month's

Length
of Tem-
porary
Punish-
ment.

Wall
between
Paradise
and Hell.

All
Moslems
Finally in
Paradise.

Moham-
med's
Pond in
Paradise.

journey in compass. Its water is supplied by two pipes from *Al Cawthar*, one of the rivers of Paradise, and is whiter than milk or silver and more odoriferous than musk, with as many cups set around it as there are stars in the firmament. Whoever drinks of this water thirsts no more forever. This is the first taste which the blessed will have of their future and now near-approaching felicity.

General
Description
of
Paradise.

The Môtazalites and some other Mohammedan sects assert that Paradise is to be created hereafter, but the orthodox maintain that it was created before the world. These latter describe it as situated above the seven heavens, or in the seventh heaven, and next under Allah's throne. The earth of this delightful abode is of the finest wheat flour, or of the purest musk, or of saffron. Its stones are pearls and jacinths. The walls of its buildings are enriched with gold and silver. The trunks of its trees are of gold; and the most remarkable is the tree called *Tûba*, or the *tree of happiness*. This tree stands in Mohammed's palace, but a branch of it will reach to every true believer's house, and it will be laden with pomegranates, grapes, dates and other fruits of wonderful size and of tastes unknown to mortals. If a man desire to eat of any particular kind of fruit, it will be immediately presented to him; or if he choose flesh, birds ready dressed will be set before him in accordance with his desire. The boughs of the tree *Tûba* will bend down spontaneously to the hand of the person who would gather of its fruits; and will supply the blessed with silken garments, as well as food, and also with beasts to ride on, ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits. This tree is so large that a person mounted on the fleetest horse could not gallop from one end of its shade to the other in a century.

Rivers of
Paradise.

The Koran mentions the rivers of Paradise as the chief ornament of that delightful abode. Some of these rivers are described as flowing with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree *Tûba*. Two of these rivers are named *Al Cawthar* and the *River of Life*. This delightful abode is also watered by a vast number of lesser springs and fountains, the pebbles of which are rubies and emeralds, the earth of which is of camphor, the beds of which are of musk, and the sides of which are of saffron. The most remarkable of these springs and fountains are *Sal-sabil* and *Tasnîm*.

Ravish-
ing Girls
of
Paradise.

But all these glories just mentioned will be eclipsed by the resplendent and ravishing girls of Paradise, called *Hûr al oyûn*, because of their large black eyes. These blooming damsels are created of pure musk, and are free from all the natural impurities, defects and inconveniences incident to the female sex. They are of the strictest mod-

esty, and are secluded from public view in pavilions of hollow pearls, so large that one of them will be no less than four parasangs, or, as some say, sixty miles long, and as many broad.

The Mohammedans call this happy mansion *Al Jannat*, "The Garden." Sometimes they call it *Jannat al Ferdaws*, "the Garden of Paradise"; *Jannat Aden*, "the Garden of Eden"; *Jannat al Máwa*, "the Garden of Abode"; *Jannat al Naïm*, "the Garden of Pleasure"; etc. By these several appellations some understand so many different gardens, or at least so many places of different degrees of felicity. There are at least a hundred such gardens, the very meanest of which will afford its inhabitants so many pleasures and delights that one would suppose they must be overwhelmed by them, had not Mohammed taught that Allah will give to every one the abilities of a hundred men, in order to qualify the blessed for a full enjoyment thereof.

**Gardens
of
Paradise.**

Besides Mohammed's pond, there are two fountains springing from a certain tree near the gate of Paradise. The blessed will also drink of one of these, in order to cleanse their bodies and carry off all excrementitious dregs, and they will wash themselves in the other. At the gate each person will be met and welcomed by the beautiful youth appointed to serve and wait upon him, one of them running ahead, to bring the tidings of his arrival to the wives destined for him. Each person is also met at the gate by two angels, carrying the presents which Allah sent him. One of these angels will invest the new comer with a garment of Paradise, and the other will put a ring on each of his fingers, bearing inscriptions alluding to his happy condition.

**Happy
Reception
in
Paradise.**

There are eight gates of Paradise. Mohammed declared that no person's good works will gain him admittance to Paradise, and that even he himself shall be saved only by the mercy of Allah, and not by his merits. But the Koran constantly teaches that the felicity of each person will be proportioned to his deserts, and that there will be different degrees of happiness. The most eminent degree is reserved for the prophets, the second for the doctors and teachers of Allah's worship, the third for the martyrs, and the lowest for the remainder of the righteous, according to their several merits. Mohammed asserted that the poor will enter Paradise five centuries before the rich. He also declared that when he took a view of Paradise he saw that most of its inhabitants were the poor, and that when he looked into hell most of its wretched inmates were women.

**Degrees
of
Felicity in
Paradise.**

When the blessed have entered Paradise the whole earth will then be as one loaf of bread, which Allah will reach to them with his hand, holding it like a cake. For meat they will have the ox *Balâm* and the fish *Nûn*, the lobes of whose livers will suffice for the seventy thousand Moslems who shall be admitted to Paradise without any examination.

**Feast
of the
Blessed.**

Enjoyments
of the
Blessed
in
Paradise.

From this feast every one will be dismissed to the mansion designed for him, where he will enjoy a degree of felicity proportioned to his merits, but vastly exceeding comprehension or expectation. The very humblest Moslem in Paradise will have eighty thousand servants; seventy-two blooming damsels of immortal youth and dazzling beauty, breathing musk, for wives, in addition to the wives he had in this world; and a vast tent of pearls, jacinths and emeralds. He will also be waited upon by three hundred attendants while he eats, will be served in golden dishes, three hundred of which shall be set before him at once, each containing a different kind of food, the last morsel of which will be as grateful as the first. He will also be supplied with three hundred kinds of liquor in golden vessels, and with all the wine he desires. Though forbidden in this life, wine will be freely allowed to be drunk in the next, as the wine of Paradise will not intoxicate. The flavor of this wine is delicious beyond description, as the water of Tasnîm and the other fountains used to dilute it is wonderfully sweet and fragrant.

A Jew's
Remark
to Mo-
hammed.

When an impudent Jew, on one occasion, remarked to Mohammed that so much eating and drinking would necessarily require proper evacuations, the Prophet replied that the inhabitants of Paradise will not need to ease themselves, as all superfluities will be discharged and carried off by perspiration, or a sweat as odoriferous as musk, after which their appetite shall return afresh.

Dress and
Furniture
of the
Blessed.

The Koran also promises the righteous in the next life garments and furniture of the most indescribable magnificence. They are to be attired in the richest silks and brocades, mainly of green, which will burst forth from the fruits of Paradise, and will also be supplied by the leaves of the tree Tûba. They will be adorned with bracelets of gold and silver, and with crowns set with pearls of unparalleled brilliancy. They will have silken carpets, enormous litters, couches, pillows, and other elegant furniture embroidered with gold and precious stones.

Perpetual
Youth in
Paradise.

The happy dwellers of Paradise will enjoy a perpetual youth. No matter at what age a Moslem may die, he will be in his prime and vigor in the next world, or about thirty years of age, which age he will never exceed. The same will be the case of the damned, in order that they may the more severely feel their torments. Upon entering Paradise the Moslems will be of the same stature with Adam, who is represented as being sixty cubits high. If they desire children their wives will conceive, otherwise not; and these children shall immediately attain to thirty years of age and to the stature of sixty cubits. Mohammed declared: "If any of the faithful in Paradise be desirous of issue, it shall be conceived, born, and grown up within the space of an hour."

In like manner if any one shall have a taste for agricultural pursuits, whatever he shall sow will spring up and come to maturity in a moment.

The blessed inhabitants of Paradise will likewise be entertained with the delightful songs of the archangel Israfil, who has the most melodious voice of all Allah's creatures. They will also be charmed with the musical voices of the lovely daughters of Paradise. Even the trees themselves will celebrate the Divine praises with a harmony surpassing all that mortals have ever heard. To this will be joined the sound of the bells hanging on the trees, which will be put in motion by the wind proceeding from Allah's throne, so often as the blessed desire music. The very clashing of the golden-bodied trees, whose fruits are pearls and emeralds, will exceed human imagination; thus adding to the enjoyments of the pleasures of the sense of hearing.

Music in Paradise.

Such are the delights of all the happy dwellers of Paradise, even those of the humblest. Those who shall obtain a higher degree of felicity will enjoy "such things as eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive." Mohammed said that the humblest of the inhabitants of Paradise will see his gardens, wives, servants, furniture, and other possessions occupy the space of a thousand years' journey; but that he who will behold the face of Allah morning and evening will be in the highest favor with him. Al Ghazâli believes that this favor is that additional or superabundant reward which the Koran says will give such exquisite delight that all other pleasures of Paradise will be forgotten and lightly esteemed in comparison therewith. The same Mohammedan author says that every other enjoyment is equally tasted by the very brute beast who is turned loose into luxuriant pasture. This fully refutes the assertions of those who say that the Mohammedans admit of no spiritual pleasure in the next life, but make the happiness of the blessed to consist only in corporeal enjoyments.

General Delights of Paradise.

From the whole tenor of the Koran it is evident that what Mohammed told his followers of Paradise is to be taken literally, and not metaphorically; and the general and orthodox doctrine is that the whole is to be strictly believed in the obvious and literal acceptance. When the Mohammedans wish to bind the Christians in the strongest and most sacred manner, they make them swear that if they violate their engagement they will affirm that there will be corporeal pleasures and black-eyed girls in the next world.

Literal Interpretation.

The Koran also affirms that Allah will make no distinction of sexes in the reward or punishment, in the future life, of good or evil conduct in this world. Women who are wicked and who reject Islam will in the next life suffer the torments of the damned in hell; while those who are righteous and believe the Koran will enjoy the felicities of heaven,

No Distinction of Sex in Paradise or Hell.

but nothing is said about husbands or paramours being provided for them. The general notion is that good women will not be admitted into the same abode in Paradise as the men, but will be assigned a separate place of happiness where they will enjoy all sorts of delights. It is, however, believed that a man in Paradise will enjoy the company of those women who were his wives in this world, or such of them as he shall desire. It is said that an old woman, on one occasion, desired Mohammed to intercede with Allah that she might be admitted into Paradise; but he told her that no old women would enter that happy abode. This answer set the poor old woman crying, whereupon Mohammed explained himself by saying that Allah would then make her young again.

**Absolute
Predes-
tination.**

The Koran lays great stress on Allah's absolute decree and predestination of good and evil. The orthodox Mohammedan doctrine is, that whatever occurs in this world, whether good or bad, proceeds wholly from the Divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; Allah having secretly predetermined, in the most minute particulars, the adverse and prosperous fortune of every human creature in the world, and also his faith or infidelity, his obedience or disobedience, and therefore his eternal happiness or misery after death; which fate or predestination it is impossible to avoid by any foresight or wisdom.

**Moham-
med's Use
of this
Doctrine.**

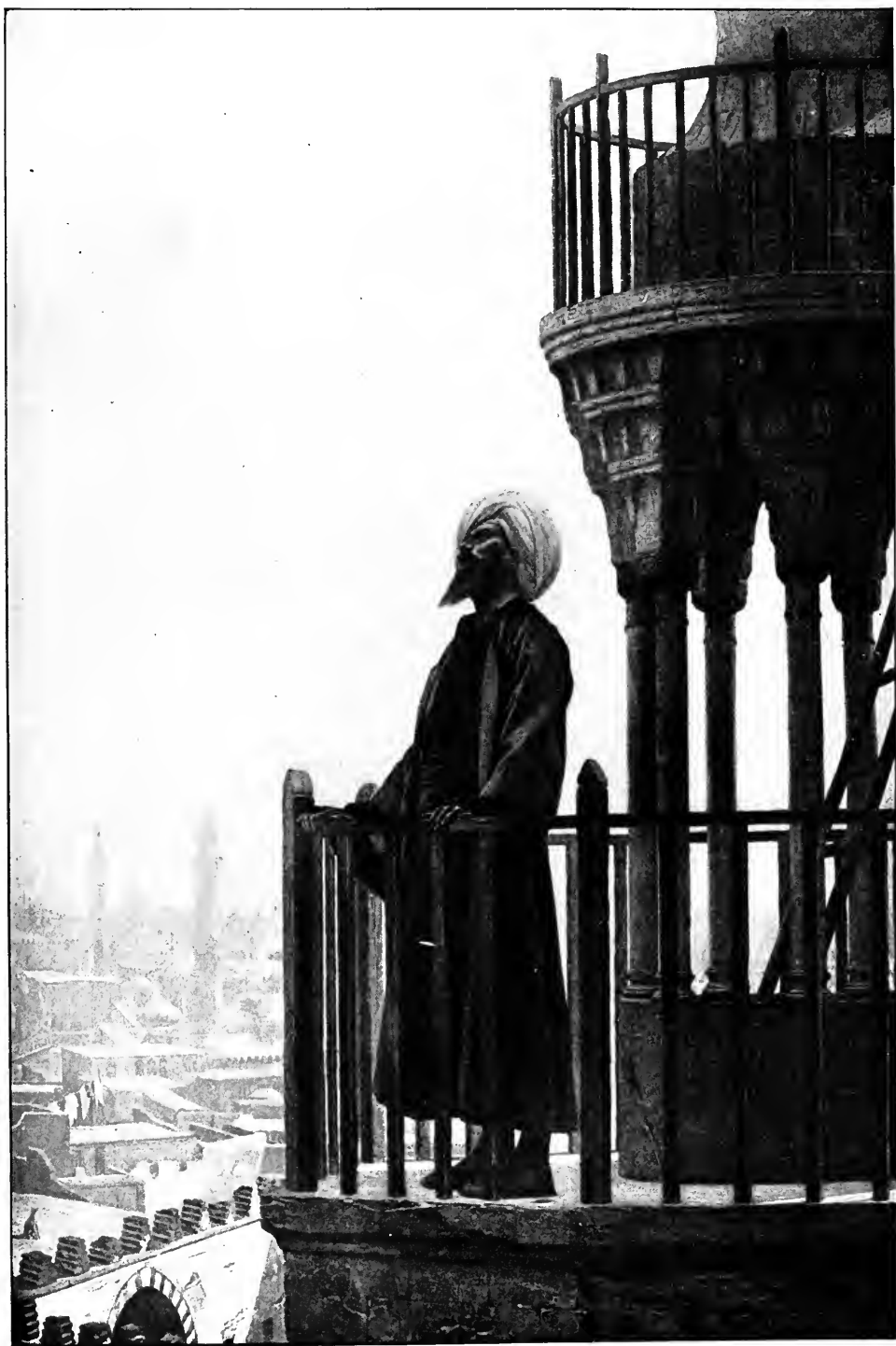
Mohammed makes great use of this doctrine in the Koran for the advancement of his designs; encouraging his followers to fight with courage and desperation for the propagation of Islam, by representing to them that all their caution could not avert their inevitable fate or prolong their lives for a moment; and deterring them from rejecting him as an impostor, by picturing to them the danger they would thereby incur, by the just judgment of Allah, of being abandoned to seduction, hardness of heart, and a reprobate mind, as a punishment for their obstinacy.

**Various
Views
of this
Doctrine.**

Many Mohammedan divines have regarded this doctrine of absolute election and reprobation as derogatory to the goodness and justice of Allah, and to make Him the author of evil. These divines have therefore invented several subtle distinctions and raised several disputes to explicate or soften this doctrine; and different Mohammedan sects have arisen, according to their several methods of explaining this controverted point, some of these sects going to the extreme of holding the direct contrary opinion of absolute free agency in man.

**Paradise
Promised
to Those
Who Die
for Islam.**

The Koran lays particular stress upon Mohammed's declaration already alluded to: "The sword is the key of heaven and of hell. A drop of blood shed in the cause of Allah, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever dies in



THE CALL TO PRAYER

From the Painting by J. L. Gérôme

battle his sins are forgiven." This promise, with the assurance that the appointed time of every man's death is decreed by Fate, made the Moslems boldly face death in battle, and accounts largely for that religious fanaticism which carried the dominion of Islam over so large a portion of Asia and Africa in so short a time.

Before Mohammed's time there were Arabian preachers against the old pagan creeds of the great desert peninsula, but these were only forerunners of the mighty prophet who

"Yet should bring
Some worthy thing
For waiting souls to see,
Some sacred word
That he had heard
Their light and life to be."

Its Effect.

Mohammed's
Fore-
runners.

Among the many passages of the Koran counseling prayer is the following:

Surah on
Prayer.

"Observe prayer at sunset, till the first darkening of the night, and the daybreak reading; for the daybreak reading hath its witnesses.

"And watch unto it in the night * * * and say, 'O my Lord! cause me to enter [Mecca] with a perfect entry, and to come forth with a perfect forthcoming, and give me from thy presence a helping power.'"

The following beautiful sermon on charity is said to have been preached by Mohammed:

Sermon
on
Charity.

"When God made the earth, it shook to and fro till He put mountains on it to keep it firm. Then the angels asked: 'O God! is there anything in Thy creation stronger than these mountains?' And God replied: 'Iron is stronger than the mountains, for it breaks them.' 'And is there anything in Thy creation stronger than iron?' 'Yes, fire is stronger than iron, for it melts it.' 'Is there anything stronger than fire?' 'Yes, water, for it quenches fire.' 'Is there anything stronger than water?' 'Yes, wind, for it puts water in motion.' 'O, our Sustainer! is there anything in Thy creation stronger than wind?' 'Yes, a good man giving alms; if he give it with his right hand and conceal it from his left he overcomes all things. Every good act is charity; your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow men. When he dies, people will ask, What property has he left behind him? But the angels will ask, What good deeds has he sent before him?'"

The Moslems regard the following short chapter as equal in value to one-third of the whole book:

Surah on
God's
Unity.

“Say there is one God alone—
 God the eternal;
 He begetteth not and He is not begotten,
 And there is none like unto Him.”

**Surah on
 Judgment
 Day.**

The following Surah, called “the folding up,” thus describes the Judgment Day:

“When the sun shall be folded up, and when the stars shall fall, and when the mountains shall be set in motion, and when the she-camels with young shall be neglected, and when the wild beasts shall be huddled together, and when the seas shall boil, and when the souls shall be joined again to their bodies, and when the leaves of the Book shall be unrolled, and when the heavens shall be stripped away like a skin, and when hell shall be made to blaze, and when paradise shall be brought near, every soul shall know what it has done.”

**Surahs on
 God.**

Another Surah ends with the following fine passage:

“God! there is no god but He, the Living, the Eternal. Slumber doth not overtake Him, neither sleep; to Him belongeth all that is in heaven and earth. Who is he that can plead with Him but by His own permission? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of His knowledge but so far as he pleaseth. His throne is extended over heaven and earth, and the upholding of both is no burden unto Him. He is the Lofty and Great.”

Again:

“It is God who hath ordained the night for your rest, and the day to give you light; verily God is rich in bounties to most men, but most men render not the tribute of thanks.

“This God, your Lord, Creator of all things; no god is there but He; why then do ye turn away from Him?”

Again:

“O, my son! observe prayer, and enjoin the right and forbid the wrong, and be patient under whatever shall betide thee; for this is a bounden duty. And distort not thy face at men; nor walk thou loftily on the earth; for God loveth no arrogant, vainglorious one.

“But let thy pace be middling, and lower thy voice, for the least pleasing of voices is surely the voice of asses.”

And finally:

“There is no piety in turning your faces towards the east or the west, but he is pious who believeth in God, and the last day, and the angels, and the scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and to the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who

are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble—these are they who are just, and these are they who fear the Lord.”

SECTION IV.—SARACEN CONQUESTS UNDER THE FIRST FOUR KHALIFS (A. D. 632–660).

A SCENE of tumult and confusion followed Mohammed's death. His neglect to name his immediate successor was a political error that proved fatal to the unity and stability of his empire. His death was the signal for immediate rivalry for power between the two leading parties among his followers. On the day of his burial they were assembled to deliberate on the choice of a new sovereign. A schism seemed inevitable. Swords were drawn, and the hasty structure of Mohammedan greatness appeared tottering to its fall, when the tumult was stilled by the timely magnanimity of Omar, who renounced his own pretensions in favor of Mohammed's father-in-law, the companion of his flight; and ABU BEKR was accordingly proclaimed *Khalif*, or “Commander of the Faithful”—a title subsequently assumed by his successors.

Tumult
after
Moham-
med's
Death.

Abu Bekr,
First
Khalif,
A. D.
632–634.

Abu Bekr was unable to lead the armies of the faithful, because of his advanced age. He appointed Khaled, surnamed the *Sword of God*, his general, and devoted himself to prayer, penitence, and the administration of justice. Abu Bekr was energetic, brave, chaste and temperate, and proved himself quite equal to the difficulties of the situation. Within a few months after his accession, his troops struck such a series of blows against the rebellion which showed itself against his authority, that very soon the entire Arab nation, except the tribe of Gassan, made their submission to his sway.

Khaled
“the
Sword of
God.”

Rebellion
Sup-
pressed.

Moseilama, the most important of the rivals who contended against Abu Bekr, had a large following, and fought a pitched battle with Abu Bekr's army of forty thousand men. Moseilama repulsed Abu Bekr's army at the first encounter, the latter losing twelve hundred warriors; but Moseilama was defeated and slain in the second engagement, and Khaled, “the Sword of God,” the commander of Abu Bekr's army, conveyed to Medina the tidings of his own victory and the spoils of the defeated foe. Soon afterward the other rebellious Arab tribes acknowledged Abu Bekr's authority, and the first Khalif was at liberty to extend the dominion of Islam into foreign lands.

Moseila-
ma's
Over-
throw and
Death.

Abu
Bekr's
Triumph

The Mussulmans were still inspired by the same religious enthusiasm. They believed that their swords, their wealth and their power were destined to no other object than that of extending the worship of

Mussul-
man
Enthu-
siasm.

the One True God, the All-knowing, All-seeing and All-powerful. It mattered not what part each man took, provided he labored with all his efforts to this end.

Islam
thus far
Confined
to
Arabia.

Thus far the victories, the doctrine and the revolution wrought by Mohammed had not extended beyond the frontiers of Arabia. Changes of opinion in an illiterate nation, of which the language had never been studied by its neighbors, did not appear of adequate importance to enlist the attention of mankind. The revolutions of the little republics of Western Arabia had never produced any effects in other lands; and the Arab union under one dominion, thus suddenly accomplished by a new religious doctrine, appeared likely to be of brief duration. The rise of Islam attracted no attention at Constantinople, at Antioch or at Alexandria. Yet the first twelve years following Mohammed's death were occupied with Mussulman conquests which astound the imagination.

Arabian
Igno-
rance.

These fanatical conquerors were entirely ignorant of geography, and of the interests, strength, policy and languages of the nations which they attacked. They had no regular plans of campaign, no projects to strengthen themselves by alliances, or to establish secret correspondence in the countries which they were about to invade. The instructions given by the Khalifs to the commanders of their armies were simple and general. Neither Mohammed nor his successors made any change in the rude armor and irregular manner of fighting to which the Bedouins of the Arabian desert were accustomed.

The
Moslem
Soldiers
and Their
Battles.

The Mussulman soldiers were half naked. Their infantry were armed only with bows and arrows. Their cavalry carried lances and cimeters. Their horses were indefatigable, and were unequalled for their docility and spirit. But they did not maneuver in large or regular masses. They were ignorant of those charges of modern cavalry which bear down battalions by their irresistible weight. Moslem warriors advanced single-handed in front of the army to signalize themselves by acts of personal prowess, and, after several strokes of their flashing cimeters, escaped from their foes by the swiftness of their steeds. Battles were protracted skirmishes, in which the hostile troops did not engage rank to rank. The conflict frequently continued several days; and only after their enemies, exhausted by unusual fatigue, were routed, did the Arabs become terrible in pursuit.

Weakness
of the
Existing
Empires.

The Asiatic provinces of the Eastern Roman Empire and the dominions of the New Persian Empire of the Sassanidæ, alternately devastated by war, had undergone a great change in the seventh century, both in their political condition and in the character of the people. The fortresses were dismantled. Confidence in the defenses of the frontiers was at an end. The administration was disorganized, and



MUSICIANS AND STANDARD-BEARERS OF A SARACEN ARMY

From an Arabian Manuscript

obedience to the civil power was imperfect and irregular. The provincials had commenced an active participation in the affairs of their country, and had become soldiers, though not very efficient ones.

At this time we first find mention of military bodies proportioned to the extent of the Eastern Roman Empire—armies of a hundred thousand men, though their valor and discipline were such as to lead us to believe that they consisted entirely of militia. The names of the officers incidentally mentioned in history are Syrian, not Greek. The Syrian cities seem to have had an independent existence, and their own magistrates directed their affairs, while the interests of the Empire were forgotten in the interests of the provinces. The Moslems did not attack the Syrians or the Persians by surprise; but before their invasion they gave their enemies a threefold choice—to embrace Islam, and thus share all the honors, rights and privileges of true believers; or to submit on condition of paying tribute; or to try the fortune of war.

