

HUTCHINSON'S STORY OF THE NATIONS



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NAPOLÉON WATCHING THE FIRE OF MOSCOW.

After the victory of Borodino, Napoleon entered Moscow on September 14, 1812, and took up his residence in the Kremlin. From the first day of his occupation fire broke out in different quarters, and three days later the city was in flames. The Kremlin was surrounded by fire, its windows burst with the heat, and it was only with great difficulty that Napoleon's own quarters were preserved.

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HUTCHINSON'S STORY of the NATIONS

containing

THE EGYPTIANS

THE CHINESE

INDIA

THE BABYLONIAN NATION

THE HITTITES

THE ASSYRIANS

THE PHOENICIANS AND

THE CARTHAGINIANS

THE PHRYGIANS, THE
LYDIANS, AND OTHER
NATIONS OF ASIA MINOR

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 STORY OF THE NATIONS (in 3 vols.) and the
 pages mentioned herein refer to their position in
 that Work



From a Photograph.]

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THE SINKING OF THE *BLÜCHER*.

During the Great War, 1914-18, the British Navy maintained a constant guard in the North Sea with the object of preventing the escape of the German ships from their fortified bases. On the few occasions that the latter attempted to emerge, they were driven back with loss. At the Battle of Dogger Bank, January 24th, 1915, the German Cruiser *Blücher* was sunk and two battle cruisers badly damaged. As the *Blücher* went down the members of the crew could be seen clinging to the sides of the vessel.

INTRODUCTION

A PHILOSOPHER once said that his heart was in the Past, his body in the Present, and his soul in the Future. He was not a humorist, nor was he indulging in a high-sounding phrase which should impress the ignorant. He was merely condensing into one sentence Man's debt to the Past, his identity with the Present, and his responsibilities to the Future. The story of how we make the future is Prophecy; the story of how the past makes us is History. When once we realize that we are ourselves the result of all that has gone before, History ceases to be a cold informal narrative and becomes a vivid intimate reality.

But when we look back—perhaps fifty years—on our own life, it may be difficult to visualize it, to recall our wishes, feelings, and outlook under conditions that have changed. Still more difficult is it to realize the lives of our forefathers, where hearsay and reading are the substitutes for personal knowledge. For earlier ages, where we have to gather our ideas in fragments from scattered details, and put them



Painted by Alma Tadema.]

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THE FINDING OF THE INFANT MOSES.

It is generally believed that Moses was born in the early half of the fourteenth century B.C., when the Egyptians were attempting to reduce the population of the Israelites. Tradition relates that the mother of Moses secured his safety by contriving that he should be bound by the Pharaoh's daughter, who took him under her protection.

laboriously together, the task is one to be done by the scholar, for him to present to other men with as much fidelity as possible.

The modern historian who writes on the early history of human progress has been compelled to gather his information from a variety of sources. The earliest chronicles were based on oral tradition, and when facts can be discovered in them they are generally blended with legends, highly valuable and



From the Painting by Sir W. Orpen R.A.]

[By permission of the Imperial War Museum South Kensington.

THE TREATY OF VERSAILLES, 1919

The treaty with Germany which brought the Great War to an end was signed in the Hall of Mirrors Versailles, on June 28th, 1919. By it a number of territorial changes were made, including the creation of several new States. The chief signatories can be seen in the picture, including Mr. Lloyd George, Mr. Bonar Law, and Mr. A. J. Balfour (Lord Balfour), representing Great Britain; M. Clemenceau (France); and President Wilson (America). Dr. Johannes Bell (Germany) is signing the document.

understood by the meaning of "change" or "progress". And so remote was the period in which he lived that, compared with it the hoary antiquity of Egypt—probably the oldest civilization in the world—seems to be robbed of its antiquity and to appear as a settlement but of yesterday.

In the path of the geologist follows the archaeologist, whose "spade-work" is concerned not with rock and ice formations but with the remains of the actual buildings and works of art left behind as unlying witnesses of the ancient civilizations.

When the modern historian came to study the earliest civilizations of Egypt, Assyria, Babylonia and Persia, he found that most of his information had to be literally unearthed, for it lay under the sandy

and interesting in themselves, but unreliable for the historian's purpose. Herodotus, called the father of history, wrote an account of the struggles between the Greeks and Barbarians, one of the oldest literary historical works extant. But there are older and more reliable historical records which, though not literary, are none the less eloquent. The geologist and the archæologist are the chief coadjutors of the modern historian of early man. The former, in tracing the phases of the earth's history, has enabled the historian to approximate when man first appeared on this planet. He can see, moreover, that under the stress of the great Ice Age, when the conditions of living must have been very rigorous, man was compelled to migrate as the glacial sheet approached, and that he appears to have made more progress proportionately during this period than he did either just preceding that cataclysm, or for many years after.

He can help us as to the sequence of the different periods of his existence. But it is tolerably certain that his progress was so slow as to be almost imperceptible to a dweller in those ages; he could not have known what was



Painted by Cormon.]

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THE ATHENIANS REJOICING AFTER THE NAVAL BATTLE OF SALAMIS.

Encouraged by the scheme of Themistocles that the battleship should be a naval engine of war and not a floating fortress for soldiers, the Athenians and their allies gained a decisive victory over the Persian fleet off Salamis in 480 B.C. This result in all probability saved Hellas from subjection to the Persians.

[Photo by Neurstein

deserts of Egypt or the desolate plains of Assyria. The sacred inscriptions of the Ancient Egyptians baffled the efforts of all those who attempted to decipher them, when in 1799 some of Napoleon's men in Egypt discovered what is known as the "Rosetta Stone", containing a key to the hieroglyphic or sacred writings of the priests. In 1822 Champollion, a French savant, with the aid of this key, deciphered the word *Cleopatra*; he and others afterwards continued their studies, which subsequently led to revealing these writings to the world.



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[The Berlin Photographic Co., London, W

FREDERICK THE GREAT SURPRISING THE AUSTRIAN OFFICERS.

In 1757 Frederick the Great completely routed the Austrian army at Leuthen. The same evening he threw two battalions of Grenadiers into Lissa and, accompanied by some of his staff, entered the castle where the Austrian officers were assembled. So thunderstruck were they at this unexpected appearance that they immediately yielded up their swords, although they might easily have seized the whole party.

The first thing that we must bring to the reading of history is the conviction that at every stage it was a living present, with men and women striving for what seemed to them to be the most necessary and real ends of life. Even in an age of frivolity and pleasure such enjoyments seemed to be the most urgent matters to those who shared in them. In every society into which we project ourselves by the witchery of reading—forgetting all the present form of things around us—the actors were just as absorbingly occupied as are the people of our day in their business and pleasures. We do not think the rest of the world unreal because we happen to be encompassed by four walls where we sit; nor should we think other times in the least less real than our own because we do not happen to see them enacted. That "all the world's a stage and all the men and women merely players" is the poet's view of history, but not the standpoint from which the serious reader should regard the subject. The past is the mirror of the present, not its plaything. If any of us has doubts as to the reality of life in bygone days let



Painted by Alma Tadema.

[By permission of The Berlin Photographie Co., London, W.]

AVE CAESAR, IO SATURNALIA

At the time of Emperor Caligula's murder, Claudius, his uncle, had hidden in an obscure corner, fearing lest he also should lose his life. When found by the soldiers, he begged for life. "Be our emperor," they answered, and carried him trembling to the camp. Here he plucked up sufficient courage to address them, and procured their allegiance by promises of money and good rule.

him read the pathetic inscriptions left in the Roman catacombs by the early Christians in memory of their martyred comrades, or let him stroll through the streets of dead Pompeii, past the shops and taverns, and stop before each of the many posters on which the tradesmen and politicians of the little provincial city proclaimed their wares. Little effort of imagination will be required to conjure up a vision of the past, to repeople those deserted streets, to restore the familiar sights and sounds. The sudden transformation annihilates Time and bridges Space, and through the mists of eighteen hundred years one fact stands clear, the essential oneness of the human race.

It is this presentation of the past like a chapter of everyday life around us which is the guiding line



By F. A. Eridgman.

[By permission of Goupil & Co.]

THE PASTIME OF AN ASSYRIAN KING.

In addition to protecting his people against foreign invasion, it was the duty of an Assyrian King to clear the land of lions and other wild animals. Hunting thus became a royal sport, and to enable the King to improve his skill beasts were captured and turned into the arena.

of the STORY OF THE NATIONS, and which artist and historian have tried to portray with as much fidelity as possible.

To enter into the past and live its life again we must try to feel that at every period it appeared to those who lived in it to be the summing-up of all that went before, as our own present seems to us. To each age everything before it seemed to have reached its climax in its own day, and the future was ignored, considered superfluous—unimportant—incomprehensible: "Why should anyone wish to change this present?" has been the incredulous question of every age. When we look at Henry the Seventh's chapel we should see it as the builder did, the most glorious consummation of architecture that he could conceive, and a worthy setting to the eternal Masses which should ensure the felicity of his soul. We must shut our minds entirely to the future, when the next generation swept away the chantries and the motive of the building was gone.

Again, we should regard the Roman occupation of Britain—the camps, the villas, and the spread of Latin civilization—as the Britons themselves regarded it. We should enter into their feelings of awe



Painted by H. P. Delaroche.]

[Photo by Giraudon.]

THE ASSASSINATION OF THE DUC DE GUISE, 1588.

At three o'clock in the morning the King summoned Henri, Duc de Guise, who, as head of the Catholic League, was the most influential person in France. As the Duke entered the Château a note of warning, the sixteenth since the previous evening, was thrust into his hand, but he ignored it. As he left the antechamber he was stabbed, and Henri III, who had not dared to face him when he lived, kicked his dead body, exclaiming: "Now I am King of France; the King of Paris is dead."

and admiration of what must have appeared to them the very acme of luxury and power. We must forget that the future was to show how rotten was the fabric and how easily the Saxon barbarians would rend it in twain. So the Egyptians of the time of the Pyramids felt as if they had reached the climax of everything possible in the immense works they had created. What more could man do? To the clans of the Prehistoric Age even the unity of the Nile Valley must have been a mere dream; their agriculture, their triumphs of stone-working, their weaving and housing, well seemed to sum up all that man could need and to be the ultimate development to which barbarians around them should be led to conform. This sense of finality in each age we should try to grasp if we are to enter into the reality of its life.

Many readers may have a feeling that all history is so long ago that a lifetime is a mere speck in the roll of ages; they stand aghast at the idea of even a few thousands of years, and will not try to imagine what seems so immeasurable. To bring the range of History within the imagination let us take a chain of comparisons. To some of us the French Revolution and Napoleon are living matters, as we remember



By permission of the artist, Ernest Normand.]

ESTHER DENOUNCING HAMAN.

Haman a favourite at the court of Artaxerxes, King of Persia, spitefully attempted to have all Jews within the Empire massacred, saying that they were not friendly to the King's rule. Queen Esther, herself a Jewess, wishing to save her people, denounced him at a banquet; whereupon the King, satisfied of the falsehood of the charge, ordered him to be hanged for his treachery.