In A. D. 633 the Khalif Abu Bekr sent expeditions into the Roman province of Syria, and into Irak, where Iyas, the Persian feudatory, the successor of Noman, son of Al Mondar, held his court at Hira, on the western branch of the Euphrates. The irresistible Khaled led two thousand Arabs across the Arabian desert to the branch stream, where he was aided by Al Mothanna, chief of the Beni Sheiban, who had been a subject of Iyas, but had revolted and placed himself under Abu Bekr's protection.

Khaled quickly conquered the kingdom of Hira, took in succession Banikiya, Barasuma and El Lis, descended the river to Hira, the capital, and there defeated the Persian cavalry under Asadsubeh and their Arab allies. As the city of Hira then was ungarrisoned, Iyas submitted to the victorious Khaled, and agreed to pay a tribute of two hundred and ninety thousand dirhems.

After his army had been increased by reinforcements to eighteen thousand men, Khaled marched southwards to reduce the entire region between the Arabian desert and the Eastern or real Euphrates. Obolla, the most important city of the southern region at that time, was situated on a canal or backwater derived from the Euphrates, near the modern Bassora. It was a great emporium for the Indian trade, and was known as the *limes Indorum*, or "frontier city towards India."

The Persian governor of Obolla was a certain Hormuz, or Hormisdas, who garrisoned the city with twenty thousand men. Khaled completely defeated Hormuz and killed him with his own hand. Obolla surrendered, and a vast booty fell into the possession of the victorious Arabians. After liberally rewarding his soldiers, Khaled sent a fifth of the spoils, with a captured elephant, to the Khalif Abu Bekr at Medina. The strange animal astonished the simple natives of Medina,

The
Eastern
Roman
Armies.

Moslem
Methods.

Arabian
Invasions
of Syria
and Irak.

Khaled's
Conquest
of Hira.

The City
of Obolla.

Khaled's
Conquest
of Obolla.

The
Captured
Elephant.

who, in wonderment, inquired of one another: "Is this indeed one of Allah's works, or did human art make it?"

**Results of
Khaled's
Con-
quests.**

Khaled's conquests of Hira and Obolla were soon followed by other victories, which added the whole region between the Arabian desert and the Euphrates, from Hit to the Persian Gulf, to the Arabian dominion; and the conquered territory was placed under the authority of Mohammedan governors. Thus Persia was deprived of the protection hitherto afforded her by a vassal Arab kingdom on the west side of the Euphrates, and was brought into direct contact with the great Mohammedan empire along her entire western frontier. Thenceforth the New Persian Empire was exposed to open attack on that side for a distance of more than four hundred miles, with several rivers as the only barrier between her enemy and her capital. Soon after his conquests of Hira and Obolla, the renowned Khaled was suddenly recalled from the banks of the Euphrates to take the command of the Arabian forces in Syria.

**Arabian
Invasion
of Syria.**

In the meantime the Khalif Abu Bekr had resolved on an invasion of Syria, and an Arabian army under Abu Obeidah had already marched to invade that country. The spirit which animated the early Mussulmans is illustrated in the instructions given by the Khalif to Abu Obeidah. Said the Khalif: "Remember that you are always in the presence of Allah, always at the point of death, always in expectation of judgment, always in hope of Paradise. Avoid, then, injustice and oppression. Study to preserve the love and confidence of your troops. When you fight the battles of Allah, bear yourselves like men, and turn not your backs upon the enemy. Let your victories never be sullied by the blood of women or children. Destroy not the fruit-trees, neither burn the standing corn. Do no damage to the flocks and herds, nor kill any beasts but such as are necessary to your sustenance. Whatever treaty you make, be faithful to it, and let your deeds be according to your words. As you advance into the enemy's country, you will find some religious persons who live retired in monasteries, designing to serve God in that way. Let them alone, and neither hurt them nor destroy their houses. But you will find, also, another sort of men, who belong to the synagogue of Satan, and who have shaven crowns. Cleave their skulls. Give them no quarter till they either embrace our faith or pay tribute."

**Abu
Bekr's
Advice
to Abu
Obeidah.**

**Christian
Monks
and
Priests.**

The two classes of Christian religionists here indicated were the monks and the secular clergy. The monks had obtained Mohammed's favor by some act of kindness which they had extended to him in his youth. So says an Arab tradition.

The Moslems regarded Jerusalem with as much veneration as did the Jews and Christians, and Abu Bekr felt that the capture of so holy a

city would give immense prestige to the cause of Islam. In his celebrated directions to his generals he exhibits much knowledge of the country as well as great political wisdom. But these directions are yet more remarkable for their almost verbal coincidence with a passage in the Book of Revelations, which most commentators have considered a prophetic description of the Moslem Arab warriors.

**Moslem
Venera-
tion for
Jerusa-
lem.**

The Syrians at first regarded the invasion as simply one of the usual incursions of the wandering Bedouin tribes of the Arabian desert, and they bestowed upon the Arabs the name of *Saraken*, or "marauders," which had been applied to a plundering horde on the Syro-Arabian frontier for many centuries. This is the origin of the word *Saracen*, a name which soon became a terror to the civilized world.

**Origin
of the
Term
Saracen**

The Emperor Heraclius was seriously alarmed at this formidable Arabian invasion of his dominion, and sent a large detachment to meet the enemy on the frontiers. This Byzantine army was defeated with great slaughter, but the imperialists gained a victory over a Moslem division under Abu Obeidah at Gaza. The Khalif Abu Bekr invested Amru with the chief command of the invading expedition, but assigned Abu Obeidah's division to Khaled, who attacked Bosrah, one of the frontier towns of Syria on the Arabian border.

**Alarm
of the
Emperor
Heraclius.**

Romanus, the governor of Bosrah, counseled the inhabitants to surrender; and when they indignantly deprived him of his command, he treacherously admitted the Arabs into the fortress at night. The next day, in the presence of his astonished fellow-citizens, he publicly professed his belief in Mohammed's religion. This was the commencement of a series of desertions which dealt a fatal blow to the rapidly declining Eastern Roman Empire. All the discontented, all whose ambition or cupidity outran their advancement or their fortune, all who had any secret injury to avenge, were sure to be received with open arms by the Saracen conquerors and to share their fortunes. In provinces where the Roman commanders had never been able to levy a cohort, the Saracen army was received by fugitives with a readiness which clearly demonstrates that it is the government which destroys courage, and not the climate.

**Treach-
erous
Surrender
of
Bosrah.**

The capture of Bosrah by the Saracens was speedily followed by an attack on Damascus, which was still one of the most flourishing of Syrian cities. This aroused the attention of the Emperor Heraclius, who led an army of seventy thousand men for the relief of the beleaguered city. The Christians were defeated in the great battle of Aiznadin, in the South of Palestine, July 30, A. D. 634; in which they lost fifty thousand men. A few weeks later the Christian arms sustained another crushing defeat from the Saracens under Khaled, on the banks of the Yermuk, near the Lake of Tiberias, in the North of

**Decisive
Battles of
Aiznadin
and
Yermuk.**

Palestine, August 22, A. D. 634—a battle in which seventy thousand Christians laid down their lives.

Tradition
about
Damas-
cus.

These two decisive battles sealed the fate of Syria, which was thus lost to the dominion of the Eastern Roman Emperor; and the death-blow was struck to the Roman power in Asia. It was said that Mohammed, after viewing the lovely and fertile plains in which Damascus is located, from one of the neighboring heights, proclaimed it to be the earthly paradise designed for the inheritance of true believers. The fiery Khaled related this tradition to his enthusiastic soldiers as he led them to attack the walls of this renowned ancient city, thus exciting their ardor for the siege to an insane fury.

Saracen
Capture
of Da-
mascus.

The defeat of the Roman forces in the great battles of Aiznadin and Yermûk led to the fall of Damascus, one side of which was stormed by Khaled just as the other side capitulated to Abu Obeidah. A warm dispute arose between the two victorious Saracen generals as to the claim of the citizens to the benefit of the capitulation; but mercy finally prevailed, and the lives of the Damascenes were spared.

Abu
Bekr's
Death.

The Khalif Abu Bekr died on the very day of the capture of Damascus, August 3, A. D. 634. His memory was justly venerated, not only because he showed the Saracens the road to conquest beyond the confines of Arabia, but because he gave the Mohammedan religion its permanent form, by collecting the scattered passages of the Koran, and arranging them in the order in which they are found at the present day. Thus Abu Bekr published the first edition of the Koran.

Publica-
tion of the
Koran.

Abu
Bekr's
Char-
acter.

Abu Bekr's character was remarkable for generosity and modération. He did not reserve for himself any portion of the vast wealth acquired by his conquering armies, but distributed his share to his soldiers and to the poor. He was always easy of access, and no petitioner for mercy or claimant for justice went unheard from his presence. Both by precept and example, he labored to preserve the republican simplicity so remarkable in the early history of the Saracens. Though the partisans of Ali consider Abu Bekr a usurper, they still reverence his memory because of his moderation and virtue.

Omar,
Second
Khalif,
A. D.
634-644.

Abu Bekr had reigned only two years. Just before his death, he named Omar as his successor in the Khalifate. Omar said: "I do not want the place." Abu Bekr replied: "But the place wants you." After being saluted by the acclamations of the army, OMAR was made Khalif (A. D. 634). During the reigns of the two peaceful religious devotees—Abu Bekr and Omar—the Moslems achieved their most wonderful conquests.

Omar's
Character
and
Simple
Life.

Omar had given brilliant proofs of his valor during Mohammed's wars, but he regarded the dignity of Khalif as putting an end to his military career and demanding from him an exclusive attention to re-

ligious affairs. During a reign of ten years he was entirely absorbed in directing the affairs of the faithful, giving an example of moderation and justice, of abstinence and contempt for external ostentation. His food consisted of barley bread or dates; his drink was water; and the garment in which he preached to the people was patched in twelve places. A Persian satrap who came to do homage to Omar found the Khalif sleeping on the steps of the mosque at Medina.

Omar was informed of the capture of Damascus, soon after his accession to the Khalifate; but, instead of manifesting any gratitude, he gave way to the promptings of petty jealousy by transferring the command of the army under Khaled to Abu Obeidah. The fall of Damascus was followed by the capture of Emesa and also by that of Baalbec, or Heliopolis; after which the Saracens laid siege to Jerusalem.

The siege of the holy city of the Jews and Christians brought the rival religions of Islam and Christianity into especial hostility, as all Christendom had its attention directed to Jerusalem, regarding that sacred spot as the outward pledge of the truth and triumph of the religion of Jesus. During a siege of four months the religious enthusiasm of the besieged kept apace with the fanatical zeal of the assailants. The walls of the holy city of David and Christ were thickly planted with crosses, banners blessed by the priests and miraculous images. But all this Christian zeal was unavailing. Sophronius, the Patriarch of Jerusalem, who directed the efforts of the besieged, was forced to capitulate. But he refused to open the gates of the Holy City until the Khalif Omar should come in person to receive so important a surrender and to guarantee the capitulation by his word.

Jerusalem was as sacred in the eyes of the Mohammedans as in those of the Jews and Christians. Omar started on his pious pilgrimage; the camel which he rode being also laden with his baggage, which consisted only of a sack of wheat, a wooden bowl, and a water bag, all of which were suspended from the saddle to supply his necessities during the journey. Besides this equipage, as another characteristic of the simplicity still prevalent among the Saracens, the Khalif's dress consisted of camel's hair, coarse and torn; while his only attendant and escort was a slave.

In this guise Omar reached the Moslem camp, in sight of Jerusalem, where he recited the public prayers and preached a sermon to his soldiers. He exclaimed: "Good and victorious Lord! grant us a victory unstained with blood." The Khalif's attendants pitched his tent of camel's hair cloth; after which he sat down upon the ground and signed the capitulation, by which he promised to leave the Christians of Jerusalem liberty of conscience in religious worship, the undisputed

Omar's
Jealousy
of Khaled.

Capture
of Emesa
and
Baalbec.

Saracen
Siege of
Jerusalem.

Omar's
Equipage
and
Simple
Dress.

Omar's
Capture
of Jerusalem.

possession of the Church of the Holy Sepulcher, and absolute protection in person and property, on the payment of a moderate tribute, and entered the Holy City in triumph (A. D. 637).

**His
Trium-
phal
Entry into
the Holy
City.**

In his triumphal entry, the Khalif marched at the head of his victorious troops, in familiar conversation by the way with the Christian Patriarch, Sophronius, whom he hoped to protect from the fanaticism of his followers by this exhibition of confidence. This was not the only evidence of good faith displayed by Omar. He refused to pray in any of the Christian churches, lest the Mussulmans should take advantage of the circumstance to convert them into Mohammedan mosques. The Khalif and the Christian Patriarch visited the Church of the Resurrection together; and at the hour of prayer Omar declined offering his adorations in the inside of this Christian sanctuary, preferring the steps of the porch, where he spread his mat and performed his devotions.

**Omar's
Mosque.**

Omar caused the spot which was covered with the ruins of Solomon's Temple to be cleared of its rubbish and prepared for the erection of a magnificent Mohammedan mosque, which still bears this renowned Khalif's name; Omar himself setting the example of clearing it to his soldiers, by removing some of the rubbish in his robe. At the end of ten days, the Khalif returned to Medina in the same simple and unostentatious manner, and there passed the remainder of his life in offering up his devotions at the Prophet's tomb.

**Saracen
Capture
of Aleppo,
Antioch,
Cæsarea,
Tyre and
Tripoli.**

In the year following the capture of Jerusalem (A. D. 638) the Saracens completed the conquest of Syria by making themselves masters of the great cities of Aleppo and Antioch. Aleppo, the ancient Berhœa, was valiantly defended for four months, but was finally carried by storm; and its governor, Gukinna, and several of his officials embraced the Moslem faith. Antioch and Cæsarea were taken more easily; and the Emperor Heraclius fled from Syria, his son following him to Constantinople after several unsuccessful efforts. The Byzantine army dispersed or deserted to the Moslems. Tyre and Tripoli were treacherously surrendered to the invaders. The remaining Syrian cities soon afterward opened their gates to the triumphant Saracens by capitulation, and Syria was forever lost to the Eastern Roman Empire. Thus in six years from their first invasion of Syria and Palestine, the Saracens had effected the subjugation of those Roman provinces, and secured their conquests by occupying the mountain fortresses on the Cilician frontier.

**Saracen
Conquest
of Syria
and
Palestine.**

**Saracen
Victories
over the
Persians.**

The Saracens followed up the conquest of Syria by the subjugation of the New Persian Empire. The recall of Khaled from his victories in the Lower Euphrates region allowed Persia a breathing spell. The Persians embraced the opportunity to arouse disaffection in the newly-

acquired Saracen province of the Sawâd, west of the Euphrates. Rustam, the Persian commander, sent emissaries to the towns of the Sawâd, urging them to revolt and offering to aid such a rising with a Persian army. The Moslem situation was critical, but Rustam's troops were beaten in detail. Al Mothanna and Abu Obeidah defeated the Persian generals, Jaban, Narses and Jalenus, in three battles and drove their shattered armies back upon the Tigris; thus restoring the Saracen authority in the Sawâd.

The victorious Arabs even extended their conquests across the Euphrates into Mesopotamia, into the very heart of the New Persian Empire. But here the Saracens suffered a severe reverse. When Rustam was informed of the defeat of his generals, he sent an army under Bahman-Dsul-hadjib, or "Bahman the beetle-browed," to watch the victorious Saracens. This Persian army encamped upon the Western Euphrates at Koss-en-natek, near the site of Kufa. To raise the courage of his soldiers, Rustam intrusted Bahman with the Persian sacred standard, the celebrated *durufsh-kawani*, or leather apron of the blacksmith Kavah, which was elegantly adorned with silk and gems, and is said to have measured eighteen feet long by twelve feet wide. The Persian tradition states that Bahman had thirty thousand men and thirty elephants. The Arabs under Abu Obeidah had only nine or ten thousand men.

Bahman is said to have given Abu Obeidah the alternative of crossing the Euphrates or allowing the Persians to cross it. The Saracen general preferring the bolder course, threw a bridge across the river and thus conveyed his army to the east side, in spite of the dissuasions of his officers. Then begun the "Battle of the Bridge." The Persian horse-archers, covered with their scale armor, were drawn up in a solid line behind their elephants. The Saracen cavalry were galled severely by showers of Persian arrows, and sought to engage at close quarters; but the Arab horses were terrified at seeing the huge elephants, and were further alarmed by the tinkling of the bells hung around their necks, so that they refused to advance. The Saracens then dismounted and assailed the Persians on foot.

The encounter was then furious, but Abu Obeidah was defeated and killed by his reckless courage. He observed a white elephant in the center of the Persian army; and, regarding this huge animal as the object of Persian superstition, he fought his way with irresistible valor towards the elephant and cut off his trunk. Maddened with pain, the infuriated beast rushed upon his assailant and trampled him to death. Dispirited by the loss of their commander, the Saracens fled in confusion, falling back upon their newly-made bridge, which was found to have been broken, either by the victorious enemy or by a rash Arab

Saracen
Invasion
of the
New
Persian
Empire.

Persian
Sacred
Standard.

"Battle
of the
Bridge."

Abu
Obeidah's
Defeat
and
Death.

who sought to give his side the courage of despair. The pursuing Persians slew many of the Arabs and drove others into the stream, where they were drowned. Only five thousand Arabs escaped, and two thousand of these dispersed to their homes. The veteran Arab leader Salit was also slain, and Al Mothanna was severely wounded. The last remnant of the defeated Saracen army was only saved by dissensions among the victorious Persians, which induced Bahman to return to Ctesiphon.

Persian
Invasion
of Hira
and
Defeat.

The defeated Arabs under Al Mothanna retired to El Lis, and that commander sent to the Khalif Omar for reinforcements, which soon arrived under the command of Jarir, Abdallah's son. While Al Mothanna was preparing to resume the offensive, the Persian general Mihran anticipated him by leading a body of picked men across the Euphrates and making a dash at Hira; but Al Mothanna hastily collected his widely scattered troops, and defeated the Persians in a desperate battle on the canal El Boweib, near the menaced city, Mihran himself being slain. The defeated Persians recrossed the Euphrates and returned unmolested to Ctesiphon, but all Mesopotamia was at the mercy of the triumphant invaders, who soon extended their ravages to the Tigris and the near vicinity of the great Persian capital.

Negotia-
tion.

The youthful Isdigerd III., the New Persian king—the last of the illustrious dynasty of the Sassanidæ—proposed to negotiate with the Saracen general, and the following conversation took place between the New Persian king and the Saracen ambassador.

State-
ment of
King
Isdigerd
III.

Said Isdigerd III.: "We have always held you in the lowest estimation. You Arabs have hitherto been known in Persia either as merchants or as beggars. Your food is green lizards, your drink salt water, your clothes hair-cloth. But lately you have come in large numbers to Persia, you have tasted good food, you have drunk sweet water, you have worn good clothes. You have told your countrymen of these things, and they are flocking hither to partake of them. But, not satisfied with all that you have thus obtained, you wish to force a new religion upon us. You appear to me like the fox of our fable, who went into a garden where he found plenty of grapes. The generous gardener would not disturb a poor, hungry fox; but the animal, not content with eating his fill, went and brought all the other foxes into the garden; and the indulgent owner was forced to kill them to save himself from ruin. However, as I am satisfied that you have been impelled by want, I will not only pardon you, but load your camels with wheat and dates, that when you return you may feast your countrymen. But, if you are insensible to my generosity, and continue to remain here, you shall not escape my just vengeance."

The chief ambassador of the Saracens replied thus: "What you have said of the former condition of the Arabs is true. Their food was green lizards; they buried their infant daughters alive; nay, some of them feasted on dead carcasses and drank blood; they robbed and murdered, and knew not good from evil. Such was our state. But Allah in His mercy has sent us, by a holy Prophet, a sacred volume which teaches us the true faith. By this we are commanded to war against infidels. We now solemnly require you to receive our religion. If you consent, not an Arab shall enter Persia without your permission, and our leaders will only demand the established taxes which all believers must pay. If you do not accept our religion, you are required to pay the tribute fixed for infidels. If you reject both these propositions, you must prepare for war."

Al Mothanna's Reply.

The Persian king rejected these degrading conditions, and the war was renewed with all the vigor of which the tottering New Persian Empire was capable. King Isdigerd III. sent an army of one hundred and twenty thousand men under Rustom to recover Irak. Al Mothanna, the Saracen commander, had died of his wound, and was succeeded by Sa'ad Ibn Abi Wakas, who with thirty thousand men occupied the Sawad, acting wholly on the defensive, but relying for success on the reckless valor of his fanatical followers. The Saracen forces had concentrated at Cadesia, or Kadisiyeh, where they rested upon a fortified town.

The War Renewed.

The Persians challenged the Saracens to combat, and thus brought about the great battle of Cadesia, in the year A. D. 636. Sa'ad Ibn Abi Wakas had pitched his camp outside the walls of Cadesia; his position being protected on each side by a canal, or branch stream, derived from the Euphrates, and flowing south-east into the Sea of Nedjef. Sa'ad himself occupied the Cadesian citadel, from which he directed the operations of his troops, who were led in the fight by Khaled. The Persians filled up El Atik, the more eastern of the branch streams, with reeds and earth, and in this way crossed the channel.

Battle of Cadesia.

The Arabs rushed to the attack at mid-day, when Sa'ad gave the signal by shouting from his watch-tower: "Allah akbar" (God is great). On the advance of the Persian elephant corps the Saracen cavalry fled, but the Saracen archers and other infantry finally repulsed the Persians in the evening. Thus ended the first day of the battle of Cadesia—the "day of concussion."

"Day of Concussion."

As the Saracens received reinforcements from Syria during the second day of the battle, that day was called the "day of succors." The morning was passed in skirmishes and single combats between the champions of each side. By these single duels the Persians lost two of

"Day of Succors."

their best generals, Bendsuwân and Bahman-Dsul-hadjib. When the Arabs were fully reinforced, they attacked the Persians with cavalry and with camels dressed up to resemble elephants, thus driving the Persian cavalry from the field with heavy loss; but the Persian infantry held their ground and their cavalry finally rallied, so that when night arrived the result was indecisive, though the Persians had lost ten thousand in killed and wounded, and the Arabs only two thousand.

“Day of Embittered War.”

On the third day of the battle—the “day of embittered war”—some Persian deserters informed the Arabs that the elephants could be disabled by wounding them in the proboscis or in the eye. The Arabs therefore directed their main attack upon the elephants, and wounded the two which led the others, whereupon the entire body of elephants fled in full speed across the canal El Atik to Ctesiphon. The cavalry and infantry of the two armies then contended with swords and spears, and when night arrived the Persians fled across the canal El Atik.

“Night of Snarling.”

The third day of the battle was followed by the “night of snarling”—a time of horrid noise and tumult, when the cries of the soldiers on both sides were thought to resemble the yells and barks of dogs and jackals. Two of the bravest of the Arabs, Toleicha and Amru, crossed El Atik with a few followers, and entered the Persian camp under cover of the darkness, slaughtered many, and caused a panic in the enemy’s lines. A general engagement followed, which lasted into the next day; and thus the “night of snarling” can scarcely be separated from the “day of cormorants”—the last of the four days of the great battle of Cadesia.

“Day of Cormorants.”

On the fourth and last day of the battle the Persians again occupied their old ground in the tract between the two canals, having recrossed El Atik. But a wind arose at noon and blew great clouds of sand into the faces and eyes of the Persians, while the Arabs suffered but little, their backs being turned to the storm. A part of the Persian army finally lost ground; as Hormuzan, satrap of Susiana, and Firuzan fell back.

Rustam’s Death.

Just then a sudden violent gust tore away the awning that shaded the Persian general’s seat, blowing it into the canal El Atik. Rustam sought among his baggage mules a refuge from the violence of the storm; but then Hillal, son of Alkama, began cutting the cords of the baggage and strewed it upon the ground. Rustam was severely injured by a bag which fell, and he endeavored to save himself by swimming across El Atik; but Hillal rushed after him, drew him to the shore and killed him, and then, mounting the vacant throne, shouted with all his might: “By the Lord of the Kaaba, I have killed Rustam.”

These words created a general panic among the Persians, who mostly fled hastily to El Atik, some swimming across the stream, others crossing where it had been filled up, but thirty thousand perishing in the waves, while the few who stood their ground were cut to pieces. Ten thousand Persians lost their lives on the battlefield during the preceding night and the day, while the Saracen slain numbered six thousand. The capture of the Persian national standard, the *durufsh-kawani*, or blacksmith's apron, was considered the most serious loss.

Final
Defeat
of the
Persians.

Jalenus conducted the retreat of the defeated Persian army. Sa'ad Ibn Abi Wakas sent three detachments to pursue the fleeing foe. One of these Arab detachments, under Sohra, overtook and massacred the Persian rear-guard under Jalenus at Harrar, the Persian leader himself being among the slain. The greater part of the fleeing Persian hosts found shelter behind the walls of Ctesiphon.

Persian
Retreat
and
Saracen
Pursuit.

By the great defeat of her army at Cadesia, Persia lost all hope of recovering the territory on the west side of the Euphrates, but she did not yet despair of preserving her independence. The Arabs, after their great victory, consolidated their dominion in the Sawâd, and laid the foundations of the cities of Bassora and Kufa.

Effects
of the
Saracen
Victory.

The next year (A. D. 637) the triumphant Mohammedans resumed the offensive, and Sa'ad Ibn Abi Wakas led an army of twenty thousand men from Kufa to Perisabor, or Anbar, and there crossed the Euphrates into Mesopotamia. When King Isdigerd III. was informed of this invasion and of the threatened Arab attack upon Ctesiphon, he called a council of war to consider the best course to pursue. This council decided that the great Persian capital must be evacuated; but Isdigerd III. was so reluctant to leave Ctesiphon that he waited until the Saracen general with sixty thousand men had reached Sâbât, only a day's march from the Persian capital, before he could be induced to retreat. He then fled hastily from Ctesiphon, with a small part of the treasures which the Sassanidæ had accumulated there during four centuries, and retired to Holwan, a strong city in the Zagros mountain-range.

Flight of
Isdigerd
III. from
Ctesi-
phon.

When Sa'ad Ibn Abi Wakas heard of the Persian king's flight from his famous capital, he sent a detachment in pursuit. This Saracen detachment overtook the Persian rear-guard and cut it to pieces; but King Isdigerd III. made good his retreat to Holwan, where he soon concentrated an army of more than a hundred thousand men.

Saracen
Pursuit.

The Saracen army under Sa'ad Ibn Abi Wakas entered Ctesiphon without opposition. This renowned Persian capital was a rich prize to the conquering Arabs. The Arabian writers never tire of describing its palaces and gardens, its opulent houses and pleasant fields, its fountains and flowers, the beauty of its site, the elegance of its edi-

Saracen
Entry into
Ctesi-
phon.

fices, the magnificence and luxury of their furniture, or the amount of the treasures contained therein. The royal palace of Khosrou Parviz—the Takht-i-Khosrou—particularly excited their admiration.

The
Palace of
Khosrou
Parviz.

This splendid palace was built of polished stone, and had in front of it a portico of twelve marble pillars, each one hundred and fifty feet high. The palace was four hundred and fifty feet long, one hundred and eighty feet wide, and one hundred and fifty feet high. The hall of audience, in the center, was one hundred and fifteen feet long and eighty-five feet high, with a magnificent vaulted roof, bedecked with golden stars, so arranged as to represent the motions of the planets among the twelve signs of the Zodiac. In this noble hall the Persian king was accustomed to sit on a golden throne, to hear causes and dispense justice to his subjects.

Its Orna-
ments.

The treasury and the different apartments of the noble palace were full of gold and silver, of costly rubies and precious stones, of jeweled arms and dainty carpets. The glass vases of the spice magazines contained an abundance of musk, camphor, amber, gums, drugs and delicious perfumes. In one apartment was found a carpet of white brocade, four hundred and fifty feet long and ninety feet wide, with a border worked in precious stones of different colors, to represent a garden of all kinds of lovely flowers. The leaves were formed of emeralds; the blossoms and buds of pearls, rubies, sapphires, and other precious gems in profusion. One of the objects found in the treasury was a horse made entirely of gold, bearing a silver saddle set with a countless number of jewels. Another object discovered in the treasury was a silver camel with a golden colt.

Spoils of
Victory.

A coffer belonging to King Isdigerd III. was captured at the bridge over the Nahrwân canal, as its guardians were about to carry it off. Among the contents of this coffer were a robe of state embroidered with rubies and pearls, several garments made of gold tissue, the crown and seal of Khosrou Nushirvan, and ten pieces of silk brocade. The victorious Saracens also obtained possession of the armory of Khosrou Nushirvan. This armory contained that great Persian king's helmet, breastplate, greaves and armpieces, all of which were of solid gold adorned with pearls, six "cuirasses of Solomon," and ten costly cimeters. The works of art and one-fifth of the entire booty were sent by trusty messengers to the Khalif Omar at Medina. The remainder of the spoils was of such enormous value that when Sa'ad Ibn Abi Wakas distributed it among his sixty thousand soldiers, each one's share amounted to twelve thousand dirhems (about sixteen hundred dollars of our money).

Arabian
Ignorance
of Gold.

Thus the "sons of the desert" were enriched by the possession of wealth far beyond their comprehension. They had learned to appre-

ciate silver, but were entirely ignorant of the value of gold; and an Arabian soldier, who desired to exchange gold, which he had never seen, for silver, which he had learned to prize, went around, saying: "I will give any quantity of this yellow metal for a little white."

Tabari says that after Sa'ad Ibn Abi Wakas had captured Ctesiphon, he was anxious to go in pursuit of the Persian king, but was restrained by despatches from the Khalif Omar, commanding him to remain at the Persian capital, and to employ his brother Hashem and the experienced Arab general, El Kakâa, in the further prosecution of the war against the Persians.

Hashem was sent with twelve thousand men against the fugitive Persian sovereign, whose forces, said to have numbered more than a hundred thousand men, under the command of Mihran, were drawn up at Jalula, near Holwan. After maneuvering about six months, Hashem ventured upon an engagement and was victorious, the Persians leaving a hundred thousand dead upon the field, their commander being among the slain. Jalula at once surrendered, and the conquering Arabs obtained fresh treasures. Among the precious articles found in one of the Persian tents was the figure of a camel with its rider, in solid gold. The value of the booty is estimated at twenty million dollars of United States money, each Arab soldier engaged in the battle obtaining about ten thousand dirhems, equal to about thirteen hundred dollars.

On hearing of the defeat of his army in the battle of Jalula, King Isdigerd III. fled from Holwan to Rei, a large Persian town near the Caspian Sea, near the site of Teheran, the modern Persian capital. The fugitive Persian monarch left a large detachment under Khosrousum to defend Holwan to the last extremity. Khosrousum rashly led his force against the Arabs under El Kakâa, but was defeated at Kasri-Shirin and his army entirely dispersed. Holwan immediately surrendered; the Saracen conquest of Shirvan, Mah-sabadan and Tekrit followed; and by the end of A. D. 637 the banner of Islam waved over the entire region west of the Tigris, from the site of Nineveh to that of Susa.

There was a lull in hostilities during the year A. D. 638, but the Saracens renewed their aggressions upon Persia in the following year (A. D. 639). Otba, the Saracen governor of Bassora, sent an expedition across the Shat-el-Arab into Susiana, the population of which deserted to the invaders, who were thus enabled to defeat Hormuzan, the Persian satrap of the province, in two battles, and to force him to cede a part of Susiana, including the important city of Ahwaz, to the Saracen dominion.

Shortly afterwards, Ala, the Saracen governor of Bahrein, led an expedition into Persia proper, crossing the Persian Gulf in vessels; but

Omar's
Orders.

Saracen
Pursuit.

Battle of
Jalula.

Additional
Booty.

Saracen
Capture
of
Holwan.

Saracen
Con-
quests.

Saracen
Conquest
of
Susiana.

Unsuc-
cessful
Saracen
Invasion
of Persia
Proper.

Shehrek, the Persian satrap, collected a large army and drove Ala to the coast. As the Arab fleet had been engulfed by the waves, Ala escaped by land with great difficulty, through the aid of troops sent to his assistance from Bassora by Otba, who defeated Shehrek, thus rescuing Ala.

Indecisive
Operations in
Susiana.

In the following year (A. D. 640) King Isdigerd III. incited Hormuzan, the satrap of Susiana, to make a desperate effort to recover the territory which he had been forced to cede to the conquering Arabs. Aided by Shehrek, the satrap of Persia proper, Hormuzan attacked the Saracens unawares; but was speedily driven from Ram-Hormuz to Shuster, where he was besieged for about six months, during which eighty indecisive battles are said to have been fought before the walls.

Saracen
Capture
of
Shuster.

At length Al Berâ, son of Mâlik, one of Mohammed's companions, and who was believed by many to be endowed with the prophetic spirit, announced that victory was about to incline to the Moslem side, but that he himself would be slain. After a chance arrow had killed Al Berâ, thus fulfilling one-half of his prediction, the Arabs felt certain that the other half would be verified by victory for their side, and fought with such fanatic ardor that their expectations were soon realized. They won the town of Shuster; but Hormuzan retired into the citadel, where he maintained himself successfully until Abu Sabra, the Saracen general, agreed to spare his life and send him to Medina, where his fate should be decided upon by the Khalif.

Hormu-
zan's
Cap-
tivity.

Hormu-
zan's
Audience
with
Omar.

After arriving at Medina, Hormuzan obtained an audience with the Khalif Omar. Being handed a cup of water, which he had requested, pretending thirst, Hormuzan looked around suspiciously, as if he expected to be stabbed while drinking. Omar instantly said: "Fear nothing; your life is safe till you have drunk the water." The crafty Persian captive flung the cup to the ground, and Omar saw that he was outwitted, but that he must keep his word. Hormuzan then became an Arab pensionary, and soon afterwards embraced Islam. His province, Susiana, was occupied by the Saracens and annexed to their dominions.

Sa'ad's
Palace at
Kufa De-
stroyed.

Sa'ad Ibn Abi Wakas—the victor of Cadesia and the great Saracen commander—had built a magnificent palace for himself at Kufa, which city he made his headquarters and his capital; but the Khalif Omar caused this palace to be destroyed. Sa'ad's subordinates grew envious of his power and position, and made frequent complaints to the Khalif Omar concerning the great commander's pride, luxury and injustice. Omar finally heeded these complaints by recalling Sa'ad from Kufa to Medina and appointing Ammâr Ibn Yâser in his place.

King
Isdigerd's
Call to
Arms.

In A. D. 641 King Isdigerd III., who was still at Rei, felt encouraged by the news of the change of Moslem commanders, and thus hoped

to recover his lost provinces. From the citadel of Rei the Persian king sounded the call to battle. His envoys spread themselves through Media, Azerbijan, Khorassan, Gurgan, Taberistan, Merv, Bactria, Seistan, Kermand, and Farsistan, or Persia proper; collecting contingents of troops in all these provinces, and concentrating their forces at the little town of Nehavend, about fifty miles south of Hamadan, the ancient Ecbátana. With such zeal was the Persian king's call to arms responded to by his subjects that the Persian army so suddenly collected at Nehavend numbered one hundred and fifty thousand men. This large army was placed under the command of Firuzan, one of the Persian nobles who had commanded at Cadesia.

The Persians contemplated making a descent on Holwan, retaking Ctesiphon, crossing the Euphrates into the Sawâd, and destroying the new cities of Kufa and Bassora. But the Saracens were on the alert, and anticipated the threatened invasion of Irak. The Khalif Omar hastily commissioned Noman, son of Mokarrin, the Arab commander at Ahwaz, to concentrate the Saracen troops stationed in Irak, Khusistan and the Sawâd, to assume command of the whole, and to prevent the threatened Persian invasion by marching immediately upon Nehavend, and, by striking a decisive blow against the disciples of Zoroaster, to destroy forever the Magian fire-worship.

Noman accordingly led thirty thousand Saracen troops against the Persian army under Firuzan, which was strongly intrenched in front of Nehavend. After the two armies had faced each other for two months and the stores of the Arabs began to fail, Noman spread a report that the Khalif Omar was dead, broke up his camp and commenced a hasty retreat. This stratagem completely succeeded. Firuzan quitted his intrenchments and pursued the fleeing Saracens, overtaking them on the third day, when the great and decisive battle of Nehavend began (A. D. 641).

After drawing up his army in line of battle and making some arrangements concerning the command in case of his own death, Noman addressed his soldiers thus: "My friends, prepare yourselves to conquer or to drink the sweet sherbet of martyrdom. I shall now cry 'God is great' three times. At the first cry, you will gird up your loins; at the second, mount your steeds; at the third, point your lances and rush to victory or to Paradise. As for me, I shall be a martyr."

Without a pause, the fanatical Arab leader then mounted a milk-white steed and gave the signal for battle by thrice shouting the famous tekbir, or war-cry, "*Allah akbar*" (God is great). At the second call, every Arab soldier was upon his horse; and at the third, which the entire Moslem army repeated, the Saracens charged with irresistible fury, and only the clash of steel was for some time heard amid the

Threatened Persian Invasion of Irak.

Saracen March on Nehavend.

The Armies at Nehavend.

Noman's Address to His Soldiers.

Battle of Nehavend.

clouds of dust which arose beneath their feet. The Persians at length gave way, and Noman advanced his standard and went in pursuit, but a volley of arrows from the retreating foe checked his advance and ended his mortal career, so that he fell in the moment of victory.

Decisive
Saracen
Victory.

Maddened by the death of their leader, the fanatical Saracens pressed on more furiously than before, driving the Persians in head-long flight. Thirty thousand Persians were pierced by the Arab lances, and eighty thousand were drowned in the deep trench by which they had surrounded their camp. Firuzan, with four thousand men, fled northward toward Hamadan, but was overtaken by El Kakâa in a narrow pass and put to the sword. The victorious Arabs triumphantly entered both Nehavend and Hamadan.

Saracen
Conquest
of Persia.

The great battle of Nehavend was the death-blow to the New Persian Empire of the Sassanidæ; though King Isdigerd III., fleeing continually from place to place, prolonged an inglorious existence ten years longer (A. D. 641-651). But he was a monarch without a kingdom; as his empire rapidly fell under the Saracen dominion after the *Fattah-hul-Futtûh*, or "Victory of Victories," as the triumphant Arabs called the battle of Nehavend. One Persian province after another was occupied by the "sons of the desert"; and finally, in A. D. 651, their conquering hosts reached Merv, where the last scion of the house of Sassan had for some years found a refuge. In the same year (A. D. 651) the unfortunate monarch was murdered by a miller for the sake of his elegant clothes, and his body was cast into the mill-stream. Such was the sad fate of Isdigerd III., the last of the Sassanidæ.

Flight
and
Assassi-
nation of
King
Isdigerd
III.

Cruel
Persecu-
tion
of the
Zoroas-
trians.

The Mohammedan conquest of Persia was followed by a cruel persecution of the Magi. The followers of Zoroaster were massacred without mercy, and but a handful of daring souls ventured to adhere to the religion of their fathers. Persia was simply a province of the great Saracen Empire for two centuries, during which period the Persian people embraced the Mohammedan religion.

Amru's
Invasion
of Egypt.

Before the final conquest of Persia by the Moslems, Egypt had been wrested from the Eastern Roman Empire and brought under the Saracen dominion. The Arabs easily effected the conquest of Egypt; as the Copts, the descendants of the ancient Egyptians, though Christians, were severed from the established Christian Church by a theological dispute, and preferred the Mohammedan yoke to the persecutions which they had endured from the orthodox Christians. Even during Mohammed's lifetime, the Copts of Egypt had proposed negotiations to the Moslem Arabs; and after the Saracen conquest of Syria, the Khalif Omar consented to the invasion of Egypt by the valiant Amru, who had earnestly urged the Khalif thereto.

After a month's siege, in A. D. 639, the frontier fortress of Pelusium surrendered to the Arabs, thus opening the way to the Saracen invasion of the Nile land. As Alexandria had during a thousand years, the period of the Macedonian and Roman dominion in Egypt, been the capital of that renowned ancient land, Memphis, the ancient capital, had sunk to the rank of a secondary city. Nevertheless, Memphis still had a large population, which was almost exclusively Coptic, or native Egyptian; while Alexandria was largely inhabited by Greeks. Memphis surrendered to the Saracen invaders after a siege of seven months.

Saracen
Capture
of
Pelusium
and
Memphis.

Amru's march from Memphis was a series of skirmishes and victories; and, after twenty-two days of battle, the triumphant Saracens pitched their tents before the gates of Alexandria. After the lapse of a thousand years, this magnificent Greek city in Egypt had risen to the rank of the second city of the Eastern Roman Empire, while it had from its very origin been the great emporium of the world's commerce and the great seat of intellectual culture and civilization.

Alexan-
dria's
Great-
ness.

The Greek inhabitants of Alexandria made a determined resistance to the Saracen attacks, and were abundantly supplied with the means of defense. The siege was conducted for four months with a fury almost unparalleled in the annals of war. Amru's sword glittered in the van, in every sally and assault. On one occasion the Arabs were repulsed, and Amru and his slave were taken prisoners and brought into the presence of the Byzantine governor of the city. Amru was not recognized as the Saracen leader, but his haughty demeanor began to excite suspicion, when his slave, with remarkable presence of mind, struck him in the face and commanded him to keep quiet in the presence of his superiors. The crafty slave then proposed to send Amru to the Mussulman camp under the pretext of obtaining money for his own ransom. The unsuspecting Christians were thoroughly deceived, as they allowed Amru to depart to the Moslem camp; but they soon found cause to repent of their credulity, as no pacific embassy came from the camp of the Arabs, who hailed their commander's return with the most tumultuous acclamations of joy. Alexandria finally surrendered to the besieging Saracens on the 22d of December, A. D. 640, after a siege in which they had lost twenty-three thousand men.

Amru's
Siege and
Capture
of
Alexan-
dria.

Amru wrote the following account of his victory to the Khalif Omar: "I have taken the great city of the West. It would be impossible for me to describe all its grandeur, all its beauty. Let it suffice to you to know that it contains four thousand palaces, four thousand baths, four hundred theaters, or places of public amusement, twelve thousand shops for the sale of vegetables fit for the food of man, and forty thousand tributary Jews. The city has been taken by force of arms,

Amru's
Account
to Omar.

without treaty or capitulation, and the Mussulmans are impatient to seize the fruits of their victory."

Treat-
ment
of the
Captured
City.

Omar rejected the proposal to pillage the captured city, and ordered his officers to restrain the rapacity of their soldiers and to preserve the wealth of the city for the public service. The Arab conquerors took a census of the population of the city, imposed a tribute upon it, and assessed a land-tax according to the annual rental of estates. Many of the inhabitants embraced Islam; but the bulk of the population held fast to the Christian faith, and the Coptic Church in Upper Egypt and the Greek Church of Alexandria are not entirely extinct at the present day.

Destruc-
tion of
the Great
Alexan-
drian
Library.

One circumstance connected with the Saracen conquest of Egypt was an irreparable loss to the literary world—the destruction of the great Alexandrian library. It is said that seven hundred thousand volumes were at that time collected in the temple of Serápis and the royal palace. John the Grammarian ventured to solicit of the victorious Amru the gift of the royal manuscripts, which, he said, the Arabs had ignored as of no value in sealing up the magazines and repositories of wealth. Amru was disposed to comply with this request; but, as he did not have the power to separate any of the spoil, the Khalif's consent was necessary. Amru wrote to Omar, asking how he should dispose of the great library. The Khalif replied thus: "If these writings of the Greeks agree with the Koran, they are useless, and need not be preserved; if they disagree, they are pernicious, and should be destroyed." Accordingly that great store of ancient learning was sacrificed to the bigotry and fanaticism of an ignorant barbarian monarch. The books are said to have been used in heating the four thousand baths of the city, and six months are said to have been scarcely sufficient for their destruction.

Arabian
Famine
Relieved.

The conquest of Egypt was most opportune to the Arabs, as the possession of this fertile country could not have been more useful to them at any other time. Arabia was then suffering from a famine, and the Khalif Omar earnestly solicited a supply of corn for his starving subjects. His request was instantly granted. A train of camels was despatched in a continuous chain from Memphis to Medina, a distance of three hundred miles, bearing on their backs the produce of the gardens and granaries of Egypt, for the relief of the starving Arabs.

Amru's
Canal in
Egypt.

The tediousness of this mode of conveyance suggested to the Saracen Khalif the project of opening a maritime communication between the Nile and the Red Sea—an experiment which had been vainly undertaken by the Ptolemies and by the Roman Emperor Trajan. The resources of the Arabs were equal to the accomplishment of this design,

and a canal eighty miles long was opened by Amru's soldiers. Their inland navigation continued until the Saracen Khalifs removed their capital to Damascus.

Amru's description of Egypt in his letter to the Khalif Omar was as follows: "O commander of the faithful! Egypt is a compound of black earth and green plants, between a pulverized mountain and a red sand. The distance from Syene to the sea is a month's journey for a horseman. Along the valley descends a river, on which the blessing of the Most High reposes both in the evening and morning, and which rises and falls with the revolutions of the sun and moon. When the annual dispensation of Providence unlocks the springs and fountains that nourish the earth, the Nile rolls his swelling and sounding waters through the land. The fields are overspread by the salutary flood, and the villagers communicate with each other in their painted barks. The retreat of the inundation deposits a fertilizing mud for the reception of the various seeds. The crowds of husbandmen that blacken the fields may be compared to a swarm of industrious ants, and their native indolence is quickened by the lash of the taskmaster and the promise of the flowers and fruits of a plentiful increase. According to the vicissitudes of the seasons, the face of the country is adorned with a silver wave, a verdant emerald, or the deep yellow of a golden harvest."

**Amru's
Description
of
Egypt.**

This letter satisfied the Khalif's anxiety to learn something of Egypt. The phenomenon of a country alternately a garden and a sea was new to the "sons of the desert." But Amru's ambition was not satisfied with a single conquest. He therefore carried his arms westward, and soon made himself master of the entire region between the Nile and the desert of Barca.

**Amru's
Conquest
of
Egypt.**

In the midst of his career of conquests, the Khalif Omar's life was ended by the dagger of an assassin (A. D. 644). A Persian slave, in revenge for a private injury, watched his opportunity, and, while the Khalif was engaged in morning prayers in the mosque at Medina, plunged a dagger into his heart. During Omar's reign of ten years (A. D. 634-644), the Saracens wrested Syria and Egypt from the Eastern Roman Empire, and absorbed in their dominion the whole of the New Persian Empire of the Sassanidæ; taking thirty-six thousand cities, towns and castles, destroying four thousand Christian churches and Magian temples, and erecting fourteen hundred Mohammedan mosques.

**Assassi-
nation of
Omar.**

**Saracen
Conquest
under
Omar.**

Omar is celebrated for his piety, justice, abstinence and simple manners, which caused him to be more highly revered than his successors, notwithstanding all their grandeur. Says an Arabian historian: "His walking-stick struck more terror into those who were present than an-

**Omar's
Simple
Habits.**

other man's sword." His severity and simplicity, bordering on barbarism, form a striking contrast to the luxury and magnificence of his successors. He had no state or pomp. He lived in an humble dwelling. He passed his mornings in preaching or praying in the mosque at Medina; and during the remainder of the day he was to be seen clothed in a tattered robe in the public market-place, where he administered justice to all comers, directed the affairs of his constantly-growing empire, and received ambassadors from the most powerful Oriental princes.

The
Hegira.

Omar's memory is regarded with the highest veneration by the sect of the *Sunnites*, or Sunnees, and is most bitterly execrated by the *Shyites*, or Sheahs. The Arabs are indebted to him for the era of the Hegira. Before his reign they counted their years from such events as wars, famines, plagues, remarkable tempests, or harvests of unusual plenty. He was the first who established a police in Medina and in the other great cities of his empire. Before his reign the Arabs, so accustomed to lawless independence, would not tolerate any restraint; and the great conquests of the Saracens had brought such a multitude of strangers in the Moslem capitals that cities became almost as insecure as places of residence as the open country.

Medina
Police.

Pensions
for Arab
Soldiers.

Omar also established a regular system of pay for troops in the field, and instituted pensions for the wounded and disabled soldiers. Had it not been for the provision made for their support in their declining years, Mohammed's old companions, those who had borne the dangers and difficulties that beset the founder of Islam in the earlier part of his career, having been rendered incapable of acquiring fresh plunder by wounds and age, would have perished miserably.

Moham-
medan
Enthusi-
asm.

During the reigns of Abu Bekr and Omar the Mussulmans had lost none of the religious enthusiasm with which Mohammed had inspired them. As yet, no private ambition, no jealousy, no personal interest or passion, had alloyed that zeal for extending the dominion of Islam which directed all their efforts to war and conquest and caused them to meet death with as much exultation as victory. The Saracen commanders, born in free Arabia and accustomed to complete independence of mind and will, rendered implicit obedience to the Khalif; but they felt that they were not subject to a master, because his will was so precisely in conformity with their own. But a new question arose after Omar's assassination, both in the civil government and in the army. The Saracen armies had been recruited from foreign lands, and, though they partook of the religious enthusiasm of the Arabs, they introduced a new character and a new kind of ambition into the Saracen army.

Omar's
Two
Imme-
diate
Succes-
sors.

The two Khalifs who succeeded Omar resided constantly at Medina, and maintained the genuine Moslem faith pure and uncorrupted, along

with the simplicity of manners which characterized their predecessors. But these two Khalifs were surrounded by persons who no longer held fast to the former Arab purity of character, and who brought confusion and civil war into a government hitherto remarkable for its simplicity.