[Photo by Henry Dixon.

hearing of them from those who were contemporaries. In the same way our grandfathers heard of the Restoration and the Fire of London from their grandfathers. The Fire of London is half-way back to Prince Hal and the French wars. Prince Hal is half-way back to King Alfred; Alfred is half-way to the boyhood of Julius Cæsar, where we touch the beginning of history in our own land. Julius Cæsar is half-way to Abraham, and Abraham is half-way to the later Prehistoric Age of Egypt. Six stages, each double of that already named, take us back from living cognizance to before the earliest history began. Mankind is but a thing of recent times, and all history is a mere film on the depth of the world's age.

To take a scale to cover all the time we know of, let us put an inch for the longest memory of a century, each year easily visible in it. Then the beginning of History in the First Dynasty of Egypt will be six feet on our scale; the beginning of mankind may be perhaps a furlong or two distant; while



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THE SINKING OF THE LUSITANIA, 1915.

[The Illustrated London News.

The action of the German submarines in torpedoing passenger vessels without providing for the safety of the occupants was a defiance of International Law, and did much to turn world opinion in favour of the Allies. The most spectacular event of this submarine warfare was the sinking of the Cunard liner *Lusitania* off the coast of Ireland in May 1915. The heavy loss of American lives was the chief cause of the ultimate entry of America into the war.

we must lengthen our scale as far as the whole length or width of England to represent the age of the oldest rocks. Or, to put it in another form, if every tick of one second of a clock were taken as a year, then a week or two would represent the duration of mankind, and half a century would be in proportion to the age of the oldest rocks.

It should be borne in mind that the word History is often used in two different senses. When we speak of pre-historic, we limit history to the artificial meaning of a written document. But the real meaning of *historia* is any inquiry, narrative, or study of connected events, a meaning which we rightly hold to in the term Natural History. Though to older writers there seemed no means of history except the written record, yet the last generation or two has developed an entirely new apparatus of knowledge in interpreting material facts about man and nature. We now look on any country which man has inhabited as containing his history preserved in material form which only needs search and comparison to trace out and reduce to a written story of connected events.

One great result of this change is that History is no longer regarded as the preserve of the professors, but as a vast museum of human nature with an interest and an appeal to all. Each of us, according



Photo by Henry J. Mullen, Ltd.

[By kind permission of Sir Riley Lord.]

CHARLES I GOING TO EXECUTION.

Early in January 1649, Charles I, one of the best of men and worst of rulers, was impeached for high treason for having made war on Parliament and the English people. On the 27th instant he was declared guilty, and his execution took place in front of the Palace of Whitehall three days later.

to his particular tastes and hobbies, can find in the inexhaustible mine of man's story the treasures that he seeks and values most. One man cares little or nothing about what men have done in the past, but very much about what they have thought. He is not concerned with social and political events, and



From the painting by F. A. Bridgman.]

[By kind permission of Goupil & Co.]

THE SACRED PROCESSION OF APIS OSIRIS.

When the Egyptian Priests had determined upon a bull which by reason of its marking they deemed sacred to Apis Osiris, it was conveyed by boat to his temple. After it had been anointed and clad in the most gorgeous garments, it became the most sacred object in the religious processions and ceremonies.

the great scenes that grip the imagination leave him cold. His business is with the evolution of thought, his purpose an analysis of the various modes in which man has addressed himself to the problem

of the ultimate reality of things. His heroes are the philosophers, not the men of action.

Another takes the history of Religion for his province. He inquires into the rise, progress, and decline of religious beliefs. He classifies men, not as members of a nation or a state, but as adherents of a faith. Another, again, confines himself to the history of Art, and among the myriad facts which constitute man's story he singles out those which reveal artistic impulse and foreshadow artistic achievement. To him the struggles of the imperial and papal factions in Italy are of no importance except in so far as they affected that wonderful artistic outburst which we call the Renaissance. The naval triumphs of Holland in the seventeenth century seem to him as nothing compared with its simultaneous pre-eminence in the realm of painting. In his eyes the highest human achievements are not the conquests of Alexander nor the Code Napoléon, but the Hermes of Praxiteles and the decoration of the Sistine Chapel.

Yet another pursues the engrossing topic of man's contest with Nature, watches his earliest crude attempts to harness the forces of the earth and control the powers of the air. For him the landmarks of history are the first triumphs of the Phœnician traders over the fury of the Atlantic, or the construction of the first



From "With Lawrence in Arabia"

[by Lowell Thomas.]

COLONEL T. E. LAWRENCE.

Colonel T. E. Lawrence, better known as Lawrence of Arabia, was born in 1888 and as quite a young man travelled extensively in and acquired an intimate knowledge of Syria and Arabia. On the outbreak of war he was doing work for the Palestine Exploration Fund. After a spell at the War Office Kitchener sent him to Egypt and he was attached to the Intelligence Department. Soon he was engaged on the great work of encouraging and organizing an Arab movement of Independence against the Turks, his adventures forming one of the most romantic chapters of wartime history. His ideal of forming a united Arab Kingdom was frowned upon by the peacemakers at Versailles but he did succeed in obtaining the throne of Irak for his great friend the Emir Feisal. At the present time he is serving in the Royal Air Force under the name of Shaw.

Roman aqueduct. No history is complete which does not regard man in all these aspects, political, social, or scientific, and it is the claim of this work that it presents them in the smallest possible compass in a form that will appeal to all, both in scope and treatment. "The proper study of man's kind



Printed by J. P. Laurens.

THE EXCOMMUNICATION OF ROBERT THE PIOUS.

It is difficult now to realize the immense power wielded by the Church in the Middle Ages, and no better example of it can be found than that shown above. Robert the Pious, King of France, was renowned for his courage and charity, yet he incurred the wrath of Pope Gregory V for marrying Bertha of Provence, a distant cousin. He refused to separate from her, was excommunicated, and found himself abandoned by his friends, and his Kingdom placed under an interdict.

[Photo by Levy.]



Painted specially for this work]

[by Walter Tyndale, R.I.

YOSHITSUNE INSPECTING THE DEFENCES OF THE TAIRA ARMY.

When Yoritomo rebelled against the rule of the Taira family in Japan his brother, Yoshitsune, joined him and played an important part in his ultimate success. After a certain indecisive battle on the plains Yoshitsune led during the night 3,000 men to the summit of a pass near Kobe, and inspected his enemies' defences without their knowledge. Sweeping down upon the rear of their army from this favourable position, he caused the utmost confusion in their ranks and gained a great victory.

is man", said Pope, and it might also be called the motto of a history of the nations, for it offers to readers of the most diverse tastes and interests something that particularly concerns them. Yet through all the diversity runs the one connecting thread that human nature is one all the world over and at all times, surviving social upheaval and political change, and defying the hand of Time.

We realize more and more that the lives of men in distant ages and other climes have a real and intimate meaning to us; that joy and pain, hope and despair, were to them very much what they are to us. And this is the supreme fascination of the subject, that as we read, the rows of names and strings of dates fade away into unimportance while the feelings and passions, "like passions with our own", stand out on the canvas in ever-increasing vividness. When we dwell on the Napoleonic conflict it is natural to assume that in the turmoil of that terrific upheaval no one thought of anything but battles and invasions, wars and rumours of wars. It is a little difficult to imagine that, with the world bursting about their ears, men could rise in the morning as if nothing were happening, but it must be remembered that until the Great War the number of combatants was comparatively small, and in the absence of cables and telegraph the scenes of great events seemed far more remote. The older historians were so much impressed by the importance of warfare and so greatly overrated its influence that they remained blind to other forces and movements more silent in operation but infinitely more far-reaching in their effects. To the spectator of events in the year 1453 the fall of Constantinople, the bulwark of Christendom, to the Turks must have seemed an irreparable disaster and the beginning of a new era. But looking back on that year from the standpoint of the twentieth century, and with the lessons of the intervening period before our eyes, we should be much more justified in regarding the appearance of

the first printed book as the crowning achievement. For Europe speedily adjusted itself to the new conditions created by the foundation of a Turkish Empire within its borders, whereas the influence of the Press has increased from that day to this. Or, again, we know that certain events in Palestine at the commencement of the Christian Era were regarded in the Roman world as a local riot. The Roman Empire has become a memory, but that "local riot" has changed the face of the world, and as the founder of Christianity a Jewish "rebel" is to-day revered by one quarter of the entire population of the globe.

In 1810 it would have taken a bold man to assert that James Watt's inventions would affect the lives of men more than the Peninsular War. In 1910 it would have taken an even bolder man to deny it.

This, then, is the first moral to be drawn from the reading of history, that to arrive at the truth we must cultivate a sense of proportion, view men and movements in perspective, and single out what has been of real value to the progress of mankind from that which is less important if more picturesque. This, again, raises the supremely interesting question as to whether the phrase "progress of mankind" has any meaning at all, whether there is some great concerted movement of the human race towards some goal. And, if so, what is the goal at which, in the fulfilment of time, the nations of the world will converge? Is the story of humanity a river whose current flows within set bounds and with certainty of direction, or is it an ocean whose restless movements betray no guiding principle? When we think of the Past, the forgotten races, the buried civilizations, the glories that have faded, we may well come away with the feeling that change and decay, the ebb and flow of fortune, are as much part of the lives of nations as of the lives of individuals. One after another we see the great Empires of the past—Egypt,



Painted specially for this work.

[by Ambrose Dudley.]

A GREAT INDIAN PRINCE CELEBRATING HIS VICTORY.

At the beginning of the Christian era the chief Dynasty of the Deccan was the Andhra, of which there was a great prince, Gautamiputra Satakarni. In A.D. 126 he conquered Nahapana, the Satrap of Gujarat, Western India, and he is here seen amusing himself after his victory. The details of the picture are taken from Indian sculptures of the time.

Assyria, Rome—rise in the flower and pride of youth, scatter and subdue their enemies, enjoy their period of domination, then lose their grasp and fall exhausted before the rise of some new power. Why should we expect more from the hands of Fate? Science has increased our creature comforts, added to our means of Knowledge, annihilated space and wrested Nature's secrets from her. Yet the palm for the highest achievement of human intellect is with Greece, of political sense with Rome. Can science save us from the doom which was theirs?

Perhaps, however, this vision is too sweeping in its picture of another Châlons, another "Scourge of God", with the destruction of most that now seems to make life worth living in order that the nations may be reborn. There is another school of thought which holds that each generation begins where its predecessors leave off; that the accumulated wisdom and experience of one age is a legacy to the next;



Painted by]

[A. Ackland Hunt.

WILLIAM GILBERD, M.D., DEMONSTRATING HIS EXPERIMENTS TO ELIZABETH.

William Gilbert, a celebrated physician and natural philosopher and the father of electric and magnetic science, was born in 1544 at Colchester. In his work *De Magnete*, which embodies the results of many years' research, he explains his conception that the earth is nothing but a large magnet. It is accordingly not only the first but the most important contribution to electricity and magnetism.

and that there is a perpetual moral and social advancement to which the word "progress" is rightly applied.

Whatever meaning we may attach to the word "progress"—whether we hold that man's course from the earliest dawn of history to the present twentieth century has been a continuous or but slightly interrupted change from a lower to a higher type of being, or whether it may be true, as some of the wisest men say, that man's moral stature has not grown with his material progress, that though he may weigh the distant planets as in a balance, may transmit his spoken words from one continent to another, may speed over land and sea with a velocity of which his grandfathers would not have dreamed, and may drive his way through the very air—yet he has still himself to conquer, his own passions to subdue, and that the task is the same, the achievement the same, for himself as for his most remote forefathers; whether or not we count this true, yet the fact that change, perpetual change is the law of human existence cannot be doubted.



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[Messrs. Braun et Cie.]

THE DEATH OF DEMOSTHENES.

Demosthenes, the highest type of orator, patriot and statesman, foresaw the rise of Macedonia and its attendant peril to Athens, but his countrymen remained deaf to his warnings until their disastrous defeat at Chaeronea convinced them of the truth of his words. Another defeat confirmed the Macedonian supremacy, and Demosthenes fled to Calauria, where he was captured by the Macedonian troops and took poison.



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PETER THE HERMIT PREACHING THE FIRST CRUSADE.

At the end of the eleventh century the conquests of the Turks threatened the safety of Constantinople, and the Byzantine Emperors appealed for help to the Pope. At the same time Peter the Hermit, horrified at the insults to which the pilgrims to the Holy Sepulchre were subjected, preached throughout Europe a holy war.

We will now trace the great lines on which the change has hitherto proceeded. We shall find that man, being a dweller on the earth, is in the last resort dependent on her will. It was first of all in those regions where the earth yielded her fruits in lavish abundance, where the warmth and food were ready to hand and needed little toil to win, that man, his physical wants easily satisfied, had leisure for those activities and aspirations which raised him above the animal world.

The fertile river valleys of the East, the valleys of the Nile, the Ganges, the Tigris, and the Euphrates, were the mothers of civilization, while the inhabitants of the less genial climates of the West were yet in a state of savagery. The earth's natural regions have their characteristics, and the children of earth are stamped with their imprint. To live, man must war with Nature, but Nature presents herself under very different aspects to her denizens. In northern lands, where she yields her fruits with a more niggard hand than in sunnier climes, man can in truth only eat his bread in the sweat of his brow. Perseverance, practical resource, thrift and doggedness are the qualities so generated. Further, where the soil is less productive than increasing population demands, the surplus inhabitants are driven to seek their sustenance in other lands. The thin soil of Greece sent the young light-hearted masters of the world to Asia Minor, to Egypt, and to Italy: the necessity of finding wider lands for their teeming hordes pressed the tribes of the North against the peaceful countries under the sway of Imperial Rome, and the majestic fabric of the Roman Empire tottered before them.

Is not the same problem of an expanding population with inadequate means of subsistence seen to-day in the case of modern nations? How different in the East, where the natural wants of man are few and easily satisfied! What motive has the inhabitant of Persia or Burma to bestir himself? Where Nature shows herself, suddenly and without warning, in her most awful mood, where a flood or an earthquake

may destroy at one blow the results of years of patient industry, man is apt to be imbued with a spirit of submission to her will, of blind acquiescence in her irresponsible ways, and with that fatalism which we deem peculiarly Oriental. In the West, Nature is a more equable force; she can to a greater extent be relied upon, and she encourages us to go forward with confidence in her regularity.

These are broad and striking instances of the truth that the character of man is largely conditioned by its material setting, and many more may suggest themselves at once.

Those who maintain that each generation begins where the previous one has left off point to the elimination of racial characteristics, the fusion of the peoples of the earth, the abolition of warfare as a means of settling disputes, in short, the establishment of a brotherhood of man, as the goal towards which the destinies of the Nations are tending. And, indeed, there is some evidence that this ideal is not the Utopia it sounds. In every European country of importance a political party exists whose avowed object is to remove the barriers of race and tongue and solve by international Socialism the problems eternally presented by international rivalry. How far such an ideal is possible or desirable is a living issue, a question for the reader of history to decide for himself with the lessons and example of the Past before his eyes. It is not the first time that the conception of a "Federation of the World, a Parliament of Man," has seized the imagination of writers and politicians. It was fully anticipated in that strange medieval Utopia, the Holy Roman Empire, the governance of the Christian world by God through His temporal lieutenant the Emperor and His spiritual lieutenant the Pope. It is matter of history that the grandiloquent conception broke down utterly at the first touch of reality, that Christian unity was shattered not so much by the jealousies of Pope and Emperor as by the growing national aspirations of England, France, and Germany. It was in vain that the Popes bade all Christian brothers cease their quarrels and forget their differences in



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[The Autotype Fine Art Co., Ltd., 74, New Oxford Street, London.

QUEEN PHILIPPA INTERCEDING FOR THE BURGHERS OF CALAIS.

A famous incident in the Hundred Years War was the siege of Calais by Edward III. The stout resistance of the burghers enraged the King, and on the fall of the town he resolved to strike terror into the French by hanging six of the principal citizens. From this purpose he was turned aside by the pleading of his wife Philippa.

a common hatred of the infidel Saracen. The ranks of the Crusaders who poured forth to reclaim the East for the Cross were torn by national antipathies and dissensions. The English knight and the French seigneur who fought side by side in the Holy Land were the same who fought face to face in Normandy. The German and Italian who were "Christian brothers" abroad were the bitterest of enemies at home. Nevertheless, when the Crusades had become the merest farce, when all semblance of unity had departed, when the spiritual and political authority of the Papacy were alike flouted, the old notion of a world state of Christian peoples remained, more as an historical curiosity than as a practicable ideal. To follow the fortunes of the idea of nationality among the states of Europe will give us the key to modern international politics, and explain why a history of the nations will throw more light on the men and matters of our own time than a history of the world could do.

We may assume that by the close of the thirteenth century the idea of nationality was clearly established



GUSTAVUS ADOLPHUS PRAYING BEFORE THE BATTLE OF LÜTZEN.

The religious differences which had existed for more than seventy years between the Catholic and Protestant leaders in Europe led in the beginning of the seventeenth century to the desperate conflict known as the Thirty Years War, concluded by the treaty of Westphalia in 1648. At Lützen, Gustavus Adolphus, King of Sweden, the hero of the Protestant armies, was killed.

in England and France. In England the fusion of the conquering Normans and the conquered Saxons was approaching completion. A king sat on the throne who represented in his own person the ability of the one and the aspirations of the other. Englishmen of all sorts and conditions joined in the wars which Edward I waged to conquer Wales and Scotland and hold his French possessions. In France, too, the monarchy was gradually consolidating its position, absorbing and controlling the great fiefs which at times threatened its very existence, and generally paving the way for that unchallenged autocracy which was one of the most effective causes of the Revolution. In Germany, for historical reasons, the process was more slow. The great German principalities each had ties, associations, and traditions of their own, the only bond of union being their formal allegiance to the Emperor. It was only fifty years ago that German national aspirations overcame the jealousies of the states and made a German Empire an accomplished fact. In Italy, the presence of the Papal territories which claimed to belong not to one nation but to all, the rivalries of the flourishing city states in the north, and lastly the fatal attraction it possessed for political robbers large and small combined to postpone the eventual unification of the country, a consummation reserved for our own times. In Spain, the desperate resistance of the Christian



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THE RITUAL SACRIFICE BELOW THE WALLS OF DOROSTOLON (now Silistra).

Sviatoslav, the first truly Slavonic ruler of Russia, engaged in many wars, principally against the Pechenegs, a people of Mongolian origin who moved westward to the Danube, on which Dorostolon is situated. The King never became a Christian, although his mother, Olga, was a convert to the new faith. His attachment to the old gods may be seen in the illustration, which represents a massacre and sacrifice in gratitude for their favours and to obtain the continuance of them.

(The Berlin Photographic Co., London, W.)

kingdoms to the advance of the Moors was creating a spirit of independence and a national consciousness which only needed time and success to blaze forth in triumphs by land and sea.

Allowing for these differences in kind and degree, it yet remains broadly accurate to say that by the fourteenth century the feeling of nationality had become a force in politics, a force which from that time to this has increased in intensity and which is to-day the dominant passion. If we follow the progress of events during the intervening centuries we shall see that of all the motives which have moved men to do or suffer the sense of nationality has been the most powerful and the most persistent. Not even religious fervour has had more driving force. When we carry our minds back to the Reformation and the wars of



Painted by Albert Edelfelt.

[Photo by permission of Messrs. Braun & Cie.]

DUKE CHARLES INSULTING THE CORPSE OF HIS ENEMY FLEMMING.

Claude Flemming, one of the most distinguished Swedish generals and statesmen, supported the young King Sigismund (who was detested as a Catholic) against the intrigues of his uncle, Duke Charles of Sudermania, who posed as the champion of Protestantism; After suppressing a revolt of the peasants, Flemming died in 1597, not without suspicion of poison and Duke Charles dethroned his nephew five years later.

religion which followed it, when we think of Christian Europe as divided into two hostile camps and dwell on the carnival of bigotry and hatred that was let loose, it is not unnatural to believe that men forget differences of race and speech in their common desire to secure the triumph of their faith.

But the facts would belie our belief. The Thirty Years War in Germany started as a genuine attempt of the Protestant States in the Empire to vindicate their claim to freedom of worship against the hostility of the bigoted Emperor Ferdinand. It ended as a purely political struggle between the allied forces of Catholic France and Protestant Sweden and the combined might of Austria and Spain. The bulk of the troops on both sides was composed of mercenaries who cared nothing about religion but everything about pillage.



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[The Berlin Photographic Co., London, W.

THE LANDING OF COLONEL SINCLAIR AT ROMSDAL, 1612.

Colonel Sinclair brought 900 Scottish soldiers to assist the King of Sweden, Charles IX, in his claim to the province of Finmark and to the title of "King of the Lapps". The King of Norway disputed these claims, and Colonel Sinclair was ordered to invade his territory. The peasants attacked the Scottish forces at Kringen and, it is said, slew them all, their gallant commander being killed at the first shot.

The famous Protestant leader, Mansfeld, was one of the most picturesque adventurers in history, while even the noble Protestant hero, King Gustavus Adolphus of Sweden, whose sincerity was beyond doubt, was subsidized by the Catholic Cardinal Richelieu of France and cherished designs of gaining concessions of territory on the south Baltic shores as the price of his assistance. On the other side, the



Painted by]

[T. L. Gerome.

THE ASSASSINATION OF JULIUS CÆSAR, 44 B.C.