Omar, by his will, appointed six commissioners to elect a new Khalif, and these now chose OTHMAN, who had been Mohammed's secretary. Othman was already an old man, and incapable of supporting the burden of government. His principal recommendation to the office was his pliant disposition. The rage for conquest among the Saracens was not abated by the change of sovereigns. The Saracen armies in Syria penetrated into Asia Minor and Armenia, wresting more territory from the Eastern Roman Empire, while the Khalif's forces in Egypt extended their conquests into Nubia. The Arabs did not limit their exertions to land; but Moawiyah, the Saracen governor of Syria, fitted out a fleet which wrested the islands of Cyprus and Rhodes from the Eastern Roman Empire. The conquerors broke into pieces the celebrated Colossus of Rhodes, and the fragments were sold to a Jew, who loaded nine hundred camels with the metal of which the gigantic statue was composed.

In the midst of the Saracen victories, the Khalif's Egyptian army revolted, and marched into Arabia to besiege Othman in Medina, so that the Saracen capital became a scene of civil war. Othman's weakness had rendered him odious to his warlike subjects. Ali's exertions appeased the discontents of the rebels for a time; but as they had cause to suspect that the Khalif meditated vengeance, they retraced their steps and assassinated Othman in his palace by poniarding him, while he covered his heart with the Koran (A. D. 655). This copy of the Koran, stained with Othman's blood, is still preserved at Damascus. Othman had published a new edition of the Koran. He had also given away vast sums in charity, but when murdered he still had an amount of money equal to fifty million dollars.

Immediately after the assassination of Othman, ALI, Mohammed's cousin and son-in-law, the husband of the Prophet's daughter Fatima, was chosen and proclaimed Khalif. Ali's accession was the signal for new civil and political disorders, which threatened the speedy ruin of the Saracen Empire, and which was the cause of that religious schism which rent the creed of Islam in twain. The discontented faction was called *Môtazalites*, or separatists. The spirit of discord was aggravated by the charge that Ali was an accomplice in the assassination of Othman. Ali's old and bitter enemy, Ayesha, Mohammed's widow, excited a revolt in Arabia against the new Khalif, under the pretext of avenging the murder of Othman, notwithstanding that she helped to

Othman,
Khalif,
A. D.
644-655.

Continued
Saracen
Con-
quests.

Civil
War.

Assassi-
nation of
Othman.

Ali,
Khalif,
A. D.
655-660.

The
Motaza-
lites.

Revolts
of
Ayesha
and
Moawi-
yah.

instigate that crime. Moawiyah headed a revolt in Syria against the Khalif's authority, while the Khalif's turbulent army in Egypt also set his rule at defiance.

Battle of Khoraiba.

A great battle was fought at Bassora between the partisans of the Khalif Ali and the adherents of Ayesha. Ayesha herself took part in the conflict, riding upon a camel in a kind of wooden tower or cage.

Ayesha's Defeat and Captivity.

With her shrill voice she animated her troops to the combat, and her tower was pierced by numberless darts and javelins. Her army was defeated and she was taken prisoner. This engagement was called the *Battle of Khoraiba*, or the *Day of the Camel*. Ali spared the life of Ayesha and even assigned her a large pension.

Moawiyah's Rivalry.

Moawiyah, who had in the meantime been chosen Khalif in Syria, was a far more dangerous enemy and rival to the Khalif Ali. Moawiyah was the son of Abu Sofian, Mohammed's old rival. Upon hearing of the assassination of Othman, Moawiyah had declared himself the avenger of the commander of the faithful. He displayed Othman's blood-stained garments in the mosque at Damascus, whereupon sixty thousand Moslems swore to support his standard. By his pretended zeal for Islam, Moawiyah had won the friendship of many of Mohammed's companions, while his descent from the Koreish procured for him the support of many who had yielded with reluctance to Mohammed's sway.

Truce between Ali and Moawiyah.

Ali marched against Moawiyah, and the rival armies met in the plains of Saffien, on the west bank of the Euphrates, where they remained facing each other for almost a year, while ninety days were spent in indecisive skirmishing. At length when Moawiyah found his forces diminishing, he adopted a singular expedient, on Amru's recommendation. He ordered a copy of the Koran to be fixed on the top of a pike, and directed a herald to proclaim in the presence of both armies that he was willing to decide all disputes in conformity to a precept of this sacred volume. Ali was forced by his own soldiers to consent to a truce with his rival, and two commissioners were chosen to regulate the terms of peace. The rival Khalifs submitted, and Ali retired to Kufa, while Moawiyah returned to Damascus.

Terms for Settlement.

The two commissioners chosen to decide which of the two Khalifs was to retain the Mussulman scepter were Abu Musa, on the part of Ali, and Amru, on the part of Moawiyah. The two umpires agreed to depose both the rival Khalifs and to elect a new man to succeed them, and this seemed to be the most practicable course. In accordance with this agreement, the two umpires first announced to the people that Ali had ceased to be Khalif, whereupon the crafty and treacherous Amru instantly declared that Moawiyah consequently remained in undisputed possession of the Khalifate. From this treacherous act is dated the

Amru's Treachery.

schism which still exists in the Mohammedan world between the Sunnites and the Shyites.

The Ottoman Turks are Sunnites, while the modern Persians are Shyites. The difference between these two Mohammedan sects or parties was originally more political than religious. The Sunnites consider themselves the orthodox Mohammedans, and are traditionists, acknowledging the authority of the first three Khalifs, from whom most of the traditions were derived. The Shyites asserted Ali's divine and infeasible right to succeed Mohammed, and therefore they regard the first three Khalifs and all the Ommiyades and Abbássides as usurpers.

The Persians were the first Mohammedan nation that joined the Shyite sect, and that faith has prevailed among them for almost four centuries. The spirit of hostility between these two sects of Islam is rancorous and irreconcilable, even surpassing the antipathy which each of them entertain toward the Christians, Jews or others. The wars which have arisen from the political and religious controversies between these two Mohammedan sectaries have been stamped more deeply with the character of implacable animosity, and have caused more misery and bloodshed, than any struggles that ever desolated Christendom. The *Wahawbees*, a third of the leading Mussulman sects, arose about the middle of the eighteenth century, and their history will be given in its proper place.

Amru's treachery was immediately followed by a renewal of the civil war, but no decisive battle was fought. The Saracen Empire, founded on a long course of victories, seemed on the point of crumbling to pieces. At length some enthusiasts met accidentally at Mecca and commenced discussing the calamities that threatened the ruin of Islam. One of them remarked that none of the claimants of the throne deserved to reign, because they had jointly and separately inflicted great sufferings on the faithful and brought the Moslem religion into jeopardy. Three of them then agreed to devote themselves to the public good, and to assassinate Amru, Moawiyah and Ali on the same day. Amru and Moawiyah escaped, but Ali was assassinated (A. D. 660).

Ali's memory is justly revered by the Moslems. He was inferior to his predecessors in statesmanship, but he was unquestionably the most amiable of the Khalifs. His mildness, placidity, and yielding disposition caused him to be beloved in private life, but these qualities were fatal to him in a time of internal dissension and civil war. His family continued to be revered long after his death.

Thus terminated the first period of the Saracen Empire—the period of the first four Khalifs, when the Saracens effected their greatest conquests, and when the dominion of the Khalifs and the religion of the Koran were carried over all South-western Asia and Egypt.

The Sunnites and the Shyites.

Hostility between These Sects.

Civil War Renewed.

Assassination of Ali.

His Character.

Extent of the Saracen Dominion

SECTION V.—THE SARACEN EMPIRE UNDER THE OMMIYADES (A. D. 660–752).

Moawiyah, Khalif.

THE Shyites recognized Hassan, Ali's son and Mohammed's grandson, as the lawful Khalif; but Hassan, desirous of putting an end to civil bloodshed, renounced all claims to the Khalifate in a treaty with MOAWIYAH, who was thus left sole Khalif without opposition, and was the founder of the dynasty of the *Ommiyades*, which occupied the Saracen Khalifate for almost a century (A. D. 660–752).

Damascus, the Saracen Capital.

Moawiyah made the beautiful city of Damascus the capital of the Saracen Empire, as he preferred the abject submission and servile habits of the Syrians to the haughty independence of the Bedouins of the Arabian desert. Oriental despotism then succeeded to the liberty of the desert. Fanaticism was still kept alive in the Saracen army, but a new principle of government guided the prudence of the Khalifs and concealed their vices. Moawiyah caused his son Yezid to be acknowledged as his colleague, thus securing the Khalifate to his family by anticipation. When this principle was once admitted, the Khalifate became hereditary in the family of Abu Sofian, Mohammed's earliest and most inveterate enemy.

Despotism and Fanaticism.

Khalifate, Hereditary.

Internal Communication.

Communication was maintained through all portions of the Saracen dominions by means of posts, introduced by the Khalif Moawiyah about seven centuries before they were established in France. The same Khalif laid the foundations of a maritime force, which served to connect the Saracen provinces.

The New Saracen Conquests.

Moawiyah reigned twenty years, during which he restored tranquility to the Saracen Empire, and renewed the career of Moslem conquest which had been suspended during the period of civil war. Besides seeking to extend Islam, the Mussulman conquests now served to establish the supremacy of a new reigning family, which united the despotic habits of the ancient Oriental monarchs with the fanaticism of the Moslem votaries. The Khalif's armies traversed Northern Africa and founded the famous city of Kairwan, or Cairouan, south of Tunis.

First Saracen Siege of Constantinople.

For seven years—from A. D. 668 to 675—the Saracens besieged Constantinople, renewing the attack with vigor every summer during this period; but the Byzantine capital was saved by means of the newly discovered *Greek Fire*. This was a new and fortunate discovery which chemistry accidentally revealed to the Byzantine Greeks, at a time when there was neither courage, patriotism nor talent among those people sufficient to repel so formidable an enemy. Callinicus of Heliopolis discovered a compound of naphtha, pitch and sulphur. Naphtha, or liquid bitumen, is a bright, tenacious and highly inflammable

The City Saved by Greek Fire.

oil, which springs from the earth and catches fire as soon as it comes into contact with the air.

Callinicus of Heliopolis, the discoverer of Greek Fire, was one of the Khalif's subjects, but a Christian; and, instead of disclosing his secret to the Saracens, he went to Constantinople and made it known to the Byzantine Greeks, who thus used it in the defense of Christendom. The secret of this destructive composition was said to have been revealed to Constantine the Great by an angel from heaven, and was carefully kept by the Greeks for more than four centuries.

Callinicus of Heliopolis and Greek Fire.

This inflammable compound, when once set on fire, could not be extinguished by water, which only increased its fury. Only sand and vinegar had any effect upon it. It adhered to wood with destructive tenacity, and, when thrown upon combatants in battle, insinuated itself between the joints of their armor and destroyed them by a torturing death. It was poured over the walls of towns upon the heads of storming parties, launched in red-hot balls of stone and iron, or shot in arrows or javelins twisted round with flax and tow which had been steeped in the inflammable oil. At sea it was used in fire-ships, or blown through long copper tubes from the prows of vessels, which thus assumed the appearance of fire-breathing monsters. When it struck anything it instantly exploded with terrific noise, dense smoke, and a fierce, almost inextinguishable flame.

Inflammability and Destructibility of Greek Fire.

Ignorance increased the terror of its victims, who saw it approaching in the form of a fiery serpent, until it fell in a burning shower upon ships and men. The sea would be covered with this flaming oil after an hour's fight, and would thus have the appearance of a sheet of fire. The Saracen fleets were repeatedly destroyed by this inflammable composition; and the most valiant Saracen warriors, who were never daunted by the near aspect of death, recoiled from the terrors and tortures of this liquid fire, which crept beneath their armor and clung to every limb.

Its Terror for the Ignorant.

Upon Moawiyeh's death, in A. D. 680, his son YEZID became Khalif. The Fatimites, or adherents of Ali and his wife Fatima, Mohammed's daughter, were disgusted with Yezid's vices. Ali's second son, Hossein, had served at the siege of Constantinople. The injustice which his family had suffered revived a feeling of loyalty toward him and suggested the thought of making him Khalif. The inhabitants of Kufa invited him to come to that city, and a list was sent to Mecca of one hundred and forty thousand Moslems in Irak who announced themselves in favor of his cause and were ready to take up arms as soon as he should make his appearance on the banks of the Euphrates.

Yezid, Khalif.

Hossein's Partisans in Irak.

Hossein accordingly left Mecca, with an escort of forty cavalry and a hundred infantry, at the head of a large multitude of women and

Hossein's Journey to Irak.

children, and traversed the Arabian deserts, hoping to reach his partisans in Irak before Yezid's officers could obtain information of his designs; but his expectations were disappointed, as Obeidollah, governor of Kufa, had detected and put to death Hossein's faithful agent. As Hossein approached the frontier of Irak, the hostile appearance of the country told the melancholy news, and his fears were confirmed by the tidings that four thousand of Yezid's troops were marching to intercept him. He pitched his tent by the brook of Kerbela, as he found it impossible to retreat when he was encumbered with so large a family.

**Hossein's
Camp
Sur-
rounded.**

Obeidollah had issued the following peremptory order to his officers: "Bring me Hossein or his head." The governor's troops soon surrounded Hossein's camp at Kerbela. Hossein vainly endeavored to negotiate a peace and return to his home. His little band, true to his fortunes and determined to share his fate, drew up to meet the governor's troops. The women and children, terrified by the certain prospect of death, manifested their sorrow in loud and bitter lamentations.

**Hossein's
Band
Attacked.**

Obeidollah's archers showered their arrows upon this defenseless host. Twenty lost their lives in a charge, but those who survived maintained the struggle against a largely superior force with unshaken constancy until their thirst was rendered unendurable by the intense heat of the day. As they were cut off from all communication with the river, they were unable to obtain any relief. Their cavalry dismounted and fought on foot, generously throwing themselves between their leader and the enemy's swords, and each one saluting him, as they successively passed to the deadly encounter, with these words: "Peace be with thee, thou son of the Apostle of Allah! Fare thee well."

**Hossein's
Family
and
Relatives
Massa-
cred.**

The only respite of these brave men was the hour of prayer, and Hossein wept as he saw the last of this gallant little band of martyrs expire with Spartan heroism by his side. His brothers then rushed to the deadly conflict and perished with their slain comrades. His eldest son sought revenge in the thickest of the combat, and perished after sustaining ten different assaults with unflinching valor. Hossein was overcome with feelings of anguish, which he was unable any longer to suppress. He seated himself at the door of his tent, alone, weary and wounded, and prayed to Allah. His infant child was brought to his arms, and while pressing it to his bosom he saw an arrow pierce it to its heart. His little nephew ran to embrace him, but his head was cut off with a blow from a saber.

**Hossein's
Assassi-
nation.**

Hossein was wounded in the mouth while quenching his thirst with a drop of water. His foes gathered thickly about him. His sister Zeinab rushed from her tent in a transport of horror, and implored the governor's general not to allow Mohammed's grandson to be murdered

in his presence. Hossein threw himself into the midst of his enemies, frantic with despair, and the bravest of them retreated before his desperate charge. They were held at bay by a feeling of awe until their cowardice was reproached by the remorseless Shamer, whose memory is still execrated by the faithful. Finally Hossein fell covered with thirty-three wounds.

Thus, on the 10th of October, A. D. 680, Mohammed's family was exterminated in the very empire which he had founded. Hossein's memory is still dear to the Shyites of Persia and India, and multitudes of pilgrims pay their devotions at his shrine. The anniversary of his martyrdom—called the *Day of Hossein*—is an occasion of weeping and lamentation; and on these occasions the affecting incidents of these events are so vividly represented that travelers would think that the outbursts of grief which they witness were caused by some recent overwhelming calamity. The hatred of the Shyites towards the Sunnites is prolonged by this solemnity.

Under the Ommiades the empire of the Saracens and the religion of the Koran were carried eastward to the Indus and northward beyond the Oxus into Central Asia, as well as westward across Northern Africa to the Atlantic. The westward progress of the Moslems was attended with extraordinary success. The Saracen conquest of Northern Africa was accomplished between the years A. D. 655 and 689, during the reigns of Moawiyah and Yezid.

After leading his victorious army through the modern Morocco, Akbab spurred his horse into the waters of the Atlantic opposite the Canary Isles, and, brandishing his cimeter, exclaimed: "Great God! why is my progress checked by these waves? Fain would I publish to the unexplored kingdoms of the West that Thou art the sole God, and that Mohammed is Thine Apostle! Fain would I cut down with this sword those rebels who worship other gods than Thee!"

But the final conquest of Northern Africa by the Saracens was only effected after a stubborn resistance from the Moorish and Berber races; and when Hassan, the Saracen governor of Egypt, took and destroyed Carthage, the metropolis of Africa, in A. D. 698, after a siege of nine years, his resentment was so provoked by the obstinate resistance of the Christians that he gave up that beautiful city to the flames as soon as it surrendered, and Rome's former rival was finally and utterly destroyed. Many of the inhabitants were massacred; many escaped to Constantinople; while others were scattered along the shores of Italy, Sicily and Spain. Those who preferred their country to their religion by embracing Islam were transported to Kairwan, the new African capital founded by the Arab conquerors; and the "ancient queen of Africa" has never since risen from her ruins.

Hossein's
Memory.

Day of
Hossein.

Saracen
Con-
quests
in Asia
and
Africa.

Akbab's
Exclamation.

Saracen
Capture
and
Destruction
of
Carthage.

Final
Saracen
Conquest
of the
Moors
and
Berbers.

Thirty thousand Moors in the North-west of Africa embraced Islam in one day, and were enrolled in the Saracen army. All the Moorish tribes, resembling the roving Arabs in their customs and manners, and born under a similar climate, soon adopted the name, language and religion of their Saracen conquerors. The final conquest of the Moors and Berbers was achieved in A. D. 709; thus establishing the religion of the Koran and the dominion of the Saracens from the Indus on the east to the Atlantic on the west.

Saracens
Invited
into
Spain by
Count
Julian.

No sooner had the Saracens completed the conquest of Northern Africa than they were invited into Spain by Count Julian, a Visigothic noble, in revenge for an injury which he had received from his sovereign, Roderic, or Rodrigo, the ruling Visigothic King of Spain. Count Julian, then in command of the important Spanish fortress of Ceuta, on the African shore of the Strait of Gibraltar, betrayed that post to the Saracens.

Saracen
Invasion
of
Spain.

In A. D. 711 Muza, the Saracen governor of Northern Africa, sent a large Arabian and Moorish army under Tarik across the narrow strait between Africa and Spain; and that strait has ever since been called *Gibraltar*, meaning Gibel al Tarik, or Hill of Tarik. King Roderic sent an army with orders to drive the Moslem invaders into the sea, but this army was routed. Roderic then assembled all his forces, which are said to have numbered almost a hundred thousand men. The hostile armies encountered each other at Xeres de la Frontera, on the Guadalete, not far from Cadiz, in A. D. 711. This great and decisive battle forever ended the Visigothic kingdom in Spain.

Battle of
Xeres
de la
Frontera.

King
Roderic's
Defeat
and
Death.

Roderic attended his army, with a crown of pearls on his head, clothed in a flowing robe of silk and gold, and reclining in an ivory chariot drawn by two white mules. The effeminate and luxurious Goths, though numerically superior to the Saracen invaders, were unable to resist the fierce onset of the fanatical Mohammedan warriors; and the last three days of this memorable and decisive conflict were little more than a disastrous rout, fatal to the Gothic dominion in Spain. Roderic escaped from the battlefield, but was drowned in the river Gaudalete.

Saracen
Conquest
of
Spain.

After a gallant defense, Merida, the Visigothic capital of Spain, surrendered to the Saracens. Almost all the Spanish cities quietly submitted to the invaders; and before the end of A. D. 713 the Saracen dominion was established over the whole of Spain except the mountainous region of Asturias, in the North, to which a small body of Visigoths under their prince, Pelayo, retired, and which stronghold they held successfully against the Mohammedan conquerors, thus laying the foundations of the Christian states which eventually grew into the modern Kingdom of Spain.

The conquering Saracens made Cordova the capital of their dominion in Spain; and this country was at first governed by Saracen Emirs, or viceroys, but eventually became an independent Moslem kingdom, the Moslem dominion lasting eight centuries. Multitudes of Arabs, or Saracens, migrated to Spain from Syria and Arabia, and settled in the conquered country, so that Spain soon became as thoroughly Arab as the southern shores of the Mediterranean.

Arabian-
ization of
Spain.

No sooner had Spain been added to the Mussulman dominion than Muza, its conqueror, experienced the ingratitude of despotic courts. He was arrested at the head of his army by a messenger from the reigning Khalif, who ordered him to hasten to Damascus, there to render an account for the abuse of power with which he was charged.

The
Khalif's
Ingrati-
tude to
Muza.

After the Saracens had thus succeeded in entering Europe by way of the Strait of Gibraltar, they made another desperate effort to push their way into the same continent by way of the Bosphorus, when in A. D. 717 they renewed their attack on Constantinople; but, after a vigorous siege of thirteen months and another gallant defense by the Byzantine Greeks, under the Emperor Leo III., the Moslems were again repulsed by means of Greek Fire, whereupon they relinquished their attacks in despair and retired.

Second
Saracen
Siege of
Constanti-
nople.

After their conquest of Spain, the Saracens resolved to push their arms across the Pyrenees, and to extend their dominion and religion over France, and, if possible, over all Europe. Zama, the Khalif's general, crossed the Pyrenees and seized Narbonne and the neighboring province of Septimania. The Saracen frontier now bordered on the dominion of the Merovingian kings of the Franks, who claimed Southern Gaul as a part of their territories, though they had never thoroughly subdued that region. The Arabs established their headquarters at Narbonne, and their cavalry ravaged the country as far north as Lyons and Besançon.

Saracen
Invasion
of
France.

The Khalif now resolved upon a serious effort to extend his dominion over all Southern Europe—to conquer France, Germany and Italy; after which his victorious hosts were to descend the Danube to its mouth, overwhelm the Eastern Roman, or Byzantine Empire, and thus surround the Mediterranean with a mighty Mohammedan empire. For this enterprise the Khalif assembled a powerful army in Spain, collected from that country, from Northern Africa, Egypt, Syria and Arabia, and placed it under the command of Abderrahman, the Saracen governor of Spain, who was an able and experienced general. Abderrahman entered France and marched triumphantly northward, desolating the country along his route with fire and sword, to the very center of France, and established his military camp between Tours and Poitiers.

The
Khalif's
Designs
on
Europe.

Christendom's
Great
Peril.

Christendom was now in extreme peril. No idea of the general interest of honor, or of the general defense, appeared to form a bond of union among the Christian nations of the West. The dukes ruling over the Gallic tribes of Southern France began to negotiate with the Mussulman invaders and to submit. It seemed impossible for the whole of the Frankish dominions to escape Moslem conquest; and if France had yielded to the warriors of Islam, all Europe must have yielded to the religion of the Koran, as there was no nation in the rear of the Franks that was in a condition to resist the triumphant course of the Mohammedan invaders—no other Christian nation that had made any progress toward civilization; none which, by its valor, its policy, its means of defense, or the number of its soldiers, could entertain any hope of victory in case the Franks were conquered.

Charles
Martel.

The imminent peril to Europe and Christianity was plainly realized by the valiant Frankish leader Charles Martel, the most illustrious Christian warrior of his time. This renowned Mayor of the Palace—as the prime minister of the Frankish king was called—rallied to his standard his brave Franks and also all the Germanic tribes as far north as the North Sea, and advanced southward to stay the further progress of the Saracens.

Decisive
Crisis.

The two armies which encountered each other on the plain between Tours and Poitiers, in the very heart of France, in October, A. D. 732, one hundred years after Mohammed's death, to decide whether Europe was to be thenceforth Christian or Mohammedan, were the most gigantic military hosts seen in Gaul since the time of the memorable defeat of the Huns under Attila at Châlons, in A. D. 451.

Battle
of Tours.

For seven days the mighty armies of Christendom and Islam confronted each other and engaged merely in skirmishing; but on the eighth day the Saracens fiercely assailed the Frankish hosts, and the battle lasted all day. The desperate struggle was renewed with terrific fury the next morning, and finally the Arab hosts were put to flight. Their valiant leader, Abderrahman, was slain, and the remnants of the shattered Moslem host fled in utter dismay. Three hundred thousand Moslems are said to have fallen on this sanguinary field. Although the Saracen army effected its retreat into Spain without further check, this great battle was decisive, as it put an end forever to the Saracen efforts to conquer Europe. The Frankish leader, Charles, was surnamed *Martel*, or "the Hammer," from the power with which he dealt the heavy blows which shattered the Saracen forces.

Great
Saracen
Defeat.

Bishop
Isidore's
Account
Thereof.

Isidore, Bishop of Beja, in Portugal—who flourished a little later—gave the following account of this famous conflict: "The Franks were planted like an immovable buttress, like a wall of ice, against which the light-armed Arabs dashed themselves to pieces without making any



CHARLES MARTEL AT THE BATTLE OF TOURS

From the Painting by G. Bleibtreu

impression. The Mussulmans advanced and retired with great rapidity, but they were mowed down by the swords of the Germans. Abderahman himself fell under their blows. Meanwhile, night began to fall, and the Franks lifted up their arms as if to petition their leader for rest. They wished to reserve themselves for the next day's fight, for they saw the distant country covered with Saracen tents. But when, on the following morning, they formed for battle, they perceived that the tents were empty, and that the Saracens, terrified by the dreadful loss they had sustained, had retreated in the middle of the night, and were already far on their way."

Thus the tide of Mussulman conquest was rolled back, and Europe was saved to the Christian religion. Had the Saracens triumphed in this memorable battle, the Christian religion would have been wiped out of existence, and all Europe would have become Mohammedan. The battle of Tours—as this celebrated engagement is called—was therefore one of the most decisive battles in the world's history—a battle as decisive as those of Marathon and Châlons. Had any of these great battles resulted differently, the whole fate of Europe would have been changed.

The Saracens held on to their province of Septimania twenty-three years longer; but in A. D. 755 they were driven from Southern France across the Pyrenees into Spain by Pepin the Little, the son and successor of Charles Martel and the founder of the Carolingian dynasty of the Franks. The Moslems never regained a footing in France, but their kingdom in Spain continued to flourish.

The Saracens destroyed many old and flourishing cities in Spain, and founded many new ones. They left the institutions of the country unchanged in other respects, except that they substituted the authority of the Saracen Khalif for that of the native Spanish king. The national assemblies, the nobility, the courts of justice, and the laws remained. The Christian Spaniards obtained toleration for their worship, and were only forbidden to speak against the religion of their Moslem conquerors. Cordova remained the capital of the Saracen dominion in Spain, even after this part of the Mussulman empire became an independent Mohammedan kingdom.

The Saracen Empire and the religion of Islam now extended from Western India and the Turkish lands in Central Asia beyond the Oxus westward to the Atlantic, including the Spanish peninsula in Europe; and throughout this vast domain the will of the Khalif ruling at Damascus was law.

There was justice in the charge made by the Mohammedans and by the Jews that at this time Christianity was tainted with idolatry. It is also true that at this time Islam was purer in the practical morality

Islam
Checked.

Saracens
Driven
from
France.

Spain
under the
Saracens.

The Vast
Saracen
Empire.

Christian
Idolatry
and Im-
morality.

of its devotees than was Christianity, whose monks and nuns were guilty of the most disgraceful and degrading licentiousness, such vices as drunkenness and prostitution being the rule, and not the exception, among them.

The Khalif made it an invariable rule to appear at the great mosque for prayer, and to preach there on Friday, the Mohammedan Sabbath, or day which the Moslems devote to public worship. But this was the only occasion on which he presented himself to the people, and he was then accompanied with all the pomp of royalty. The rest of his life was passed in the Paradise of Damascus—the name which the Orientals assign to the gardens of the palace. There the sovereign of the mighty Saracen Empire reposed under fresh and blooming bowers, amid gushing fountains, and breathing an air fragrant with the most delightful perfumes. Thus the court of the Ommiyades at Damascus was as luxurious as that of the generality of Oriental monarchs, and quite in contrast to the simplicity of the first Khalifs at Medina.

But while the character of the Khalifs had undergone an entire change, the Saracen people retained that spirit of activity and energy which seemed to promise them the dominion of the world, and which would soon have enabled them to complete their conquests had they not been abandoned by their leaders. The complete transformation of the Oriental nations which was effected in so short a time is one of the wonders of history.

The Arabs never had any affection for the dynasty of the Ommiyades, whose armies were therefore composed of soldiers from the newly-conquered and newly-converted nations—the Syrians, the Persians and the Egyptians—nations noted for their pusillanimity and effeminacy. Mohammed taught these people to think and to act, and the enjoyment of thought and action was as lively and as deep as it was new to them. The rapid metamorphosis of the timid and indolent Orientals into valiant Mussulmans may be regarded as the most brilliant example of the advantages which a lawgiver may derive from that desire for knowledge and improvement and that love of action which are inherent in man and which become their own reward when once aroused.

The Khalifs issued their commands in Mohammed's name, calling themselves his lieutenants, and were obeyed without hesitation; but their authority was not really despotic, as they were merely organs of the public will. Every Mussulman was absorbed in one single thought, one sole passion; and every effort was directed to the great purpose of establishing the triumph of Islam. The first four Khalifs attempted nothing in their own name. They reaped no personal enjoyment from the enormous power which they wielded, and the exercise of their authority excited no jealousy.

The
Khalif's
Life at
Damas-
cus.

Saracen
Activity
and
Energy.

Saracen
Armies
under the
Ommi-
yades.

Power
and
Authority
of the
Khalifs.

During the most brilliant period of the Mohammedan conquests, the Saracen army acted continually with a republican spirit, urging forward its generals without the check of any responsibility. This universal passion, this devotion of all to the cause of all, developed the activity of the Oriental nations in so brilliant and unexpected a manner, inspired the sons of the pusillanimous Syrians with courage and endurance, suggested to them ingenious maneuvers in the art of war, and maintained their constancy unshaken through danger and privation.

The
Saracen
Military
Spirit.

This complete self-education, this all-pervading sentiment, put in action all the talents and virtues of the Saracens, rendered them happy under all the vicissitudes of war and fortune, and constituted a reward for the valor of the believers far more certain than the black-eyed maidens promised them in Paradise. Patriotism, glory and personal happiness flourished on the frontiers of the Saracen Empire and in the Saracen army long after a mortal corruption had fastened itself upon the center.

Saracen
Sentiment
and
Patriotism.

The obscure and inglorious Khalifs of the Saracen Empire continued conquering countries which they never saw, and of which they did not even know the names, long after their government had become corrupted with all the vices of a despotic court, long after the most illustrious men had fallen a sacrifice to the caprices of tyranny; and the election or deposition of the commanders of a heroic soldiery was constantly brought about by the vilest intrigues.

Continued
Saracen
Conquests.

The cause of this was that these conquering troops fought for the Moslem religion, and not for the Khalif. They obeyed the dictates of their own consciences, and not the orders from the palace. They regarded themselves free, and ministers of God. They only discovered that they were no longer free citizens, and therefore ceased to be men, long after they had been accustomed to the scenes of civil war and to the treachery and baseness of their leaders.

Saracen
Religious
Sentiment.

Fourteen Khalifs of the dynasty of the Ommiyades, founded by Moawiyah, reigned at Damascus for almost a century with great success and glory (A. D. 660-752); but were all this time regarded by a large party in the East as usurpers, and were reproached with being descended from the most inveterate enemy of Mohammed. In A. D. 752 MERVAN II., the last of the Ommiyades, was deposed and put to death by Abul Abbas al Saffah, a descendant of Abbas, an uncle of Mohammed.

Overthrow
of the
Ommiyades
by the
Abbasides.

Thus ended the dynasty of the Ommiyades, under whom the Saracen Empire still remained intact, and under whom the Saracens continued the career of conquest begun by the first four Khalifs, and whose capital was the beautiful ancient city of Damascus.

The
Period
of the
Ommiyades.

SECTION VI.—KHALIFATE OF BAGDAD UNDER THE
ABBASSIDES (A. D. 752–1258).

Abul
Abbas al
Saffah.

UPON the overthrow of the Ommíyades, ABUL ABBAS AL SAFFAH became Khalif, thus founding the dynasty of the *Abbássides*, so illustrious in the later Saracen history. This important revolution caused the dismemberment of the vast Saracen Empire. Three different parties arose, and these were distinguished by three different colors. The badge of the Abbássides was black, that of the Ommíyades was white, and that of the Fatimites was green.

Dismem-
berment
of the
Saracen
Empire.

Massacre
of the
Ommi-
yades.

The throne of Abul. Abbas, surnamed *Al Saffah*, or “The Sanguinary,” was raised in blood. He massacred all the Ommíyad princes whom he could seize, broke open the tombs of all the Ommíyad Khalifs, burned their mouldering remains, and scattered the ashes to the winds. This cruelty was accompanied with treachery. The defeated Ommíyades accepted a peace which was offered to them, and relied with confidence on the oaths of their victorious rivals.

Treachery
of the
Massacre.

Some authors say that twenty-four, others say ninety, members of the Ommíyad family were invited to a feast of reconciliation, where the new treaty of friendship was to be sealed. They met without suspicion. According to a preconcerted arrangement, a poet presented himself before Abdallah Abu Ali, the uncle of the Khalif, who had given the feast. This poet recited some verses enumerating the crimes of the Ommíyades, calling for vengeance on their heads, and pointing out the danger of their existence to the dynasty of the Abbássides. He exclaimed: “Allah has cast them down; why dost thou not trample upon them?”

Brutality
of the
Massacre.

The poet’s merciless exhortation was at once acted upon. Abdallah gave the signal to the executioners whom he had already prepared, and ordered all the guests to be beaten to death with clubs in his presence. When the last victim had fallen under the hands of the executioner, he ordered the bodies to be thrown on a pile and carpets to be spread over the ghastly heap. The festive board was then placed upon their palpitating bodies while they still breathed, and the orgies of the Abássides were prolonged amidst the groans of their dying rivals.

Abder-
rahman’s
Escape.

The only one of the Ommíyades who escaped this horrid massacre was Abderrahman, the youngest son of the last Khalif of the fallen dynasty. This prince fled from Syria and wandered over Africa as a fugitive, but while in the valleys of Mount Atlas he ascertained that the white banners of the Ommíyades still waved in triumph over Spain. He instantly proceeded to that country, and in A. D. 755 he presented himself to his partisans on the coast of Andalusia. They saluted him

as the true Khalif, and all Spain soon acknowledged his authority. He assumed the title of *Emir al Mumenim*, or "Commander of the Faithful," which the people of the West corrupted into the barbarous name of *Miramolin*. This was the beginning of the *Western Khalifate* of Cordova, which lasted two hundred and seventy-six years (A. D. 755-1031). Thus the Mohammedan world was now divided into two independent Khalifates.

His Founding of the Western Khalifate of Cordova.

In A. D. 908 an independent Moslem kingdom arose in North-western Africa, the modern Morocco, under the dynasty of the *Edrisides* of Fez, who declared themselves descendants of the Fatimite branch of Mohammed's family, and who recognized neither the Western nor the Eastern Khalif. Thus the once-vast Saracen Empire was now divided into three Khalifates—that of the East, under the Abbássides, with its capital at the new city of Bagdad, on the Tigris; that of the West, under the Ommíyades, in Spain, with its capital at Cordova; and that of North-western Africa, under the Fatimites, with its capital at Fez, in Morocco.

Founding of the Khalifate of the Fatimites in North-western Africa.

Three Saracen Khalifates.

Abul Abbas al Saffah, the first of the Abbásside Khalifs of the East, died in A. D. 754, after a reign of but two years, and was succeeded by ABU JAAFAR, surnamed AL MANSUR, or "the Victorious," who rendered his name illustrious by founding Bagdad, on the Tigris, about fifteen miles from the ruins of Ctesiphon, and making this new city the capital of the Eastern Khaliphate. After the court of the Abbássides had been fixed at Bagdad, the new city grew so rapidly that during the reign of its founder the funeral of a popular Mohammedan saint was attended by eight hundred thousand men and sixty thousand women of Bagdad and the neighboring villages.

Al Mansur, Khalif.

His Founding of Bagdad, the New Capital.

The court of the Abbássides at Bagdad was maintained in the utmost grandeur and magnificence. Nothing in the Eastern Khalif's palace was calculated to remind the observer of the simple and austere manners of the primitive Mohammedans. Watch was kept at the gate by a numerous guard, shining in gold and bristling with steel. The apartments of the palace were decorated with every ornament that could be procured by means of wealth and luxurious art. Every delicacy of the most sumptuous table was sought for to gratify the Khalif's palate; and when he traveled, four hundred camels were scarcely sufficient to carry his kitchen furniture. Seven thousand eunuchs were employed in attendance on his person or as a guard to his women. The court of the Abbássides was celebrated for its patronage of literature and men of learning; and Bagdad became the great center of Arabian civilization, learning, wealth and refinement.

Grandeur of the Abbasside Court at Bagdad.

Abu Jaafar al Mansur—the second Abbásside Khalif and the founder of Bagdad—was involved in many bloody civil wars; but in

Al Mansur's Treasure.

spite of these troubles, and the expense of a magnificent pilgrimage to Mecca, he amassed treasure valued at about one hundred and fifty million dollars of our money during the twenty-five years of his reign, and left all of this vast sum behind him when he died. This renowned Khalif was a covetous, perfidious and cruel sovereign; but he was also amiable in private life, as well as brave, prudent and learned. It is believed that he gave the first impulse to literature among the Saracens.

His Good
and Bad
Qualities.

Al Mohdi,
Khalif.

AL MOHDI, or MAHADI, who became Khalif of Bagdad upon the death of his father, Abu Jaafar al Mansur, in A. D. 779, was an able and successful sovereign, though his reign was disturbed by wars and sectarian controversies. One of the remarkable incidents of his reign was a rebellion headed by the one-eyed impostor Mokanna, who was so hideously ugly that he covered his face with a veil. This impostor's adventures have been rendered familiar to English readers by Moore's poem of *Lalla Rookh*.

His
Prodi-
gality.

The Khalif Al Mohdi, or Mahadi, squandered the treasures left to him by his father in various ways. He made a magnificent pilgrimage to Mecca, a distance of a thousand miles, with such a retinue as to enable him to carry snow sufficient through the desert to preserve his accustomed luxuries. His fruits and liquors were served daily in the scorching sands of the Arabian desert with the same coolness and freshness which they possessed when he partook of them in his palace at Bagdad.

His Ac-
cidental
Poison-
ing.

Al Mohdi's brilliant reign was ended by a murder designed for another, but of which he was the victim. The tragic end of this illustrious Khalif illustrates a trait in the moral character of the Oriental nations. He had numerous wives, his favorite one being named Hasfana. One of the neglected and jealous of his females inserted a deadly poison in a beautiful pear and then gave it to Hasfana, who handed it to the Khalif, utterly ignorant of its contents. Al Mohdi ate it and died (A. D. 784).

Musa
Khalif.

MUSA, Al Mohdi's son and successor, died after a reign of but two years, and was succeeded by his uncle HAROUN AL RASCHID, or *Aaron the Just*, the celebrated Khalif whose name is so well known to the readers of the *Arabian Nights*. He is specially famous as a patron of literature. He was always surrounded by learned men, both at home and on his travels. He made it a rule to attach a school to every mosque which he erected.

Haroun al
Raschid,
Khalif.

His Two
Embass-
ies and
Presents
to
Charle-
magne.

Haroun al Raschid was the friend of Charlemagne, the great Frankish Emperor of Western Christendom, to whom he sent two embassies, one in A. D. 801 and the other in A. D. 807. The first embassy carried the keys of the Holy Sepulcher at Jerusalem, which this renowned Khalif presented to the great Christian Emperor. The second em-

bassy presented to Charlemagne a clock ornamented with automaton figures which moved and played on various musical instruments. This is one of the evidences of the superiority of the Saracens of that age over the Christian nations in the mechanical arts.

The court of Haroun al Raschid abounded with men of learning and genius. The illustrious Khalif selected a philosopher to counsel him and take care of his conscience. The rules which he prescribed to this philosopher illustrate his character, and are as follows: "Never instruct me in public; never be in haste to give me your advice in private. Wait till I question you; answer in a direct and precise manner. If you see me quitting the path of rectitude, gently lead me back to it, without any harsh expressions; but never address me in equivocal terms."

His Rules for His Philosopher.

The Eastern Roman Empire had become so weak that the Emperors did not hesitate to purchase peace from the Saracens by the payment of tribute. The Emperor Nicephorus I. determined to release himself from this badge of servitude, and accordingly sent a letter of defiance to the Khalif Haroun al Raschid, alluding to his own predecessor, the Empress Irene, in the following terms: "The Empress considered you as a *rook*, and herself as a *pawn*. That pusillanimous female consented to pay a tribute, when she should have demanded twice as much from the barbarians. Restore, therefore, the fruits of your injustice, or abide by the decision of the sword."

Defiant Letter from the Eastern Roman Emperor Nicephorus I.

The Byzantine ambassador who carried the letter to the Khalif cast a bundle of swords at the foot of that potentate's throne. Haroun al Raschid ordered these swords to be stuck in the ground, and then severed them all at one blow, without turning the edge of his cimeter. The Khalif answered the Eastern Roman Emperor's letter thus: "In the name of the most merciful God! Haroun al Raschid, Commander of the Faithful, to Nicephorus, the Roman dog! I have read thy letter, O thou son of an unbelieving mother! Thou shalt not hear, thou shalt behold my reply."

Haroun al Raschid's Answer.

Immediately a Saracen army of one hundred and thirty thousand men appeared in the Eastern Roman Emperor's provinces of Asia Minor, under the black standard of the Khalif; and the entire territory was made to feel the terrible vengeance of Haroun al Raschid. The presumptuous Nicephorus was glad to retract his defiance and to return to submission.

The Eastern Emperor Humbled.

In his internal administration Haroun al Raschid was guided principally by his two ministers, Yahia ben Khaled and Giafar, who belonged to the old family of the Barmecides, and whose ancestors had belonged to the Magian priesthood and had charge of the fire-temple of Balkh, the ancient Bactria, through many generations before the

Haroun al Raschid's Barmecide Ministers.

rise of Islam. This family is said to have been of royal Persian blood, and when they came to the court of the Abbáside Khalifs at Bagdad they were exceedingly wealthy.

Yahia,
Grand
Vizier.

Yahia had been the instructor of Haroun al Raschid in the latter's boyhood, and when Haroun became Khalif he appointed his tutor to the office of Grand Vizier. When Yahia was obliged to relinquish his post on account of old age, the Khalif at once conferred the office upon the retired minister's son Giafar, whose abilities equalled those of his illustrious father.

Giafar
and
Fadhel.

Giafar was the most admired writer and the most eloquent orator of his time, and in the administration of his office he displayed the accuracy of a man of business and the comprehensive ideas of a statesman. His acquirements made him the Khalif's companion as well as his minister, and Haroun finally grew so attached to Giafar that he appointed the minister's elder brother Fadhel to the office of Grand Vizier, so that the affairs of state might not deprive him of the pleasure of Giafar's society.

Their
Disgrace.

The brothers Giafar and Fadhel were all powerful for seventeen years, but finally their entire family was suddenly involved in disgrace, and the treatment which Haroun al Raschid then accorded them is an ineffaceable blemish on the character of that illustrious Khalif. The circumstances which led to this result are said to have been as follows:

Giafar's
Marriage
to

Haroun al
Raschid's
Sister
Abassa.

Haroun was passionately fond of his sister Abassa, and preferred her society to all else except Giafar's conversation. The Khalif would have enjoyed these two pleasures together by taking Giafar with him in his visits to Abassa, but the laws of the harem prevented that by forbidding all except near relations from being introduced there. At length Haroun conceived the scheme of removing this obstacle by uniting Giafar and Abassa in marriage. They were accordingly married, but with the express condition that they were never to meet except in the Khalif's presence. Both groom and bride promised this, but their mutual affection proved so strong that the promise was violated, and two children were born of this unequal marriage. Haroun remained ignorant of this event for some time, but when it could be concealed from him no longer the Khalif became furious with rage and resolved on the most cruel revenge. He ordered Giafar to be put to death, and all the property of the entire race of the Barmecides to be confiscated and the whole family to be imprisoned. Thereupon Giafar was beheaded in the antechamber of the royal apartment, which he had sought to request an interview with the implacable Haroun, and his father and brothers were put to death in prison. Abassa and her two children were thrown into a well, which was closed over them.

Massacre
of the
Barme-
cides.



HAROUN AL-RASCHID

From the Painting by J. Kökert

The massacre of the Barmecides was regarded as a public calamity. An Oriental writer says that all of them enjoyed the singular happiness of being loved as much when in the zenith of their greatness as they had been in a private station, and of being praised as much after their disgrace and ruin as when they had been in the height of their glory. The following stanzas were written on their fall:

“No, Barmec! time hath never shown
So sad a change of wayward fate,
Nor sorrowing mortals ever known
A grief so true, a loss so great.

Spouse of the world! thy soothing breast
Did balm to every woe afford;
And now, no more by thee caressed,
The widowed world bewails her lord.”

This horrible massacre is an exception to the mildness and equity which generally characterized the reign of Haroun al Raschid, and illustrates the state of society at that period and the tendency of despotism itself. The supreme pontificate of Islam and the secular authority of the Khalifate of Bagdad were united in the hands of the Khalif, who, being invested with the mantle, signet and staff of the Prophet, and bearing the title of Commander of the Faithful, exercised supreme temporal and spiritual power, without any other restriction than the vague ordinances of religion.

The brilliant reign of Haroun al Raschid has always been referred to as the most glorious period of the Arabian dominion. The wealth and adopted luxury of conquered nations had given a refinement to social life and a splendor to the court of Bagdad previously unknown to the Mohammedans. Flourishing towns sprung up in every portion of the Saracen dominions. Commerce by land and sea increased with the luxury of wealth; and Bagdad, the capital of the Eastern Khalifate of Islam, rivaled Constantinople, the capital of the Eastern Empire of Christendom, in magnificence.

Haroun al Raschid died of despondency produced by ill-omened dreams, in the year A. D. 807, after dividing his dominions between his sons AL MAMOUN and AL AMIN. A civil war soon broke out between the brothers, and the feeble and timid Al Amin was easily overthrown by his more powerful brother, who thus became sole master of the Eastern Saracen Empire (A. D. 813).

Al Mamoun was one of the most illustrious of the Khalifs of Bagdad, and was especially distinguished for the magnificent style of his court and his patronage of letters. At his marriage a thousand of the largest pearls were showered on the head of his bride, and lands and

Reverence
for Their
Memory.

The
Khalif as
Spiritual
and
Secular
Ruler.

Greatness
of
Haroun al
Raschid's
Reign.

Al
Mamoun
and
Al Amin.

Al Ma-
moun's
Brilliant
Reign.

houses were distributed by lot among the guests. The Khalif bestowed a sum equal to four million dollars in a single gift.

His
Patronage
of
Learning.

Al Mamoun ordered his ambassadors and agents in other countries to collect books for his use. The volumes of Grecian science and literature were collected at Bagdad from Constantinople, Armenia, Syria and Egypt. These works were translated into Arabic, and Al Mamoun exhorted his subjects to diligently study them. He attended the assemblies of the learned, whom he had invited to his court from all countries. The Khalif's example was imitated in Egypt and all his other provinces, and even in Spain by the Khalifs of Cordova.

Measure-
ment
of the
Earth.

In the plains of Sinaar, and again in those of Kufa, the Khalif Al Mamoun's mathematicians accurately measured a degree of the great circle of the earth, and reckoned the entire circumference of the globe to be twenty-four thousand miles; thus exhibiting a degree of mathematical knowledge hitherto unattained.

Saracen
Conquest
of Crete.

During Al Mamoun's reign the Saracens conquered the island of Crete (A. D. 823), which they held for more than a century, during which period it was their chief market for the sale of the captives which they took from the various countries bordering on the Mediterranean. The principal Saracen fortress in the island was called Chandak, whence its modern name, *Candia*.

Saracen
Conquest
of
Sicily.

In A. D. 827 the Saracens of Africa attacked the island of Sicily, and gradually overran the largest and western portion of that island, making Palermo the chief naval station for their piratical squadrons. Syracuse maintained its independence for half a century, but was finally captured by the Moslem freebooters in A. D. 878, whereupon the whole island of Sicily passed under Mussulman sway, and the Greek language and the Christian religion gave way to the Arabic tongue and the worship of Islam.

Saracen
Invasion
of Italy
and
Repulse
at Rome.

The Arabian squadrons, issuing from the Sicilian ports, ravaged the Italian coast, and captured and pillaged one hundred and fifty towns in Calabria and Campania. The daring pirates even attacked Rome and plundered its shrines beyond the walls; but the city made a determined resistance, through the vigilance and energy of Pope Leo IV., who brought about an alliance of the maritime states of Gaëta, Naples and Amalfi against the Saracen freebooters. In A. D. 849 the allied fleet defeated the Saracen fleet off the port of Ostia, and immediately after the battle the Arabian galleys were dashed ashore and destroyed by a violent tempest. But the Saracens obtained a firm footing in Southern Italy, and would have extended their dominion over all Italy had the Eastern and Western Khalifates been united.

Saracen
Foothold
in
Southern
Italy.

Rebell-
ions
and Civil
Wars.

Notwithstanding the splendor of the court of Bagdad, the empire of the Abbâsside Khalifs was distracted by rebellions, civil wars and

the contentions of religious sects. Although the Abbássides relinquished all efforts at foreign conquest, they continued to surround themselves with all the pomp and magnificence of the most powerful martial princes.

Abbas-
side
Pomp.

The Khalif AL MOTASSEM, Al Mamoun's successor (A. D. 833-841), is said to have had one hundred and thirty thousand horses in his stables; which is twice the number of cavalry possessed by Napoleon Bonaparte in the zenith of his power and glory. Al Motassem is said to have loaded each of his horses with a pack of earth, which was carried fifty miles to raise a mountain in Irak-Arabi, on which a palace called *Samara* was erected. It is likewise said that this Khalif had eight sons and eight daughters; that he reigned eight years, eight months and eight days; that he was born in the eighth month of the year, was the eighth Khalif belonging to the dynasty of the Abbássides, fought eight battles, had eight thousand slaves, and left eight million pieces of gold in his treasury.