A meeting of the Senate was fixed for March 15 to make arrangements during Cæsar's intended absence in the East. This was considered by the leading Republicans as a suitable day to secure his assassination, and accordingly when he had taken his seat the Senators surrounded him and, drawing forth their daggers, rushed at him and stabbed him to death. Thus ended the life of one of the greatest figures of ancient history.

most eminent Catholic commander was Wallenstein, who seems to have believed in nothing except astrology, and who was murdered by his own officers at the instigation of his imperial master, the Catholic Emperor Ferdinand. These are the facts to be borne in mind when the reader is tempted to think that the predominant issue in that so-called "War of Religion" was otherwise than political.

But it was in the nineteenth century that the spirit of nationality recorded its most triumphant victories and manifested itself in its most striking forms. Napoleon was the prime cause of that great outburst of national feeling in the States of Europe which, more than the exhaustion of France or the snows of Russia, sealed his doom. As long as he could pit the manhood of young France against the decayed and corrupt systems of an effete age, his task was easy. It was only when he had carved out territories and built up



Painted by Lionel Royer.

[By permission of Messrs. Brawn et Cie.]

VERCINGETORIX BEFORE CÆSAR.

In 52 B.C. nearly all Gaul rose up against the Roman dominion, and Vercingetorix, prince of the Arverni, was chosen as leader. After many indecisive battles he was eventually compelled to surrender at Alesia, whence he was taken to Rome. After being led in Julius Cæsar's triumphant procession, he was thrown into a subterranean dungeon and there strangled.

paper states with a contemptuous indifference to the national and historical associations of the men who composed them that he raised against himself that fervour of national enthusiasm which crushed him. Leipzig was in every sense a "Battle of the Nations".

During the nineteenth century the movement proceeded unchecked. First Greece asserted and vindicated her claim to independence. Then Belgium freed herself from her unnatural alliance with Holland. Italy, no longer a "geographical expression", achieved political unity. Hungary, under the Dual Monarchy, fiercely and passionately preserved her inherited characteristics and traditions.

The Great War and its terrible aftermath are still too close to be studied in the true perspective which history demands. Whether the Treaty of Versailles which endorsed the principle of nationality by creating a number of new states was an act of wisdom or blind folly time alone will show. The creation of an international rather than a national spirit would seem a more promising approach to the problems of mankind. The League of Nations, though far from being what its creators or supporters hoped, may yet prove the forerunner of the world federation of which idealists have dreamed. One thing the last twenty years



Photo by]

JOHN KNOX PREACHING BEFORE THE LORDS OF CONGREGATION IN THE CATHEDRAL OF ST. ANDREWS, 1559.

[Messrs. Hansjseringt'

John Knox was born in 1505, and after imprisonment in France for his religious opinions became chaplain to Edward VI. On the accession of Mary he fled to Geneva, whence he returned to Scotland to spread the doctrines of Calvinism. Here he was protected by leaders of the reforming party called "The Lords of the Congregation". But for John Knox, Mary Stuart might have found a united Catholic Scotland, whose forces would perhaps have driven Elizabeth from the throne.

have definitely proved, that war is a means of arbitrament which settles nothing, that it brings disaster equally and inexorably upon victors and vanquished alike, and that it breeds hatreds and bitterness which a generation may not dispel.

The ancient saying that "History repeats itself", that the same situation tends to recur with variation of form and detail, contains a substantial element of truth.

We might enumerate a hundred burning questions of the day which have, in one form or another, agitated the minds and stirred the passions of men in past ages and distant lands. It is for us to profit by their example, avoid their mistakes, and show the wisdom that only comes by experience. To-day we are the jury, called to pronounce on the achievements of the past. To-morrow we shall ourselves await the verdict of posterity. History is written that we may await that verdict with composure, in the sure and certain belief that its lessons have not passed unheeded, and that we ourselves have done something to add to human knowledge and hasten the march of human progress.



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[the Imperial War Museum.

BLOCKSHIPS IN ZEEBRUGGE HARBOUR, 1918

In the very early hours of St. George's Day (April 23) 1918, took place one of the most spectacular naval events of the Great War, an attempt planned by Sir Roger Keyes to block the harbours of Ostend and Zeebrugge, and render them useless as submarine bases. The Ostend attempt was a failure, but at Zeebrugge, under the protection of a heroic landing on the Mole from H.M.S. *Vindictive*, the blocking ships, *Intrepid* and *Iphigenia*, were manoeuvred into the canal entrance and sunk. The harbour was not completely closed, but the daring of the attempt did much to weaken the German morale.

DATES OF EGYPTIAN HISTORY

DYNASTY.	B.C.	CHIEF KINGS.	MONUMENTS AND CHIEF EVENTS.
I.	4326-4265 4158-4128 4112-4104	MENA. DEN. SEMER-KHET	Tomb at Abydos. Queen's tomb at Nagadah. The reputed founder of Memphis. Earliest granite work in a tomb. Sculpture in Sinai.
II.	4040-3999	KAKAU.	The earliest stone-built tomb.
III.	3803-3784	ZESER.	The Step Pyramid at Saqqarah, the oldest large building in the world.
IV.	3747-3718	SNEFERU.	The first true pyramid at Meydum. He waged wars against the marauding tribes of the desert, and is said to have conquered the peninsula of Sinai. Builder of the Great Pyramid at Ghizeh. A period of great artistic and literary activity. Builder of the Second Pyramid at Ghizeh. Builder of the Third Pyramid at Ghizeh. He is revered as a good and humane ruler.
	3718-3655 3655-3589 3589-3526	KHUFU. KHOFRA. MENKAURA.	
V.	3441-3397 3360-3330	NEUSERRA. UNAS.	The Pyramid at Abusir. A Pyramid at Saqqarah. The first with long religious inscriptions.
VI.	3288-3235 3228-3134	PEPY I. PEPY II.	Successful campaigns in Nubia. The longest reign in Egyptian history.
XI.	2597-2593	MENTUHETEP IV. (Sankh-ka-ra).	The first expedition to Punt (probably the modern Somaliland), of which the leader, Hannu, has given a long account. The chapel on the mountain at Thebes.
XII.	2584-2564	AMENEMHAT I.	The tomb of Khnumhotep at Beni-hasan. Many military expeditions secure peace from external foes and the internal consolidation of the kingdom. The tomb of Ameni at Beni-hasan. Further expeditions to Nubia, but order maintained at home. The pyramid of Illahun. The pyramid at Dahshur. A great conqueror and ruler under whom Egypt enjoyed renown and prosperity. The pyramid at Hawara, and the famous Labyrinth. He made Lake Moeris serve as a reservoir for the Nile overflow.
	2564-2519 2484-2465 2465-2432	SEUSERT I. SEUSERT II. SEUSERT III.	
	2432-2384	AMENEMHAT III.	
XIII.	2371-1918	60 KINGS.	An Egyptian dynasty of great obscurity overlapped by the Hyksos Kings of the XVth dynasty.
XV.	2371-2111	KHYAN. APEPA I. and 4 others.	Objects from Crete to Baghdad. Ruled from Bubastis to Gebelein. He is the greatest of the Hyksos Shepherd Kings who had carried out a successful invasion.
XVII.	1734-1583	SEQENEN-RA and 42 others.	The jewellery of Queen Aah-hotep. The south is won back from the Hyksos, who are driven northwards.
XVIII.	1573-1560	AAHMES I.	The Hyksos expelled and driven into Syria. Successful campaign in Nubia. The beginnings of an era of great power and prosperity Egypt's "Golden Age". A temple at Karnak. Obelisk at Karnak. Conducts a campaign as far as the Euphrates. The peaceful reign of a great Queen. Another expedition to Punt, and a great expansion of commerce and industry takes place. She builds the great temple of Deir el Bahri. A great conqueror and builder. He subdues Syria and keeps it in subjection. He builds a temple at Karnak. Further campaigns in Syria to crush revolts. Continues the work of suppressing rebellion. Temples at Luxor, Sedeinga, and Soleb. Only one campaign during this reign. He changes the national religion for the worship of the solar disk, and builds a new capital. Revolts occur in Syria. The famous Tell Amarna tablets date from this reign. Restored the ancient religion. A great administrator who reorganized the kingdom.
	1560-1539 1539-1514 1514-1501	AMENHETEP I. TAHUTMES I. TAHUTMES II. HATSHEPSUT.	
	1501-1447	TAHUTMES III.	
	1449-1423 1423-1413 1413-1377 1377-1361	AMENHETEP II. TAHUTMES IV. AMENHETEP III. AKHENATEN.	
	1351-1339 1322-1318	TUTANKHAMEN. HEREMHEB.	
XIX.	1317-1295	SETY I.	Successful war in Syria. A great builder and patron of the fine arts. The hall of columns at Karnak. THE GREAT, so called on account of his boastfulness and the magnificence of his buildings. Subdues Syria. Builds the temple of Abu Simbel and the Ramesseum. A Libyan invasion defeated.
	1295-1249	RAMESSU II.	
	1229-1210	MERNEPTAH.	
XX.	1195-1163	RAMESSU III.	Wars against Syria and Libya. Great nava battle at Pelusium. The temple of Medinet Habu. The King recovers some of the eastern dependencies. The papyrus of the tomb robberies.
	1137-1118	RAMESSU X.	
XXI.	976-940	PASEBKHANU I.	A new dynasty from Tanis. The priests gain great influence and direct the royal policy. The great wall of Tanis is built.
XXII.	940-919	SHESHENQ I	A commander of the mercenaries who rules at Bubastis. He invades Judæa and captures and sacks Jerusalem. Builds the pylon of festival at Bubastis.
	877-852	USARKEN II.	
XXV.	748-725	PANKHY I.	Founds a dynasty of Ethiopian rulers who gradually conquer the whole country. The petty princes of Lower Egypt send in their allegiance. The King So of the Bible. He foments rebellions of Israel and Syria against Assyria. Joins the coalition against Assyria. Three Assyrian invasions result in the subjugation of Egypt and the end of Ethiopian rule.
	717-705 693-667	SHABAKA TAHARQA	
XXVI.	664-610	PSAMTEK I.	Drives out the Assyrians, restores Thebes and invades Syria. Builds the forts of Daphnæ and Naukratis. Tries to renew Egyptian conquests. Invades Syria and advances towards Babylon, but is defeated by Nehuchadnezzar at Carchemish. (Apries of the Greeks.) Defeats the Phœnicians, but is defeated by the Greeks of Cyrene. His army revolts and he is dethroned and murdered. (Amasis of the Greeks.) Cuts off all the Greek settlements except Naukratis. A great builder.
	610-594	NECHO II.	
	599-570	HAA-AB-RA.	
	570-526	AAHMES II	
XXVII.	525-521	CAMBYSES	This great Persian conqueror invades and subdues Egypt, but fails to penetrate to Cyrene and Ethiopia and in his rage wreaks vengeance on the temples. Egypt tranquil and prosperous. Reconstructs the Suez Canal and builds the Temple in the Oasis.
	521-486	DARIUS I.	
XXIX.	399-393	NAIFAAURUD.	Unsuccessful revolts against Persia. Builds a shrine at Athribis.
XXX.	378-361 359-342	NEKHT-NEB-F. NEKHT-HOR-HEB.	Built temples at Horbeyt and Karnak. Persian invasions of Egypt. Last native King.
Greeks.	332-323	ALEXANDER.	Period of Greek domination. Alexandria founded. He conciliates the Egyptians by respecting their religion. Successfully invades Syria. Naukratis. The so-called "Revenue" papyrus dates from this reign. Flourishing trade in the Red Sea. Builds the Pylon at Karnak. Builds the temple of Denderah. Supports Antony against Octavius. Battle of Actium Dies by her own hand.
	323-285	PTOLEMY I.	
	285-248	PTOLEMY II.	
	248-221	PTOLEMY III.	
	221-30	CLEOPATRA VI.	