The
Khalif
Al Motas-
sem's
Magnif-
icence.

AL MOKTADOR (A. D. 907-932) was the last of the Abbásside Khalifs celebrated in history, and the splendor of the court of Bagdad seems to have been at its height during his reign. A body of troops numbering one hundred and sixty thousand infantry and cavalry were assembled under arms on the occasion of receiving an ambassador from the Eastern Roman Emperor. The state officers and the favorite slaves of the Khalif stood around him, glittering with gold and gems; and near these were seven thousand eunuchs, black and white. Gorgeous boats and barges covered the Tigris. Thirty-eight thousand pieces of tapestry were hung in the palace; a hundred lions were exhibited in show; and the eyes of the spectators were delighted with the spectacle of a tree of gold and silver spreading out into eighteen branches, on which sat a variety of golden birds among the golden leaves. By the ingenious mechanism of this remarkable artificial tree, the birds warbled in harmony, and the leaves waved in the wind. This proficiency of the Arabs in mechanical science is confirmed by abundant evidence.

The
Khalif
Al Mok-
tador's
Splendor.

The extensive Saracen Empire had now reached its highest pinnacle of glory and greatness; and the mighty fabric of Moslem dominion, torn by religious and political dissensions, soon declined in power and importance, and before the close of the ninth century it fell to pieces, dissolving into many petty Mohammedan kingdoms.

Height of
Saracen
Great-
ness.

The Khalifs of Bagdad and Cordova each claimed to be Mohammed's true successor, and each denounced his rival's pretensions. In the meantime the Turkish tribes were pressing into the Saracen Empire in the East in the same manner that the Teutonic tribes had pressed into the Western Roman Empire. The governors of the various Sara-

Dissolu-
tion of the
Saracen
Domin-
ions.

The
Turks.

cen provinces gradually made themselves independent; and many dynasties, mainly Turkish, sprung up, acknowledging but a nominal allegiance to the Khalif of Bagdad.

Mohammedan
Sects.

A number of sects likewise arose among the Mohammedans, the same as they arose among the Christians, and each sect regarded the others as heretics. Those who announced themselves as Mohammed's orthodox followers always recognized the Khalif of Bagdad as the spiritual head of Islam, so that the Abbasside Khalifs retained something of the power of a Pope long after they had lost that of an Emperor.

The
Bagdad
Khalif's
Spiritual
Power.

Two
Khalifates
of
Islam and
Two
Empires
of
Christendom.

After the middle of the eighth century there were two rival Khalifates in the Mohammedan world, just as there were two rival Empires in Christendom. Each Christian Empire was an enemy of the Moslem Khalifate next to it, and on terms of friendship with the distant Musulman Khalifate. The Khalifs of Cordova were the natural foes of the Western Christian Empire, while the Khalifs of Bagdad were the natural enemies of the Eastern Empire of Christendom; but there was usually peace and friendship between the Western Empire and the Eastern Khalifate, and between the Eastern Empire and the Western Khalifate.

Dissolution
of
Khalifates
and
Empires.

And in the same manner as the two Christian Empires decayed and split up into many kingdoms, so the two great Saracen Khalifates, torn by religious and political dissensions, soon declined in power and importance, and gradually fell to pieces. Before the close of the ninth century numerous petty Mohammedan kingdoms arose from the fragments of the once-vast empire of the Khalifs.

The
Small
Saracen
Kingdoms.

These new Musulman states acknowledged but a nominal allegiance to the Abbasside Khalif at Bagdad or the Ommiyad Khalif at Cordova, and some of these small Moslem powers went on conquering at the expense of the Christians. During the ninth century independent Saracen powers sprung up in the great Mediterranean islands of Sicily and Crete, which had been conquered from the Eastern Roman Empire. Although the civil power of the Khalifs was thus subverted, the religion of Mohammed remained in all the countries in which it had been established.

Permanence
of
Islam.

The frequent revolutions in the Khalifate of Bagdad ceased to have any influence on the rest of the world. Each successive Khalif lost some province by revolt. The Khalifs perceived the decline of enthusiasm and courage, and even of physical vigor, among their subjects, from the time that all noble objects had ceased to be presented to their ambition or their activity. The Khalif Al Motassem—whom we have already mentioned—endeavored to supply this want of native courage and vigor by procuring young slaves, bred in the mountain region of the Caucasus, whom he trained in military duties and formed into a

Decline
of
Saracen
Vigor and
Enthusiasm.

Al Motassem's
Slave
Guards.

guard, to which he intrusted the protection of his palace. These troops were of the Turkish race.

Turkish and Tartar Mercenaries.

As the Saracens became more and more enervated by a long course of wealth and luxury, the Khalifs of Bagdad were obliged to recruit their armies from the more vigorous Turkish and Tartar tribes which roamed over the vast steppes of Central Asia. These barbarian mercenaries soon became numerous and formidable, and, becoming stronger than their masters, soon established their power over the Abbasside Khalifs, as the Prætorian Guards of Rome had done over their Emperor.

The rivalry between the mercenary troops and the Syrians effectually disgusted the latter with military pursuits, so that the Turks were soon the only soldiers of the Khalifs of Bagdad. The slavery in which they had been reared rendered them less faithful, but not more obedient. They were the authors of most of the revolutions in the palace of Bagdad. They dethroned or assassinated those Khalifs who refused to be the obsequious instruments of their insolence and rapacity.

The Bagdad Khalif's Turkish Soldiers.

Finally, in A. D. 936, the Turkish mercenaries elected a chief of their body, calling him *Emir al Omara*, or "Chief of Chiefs." This official became the real ruler of the Khalifate of Bagdad. He kept the Abbasside Khalif a prisoner in his own palace, reducing him to that life of poverty, penitence and prayer which Mohammed's early successors had imposed upon themselves by choice. The Turks would have assumed the nominal authority if their conversion to Islam had not made it indispensable to maintain a phantom of a Khalif as the spiritual head of the Mohammedan religion. The Khalifs of Bagdad were treated with great ceremony while in office, but were hurled from the throne whenever it suited the Turks, and substitutes were appointed in their stead. Several of the dethroned Abbasside Khalifs became beggars.

The Emir al Omara.

Insignificance of the Bagdad Khalifs.

Thus we see that the history of the Saracen Empire is marked by one period of brilliant conquest, a second of stationary but rather precarious greatness, and a third of rapid decline. The Arabian dominion is likewise distinguished by the strong contrast which it presents to the European nations of that time. The splendid palaces of the Khalifs, their numerous guards, their treasures of gold and silver, the populousness and wealth of their cities, constitute a striking spectacle in comparison with the rudeness and poverty of the contemporary European nations.

Three Saracen Periods.

Saracen Greatness and Christian Inferiority.

As a rule the history of Oriental despots is stained by atrocious crimes. The history of the Khalifs of Bagdad is the history of a series of tyrants, whose dark and bloody deeds, perpetrated by unbridled passion or jealous policy, rank with those of the blood-stained

Crimes and Tyranny of the Bagdad Khalifs.

court of the Byzantine Emperors. The crimes are ill redeemed by ceremonious devotion and acts of trifling or ostentatious humility, or even by a rigorous justice in chastising the offenses of others, the best trait of Mohammedan sovereigns.

Mohammed's Work.

Mohammedanism was first established by religious zeal and fanaticism, and its earliest form was that of paternal authority. Mohammed did not give liberty to the Arabs, nor did he impose a despotism upon them. His countrymen had been accustomed to liberty before his time, and he was careful not to alarm the spirit of Arabian freedom by acts or ordinances hostile to it. He neither destroyed nor preserved the republican institutions of Mecca, but he exalted above them the power of inspiration—the divine voice which must silence all the counsels of human prudence. He founded no political despotism. That was the work of religious faith only.

Character of the Saracen Conquests.

The character of the Arabian government and people has been strikingly portrayed by the events of their history during the brilliant period of their ascendancy. This character made the Saracen Empire prosperous. A characteristic circumstance in the Arabian conquests was, that whoever embraced the Moslem faith was thereafter reckoned among the victorious people, and became as free as the conquerors themselves. The Saracen nation did not stand as much in awe of the unlimited power of the Khalifs as of Allah and His Apostle, whom the Khalifs themselves feared, or professed to fear. The Arabian government was so intimately connected with the doctrines of the Mohammedan religion that the description of the one necessarily involves that of the other.

Egypt under the Saracens.

Egypt, as a province of the Saracen Empire, was governed by Arab Emirs, or viceroys, for more than two centuries. Multitudes of Arabs settled in the country, and great numbers of Egyptians accepted Islam. The Coptic Church gave way to the religion of the Koran, so that Egypt gradually changed from a Christian to a Mohammedan country. This period was likewise marked by great disturbances. Riots and tumults were of frequent occurrence, and several general revolts also took place, but these were all suppressed. In A. D. 868 AHMED, the Saracen Emir, renounced his allegiance to the Khalif of Bagdad, and established an independent Moslem kingdom in Egypt, which lasted thirty-seven years, when it was subdued by the Khalif of Bagdad, and a long period of anarchy followed.

Egypt's Temporary Independence.

Founding of the Fatimite Khalifate in Northern Africa.

In the meantime a new Arab kingdom arose in Northern Africa. In A. D. 908 MOHAMMED, surnamed AL MEHDI, or the Leader, the chief of the Shyite sect of the Moslems, renounced the authority of the Khalif of Bagdad and founded an independent Mussulman Khalifate in North Africa. He made himself Khalif, or both civil and religious



From Stereograph, copyright 1904 by Underwood & Underwood

CAIRO, EGYPT

From Saladin's Citadel to the Nile



ruler of the new Moslem monarchy, which he and his successors extended over all Northern Africa. This dynasty of Khalifs was the Edrisides, or Fatimites, already alluded to as descendants of Mohammed's daughter Fatima, Ali's wife. The Fatimite Khalifs were formidable rivals of the Abbáside Khalifs of Bagdad.

In A. D. 970 AL MUEZZEDDIN, or MOEZ, the fourth of the Fatimite Khalifs of Northern Africa, conquered Egypt, at a time when the country was in a state of anarchy and when the people were suffering from a severe famine. The Fatimite army carried large supplies of corn with them, and, by distributing these to the starving people, obtained their submission to the spiritual and temporal claims of the African Khalif. Al Muezzeddin made Egypt the seat of his dominion, founded a new city in the vicinity of the ruins of Memphis and named it *Cairo*, or *Kahira*, "City of Victory," at the same time making it the capital of his vast dominions. Thus Egypt became again an independent and powerful state.

**Fatimite
Conquest
of Egypt.**

**Founding
of Cairo.**

Thus there were now three leading Khalifates in the Mohammedan world—those of Bagdad, Cordova and Cairo. The Fatimite Khalif of Cairo denounced the Abbáside Khalif of Bagdad as an impostor, and declared himself the only legitimate successor of Mohammed, as the descendant of the Prophet's daughter. His claims were diligently preached throughout the Oriental world, and a serious schism thus arose in the ranks of Islam. The Fatimite Khalifs soon extended their dominion over Syria and Arabia, and Palestine again became the battlefield of the rival armies of Egypt and the East. The Fatimite dynasty ruled Egypt for two centuries (A. D. 970–1171).

**The
Three
Khalif-
ates of
Bagdad,
Cordova
and
Cairo.**

The division of the Eastern or Abbáside Khalifate in the tenth century by the rise of a third Khalifate, that of the Fatimites in North Africa and Egypt, struck a fatal blow at the political power of the Khalifs of Bagdad. In the meantime the Seljuk Turks under their mighty Sultan, Togrul Beg, conquered Persia and drove the original Moslem masters of that country eastward into India, about the middle of the eleventh century, when Mahmoud of Ghiznee made extensive conquests in Northern India, bringing that immense region under the Mohammedan faith.

**The
Fatimites
in Egypt.**

**Turkish
Conquest
of Persia.**

The dominion of the sovereign of the once-vast Saracen Empire was now reduced to the city of Bagdad, and all his provinces had set up independent Mohammedan governments. Thus by the middle of the eleventh century the Khalif of Bagdad had become a mere petty prince. Although he was still highly revered as Mohammed's successor, his sacred character did not save him from the aggressions of the neighboring tribes, or from the tyranny and insolence of his own mercenary troops.

**Numer-
ous Petty
Moslem
States.**

**The
Bagdad
Khalif's
Weak-
ness.**

Turkish
Supremacy at
Bagdad.

In A. D. 1055 the Khalif solicited the aid of Togrul Beg, the conquering Sultan of the Seljuk Turks, against his enemies. The powerful Sultan instantly came to the weak Khalif's relief, and was rewarded with the temporal power of the Khalif, who retained only the possession of Bagdad and the exercise of his spiritual functions as Mohammed's successor. By this proceeding and by his own victories, the Seljuk Turkish Sultan became master of all Western Asia and the acknowledged leader of the Mohammedan world.

Mongolian
Capture
of
Bagdad
and End
of the
Khalifate.

The Khalif of Bagdad remained the spiritual head of Islam two centuries longer, until A. D. 1258, when the conquering Mongolian hordes under Zingis Khan's successors stormed and sacked Bagdad. The fifty-sixth successor of Mohammed was trodden under foot by the Tartar cavalry amid the plunder of the city; and two hundred thousand of the inhabitants of the former seat of Arabian learning and splendor were massacred, the work of destruction and ruin continuing for forty days. Such was the melancholy end of the once-mighty Saracen dominion.

SARACEN KHALIFS.

THE FIRST FOUR KHALIFS.			
A. D. 632 634	Abu Bekr. Omar.	A. D. 644 655	Othman. Ali.
THE OMMIYADES.			
A. D. 660 680 683 684 689 704 714	Moawiyah. Yezid I. Abdullah. Mervan I. Ab al Malib. Walid I. Solyman.	A. D. 717 719 723 743 744 744	Omar II. Yezid II. Heshman. Walid II. Yezid III. Mervan II.
THE ABBASSIDES.			
A. D. 752 754 779 784 786 807 813 833 841 846 861 862 865 868 869 892 901 907 932	Abul Abbas. Al Mansur. Al Mohdi. Musa 'l Hadi. Haroun al Raschid. Al Amin. Al Mamoun. Al Motassem. Al Wathek. Al Motawakkel. Al Montasser. Al Mostaim. Al Motaz. Al Mohtadi. Al Motamed. Al Motaded. Al Moktassi. Al Moktador. Al Kaher.	A. D. 933 939 943 944 973 991 1031 1079 1099 1124 1141 1142 1167 1178 1187 1234 1235 1252 1258	Al Radi. Al Moktaki. Al Mosktassi. Al Moti. Al Tay. Al Kader. Al Kaymen. Al Moktadi. Al Mostazher. Al Mostarshid. Al Raschid. Al Moktasi. Al Mostanjid. Al Mostadi. Al Naser. Al Zaher. Al Mostanser. Al Mostasem. End of the Khalifate of Bagdad.

SECTION VII.—KHALIFATE OF CORDOVA UNDER THE OMMIYADES (A. D. 752–1031).

It is needless here to repeat the account of the Saracen invasion and conquest of Spain by Tarik, and the overthrow and death of Roderic, the last Visigothic King of Spain, at Xeres de la Frontera in A. D. 712. The Arabian conquest of Spain was accompanied by great cruelty on the part of the conquerors. The country was at first held as a province of the undivided Saracen Empire, and the government was administered by Emirs, or viceroys, appointed by the Ommiyad Khalifs reigning at Damascus.

The Saracen Conquest of Spain.

Spain, a Saracen Province.

After the rapid conquest of Spain by the Saracens, the unoccupied lands and the lands which had been deserted by their former inhabitants were distributed among the Arab chiefs, and the towns were soon filled with merchants and persons of consequence, who migrated to Spain from Africa and Arabia in great numbers, bringing with them to their new homes their wives, families and property, with many of the luxuries of the Eastern nations, hitherto unknown in Europe. Arabian customs and manners were then introduced into Spain, and during the next three centuries that European country was as thoroughly Arab as the African shores on the opposite side of the Mediterranean.

Arabian and Moorish Migration to Spain.

The twenty different Emirs, or viceroys, who had been sent by the Ommiyad Khalifs ruling at Damascus to govern Spain during a period of more than forty years after the Saracen conquest of the country, were generally so cruel and oppressive that rebellions and civil wars were frequent; and this newly-acquired Arabian province was distracted by the jealousies and hatreds, the mutual distrusts, the open revolts, the thirst for revenge, which characterized the administration of the Emirs who followed one after another in such quick succession, in consequence of the frequent revolutions which so deplorably disorganized Mohammedan society in Spain, when no sheikh or wali would recognize a superior, and when the Christian Spaniards of Asturias were consolidating their infant power and were naturally on the alert to every advantage that they might gain over the hated Moslems.

Distracted Condition of Spain under the Saracen Emirs.

The danger with which the Mussulman dominion in Spain was menaced by the existing condition of affairs was fully recognized by all the principal Arab sheikhs, and about eighty of them assembled at Cordova to consult upon the means of establishing a more efficient and settled government for their new country. These sheikhs were resolved that so fine a country—abounding in all the treasures of the earth, and capable of being the seat of a great and powerful kingdom—should no longer be ruined by misgovernment. They accordingly came to the

Action of the Arab Sheikhs in Spain.

conclusion that it would be better to declare themselves wholly independent of the Khalif, who then ruled all the Saracen dominions from Damascus, and to elect a sovereign of their own, who would live among them and protect their rights.

The
Moors
of Spain
Reject the
Abbas-
sides.

The accomplishment of this design was rendered easy by the revolution at Damascus by which the dynasty of the Ommiyades was overthrown and succeeded by that of the Abbassides, who thus usurped the Khalifate of Islam. All the Arabian dominions except Spain submitted to the usurper Abul Abbas, the first of the Abbasside Khalifs. The Moors of Spain refused to acknowledge the sovereignty of the new Khalif, and turned their eyes toward Abderrahman, the last surviving son of the last Ommiyad Khalif of Damascus, who had escaped the massacre of his kindred by the Khalif Abul Abbas, by being absent on a hunting excursion.

Abderrah-
man's
Escape
from
Massacre.

As soon as the melancholy tidings of the fate of his kindred had reached Abderrahman, he took refuge among the Bedouins of the Arabian desert, and afterwards among those of Africa. His misfortunes, his learning, his gentle manners and handsome person, soon won the affection of the desert nomads, who frequently saved him from the foes of his family, who pursued him relentlessly.

His
Escape
from
Hadib's
Pursuers.

Hadib, the Saracen governor of Barca, though a beneficiary of the Ommiyades, was now the most enterprising and persistent in hunting down the fugitive heir of the fallen dynasty. One night a troop of Hadib's cavalry surrounded the tents of the Bedouins, and demanded to know if they did not have a young Syrian among them, describing accurately the person of the prince, which description had been anxiously forwarded by the Khalif Abul Abbas to all the Emirs of the vast Saracen Empire. The Bedouins, recognizing their guest in the person sought, and shrewdly suspecting that the visit of Hadib's cavalry meant no good for the refugee prince, replied that the youth had been hunting with some companions, but that he might be found in a valley which they pointed out to him at some distance.

His
Flight to
North-
western
Africa.

As soon as Hadib's troops had departed, the faithful Bedouins awoke their guest and acquainted him with what had transpired. With tears in his eyes, Abderrahman thanked them for this evidence of their affection, and fled farther into the desert, attended by some of the more resolute youths of the tribe. After various adventures the fugitive prince arrived safely among the Moors in the North-west of Africa, where he was welcomed with joy by a noble sheikh to whom he was related.

Invited to
Spain
by the
Arab
Sheikhs.

This amiable and talented young prince appeared to be the only person capable of uniting the distracted interests of the Arabs and Moors of Spain. One of the assembled sheikhs informed his fellows

of the career and adventures of the youthful refugee. The sheikhs unanimously exclaimed: "Let Abderrahman be our sovereign!" They instantly sent deputies to the prince, assuring him of their own fidelity, and of the submission of the Arab, Moorish, Syrian and Egyptian tribes in Spain, but neither disguising nor belittling the difficulties with which he would be obliged to contend.

Abderrahman replied: "Noble deputies, I will unite my destiny with yours; I will go and fight with you. I fear neither adversity nor the dangers of war. If I am young, misfortune, I hope, has proved me, and never yet found me wanting." The young prince also said that he was bound to mention the subject to the friends who had protected him, and to ask their advice. Thereupon an aged sheikh, a kinsman of the prince, replied: "Go, my son, the finger of Heaven beckons thee! Rely on us all; the cimenter alone can restore the honor of thy line." The youth of the entire tribe were eager to accompany the prince, but he selected only seven hundred and fifty well-armed cavalry for his adventurous expedition.

Abderrahman landed on the coast of Andalusia early in A. D. 755, and was enthusiastically welcomed by the sheikhs and people of the province, who made the air ring with their joyful acclamations. His appearance, his station, his majestic mien, his open countenance, won the support of the multitude; and his march to Seville was one continued triumph, twenty thousand voices cheering his progress, while twenty thousand cimenter, wielded by vigorous hands, were at his disposal. The surrounding towns instantly sent deputies offering their submission and their services to the young prince. Yussuf, the Emir, or viceroy, of the Abbáside Khalif at Damascus, fled in consternation from province to province of Spain, to muster a force sufficient to oppose Abderrahman's triumphal march; but Yussuf was overthrown in several bloody and desperate battles and soon forced to surrender; and in the brief space of a year ABDERRAHMAN I. had triumphed over all his enemies, in spite of their valor and numbers, and found himself securely established on the throne of Cordova as the first Arabian King of Mohammedan Spain (A. D. 755).

Thus began the independent Saracen kingdom in Spain, at a time when England was still divided into the seven kingdoms of the Saxon Heptarchy, and when the great Carlovingian dynasty of Frankish monarchs had just assumed the emblem of royalty and laid the foundation of Charlemagne's great Empire in Western Christendom. For the next three centuries this Mohammedan kingdom in Spain was the most wealthy, the most magnificent and the most highly civilized state in Europe, for surpassing all the nations of Christendom in all these respects.

Accepts
the
Invitation.

Founding
of the
Khalifate
of
Cordova
by
Abderrahman I.

The New
Khalifate.

His
Good
Govern-
ment.

Abderrahman I. began his reign as sovereign of Cordova by making such regulations as were likely to secure good order and prosperity to his new kingdom. He was unable to originate any new laws; as the Mohammedan laws are such as Mohammed delivered to the Arabs in the Koran, and are therefore immutable. But he was careful to appoint good and just magistrates in all the cities of Spain, and released his Christian subjects from the payment of much of the tribute money hitherto exacted from them, thus materially improving their condition. He likewise encouraged commerce, and provided employment for labor, by having dock-yards established all along the Spanish coast—a great advantage to a country whose cities were filled with merchants who were trading to every quarter of the world then known to even the most highly civilized nations.

Abder-
rahman's
Works
of Art.

Abderrahman I. improved his capital by a countless number of works of art. He narrowed the channel of the Guadalquivir by means of gigantic embankments, and transformed the space thus rescued from the waters into immense gardens, in the center of which arose a tower, commanding an extensive view. There were many expert architects, masons and workmen among the Arabs, and there was some remnant of skill among the Latin Spaniards, whose ancestors had been familiar with Roman art in the days of the ancient Cæsars.

His
Mosque
at
Cordova.

Abderrahman I. utilized all the architectural talent of the age in erecting at Cordova a celebrated edifice, one of the most superb mosques in the world. This grand structure still remains—a splendid monument of the interesting and enlightened nation over which Abderrahman I. reigned. This magnificent edifice was supported by three hundred and sixty-five marble columns, had nineteen curiously constructed gates of bronze, and was lighted by four thousand seven hundred lamps, which were kept constantly burning.

His
Planting
of
Palm-
Trees in
Spain.

To Abderrahman I. has been ascribed the first transplanting of the palm-tree into the congenial climate of Spain. The Orientals manifest an ardent fondness for trees, and are in the habit of connecting the planting of them with interesting personal and family occurrences. The Arabic poets complimented the taste of the amiable Abderrahman I. by representing him as appreciating such refined feelings as he contemplated the graceful tree and apostrophized it in the following words:

His Apos-
trophe
to the
Palm.

“ Beautiful palm! thou art, like me, a stranger in these places; but the western breezes kiss thy branches, thy roots strike into a fertile soil, and thy head rises into a pure sky. Before the cruelty of Abul Abbas banished me from my native land, my tears often bedewed thy kindred plants of the Euphrates; but neither they nor the river remember my grief. Beautiful palm! thou canst not regret thy country!”