DATES OF EGYPTIAN HISTORY—*continued*

DATE.	DOMINATION.	RULERS.	CHIEF EVENTS.
B.C. 30		AUGUSTUS.	Establishes a personal government, but in general preserves the organization of the Ptolemies. He encourages the Jews to settle in the country. The Indian trade is secured for Egypt.
	Roman Period.	A.D. TRAJAN.	Great massacre of the Greeks by the Jews, who are in turn subdued and almost exterminated by the Roman army.
		MARCUS AURELIUS	A rising of the native troops is followed by the usurpation of Avidius Cassius, who puts himself at their head. The revolt is crushed with some difficulty by the Emperor himself.
		194. SEVERUS.	Overthrows his rival Niger, who was commanding in Egypt. First persecution of the Egyptian Christians.
		CARACALLA.	Devises a massacre of all the able-bodied men in Alexandria. Roman citizenship extended to Egypt.
		272. AURELIAN.	Egypt conquered by Zenobia, Queen of Palmyra, who is expelled and carried away captive by the Emperor.
		296. DIOCLETIAN.	Subdues a formidable revolt and commences a rigorous persecution of the Christians. Sets up "Pompey's Pillar" at Alexandria.
		311. GALERIUS.	Issues an edict of toleration to the Egyptian Christians.
		390. THEODOSIUS I.	Council of Nicea and beginning of the Arian controversy in the Egyptian Church.
		325. 616.	Arianism overthrown and issue of a final edict against Paganism.
		626. HERACLIUS.	Egypt conquered by Chosroës the Persian. Overthrows the Persians and restores Egypt to the Empire. Religious dissensions end in civil war, which renders easy the Moslem conquest.

DATE.	DOMINATION.	CHIEF EVENTS.
A.D. 639	Period of Arab supremacy.	639. Egypt invaded by the Arabs. The Roman army defeated at Heliopolis, and Alexandria surrenders to the Moslems. Egypt is lost to the Empire, and passes under the protection of the Caliphate.
		639-968. Egypt is governed by the Abbaside caliphs. A series of insurrections by the Copts culminate in their total defeat at Basharud in 832. The influence of the Turks increases and several Turkish governors are appointed.
		868. Ahmad founds a semi-independent dynasty, but the Fatimite caliphs unsuccessfully attempt to gain Egypt for themselves.
		935. Mahommed ben Tughj founds another semi-independent dynasty of the Ikshidi. The influence of the Fatimites grows.
		969-1171. Egypt under the Fatimite caliphs. The Fatimite general, Jauhar, invades Egypt, and founds Cairo, which becomes the capital of the western caliphate. The caliphs conquer Arabia, Syria, and North Africa.
		996. Hakim, known as the "Caligula of the East", destroys the Church of the Holy Sepulchre in Jerusalem (1010), which provokes the Crusades. He also persecutes the Christians.
		1029. Battle of Ukhwanah, in which the rebellious provinces of Syria and Palestine are recovered.
		1035. Mostansir. Civil war in Egypt caused by dissensions between the Turks and negroes in the army.
		1068. Cairo sacked by the Turkish commander, and numerous local revolts occur throughout the country.
		1094. Mostali ends the civil war and subdues the whole country.
		Is defeated at Askalon by the Crusaders (1099), who conquer many of the caliph's possessions in Palestine.
		1118. Egypt invaded by the Crusaders under Baldwin I, who is compelled to retreat on account of ill-health. The fleet of the caliph is defeated by the Venetians and Tyre captured by the Crusaders.
		1171-1250. The Abbaside caliphate restored by Saladin. The Franks withdraw from Egypt. Saladin takes the title of Sultan in 1174 and founds a virtually independent dynasty.
		1219. Damietta captured by the Crusaders.
		1221. The Crusaders evacuate Egypt.
	1244. The Crusaders driven from Jerusalem.	
	1249. Egypt is invaded by Louis IX of France (the Seventh Crusade), but the invaders are routed by the Sultan at the battle of Fariskur, and Louis is captured.	
1250	The Mameluke supremacy.	1250. The administration of affairs entrusted to Aibek, the captain of the retainers, who becomes the first Mameluke ruler.
		1260. Kotuz defeats the Mongol invaders and recovers Syria. Bitars attempts to restore the Abbaside caliphate. He conquers Arabia and Syria and makes Nubia and the states of north-west Africa tributary to him.
		1303. Defeat of Mongol invaders at the battle of Marj-al-Saffar.
		1322. Alliance of the Sultan with the Mongols.
		1349. Egypt visited by the great plague, the "Black Death".
		1365. Alexandria plundered by the Franks under Peter I of Cyprus.
		1374. Lesser Armenia added to the Mameluke Empire.
		1390. The Burji Mamelukes succeed the Bahri Mamelukes.
		1400. The Mongol Timur overruns Syria and compels Sultan Faraj to render homage.
		1405. Death of Timur. Recovery of Syria.
		1426. Capture of the King of Cyprus, who is compelled to acknowledge the suzerainty of the Egyptian sultan.
		1463. Beginning of the wars with the Ottoman Empire.
		1515. Defeat of the Mamelukes by the Ottoman Turks. The Ottomans conquer Syria.
	1517. Capture of Cairo by the Ottomans. Selim becomes Sultan of Egypt.	
1517	Turkish Period.	The Turkish Sultans consolidate their power in the country but make few changes in the administration.
		1767. Ali Bey attempts to found an independent kingdom but after some success is defeated at Salibia, and the domination of the Turks is restored.
		1798. Bonaparte enters Egypt and commences the French occupation. He defeats the Mamelukes at the battle of the Pyramids. Insurrection in Cairo repressed by Bonaparte.
		The French fleet destroyed by the English at the Battle of the Nile.
		1799. Bonaparte fails to conquer Syria.
		1800. Assassination of General Kleber. The English land at Aboukir, and the French agree to evacuate Egypt.
		1803. The British evacuate Alexandria and Turkish rule is restored but the Mamelukes attempt to make themselves independent.
		1804. Civil war.
		1805. Mehemet Ali becomes Pasha of Egypt.
		1807. Failure of British expedition.
		Massacre of the Mamelukes. Mehemet Ali becomes virtually independent, but acknowledges the suzerainty of Turkey.
		1820. Beginning of the conquest of the Sudan.
		1827. Destruction of the Egyptian fleet at Navarino.
	1841. The pashalik of Egypt made hereditary in the family of Mehemet Ali.	
	1869. Opening of the Suez Canal.	
	1876. Establishment of the Dual Control of England and France.	
	1882. Rising of Arabi and the bombardment of Alexandria by the British and French fleets.	
	1883. Revolt of the Mahdi in the Sudan. Murder of General Gordon and fall of Khartoum.	
	1898. Withdrawal of the French from Fashoda. Battle of Omdurman and occupation of Sudan by the British.	
	1902. Construction of the Asswan Dam.	
	1904. Anglo-French agreement formally recognizing the predominant position of Great Britain.	
1914	The Great War and after.	1914. Outbreak of Great War. Khedive Ahhas Hilmi deposed. Egypt British protectorate.
		1922. Egypt declared independent, subject to safeguarding of British interests.



THE NILE AND THE PLAIN OF THEBES.

Egypt before 10,000 years ago consisted of a wide sheet of limestone which was uplifted on the east until a fault took place. The drainage of the land poured into it, and behold the Nile.

STORY OF THE NATIONS

CHAPTER I

THE EGYPTIANS. By PROFESSOR SIR FLINDERS PETRIE, D.C.L., Litt.D., LL.D., Ph.D., F.R.S., F.B.A.

EGYPT BEFORE 10,000 YEARS AGO

OUR earliest vision of Egypt is that of a wide sheet of Eocene limestone occupying the north-east of Africa. The great contortions of the wrinkle of the crust which forms the Red Sea and Jordan valley were yet going on ; the Red Sea coast was being forced up as the trough deepened, while the rest of Africa to the west lay level. At last a crack took place, the eastern side rose some hundreds of feet above the western by a great fault, deepest to the north and tapering off to the south. Into such a crack the rainfall naturally poured and wore it wider and wider. Behold the Nile !

The land lay far higher above the sea than it now does, but the Sahara was still an inland sea or deep gulf. From that the western winds brought rainfall abundantly across the Nile basin. Torrents flowed off the limestone plateau into the great drainage crack, gouging it out to a gorge some two thousand feet deep. The streams mostly flowed over the surface into it, scoring out great tributary valleys ; but some escaped through cracks in the limestone and hollowed out vast caverns, like those in the limestones of Derbyshire or the Cevennes. These caverns are now some hundreds of feet below the present surface of the



Painted specially for this work

*[by W. M. N. Brunton,
R.B.A., A.R.M.S.]*

EARLY EGYPTIAN HUTS.

The habitations of the Egyptians over 10,000 years ago appear to have been rude shelters formed by stones lodged one above the other. A child is here pictured cooking a fish which has been caught.

valley, and are only observed where the strata above have collapsed headlong into the immense gulfs below.

After all the face of the country had been carved out into its present shape, the land level fell, and the whole was submerged. Rain still continued; the Nile valley and its tributaries all became choked up with débris; so far up as Thebes this mass of rock-chips fills the valleys to about two hundred feet above the present level. At Sohag it is seen six hundred feet up. The Nile valley formed a great estuary stretching over three hundred miles into the land, twice as long as the Gulf of Suez or Gulf of Corinth. No trace of human work has been found in these deposits.

The land then rose, and probably the Saharan Sea was dried up in this rising. The change was apparently rapid, as there was not enough rainfall during it to scoop out all the débris from the rock channels.



Painted specially for this work]

(by H. Seppings Wright.

HUNTING FOR A LIVING.

Like the modern Bushmen in Africa, the Early Egyptians must have subsisted upon the chase, and their main occupation must have been the hunting down of the gazelles and other wild animals. This was perhaps effected, wherever possible by casting tomahawks at the animals and in this manner laming them and rendering their capture easy.

The deposits of the estuary were left where they may still be seen, in patches clinging to the cliffs and largely filling the side valleys at Thebes, while the main valley has been ploughed out again by the rush of the Nile from Central Africa. While this great current was rolling down masses of gravel in the valley, man first appears, and flakes of flint of by no means the earliest style are found bedded in these high Nile gravels.

There still continued enough rainfall to scour the channel, and to carry off the mud of the river, down to about ten thousand years ago, when the deposits of the Nile mud began. These deposits mark the close of the rainy period, the beginning of the aridity of North Africa, the first chance of the cultivation of a flat of irrigated mud, which has been the culture-system of Egypt in all historic times.

Before this new system of life arose there must have been a long time of semi-aridity, when the rain sufficed for wild animals and scrub pastures. What the human type then was we may gather from the



Painted specially for this work

[By H. Seppings Wright.]

EARLY EGYPTIANS MAKING POTTERY 10,000 YEARS AGO.

The most abundant handwork of the Early Egyptians was the finely made pottery entirely formed by hand. It was built up from the base and in form so true that no error is perceptible. The facing was finished with a coat of red hæmatite, which turned to a brilliant black in the furnace. It is interesting to note that the same materials are used in the same kind of patterns by the hill tribes at the back of Algeria at the present time.



Painted specially for this work

[by W. W. Collins.]

HUNTING A HIPPOPOTAMUS.

It is seldom that the hippopotamus leaves the river in the daytime, and we can well imagine how excited the community would be when such a booty was secured through its movements being hampered by the marshes.

figures of the slave women found in the earliest graves of the agricultural people. They were of the Bushman type, distinguished by the growth of great quantities of fat on the hips and thighs. In later times the African woman develops fat on the trunk to aid in the production of her children. To a hunting race such accumulations would impede the agility needed for subsistence, so the fat is found on the parts which move with least rapidity and is thus least in the way of the activities of a hunting life. Similar causes may perhaps produce the effect in different races; but at least we may say that the same type is found in the figures of later cave-dwellers of Southern France, in Malta, in Early Egypt, and now in South Africa. Whether these were all branches of one race cannot yet be safely decided, but their unity seems probable. These people must have subsisted, like the modern Bushmen, upon the chase, and their main occupation must have been the hunting down of the gazelles and other wild animals, especially with the Nile as a barrier which prevented their escape. The flint implements which they have left strewn thickly over some parts of the desert are their principal remains; but various stone shelters which are found on the high desert were probably put up by the same people, as there is no evidence that later races troubled themselves about a region which became entirely sterile in the present age of aridity.

THE FIRST CIVILIZATION : 10,000 TO 9,000 YEARS AGO

ONE of the first things which is asked, when we speak of ten thousand years ago, is: How do you know it? And with very good reason, considering that it is outside of most men's ken, like the atom or the distances of the stars. We shall deal with the length of recorded history when we reach it in the third civilization; and the two earlier ages certainly comprise the rise and decay of two civilizations, which on the scale of things in written history would cover about two thousand five hundred years. There is another clue in the depth



Painted specially for this work

[by H. Scppings Wright.]

THE ART OF FLINT-FLAKING.

The skill of the Early Egyptians is shown in their art of flint-flaking, in which they proved themselves the most skilful craftsmen of any known race. The great double-edged knives are as much as fifteen inches long, but only one quarter of an inch thick, with the edges exquisitely serrated in minute teeth.

of the Nile deposits. These have been bored through to forty feet deep on an average; some places are deeper where holes were filled up, or shallower where ridges were covered. As the deposits average five inches in a century, this would show about ten thousand years for the age of the beginning of the Nile flats. As any agriculture or settled civilization was impossible until the Nile deposited its fertile mud, this gives a limit to the regular occupation of the land. Doubtless so soon as cultivation could be practised the neighbouring peoples would push in

from the arid regions around; and, forming settlements, they left their remains in the cemeteries which have been lately brought to light. The very large number of their graves would indicate a longer, rather than a shorter, period than two thousand five hundred years, in comparison with the historic times.

When we try to picture to ourselves what the position of these people of the first civilization must have been, it seems that the Maori would give us the nearest living comparison. The free use of canoes and shipping; the habit of fishing in Egypt with harpoon, and with the Maori nets and hooks; the finely wrought hard stone maces in Egypt, and the Maori stone clubs; the fondness for elaborate linear geometrical ornament on the pottery in Egypt, and the Maori carving and tattooing; the use of combs; the keeping of small sacred images wrapped in cloths; the sacred places, the quarrelling tribes, the fortified towns—in all of these the levels of culture seem closely alike, as preserved to us in the tales of the Maori mythology. If the Maori seems perhaps in advance in his elaborate woodwork (needful in the wetter climate) and minute carving, of which the evidence does not remain in the first Egyptian civilization, on the other hand the Egyptian in even



AN EARLY CONTRACTED BURIAL.

The bodies were always hurried on the left side, facing west. Sometimes in the later prehistoric ago they were closely bound together by wrappings, forcing all the bones parallel as here shown.



AN EARLY CONTRACTED BURIAL.

Later than the above burial a less contracted position was adopted, as here shown, with the knees away from the body. This led on to the extended position, full length, seen in all the mummies of historical times.

the first period did much finer and more skilful work in flint-flaking. The Egyptian slate palettes, shaped like animals, began at a much higher level than they continued, and are quite equal to any such figures of the Maori.

Having, then, a modern equivalent to give us a general picture of the civilization, we may turn to the details. The most abundant handwork was the finely made pottery, entirely formed by hand without any wheel. It was built up from the base, and pressed by a flat stick inside against the hand held outside. The forms are so true that no error is perceptible, and the finish of the surface is beautifully fine. As no circular motion was used, any form was equally readily made; oval vases were common, twin vases, square vases, fish- and figure-shaped vases, and other varieties are all found in this period. The facing



Painted specially for this work]

[by W. M. N. Brunton, R.B.A., A.R.M.S

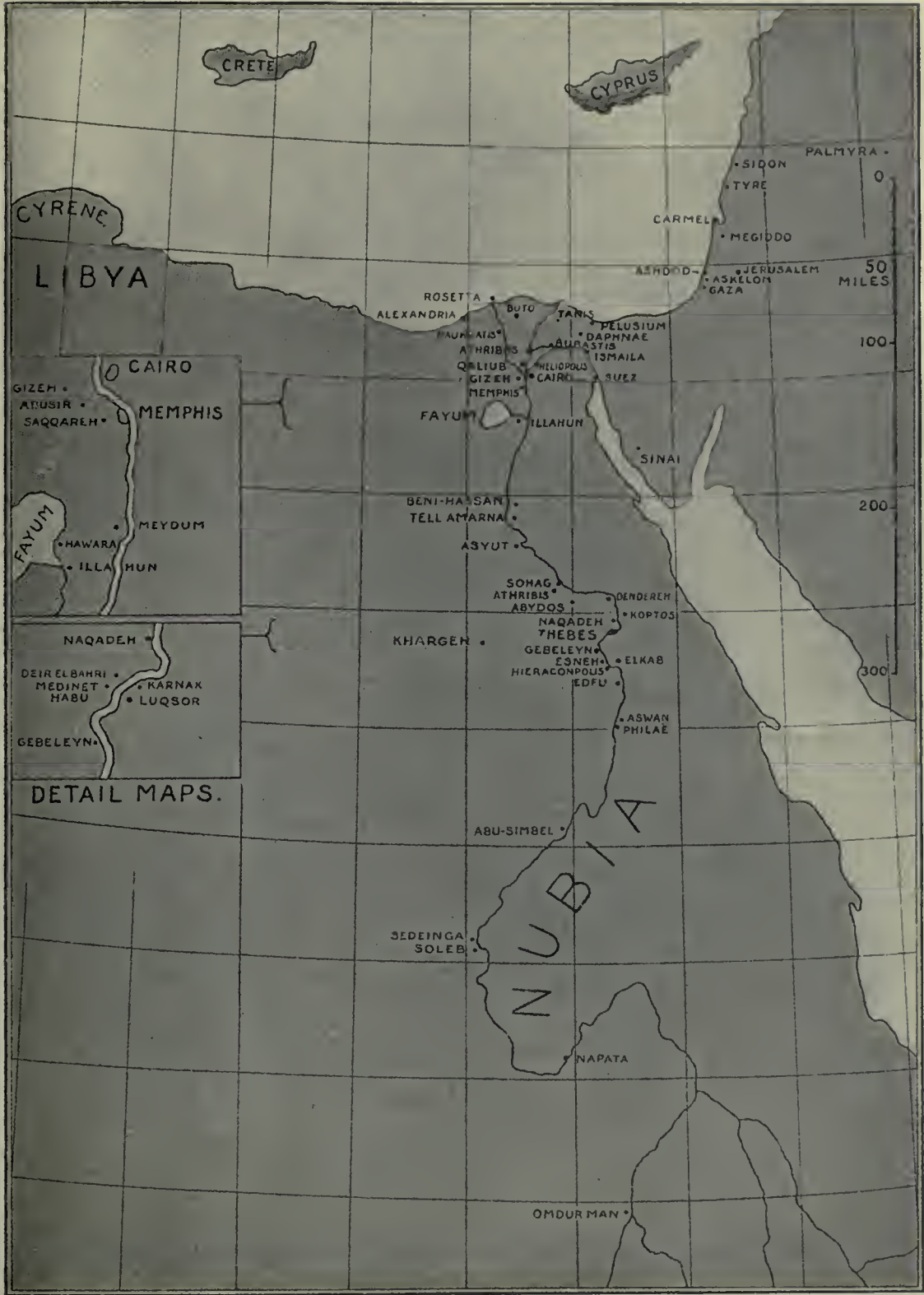
AN EARLY RELIGIOUS DANCE.

As is customary with certain African races at the present day, the Egyptians performed a dance in which the various episodes of a successful hunt were enacted. It was thought that this would ensure a successful hunt and therefore a plentiful supply of food for the tribe. Every detail of the above drawing is authentic and has been taken from early Egyptian pottery.

was finished with a coat of red hæmatite, which turned to a brilliant polished black in the furnace. Some of their forms may be seen in the foreground of the picture of this age.

The regular decoration of the pottery was with crossing lines of white clay, laid in geometrical patterns on the red bowls and vases. Just the same materials are used in the same kind of patterns by the hill tribes at the back of Algeria at the present time, and this is one of the main evidences for the Algerian or Libyan connection of the earliest civilization, which is inherently likely from the geographical connection.

The most skilful art was that of flint-flaking. Though this was carried yet further in the second civilization, yet in the first age it is equal to that of almost any other land, only exceeded by the best Scandinavian work. The great double-edged knives are as much as fifteen inches long, but only a quarter



MAP OF ANCIENT EGYPT.

of an inch thick, with the edges exquisitely serrated in minute teeth. For hunting the gazelles widely forked lances of flint were made to cast at the legs, so as to cripple the animal: these are very thin and delicate, and were held in by a long cord, so as to prevent their flying too far and striking the ground.

Copper was known in the very earliest stage. Before more than small cups were made, and when the people were only clad with a goat's skin over the shoulders, yet then a copper pin is found used to skewer the skin together at the neck. Rather later the copper harpoon appears, copied from the bone harpoon, by which the Egyptians speared the large fish of the Nile.