The authority of Abderrahman I. was acknowledged by all of Spain except by the Christians of Asturias, in the North. The great mass of the Moslems in Spain were ardently attached to Abderrahman; but the new dynasty of the Abbássides at Damascus had many partisans in the country, and these greatly disturbed Abderrahman's reign by their frequent insurrections, which were only crushed after many active and bloody campaigns. Charlemagne, the great Frankish sovereign of Western Christendom, led an expedition into Spain to assist the rebels in one of these struggles; and this invasion resulted in the annexation of that part of Spain north of the Ebro to the Frankish dominion, but soon after Charlemagne had returned to his own dominions Abderrahman recovered the territory which the Frankish monarch had conquered. Abderrahman I. also conducted several wars against the Christian kingdom of Asturias, but failed in his effort to conquer that kingdom.

Abbas-
side
Revolts
Sup-
pressed.

Charle-
magne's
Invasion
of Spain.

Abderrahman I. was a just and generous sovereign, scrupulously honorable in all his dealings, loving justice and promoting religion. He founded schools and encouraged literature in his kingdom. Mohammedan Spain found in its own first monarch a hero and a lawgiver to lay the foundation of her prosperity. Abderrahman I. died in A. D. 787, after a glorious and prosperous reign of thirty-two years (A. D. 755-787).

Good
Reign of
Abder-
rahman I.

Abderrahman I. was succeeded as King of Cordova by his youngest son, HIXEM THE GOOD, who was defeated in an effort to conquer the Christian kingdom of Asturias. Upon Hixem's death, in A. D. 796, he was succeeded by his son, ALHAKEM THE CRUEL, a whimsical tyrant, during whose reign Charlemagne's son Louis invaded Spain and took a number of fortified towns. Charlemagne erected the territory thus acquired into the *Spanish March*, over which a Frankish governor was appointed, his residence being fixed at Barcelona.

Hixem
the
Good.

Alhakem
the
Cruel.

Alhakem the Cruel had a troubled reign. His character, when developed by circumstances, was found to combine two traits frequently united—love of luxury and love of blood. To gratify his thirst for blood, and under pretexts more or less just, he caused three hundred heads to be cut off at one time, four hundred at another time. In the indulgence of his love of luxury he neglected the interests of his kingdom and the happiness of his subjects. He passed all of his time in his palace with his female slaves, listening to vocal and instrumental music, or witnessing the lascivious dance. In A. D. 815 he relinquished the cares of royalty to his son, so that he might unreservedly enjoy its sensual pleasures; and he surrounded himself with a well-paid guard of five thousand men, for the better protection of his person against his outraged subjects.

His
Troubled
Reign.

Riotous
Rebellion
Cruelly
Crushed.

This guard necessitated a new expense, and new taxes were accordingly levied. The cruelty with which those who resisted the levy were punished provoked a riotous rebellion. In a few minutes the streets of Cordova were strewn with the dead bodies of the rioters, three hundred having undergone the horrible torture of impalement. The suburbs were leveled and their inhabitants were exiled; eight thousand refugees fleeing to Fez, in Africa, and fifteen thousand to Alexandria, in Egypt. These refugees held Alexandria until they were bribed to retire to Crete, in which island they founded the city of Chandak, or Candia.

His
Remorse.

The cruel Alhakem now fell a victim to remorse, so that solitude was intolerable to him, and sleep almost impossible. He would be in the habit of calling up his singers and dancers in the dead of night, and send for his ministers and judges. When the ministers and judges had listened and looked on, waiting anxiously and vainly for information concerning the public business which demanded their presence, he would coolly order them to go home.

Abder-
rahman
II.,
Khalif.

Alhakem the Cruel died in A. D. 821, and was succeeded by his son ABDERRAHMAN II., a magnanimous and beloved sovereign, during whose reign the piratical Northmen, or Normans, from Scandinavia, barbarously ravaged the coasts of Spain and Portugal, even destroying half of the city of Seville. These marauding *Sea-Kings* were so terrible that they were usually permitted to retire unmolested to their ships. For two years drought and locusts afflicted Spain, and were followed by a famine, which was alleviated by Abderrahman II. importing corn from Africa. In the early part of this reign a law of succession was enacted preventing many of the miseries which had hitherto proceeded from the uncertainty of the law as to the inheritance of the throne of Cordova. Abderrahman II. beautified and adorned his capital, and introduced a sufficient quantity of pure water by means of leaden pipes. By his boundless liberality he attracted natives and foreigners of genius, talent and learning to his court.

The
North-
men.

The
Khalif's
Benefi-
cent Acts.

Upon the death of Abderrahman II., in A. D. 852, the throne of Cordova descended to his son, MOHAMMED I., a man of letters and a friend to genius, but also a persecutor of his Christian subjects. Mohammed I. died in A. D. 886; and his son and successor, ALMONDHIR, reigned but two years, being killed in battle with Calib, son of the rebel Omar ben Hafs, in A. D. 888. ABDALLA was the next sovereign of Cordova; but the formidable adventurer, Calib, who marshaled an army of sixty thousand men, reigned at Toledo, as sovereign of half of Mohammedan Spain. Calib's father, Omar, had been a laborer of Ronda; but, after annoying the country as a petty robber in Andalusia, he proceeded to the Pyrenees, where he became a king. Both Omar

The
Khalifs,
Moham-
med I.,
Almond-
hir and
Abdalla.

The
Rebels
Omar and
Calib.

and his son Calib after him defied the whole power of the kingdom of Cordova.

ABDERRAHMAN III., Abdalla's grandson, ascended the throne of Cordova in A. D. 912. His reign is regarded as the golden age of the Mohammedan dominion in Spain. Before he became king he was the universal favorite of the nation, because of his mild manners, his generosity and his wonderful progress in learning. By the universal acclamation of his Moslem subjects, he was hailed as "prince of believers," and "defender of the faith of God." He was therefore the first of the sovereigns of Cordova to assume the spiritual honors of Khalif.

Abderrahman III., Khalif.

Abderrahman III. regarded it as his first duty to exterminate the audacious rebels who had so long distracted his kingdom, and he accordingly sent his renowned uncle Almudafar with a select army of forty thousand men against Calib, who was defeated on the banks of the Jucar, losing seven thousand men, while three thousand of the royal troops were likewise slain. The entire kingdom was then speedily brought back to its allegiance to the crown of Cordova, and Abderrahman III. soon afterward subdued the Mohammedan kingdom of Fez, in North-western Africa. In the early part of his reign he was also engaged in wars against the Christians of Asturias.

Calib's Rebellion Suppressed.

Conquest of Fez.

But the great Khalif Abderrahman III. did not acquire his glory by military achievements alone, as he delighted much more in cultivating the arts of peace. He was rewarded for his virtues by the affections of his subjects and the prosperity of his kingdom. In his internal administration he was distinguished for his great capacity of mind, for his boundless liberality, for his unparalleled magnificence and his inflexible justice. Still he did not feel perfectly happy, as he remarked that he had known but fourteen days of real enjoyment during his reign of fifty years.

Character of Abderrahman III.

Abderrahman III. displayed his taste and luxury in the founding of a palace and a city, about six miles from Cordova, which he named after his wife, *Zehra*, or *Azhara*. The mosque in this new city rivaled that of Abderrahman I. at Cordova. The roof of the palace was upheld by over four thousand pillars of variegated marble, and the floors and walls were of the same costly material. The principal apartments were adorned with exquisite fountains and baths, and the whole were surrounded with the most magnificent gardens, in the midst of which arose a pavilion, which was supported on pillars of white marble ornamented with gold. A fountain of quicksilver was constantly playing in the center of the pavilion, thus reflecting the sun's rays in a new and wondrous manner.

His New City of Zehra, or Azhara, and Its Palace.

Abderrahman III. showed himself capable of a sublimity of justice by an example similar to that of the elder Brutus of Rome. He had

Plot of His Son Abdalla.

intended his second son, Alhakem, for his successor; and for this reason his elder son, Abdalla, entered into a conspiracy to assassinate the heir-apparent or to consign him to life-long imprisonment. The plot was detected, and the would-be fratricide confessed his guilt. Alhakem pleaded for his brother, saying that Abdalla had been misguided by evil counselors.

The
Khalif's
Punish-
ment
of His
Offending
Son.

The royal father's answer to this plea was worthy of "the proudest Roman of them all." Said the king: "Thy humane request becomes thee well, and if I were a private individual it should be granted, but *as a king* I owe both to my people and my successors an example of justice. I deeply lament the fate of my son; I shall lament it through life; but neither thy tears nor my grief shall prevent the punishment of his crime." The unfortunate prince was strangled to death, and the stern father was never afterwards happy, though he had acted from a sense of public duty. He once addressed the following pathetic verses to a friend: "The days of sunshine are past—dark night approaches, the shadows of which no morn will ever dissipate!"

Greatness
and
Splendor
of the
Reign of
Abder-
rahman
III.

The reign of Abderrahman III. has been regarded as the most brilliant period in the history of Saracen Spain. Commerce flourished, and wealth was accumulated in an unparalleled degree. A powerful navy was organized and maintained in full activity. The arts and sciences were cultivated with ardor, as their professors were rewarded with princely liberality. Many splendid public works were undertaken in the chief cities of Mohammedan Spain. The sovereign was the friend of industry, of merit and of poverty; and the fame of Abderrahman III. was so widespread that rich embassies came to visit him even from the Eastern Emperor at Constantinople.

Pros-
perity
of the
Khalifate
of
Cordova.

Thus, two centuries after its origin, the Arabian Khalifate of Cordova had attained the highest pinnacle of its prosperity. Its merchants were extremely wealthy. It had many manufactories of silk, woolen, cotton and linen, which employed tens of thousands of the people. Plate and jewelry of its own manufacture were everywhere seen. The land was fertilized by diligent and skillful irrigation; and rice, sugar and cotton were extensively cultivated. The landholders or farmers of Spain were much more prosperous under the Arab dominion than they had been in the feudal times of the Visigothic kings, who exacted one-third of the produce of the land as a tribute, whereas the Arabian rulers only demanded a tenth.

Saracen
Com-
merce.

The commerce of the Moslems in the Mediterranean was more extensive than that of the Christian nations, and their naval power was superior. Abderrahman III. built a larger vessel than had ever been seen before, and loaded it with valuable merchandise, to be sold in the East. This vessel returned laden with goods for the Western Khalif's

use, and also brought a number of beautiful female slaves, skilled in music and dancing, to enliven the royal banquets.

So great was the opulence of this flourishing Moslem Khalifate in Spain that the governors of the provinces and the judges vied with the sovereign himself in the magnificence of their palaces and gardens; and, like him, they were surrounded by artists, poets, philosophers and others, who were distinguished by their superior talents, and who were entertained by their patrons in the most sumptuous manner. Numerous public libraries and academies were established in all the large cities of Spain, for the advancement of science and literature. At this period the science of medicine was little known outside of the Mohammedan world, but the physicians of Cordova were held in such high estimation that Christian princes came to the court of the Western Khalif to be cured of disease.

Abderrahman III. died in A. D. 961, and was succeeded by AL-HAKEM II., who emulated his predecessor's virtues—a rare circumstance in the history of flourishing kingdoms. He disliked war, loved peace, and manifested an intense fondness for literature. His agents were constantly employed throughout the East in purchasing scarce and curious books. He himself wrote to every distinguished author for a copy of his works, for which he paid handsomely; and wherever he was unable to purchase a book he caused it to be transcribed. The catalogue of his library, though unfinished, numbered forty-four volumes. When he ascended the throne he intrusted the care of his library to one of his brothers, and assigned the duty of protecting literary institutions and of rewarding the learned to another brother, in order that he might devote his chief time to the affairs of state, and yet not neglect the interests of learning and literature. Thus the reign of Alkahem II. was the Augustan Age of Arabic literature in Spain.

This good monarch committed an act of tyranny, but the sequel is much to his credit. He sought to purchase an adjoining field in order to enlarge a garden. The owner refused to sell the field, whereupon the Khalif forcibly took possession of it. The owner complained to the *cadi*, or local magistrate, who took a sack and slung it across the back of a mule, and proceeded to the lot, where he found the Khalif busy pointing out a site for a pavilion. He requested permission to fill his sack with earth. After doing so, he respectfully asked the Khalif to assist him to lift the sack to the mule's back. Thinking some jest was intended, the Khalif good-naturedly attempted to lift one end of the sack, but found it too heavy. Thereupon the *cadi* exclaimed: "O prince, if thou canst not now lift so small a portion of the field thou hast usurped as is contained in this sack, how wilt thou bear the weight of the whole of it upon thy head in the Judgment Day!" The

Saracen
Splendor
in Spain.

Learning
and
Science.

Alkahem
II.,
Khalif.

His
Patronage
of
Litera-
ture.

His One
Act of
Injustice
and
Repara-
tion.

Khalif thanked his fearless monitor and restored the field to its rightful owner.

Hixem II., Khalif.

The reign of Alhakem II. ended with his death, in A. D. 976, when his son, HIXEM II., ascended the throne of Cordova at the age of eleven years; the queen mother appointing a regent in the person of her secretary, a man of remarkable genius, valor and activity, who is best known by his surname, *Al Mansur*, "the Conqueror"—a title given him on account of his victories over the Christian Spaniards. He is said to have won fifty-four battles, and to have finally died of chagrin because he had been defeated in one battle. Al Mansur, who acted as a sovereign, was an enlightened statesman and active ruler, as well as a most able general and valiant soldier. He encouraged science and art, and munificently rewarded merit. His death, in A. D. 1002, at an advanced age, was a misfortune to the Khalifate of Cordova, which then rapidly decayed and soon fell to pieces.

The Regent Al Mansur.

Overthrow of Hixem II.

The imbecile Hixem II. had been cast into prison by a usurper, and was supposed to have been dead; but one of the Arab chiefs showed him to the populace, used him as a puppet, and, in consideration of certain successes, was intrusted by the weak king with the privilege of converting revocable into hereditary fiefs. Some of the most powerful of the governors were thus drawn into the king's interest for a time, but thenceforth each of them aimed at a separate and independent sovereignty.

Action of His Rival Suleiman.

Suleiman, the rival of Hixem II., used the same ruinous means against his opponent, and gave the governors of Calatrava, Saragossa, Medina Cœli and Guadalaxara the hereditary and irrevocable possession of their governments, thus securing their powerful aid. This was the signal for the formation of many independent and rival Mohammedan kingdoms out of the territory of the Khalifate of Cordova, thus causing the ruin of Mohammedan Spain.

Hixem III., Last Khalif of Cordova.

The last Khalif of Cordova was HIXEM III., who was called to the throne by the Spanish Arabs in A. D. 1026, against his own wishes. He sought to deserve the affections of his subjects, to redress wrongs, to encourage industry, to administer justice impartially, to relieve the poor, and to repress the exactions of the local magistrates. The governors resisted; whereupon he took the field against them; but they were too formidable for him, so that he was obliged to treat with open rebels. His failure where success was impossible was treated as a crime by the fickle multitude, and a mob paraded the streets of his capital and demanded his deposition, whereupon he gladly retired to private life (A. D. 1031). His virtues were remembered for ages, and the Arabic writers all represent him as too good for the degenerate times in which he lived.

His Overthrow.

With the dethronement of Hixem III., in A. D. 1031, ended the illustrious dynasty of the Ommiyades; and the kingdom of Cordova, the Western Khalifate of Islam, fell to pieces. This powerful Saracen monarchy in Spain appeared to sink suddenly and to fall at once. Less than thirty years had passed since the great Al Mansur had wielded the resources of Africa and Spain, threatening the wholesale destruction of the Christians, whom he had driven into an obscure corner of the Spanish peninsula. But by A. D. 1031 Africa was lost; the Christian Spaniards occupied two-thirds of Spain; the petty independent Arabian governors—the boldest of whom had trembled at Al Mansur's name—openly insulted the ruler of Cordova, whose authority was confined to the capital and its immediate vicinity. Says a historian: “Assuredly, so astounding a catastrophe has no parallel in all history!”

Dissolution of the Khalifate of Cordova.

The most prominent cause of the ruin of the Khalifate of Cordova was the division of the kingdom into the petty governments which were made hereditary in the families of the successful partisans who first obtained the fiefs. Thus the Arab nation in Spain retrograded from a powerful central government—a government sufficiently strong to protect the rights of all, with its subordinate powers properly distributed—back to the barbarian Feudal System, which, since the fall of the Western Roman Empire, had brought such terrible evils upon Europe, through the degradation of the many and the conflicting selfishness of the few.

Cause Thereof.

During the next two centuries after the dissolution of the Khalifate of Cordova, which had so suddenly fallen from the zenith of its splendor and glory, its fine capital fell into the possession of the Christian Spaniards. The annals of these two centuries—from A. D. 1031 to 1238—are mainly a record of bloody battles, sieges, treasons, rebellions, persecutions, and petty successes of rival Arabian and Moorish chieftains; thus indicating a decay of the national spirit and the lack of a central, controlling energy—the convulsions of a body whose “whole head is sick and whose heart is faint.”

Two Centuries of Confusion.

From the dissolution of the Khalifate of Cordova, in A. D. 1031, to the founding of the Moorish kingdom of Granada, in A. D. 1238, Mohammedan Spain was without a supreme chief, excepting the *Almoravides* and the *Almohades*, the fleeting conquerors who invaded the Spanish peninsula from Africa and whose empire had but a transient and ephemeral existence. The portion of Spain that had escaped the progressive advances of the rising Christian kingdoms of Aragon, Castile, Leon, Navarre and Portugal fell under the dominion of petty Mohammedan kings, whose obscure feuds are not of much importance.

Petty Mohammedan States in Spain.

The Khalifate of Cordova embraced Valencia, Murcia, Granada, Andalusia, Portugal, and nearly all of Castile. These limits were extended

Extent of the Khalifate of Cordova.

under some of the more powerful sovereigns. Under Abderrahman I. the kingdom included Catalonia, Aragon and Leon; and even Asturias paid him tribute. Thus the entire Spanish peninsula was for a short time under the Saracen dominion, though Charlemagne for a portion of this time exercised a precarious authority in Catalonia and Aragon. But the Arabs had great trouble in maintaining those portions of their acknowledged possessions which bordered on the plains at the foot of Asturias, as the Christians were increasing in numbers every year, and were gradually extending their territories by prosecuting an almost incessant warfare against their conquerors. The wars between the Christian Spaniards and the Saracens continued, with few intervals of peace, during the entire period of the Mohammedan dominion in Spain.

Wars
with the
Christian
Span-
iards.

In spite of their national animosity, a Christian Spaniard would sometimes marry a Moorish maiden, and many a young Moslem warrior would hazard countless difficulties and perils for the sake of obtaining his Christian bride. These intermarriages between the hostile nations were usually preceded by many romantic adventures, as they were invariably opposed by the relatives of both parties, and as the lover's ingenuity was put to the test to devise expedients for seeing and conversing with the maiden of his choice. Their correspondence was sometimes held by means of flowers, which the Orientals are in the habit of arranging in such order as to convey the same meaning as a written billet, each flower having an idea or word universally understood assigned to it.

Christian
and
Moorish
Intermar-
riages.

The Arabs and Moors were an industrious people, and the agriculture of Spain was in a most flourishing condition during their occupation of the country. They introduced plantations of sugar, rice and cotton, and these products were cultivated by means of the labor of negro slaves. The Moors of Spain made the first paper manufactured in Europe; and their carpets and silks, their gold and silver embroidery, their manufactures in steel and leather, were long unrivaled.

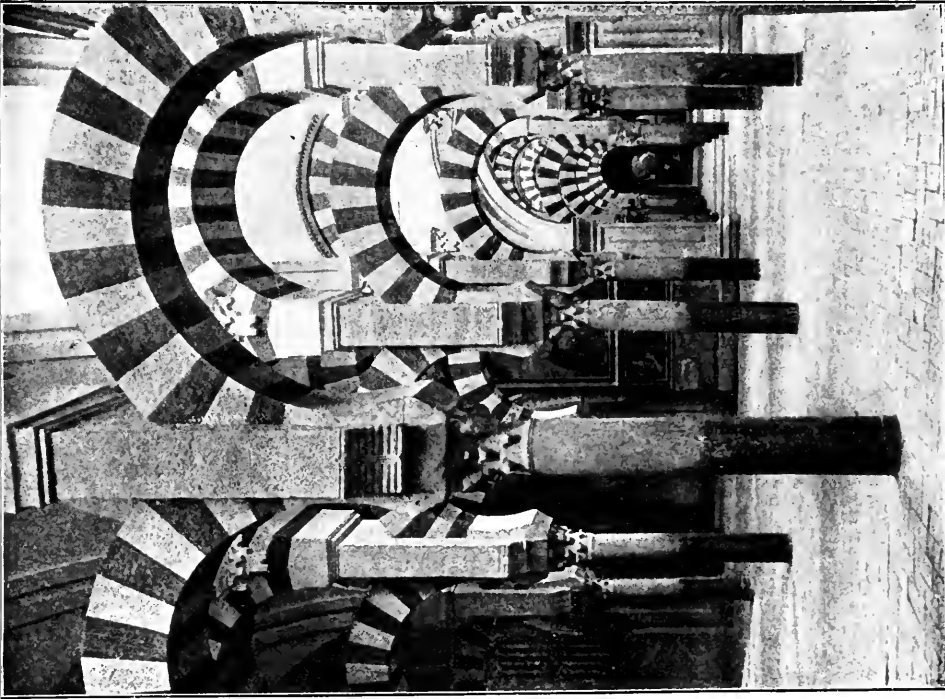
Arab and
Moorish
Agricul-
ture and
Manufac-
tures.

We are indebted to the Saracens of Spain for the elements of many of the useful sciences, especially chemistry. They introduced the simple Arabic figures which we use in arithmetic. They taught mathematics, astronomy, philosophy and medicine; and were so superior in knowledge to the Christian nations of Europe that many Christians of all nations went to be educated in the Arabian schools of Cordova.

Science
and
Learning.

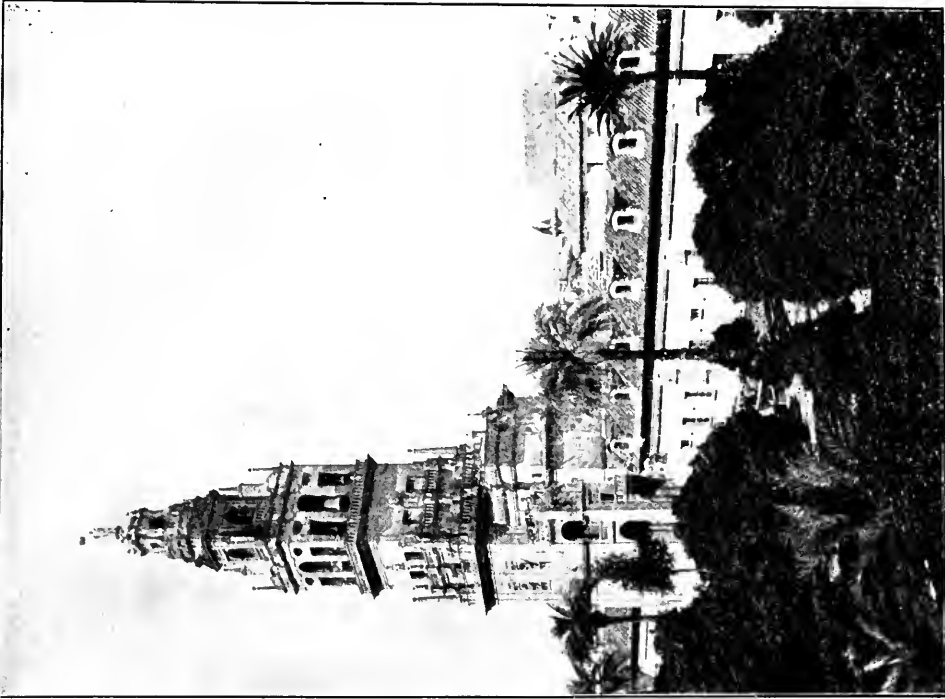
Abderrahman I. exhibited an excellent taste in selecting Cordova for the capital of his kingdom; as that city was surrounded by a most delightful country, adorned with groves of orange and citron, which were reflected in the clear waters of the Guadalquivir, on the picturesque banks of which were immense gardens, with their gay kiosks, and palaces ornamented with all the agreeable and striking characteristics of Sara-

Splendor
of
Cordova.



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Belfry and Gate of Pardon, Cathedral



CORDOVA, SPAIN

Moonish Portion of the Old Cathedral

cen architecture. The Arabs connected the Oriental taste for gardens with the study of botany—a favorite pursuit, by which they ascertained the medicinal qualities of herbs. Thus the Saracen physicians, like the Jewish, became celebrated.

The Arabs and Moors of Spain differed very much from the Christian nations of Europe in their domestic manners, as well as from the simplicity of the primitive Arabs, because they had adopted much from the Persians, the Syrians and the Turks. The costume of the men was a long, loose robe, over large trousers, fastened around the waist with a girdle of embroidered leather, in which they carried a dagger. The robe was sometimes of cloth, sometimes of silk. The turban worn on the head was sometimes of silk, sometimes of muslin, and was frequently embroidered with gold.

Arab and Moorish Manners and Dress.