The decoration of the person scarcely yet included beads, except of clay; but the hair was twisted



Painted specially for this work]

[by Fred Roe, R.I.]

SHIPPING POTTERY IN 7000 B.C.

The main development of the second civilization in Egypt was the common use of large ships for trading, which had as many as from fifty to sixty oars a side. There were two cabins amidships, connected by a bridge, upon which cargo was stored and the ensign of the port of origin was invariably carried.

from the east, probably proto-Semitic in character, which determined the growth of the second civilization.

The nearest modern parallel to this culture may perhaps be that of the Malay States. The series of small Sultanates, the high development of some of the arts, the widespread trade, with the absence of stone monuments, and the unimportance of literature have a sufficient similarity in the two countries to give a sense of the general position. An ancient parallel might perhaps be found in Gaul before the Roman occupation.

The main development of this period was the common use of large galleys or ships. The pictures on a tomb would indicate them to be about sixty feet long, but they might easily be more, as the figures

up and held by carved combs of bone with long teeth, ornamented with the forms of gazelles or birds. These animal combs disappear with the decay of the first civilization; in the second period we rarely find combs, and then shorter with a human bust. Sandals were in use early in this first period.

The finely decorated pottery with white line patterns imitated basket-work at first, then the patterns become elaborate, and finally decay in meaningless lines. After that this decoration disappears, and we may suppose that the art was declining during several generations before a new influence arises.

THE SECOND CIVILIZATION: 9,000 TO 7,800 YEARS AGO

The flush of changes appear in every art with the second civilization. The previous period we have seen to be linked strongly with Libya, the modern Algiers and Tunis; but the indications point to the second movement having come from the east. Lazuli from Persia and silver from Asia Minor come into use, the forehead pendant and face veil appear like that of the modern Bedawy, the vases are cut of stone from the eastern mountains, and the pottery imitates these hard stone vases in its forms. There is no further trace of a connection with the Libyan culture, which seems to have died out. It is therefore a migration

of men are likely to be exaggerated. On the vase-painting they have as many as fifty to sixty oars on a side, which would imply a length of over one hundred feet. The large size is also indicated by some of them having three steering paddles to govern them. As the greatest fighting galleys of the Venetians—the most important war-vessels of the Middle Ages—had only a dozen oars to a side, it is clear that these prehistoric galleys were considerable vessels. As will be seen in the illustration (page 10), they had always two cabins

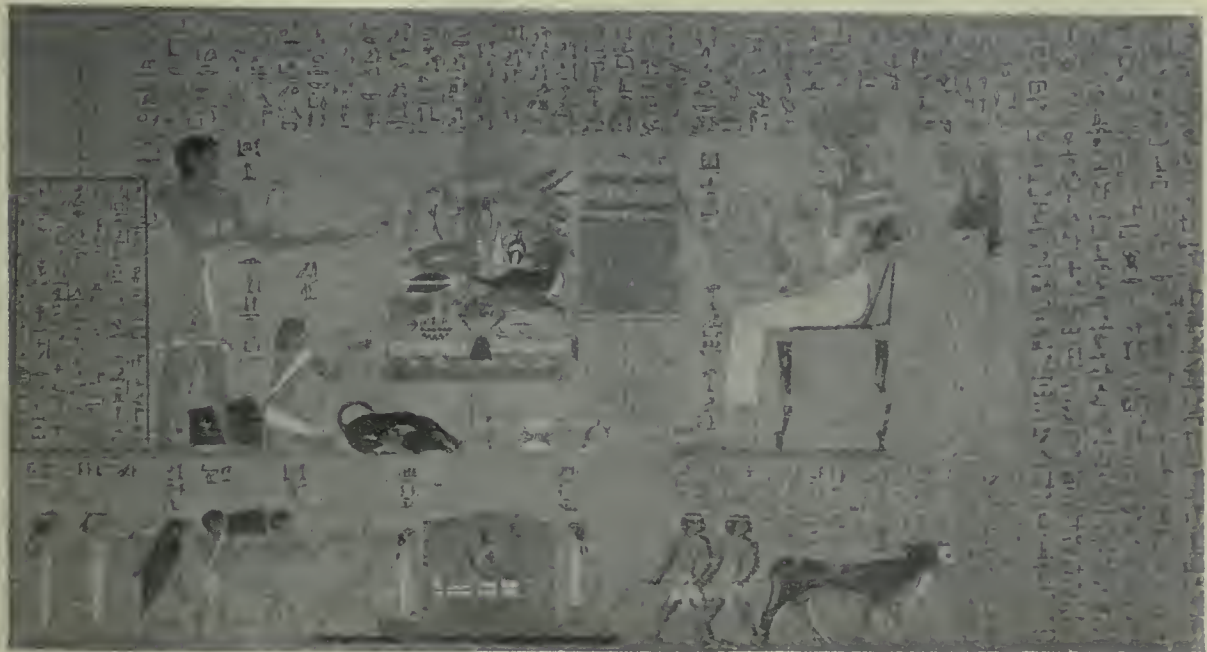


Agricultural scenes of the future life in the kingdom of Osiris as painted in "The Book of the Dead".

amidships, connected by a bridge, and cargo was stowed on the cabins, showing that they were strong wooden structures. In front of the fore-cabin was the tall pole with the ensign of the port of origin, like the initial letters on the sails of fishing-smacks at present. This ensign was sometimes purely geographical, as two, three, four, or five hills, the elephant, or the branch; others were connected with the worship, emblems of the local god, as the hawk on a crescent, or the signs of the gods Min and Neit; others may have referred to the rank of

the chief or petty sultan, as the harpoon, which seems to have been an autocratic title. At the stern was the large steering-paddle with wide blade, or as many as three of them. In the bows was the seat for the look-out man, shaded by a bough of a tree, and the tying-up rope hung over the stem. Such were the vessels which carried on a trade with Smyrna for emery and electrum, with Crete for oil and ruddle, with Northern Syria for fine wood, and doubtless to many other ports for consumable goods of which all trace has long since perished.

The social organization was considerable. The varying richness of the tombs shows that wealth could be accumulated; labour could be commanded for very long and tedious manufactures, such as



A PORTION OF "THE BOOK OF THE DEAD".

When a person died, invocations to the protector of the dead were painted on the sarcophagus. Later, when these formulæ or glorifications increased, they were written on a roll of papyrus, and this so-called "Book of the Dead" was bound up inside the bandages of the mummy. This was considered to ensure the future welfare under all possible contingencies.

the production of vases of the hardest stones; and, at least at the close of this period, we see figures of the rulers, and there is a row of kings of the Delta named before the 1st Dynasty on the early annals.

Of the products of skill none is more surprising than the flaked flint knives. The beautiful effect, of the rippled surface of the flint was so highly appreciated that the knives were first ground into shape and then the whole surface was ripped off with a series of flakes of machine-like accuracy. No race of



Painted specially for this work]

[by H. Seppings Wright.

KILLING BIRDS IN THE MARSHES.

When in the earliest times food depended entirely upon what was caught and killed, the Egyptians would visit the marshes of the Nile and secure wild birds by bringing them down with their throw-sticks. A few thousand years later their kings used to indulge in this same custom, and it became the habitual sport of the nobles, who looked to continuing it in the future life.

in immortality throughout both the first and second periods is certainly shown by the value of the offerings of objects of daily use placed with the dead. The fine necklaces of gold, garnet, amethyst, and other stones were not merely left with the dead from affection, for the abundant provision of pottery, the fine weapons, and the supply of food all show that an active future was contemplated. Not only was this a general belief, but it was formulated in detail, and the similar offerings were always put in the same position in the grave, and the bodies in nearly all cases were placed on the left side, while generally they were with the head to the south and face to the west. This uniformity in apparently

man has ever equalled this work; even the Scandinavian, justly celebrated for the beauty of his craft, has never reached the perfection of judgment, eye, and hand shown by the Egyptian in this most difficult of all products.

Not only did they triumph by skill and sleight of hand, but in the inconceivably tedious work of grinding vases of the hardest stones they likewise achieved results of faultless perfection. The porphyry, granite, basalt, even quartz crystal, were all wrought so truly by hand grinding, the lines crossing diagonally, that no trace of error can be seen. Not content with mastering the siliceous stones by the use of emery, they even wrought emery itself, as shown by a vase and a plummet.

The use of metals steadily increased. Copper, which had been very scarce in earlier times, was now usual for carpentry tools, and a splendidly formed dagger of it has been found. Silver came in at the close of the first period; gold soon followed, and then lead. Iron has twice been found, but was so much valued that it was made into beads worn with gold.

Amulets came into common use and are connected with the animals sacred in later times. The ram's head is the commonest, and the bull's head, hawk, scorpion, fly, and frog are repeatedly found.

That there was a very strong belief



Menkaura.

Nefertep.

Amenhetep I.

Tahutmes I.



Queen Aahmes.

Tahutmes II.

Queen Hatshepsut.

Tahutmes III.



Akhenaten.

Queen Nefertiti.

Tutankhamen.

Heremheb.



Sety I.

Ramessu II.

Merneptah.

Soly II

LEADING KINGS OF ANCIENT EGYPT.

unimportant detail shows how firmly a ritual was already established.

Of this ritual many portions survived into historic times, and were incorporated into the collection of magic forms named in modern times "The Book of the Dead". That these sections are as old as the prehistoric is proved by the full account they give of the dismemberment of the body, and removal of the flesh, as the unclean part, before reconstruction ceremonially. This custom is found in many cases in the second prehistoric, and even in the first period; but it began to die out under the dynasties, and disappeared altogether by the VIth. Hence a ritual describing the removal of the head, the limbs, and the flesh, and the restoration of the parts, in a dozen different passages, must belong to the time when such customs were suggesting that this race had been slowly filtering into the country and mixing with the people, as the