The Moorish women lived in seclusion, having separate apartments of their own, where their husbands were the only male visitors admitted. They were taught to work embroidery and to play on the lute, but their mental culture was totally neglected, and most of their time was devoted to adorning their persons. They wore the large Turkish trousers, short open robes and long veils; and their dresses were often elegantly embroidered with gold and beads, in imitation of pearls. For seats they used low cushions, and mats or carpets spread over the floor. Their meats were served by slaves, on tables elevated but a few inches from the ground. They abstained from drinking wine, because the Koran forbids it; but they made a kind of sherry from the grape, were very fond of coffee, and drank sherbets, or the juice of fruits prepared with water and sugar. They ate very little meat, but were skilled in the art of making all kinds of pastry and confectionery, which generally formed the principal portion of every repast.

Life of the Moorish Women.

The government of the Khalifs was of that patriarchal kind which regards the sovereign as the father of a large family, whose children are permitted to come before him and address their complaints to him. The Arab sovereigns were empowered to appoint their own successors; and some of them bequeathed the crown to a younger son, in preference to an elder one, if they thought the younger would make the better monarch.

Government of the Khalifs of Cordova.

The Arabs and Moors deprived the Christians who remained among them of their civil rights, but protected them in the free exercise of their religion. Under the Mohammedan dominion in Spain the Jews in that country passed their happiest period in Europe, and the Jewish mediæval literature then attained its most thorough development.

Treatment of Jews and Christians.

Under the Mohammedan rule Spain enjoyed a greater degree of prosperity and a higher state of civilization than at any previous period. The tenth century was the culminating period of the power and

Saracen Civilization in Spain.

glory of the Khalifate of Cordova, which increased in strength and greatness as the Western Empire of Christendom became weaker. But the Saracen power in Spain soon declined; and, as we have seen, in A. D. 1031 the Khalifate of Cordova was dissolved into a number of small Moslem states, which were gradually conquered by the Christians from their fastnesses in the mountain region of Asturias in the North of Spain.

In the course of time arose the Christian kingdoms of Aragon, Castile, Leon, Navarre and Portugal, which waged continual wars against the Mussulman kingdom of Granada in the South of Spain. The kingdom of Granada was founded in A. D. 1238, and was conquered in A. D. 1492 by the united power of Aragon and Castile under the rule of Ferdinand V. and Isabella I. With the conquest of Granada ended the Mohammedan power in Spain, after it had existed in that country almost eight centuries (A. D. 712-1492), under the Saracen Khalifs, the Ommiyad Khalifs of Cordova, the African dynasties of the Almoravides and the Almohades, and the Moorish kings of Granada.

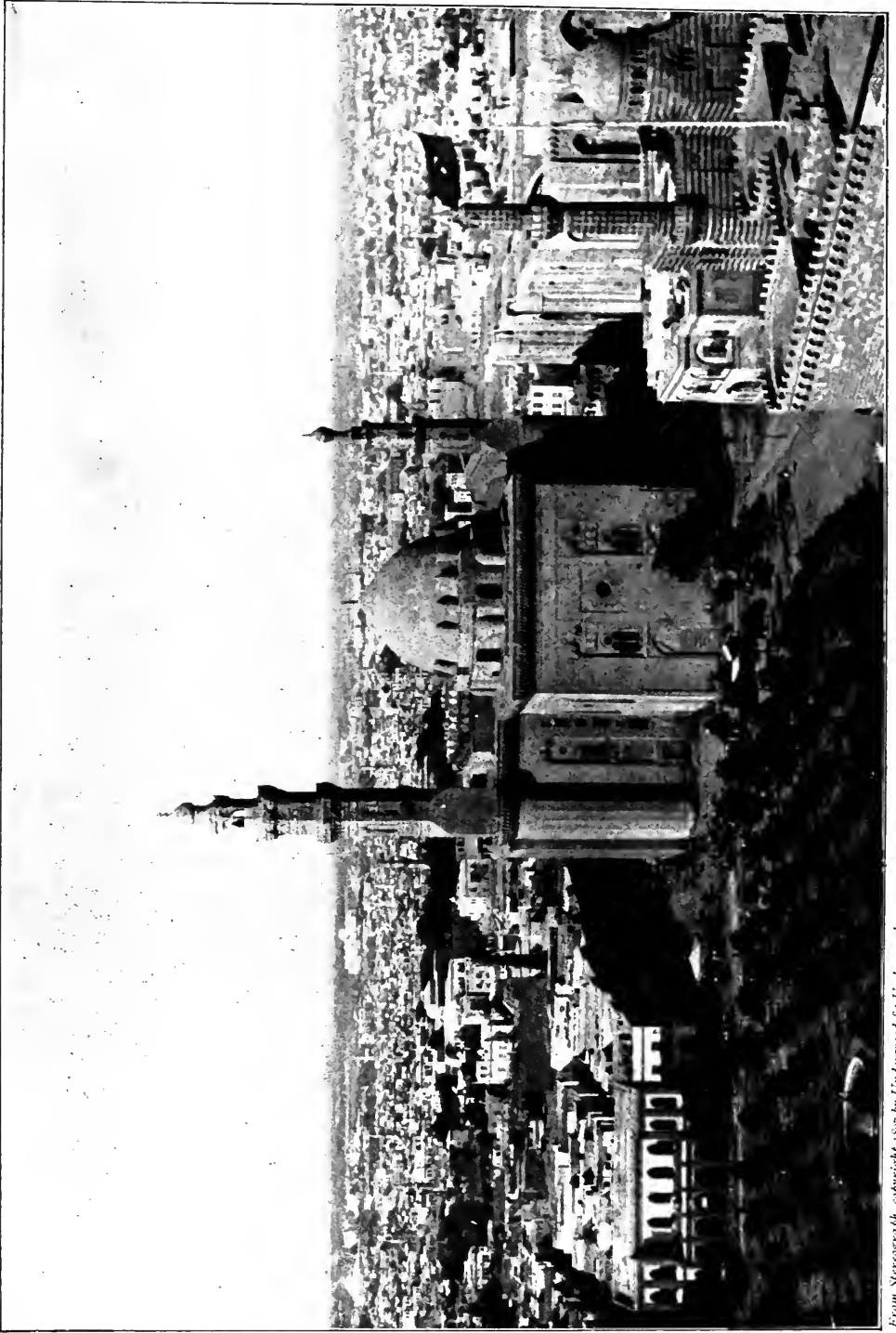
SARACEN RULERS IN SPAIN.

	<i>Saracen Emirs.</i>		<i>Khalifs of Cordova.— Continued.</i>
A. D. 712	Tarik and Musa.	A. D. 961	Alhakem II.
714	Abdelasis.	976	Hixem II.
715	Ayub, Alhaur.	1012	Suleiman.
721	Alsama.	1015	Ali.
722	Abderrahman.	1017	Abderrahman IV.
724	Ambisa.	1018	Alcassim.
726	Hodeira, Yahia.	1023	Abderrahman V., Moham- med II.
727	Othman, Hodeira ben Al- haus, Alhaitam.	1026	Hixem III. (Caliphate ended in 1031).
728	Mohammed.		<i>Reguli of Cordova.</i>
729	Abderrahman restored.	1031	Gehwar.
733	Abdelmelic.	1044	Mohammed ben Gehwar.
736	Ocba.	1060	Mohammed Almoateded.
741	Abdelmelic restored.	1069	Mohammed Almostadir.
742	Baleg, Thalaba.		<i>Almoravide Dynasty (African).</i>
743	Husam.	1094	Jusef.
744	Thueba.	1107	Ali.
746	Yussuf (to 755).	1144	Faxfin.
	<i>Khalifs of Cordova.</i>		<i>Almohade Dynasty (African).</i>
755	Abderrahman I.	1147	Abdelmumen.
787	Hixem I.	1163	Jusef.
796	Alhakem I.	1178	Yacub.
821	Abderrahman II.	1199	Mohammed.
852	Mohammed I.	1213	Abu Yacub.
886	Almondhir.	1223	Abulmelic, Abdelwahid.
888	Abdalla.	1225	Almamon, Abu Ali (to 1238).
912	Abderrahman III.		

Decline
of
Saracen
Power in
Spain.

Christian
King-
doms.

Moorish
Kingdom
of
Granada.



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SECTION VIII.—KHALIFATE OF CAIRO UNDER THE FATIMITES (A. D. 908–1171).

WE have alluded to the rise of the new Arab kingdom of the Fatimites in Northern Africa, founded in A. D. 908 by the revolt of MOHAMMED AL MEHDI, the leader of the Shyite sect of the Mohammedan world, who then renounced his allegiance to the Khalif of Bagdad, and made himself Khalif, or both civil and religious ruler of the new state, which he and his successors enlarged by conquests over all Northern Africa. This dynasty became the formidable rivals of the Abbáside Khalifs of Bagdad, and assumed the title of Fatimites, in honor of their famous ancestress Fatima, Mohammed's daughter.

Founding of the Fatimite Khalifate in Northern Africa by Mohammed al Mehdi.

As we have seen, MOEZ, or AL MUEZZEDDIN, the fourth of the Fatimite Khalifs of North Africa, conquered Egypt in A. D. 970, when that country was in a condition of anarchy and its inhabitants were suffering from a severe famine. The Fatimite army obtained the submission of the starving people of Egypt to the temporal and spiritual pretensions of the African Khalif, by distributing among them the large stores of corn which they carried into the country.

Conquest of Egypt by the Khalif Al Muezzeddin.

After conquering Egypt, Al Muezzeddin made that country the seat of his dominion, and founded the new city of Cairo, or Kahíra, "City of Victory," which he made the capital of his dominions. Thus Egypt again assumed the rank of an independent and powerful kingdom. The Fatimite Khalif of Egypt and North Africa denounced the Abbáside Khalif of Bagdad as an impostor, and declared himself the only legitimate successor of Mohammed. The claims of the Fatimite Khalif were diligently preached throughout the East, thus giving rise to a serious schism in the ranks of Islam. The Fatimite Khalifs soon enlarged their dominions by the conquest of Syria and Arabia, and Palestine again became the battleground of the rival armies of Egypt and the East. Egypt was governed by the Fatimite dynasty for two centuries, from A. D. 970 to 1171.

Founding of Cairo.

Fatimite Conquest of Syria and Arabia.

The most noted of the Fatimite Khalifs was AL HAKEM, who reigned from A. D. 996 to 1021. He was either a madman or a cruel monster. At the beginning of his reign he was a zealous Mohammedan, and began a rigorous persecution of the Jews and the Christians within his dominions. He compelled the Christians to bear heavy wooden crosses through the streets, and to the Jews he bound calves' heads to remind them of the idolatry of their ancestors at Sinai. He afterwards substituted a heavy wooden bell for the calf's head.

Al Hakem, Khalif, A. D. 996–1021.

His Persecutions.

In A. D. 1020 Hakem, who had fallen under the influence of Hamza, a wandering fanatic, proclaimed himself the incarnation of the Deity,

His
Fanati-
cism and
Con-
tinued
Persecu-
tions.

and commanded his subjects to worship him. Says Gibbon: "At the name of Hakem, the lord of the living and the dead, every knee was bent in religious adoration; his mysteries were performed on a mountain near Cairo; sixteen thousand converts signed his profession of faith." Hakem now severely persecuted the Mohammedans, as well as the Jews and the Christians. He destroyed the Christian Church of the Resurrection at Jerusalem, and a thousand other Christian churches in Syria and Egypt. But he soon ceased his persecution of the Christians, and permitted them to rebuild their churches.

His
Cruelty
and
Tyranny.

In his civil administration Hakem ruled cruelly and tyrannically. He constantly interfered in the private affairs of his subjects, especially the women, and punished all infractions of his arbitrary decrees in the most barbarous manner. He condemned the Egyptian women to the utmost seclusion, forbidding them to show themselves in the streets. On one occasion he observed what appeared to him to be a woman standing in the streets of Cairo, in defiance of his edict; but when he approached the object, he discovered that it was only a lay figure made of pasteboard, holding in its hand a card on which was a writing accusing the Khalif's sister of immorality. Hakem was so enraged that he set his soldiers upon the people of Cairo, many of whom were brutally massacred. He ordered an inquiry into his sister's morals; but she, in alarm for her life, caused him to be assassinated, A. D. 1022. After the assassination of Hakem, the fanatical Hamza fled to Syria, and in the fastnesses of Mount Lebanon established the sect of the *Druses*, who still consider Hakem their Messiah.

His
Assassi-
nation.

Origin
of the
Druses.

The
Fatimite
Khalifs
and Their
Grand
Viziers.

The later Fatimite Khalifs were feeble sovereigns, monarchs only in name; the real power being exercised by their Grand Viziers, or chief ministers. The Khalif was confined either in the mosque or in the seraglio, as his disposition inclined him, and the Grand Vizier conducted the affairs of state in his name. This produced repeated contests for power, thus reducing the country to great weakness.

The
Khalif
Adhed
and the
Rulers of
Jerusa-
lem and
Damas-
cus.

In the reign of the Khalif ADHED one of the rival claimants for supremacy appealed to the Christian King of Jerusalem for aid, and the other to the Turkish Sultan of Damascus. Both these rulers were unfriendly to the Khalifate of Cairo, and each responded to the appeals made to him, hoping thereby to subvert that power and annex it to his own dominions. Almeric, the Christian King of Jerusalem, led his own army; but the forces of Nouredin, Sultan of Damascus, were led by the Emir Shiracouh, a Kurd by birth, and his nephew Saladin.

Egypt
under
Shira-
couh and
Saladin.

Three successive expeditions resulted in making Shiracouh master of Egypt, and he was then invested by the Khalif Adhed with the office of Grand Vizier of Egypt. Shiracouh lived but two months after this; and while accepting the office of Grand Vizier, he always styled him-

self the subject of Nouredin, the Sultan of Damascus, and his Emir in Egypt. When Shiracouh died, his nephew Saladin became his successor. Saladin was generally regarded as deficient in talent, and too much given to pleasure to have much authority in the army. Adhed hoped that Saladin's weakness would enable him to recover his lost power, and for some time it appeared that he would be successful. But Saladin's true nature now awoke, and he soon made himself master of the Fatimite Khalif.

Nouredin, King of Damascus, now ordered Saladin to put an end to the Fatimite Khalifate. Saladin, fearing that so daring a proceeding would provoke a popular outbreak, hesitated. But one of his council mounted the oratory before the Khatib, or general reader, and offered the public prayer in the name of the Khalif of Bagdad. The solemn tranquillity of devotion was not disturbed by any cry of astonishment, any outburst of rage and indignation, at this insult to national principles. The will of the court spread through Egypt in a few days, and the Egyptians silently submitted to the overthrow of their altars. During this revolution, Adhed, the last Fatimite Khalif, was confined to his bed with his last illness, and he died in utter ignorance of what had transpired (A. D. 1171). Thus ended the dynasty of the Fatimite Khalifs after ruling for more than two and a half centuries (A. D. 908-1171).

Saladin's
Over-
throw
of the
Fatimite
Khalifate
in Egypt.

Saladin immediately seized the dead Khalif's treasures, and confined the unfortunate sovereign's children in the seraglio. The Sultan of Damascus confirmed Saladin in his office. The green silk of the Fatimites in Egypt gave way to the black ensigns of the Abbassides, thus ending the schism of two centuries in the Mohammedan world.

Saladin
as
Viceroy of
Egypt.

Saladin acknowledged the authority of Nouredin as long as that Sultan of Damascus lived; but when Nouredin passed to his grave, the valiant Kurd proclaimed himself Sultan of Egypt and Syria—a usurpation which was ratified by the Khalif of Bagdad, the spiritual head of Islam, through gratitude to the destroyer of the rival Khalifate.

Saladin,
Sultan of
Egypt and
Syria.

Saladin—whose chief fame rests on his wars in Palestine with the Christian Crusaders from Europe—died in A. D. 1193; whereupon his dominions were divided among his three sons, who became Sultans of Aleppo, Damascus and Egypt. Egypt fell to the share of Aziz, and was thus again separated from Syria. Saladin's descendants repulsed the attacks of the European Crusaders upon Egypt, as we shall see in another section of this volume.

Saladin's
Sons and
Successors.

Malek Sala, one of Saladin's successors, bought a multitude of captives from the great Mongol conqueror, Zingis Khan, and organized them as his body-guard under the name of *Mamelukes*. Other captives

Egypt
under the
Mame-
lukos.

from the region around the Caspian Sea were brought to Egypt. The Mamelukes were the flower of the Egyptian army, and appreciated their power from the beginning. They dethroned Malek Sala, and made their leader, Ibeg, Sultan of Egypt (A. D. 1254). The Mamelukes ruled Egypt for one hundred and thirty years, raising up and pulling down Sultans at their pleasure. Towards the end of the fourteenth century the Circassian Mamelukes outnumbered the Turkish Mamelukes, when the former overpowered the latter, making their own leader Sultan of Egypt; and for the next century Egypt was a prey to anarchy until the conquest of the country by the Ottoman Turks in A. D. 1517.

SECTION IX.—SARACEN LEARNING, SCIENCE AND LITERATURE.

Saracen
Learning
and
Civiliza-
tion.

DURING the ninth century, under such enlightened Khalifs as Haroun al Raschid, Al Mamoun, and several of their successors, the Arabs, or Saracens, carried science and literature to the highest degree of perfection. Bagdad, Cairo and Cordova became famous as the seats of learning and civilization, while the greater part of Christian Europe was slumbering in the darkness of barbarism. The Arabs taught the arts, sciences, literature and poetry wherever they established their dominion and religion. Architecture and music flourished in all the Arabian cities of Asia, Africa and Spain. Agriculture, manufactures and commerce were encouraged.

Saracen
Science
and
Litera-
ture.

To the Saracens we are indebted for several sciences, such as chemistry and algebra, and our mode of notation, called the *Arabic* figures, as well as our system of notes in music. They cultivated grammar, philosophy and medicine, and translated into Arabic the works of Plato and Aristotle, of Euclid and Apollonius, of Ptolemy, Hippocrates and Galen, and those of other eminent ancient writers, both Latin and Greek. The Saracen civilization exerted a great influence upon Christian Europe throughout the Dark and Middle Ages. Thus during the Dark Ages it was Islam, and not Christendom, that led in civilization and enlightenment.

Its
Influence
on
Christian
Europe.

Saracen
Colleges
and
Libraries.

A Vizier founded a college at Bagdad by the gift of a sum equal to three and a half millions of dollars. This college was attended by six thousand students, from every class in life, from the noble to the mechanic. All the Mohammedan cities from Samarcand, in Turkestan, to Cordova, in Spain, had their colleges and libraries. A private doctor refused the invitation of the Khan of Bokhara to visit his capital, because the transportation of his books would have required four hun-

dred camels. In Egypt the public library contained one hundred thousand volumes, and these were free for the gratuitous use of every student. The public libraries of Spain contained six hundred thousand volumes.

The Arabians excelled in mathematical studies, and cultivated the science of astronomy with brilliant success. The Khalif Al Mamoun supplied the costly instruments of observation, and the same unclouded horizon and the same spacious level was still afforded by the land of the primitive Chaldeans. From the reigns of the Abbassides to the times of Tamerlane's grandchildren the stars were diligently observed without the aid of the glasses; and the astronomical tables of Bagdad, Samarcand and Cordova correct some minute errors, without renouncing Ptolemy's theory, and without making any progress in the direction of discovering the solar system. In the Oriental courts the truths of science could be recommended by ignorance and folly only; and the Arabs, like the ancient Chaldees and Later Babylonians, were encouraged in the study of astronomy by the vain predictions of astrology, believing that they read human destiny in the stars.

The Arabs have been deservedly applauded in the science of medicine. The names of Mesna and Geber, of Razis and Avicenna, are classed with the Grecian masters. In the city of Bagdad eight hundred and sixty physicians were licensed to exercise their lucrative profession. In Spain the lives of the Christian princes were intrusted to the skill of Saracen physicians; and in Italy the school of Salerno, the legitimate offspring of the Saracens, revived the precepts of the healing art in Europe.

The origin and improvement of the science of chemistry is to be ascribed to the industry of the Saracens. They first invented and named the alembic for the purpose of distillation, analyzed the substances of the three kingdoms of nature, tried the distinction and affinities of alkalis and acids, and converted the poisonous minerals into soft and salutary medicines. But the chemistry of the Arabs, like their astronomy, was mingled with superstition; and they wasted long lives and ample fortunes in the researches of alchemy, hoping thus to find the elixir of immortal youth or the philosopher's stone, which could transmute all substances into gold.

The Saracens obtained the first elements of the liberal sciences from the Greeks. John of Damascus translated the writings of the Greek physicians into Arabic, thus giving the first impulse to scientific study among the Khalif's subjects. Translations were subsequently made of the works of the Greek astronomers and philosophers. The court of Bagdad bestowed the most munificent patronage upon men of learning, while the literature of Constantinople was utterly neglected.

Mathematics and Astronomy.

Astrology.

Medicine.

Chemistry and Alchemy.

Translations from Greek into Arabic.

Translations of Aristotle's and Ptolemy's Works.

Abulfeda's Geography.

Saracen Superstitions.

The Arabian Nights.

Saracen Arts and Manufactures.

Saracen Architecture.

Saracen Splendor.

In philosophy the Arabs greatly admired Aristotle, but they learned to distinguish only in words where he distinguished in things. They translated Ptolemy's description of the earth, and combined it with a better knowledge of the globe and of the starry heavens, their acquaintance with the latter being an ancient acquisition. The sum of their important observations in the science of geography transmitted to us are contained in Abulfeda's Arabic work, to which we are indebted for much of our knowledge of the countries with which the Arabs held intercourse.

But the Arabs often perverted the use of Greek learning, which they did not always fully comprehend. Astrology, the interpretation of dreams, fortune telling, and many other superstitions which have descended to our own times, were developed among the Saracens.

The *Arabian Nights* is a work strongly national in its character, and is well known in Christendom. Neither the author of these tales nor the date of their composition can be ascertained with certainty. Some ascribe this work to a Syrian, others to an Egyptian, and others think that it was written by various authors of various ages; but all who are familiar with the subject agree that these tales represent correctly Oriental habits, feelings and superstitions. They are universally read and admired throughout Asia by the old and young men of all ranks. The Bedouin Arabs of the desert will sit around their fires in the evening, and listen to these stories with such attention and delight that they will entirely forget the fatigue and hardship of their day's journey. The supernatural portion of the *Arabian Nights* is founded on matters firmly fixed in the Mohammedan belief.

The Saracens made many improvements in arts and manufactures. They instructed the Franks in the art of weaving before Charlemagne's time, and introduced many Eastern vegetables into Europe. The fair of Bagdad was the principal market for silk. The Saracens learned the art of clock-making from the Greeks of Constantinople, and carried it to a high degree of perfection. The Arabs are said to have invented tournaments, which were introduced from them into Italy and France.

The Saracens also originated a new style of architecture, which is characterized by an expression of boldness and extravagance peculiar to the Orientals. They had fountains and jets of water even in their sleeping apartments, because the Koran commands frequent ablutions, and because the Bedouins of the desert considered water and shady places as the greatest luxuries. The court of the Abbáside Khalifs at Bagdad surpassed the splendor of that of the Eastern Roman Emperors at Constantinople in the abundance of gold, of pearls, and of precious stones. The Saracen cities bore hardly the least resemblance to

those of Europe. Their walls enclosed large spaces of ground, beautifully cultivated. Many of these cities were built in the midst of deserts, and were the markets and places of deposit for the neighboring tribes.

The Saracens who were renowned among their own countrymen for their attainments in literature and science must now be mentioned. **TABARI** and **MACOUDI** were eminent Arabian historians who flourished in the ninth century. **AVERRHOES** became celebrated by his commentary on Aristotle. **ACHMET** was a renowned astronomer.

**Tabari,
Macoudi,
Averrhoes
and
Achmet.**

GEBER, the chemist, flourished in the eighth century; but little is known of his history, though his writings contain so many facts that he is regarded as the founder and father of chemistry. He was familiar with almost all of the chemical processes in use as late as the eighteenth century. But, as a philosopher, he did not rise above the level of his time; as he explained phenomena by "occult causes," and firmly believed in and sought the "philosopher's stone." Geber's work is the oldest chemical treatise known. It was translated from Arabic into Latin by Golius, of Leyden, who called it *Lapis Philosophorum*. An English translation by Richard Russell appeared in 1678.

**Geber,
the
Chemist.**

AVICENNA, the celebrated Arabian physician and philosopher, was born near the city of Bokhara in A. D. 980, and died in A. D. 1037. He devoted his time to the study of mathematical science, logic, medicine and theology. He was the author of numerous writings on philosophy and medicine, the most important being his commentary on the *Metaphysics* of Aristotle, and his famous *Canon*, the sovereign authority in medical science for centuries.

**Avicenna,
the
Philos-
opher.**

ABULFEDA, the distinguished Mohammedan historian and geographer, wrote a compendious History of Mankind, particularly valuable because of the information it gives concerning the early Khalifs. His principal work is *The True Disposition of Countries*, in which the description of Syria, his native country, is the most authentic and interesting part. Abulfeda was born in A. D. 1273, and died in A. D. 1331.

**Abulfeda,
Historian
and Geog-
rapher.**

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