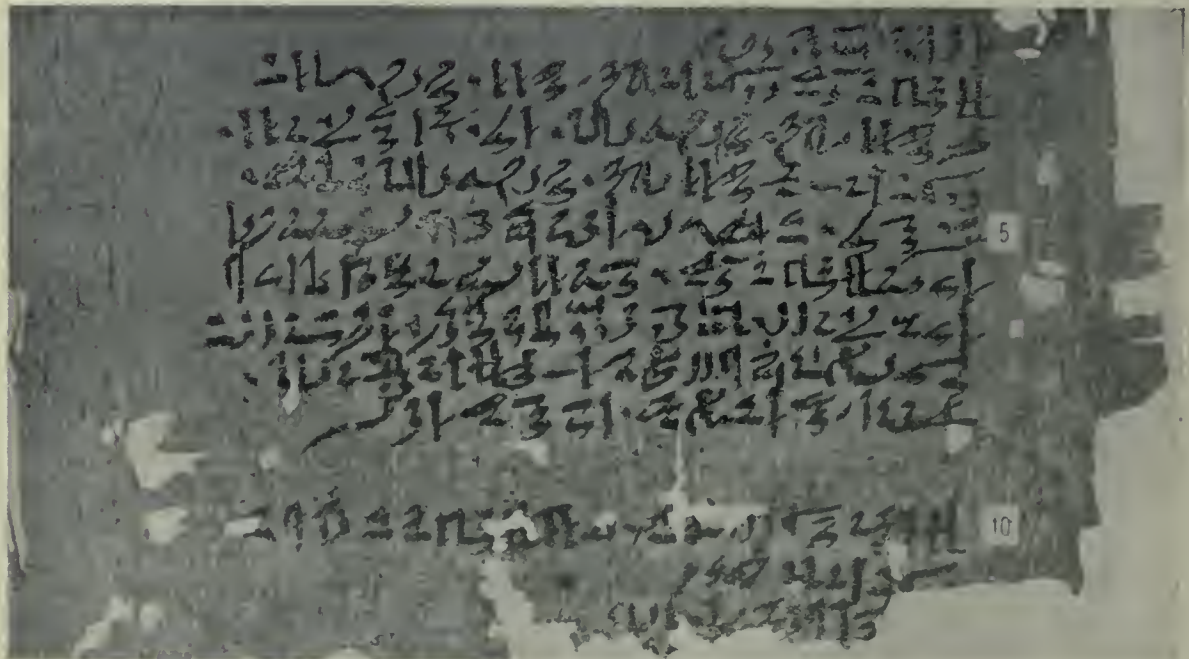
Writing materials, consisting of a reed pen, palette, and paint.

in full force. This being the case, we may reasonably take much—perhaps most—of the rest of this ritual of magic as belonging also to the prehistoric age.

THE THIRD CIVILIZATION :
4700 TO 3800 B.C.

THE old order of things began gradually to give way before a new force. From the measurements of the bones it is seen that the pure dynastic race were some three inches shorter than the prehistoric people. But the late prehistoric folk were diminishing, and the bulk of the population when the Ist Dynasty came upon them were already about two inches shorter than before. Hence there had been for some centuries a gradual approach to the dynastic type,

and the people, as the



HIERATIC WRITING FROM THE FIFTH CIVILIZATION.

Under the old Empire (4000-3000 B.C.), a special cursive hand grew into daily use, called the Hieratic, in which the different hieroglyphics were gradually abbreviated so as to be more easily written by a reed pen. This writing afterwards became so greatly degraded that it lost the original forms, and in that stage is known as the Demotic script.

invading Hyksos and the Arabs did for some centuries before the political change of conquest. Where these new people came from has long been a question. From their physiognomy they were not of southern stock, nor were they like either Libyan or Semitic. They are historically first known at Abydos, a dynasty of ten kings being recorded as having reigned there three hundred years before the 1st Dynasty. How did they reach Abydos? They do not seem to belong to southern or western peoples, they certainly were not northern, as they had to conquer the north. The most probable source seems to be that they came in from the Red Sea by the well-known desert route at Koptos, the route followed in 1801 by our Indian troops. At the southern end of the Red Sea was the land of Punt, which was always venerated by the Egyptians as the land of the Gods, and Min, one of the gods of the invading people,



Painted specially for this work

[By H. Seppings Wright.]

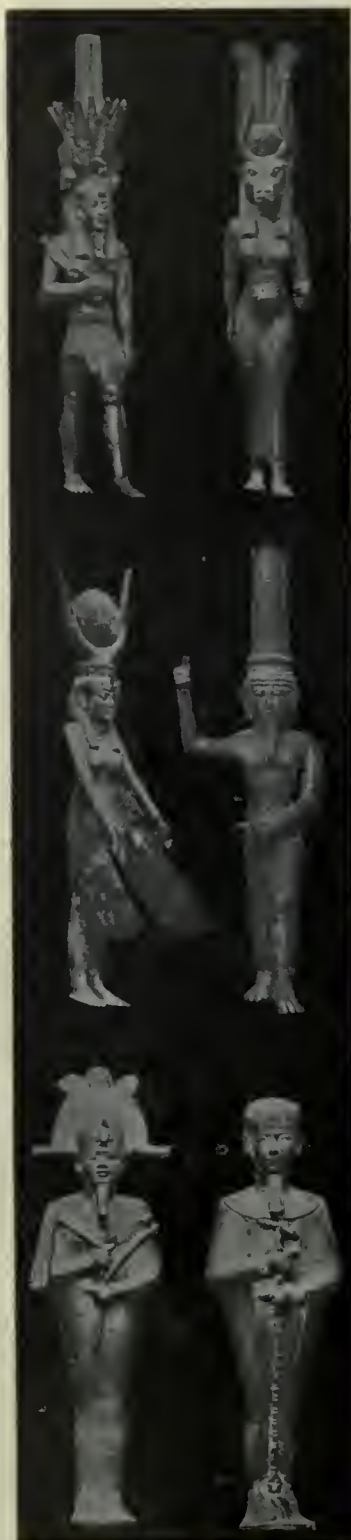
BUILDING THE TOMB OF A FIRST DYNASTY KING.

Owing to the scarcity of wood in Egypt the people soon had to find some other material for building purposes. The Nile mud, mixed with short pieces of straw, moulded, stamped with the head of the ruling king's name, and then dried in the sun, proved the most efficient. The mud also served as mortar, and for this purpose was usually mixed with potsherds.

always had a shrine of the old conical form of the huts of Punt. Further, the close similarity between some of the earliest dynastic seals and those of Elam hints that these folk may have come round Arabia from the Persian Gulf. Thus it is likely that both the Egyptian and the Mesopotamian civilizations are branches from the still older culture of Elam, as shown in the depths of the great mound of Susa, reaching back before 6000, or perhaps to 8000 or 10,000, B.C. At that time Elam was a maritime country, with the Persian Gulf stretching up beyond Susa.

The great and essential changes which come in with the dynastic people are hieroglyphic writing, extended burial, use of cylinder seals, the potter's wheel (found used in the lowest levels of Susa), the great extension of brick building and carpentry, and high artistic ability.

How do we know the date of these people? From the 1st Dynasty onward the Egyptians had a continuous reckoning in years. This has come down to us in the very brief form of a bare list of kings



EGYPTIAN GODS.

1. Nefer-Atmu, god of Growth and Vegetation. 2. Hathor, the Female principle, later identified with Isis. 3. Isis, the Mother goddess. 4. Anhur, a Sun god. 5. Osiris, Corn god. 6. Ptah, the Creator or Artificer god—

and years, through Greek sources ; and with this agree portions of the Egyptian sources written in the Vth and the XVIIIth Dynasties, and the total reckoning given by Egyptian priests to Herodotus. There is no hesitation or variation in the Egyptians' own history. Further, we can check it by a curious fault in their calendar. They omitted to reckon leap year ; hence all the names of the months slipped back in the seasons, a month in one hundred and twenty years, and the whole twelve names went round the year and came to the same seasons again in about one thousand five hundred years. Hence if we can get the season of a month, we know to a certainty how far back that

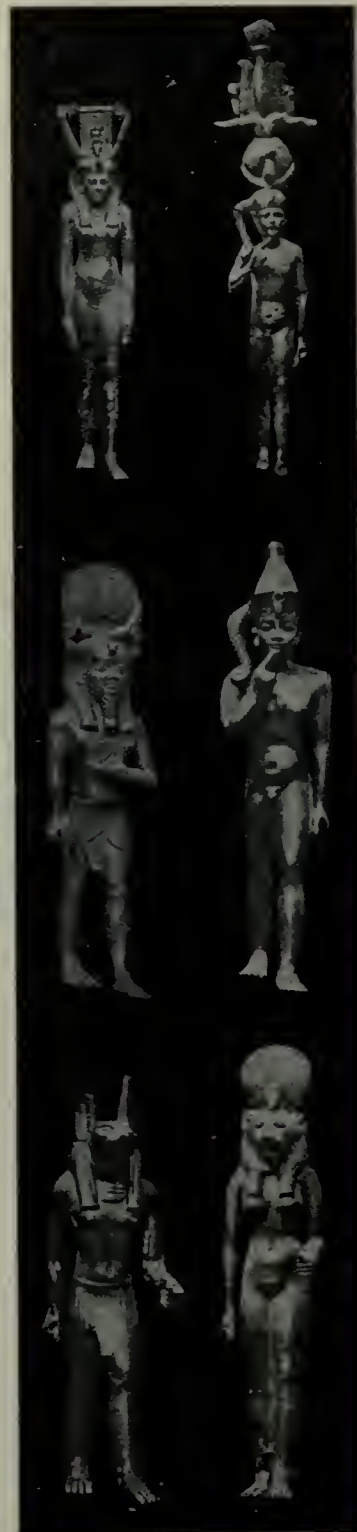


EARLIEST EGYPTIAN WRITING.

The earliest inscription that we know is the tablet of King Aha at the beginning of the 1st Dynasty, shown above.

month can have fallen on that season. Such datings remain to us for the XIIth Dynasty accurately, and for the IIIrd Dynasty approximately. These fixed datings accord exactly with those of the Egyptians, and not a single fact contradicts this long record.

This dynastic people, then, appear to have been gradually coming into the country from perhaps 4800 B.C. or rather before. By 4700 B.C. they had established their authority at Abydos ; hence they conquered up and down the valley ; to Hierakonpolis in the south, where they had a southern capital, and gradually down to the north, where their temporary capital was about forty miles south of Cairo, just before Mena founded the permanent capital of Memphis. His reign, beginning about 4326 B.C., is the



EGYPTIAN GODS.

—7. Hathor : 7 Hathors presided over Birth and Destiny. 8. Khonsu, god of Time and Science. 9. Aah, Moongod. 10. Horus, Conqueror of Evil. 11. Anubis, Guide of the Dead. 12. Bastet, goddess of Animal Passion and Patroness of Hunting.



MUMMY CASE OF A CAT.



MUMMIED APE.



ANOTHER SPECIES OF APE MUMMIED.



EMBALMED HAWK.

ANIMALS MUMMIED BY THE EGYPTIANS.

To the Egyptians certain animals were sacred as the symbols of certain gods. Thus, for example, to Ptah, the beetle was sacred; to Osiris, the heron; to Ra and Bastet, the hawk and the cat; to Set, the crocodile; to Anubis, the jackal; to Thoth, the ibis. To honour these animals was an act of piety; but to kill them an offence for which death was the penalty.



Photo by permission of]

[Messrs. Mansell.

Certain individual specimens of various animals were set apart to the gods as pre-eminently sacred, the knowledge of which was in the priests' keeping. When selected, the animal was regarded as an incarnation of the deity and—



Photo by permission of]

[Messrs. Mansell.

—kept in the temple, where prayers and worship were given to it as if to the god himself. When it died it was embalmed with as much care as if it were a human person of the highest rank.

great starting-point of written history the unification of all Egypt under one king, and the establishment of a new order of society.

Remains of the older separate kingdoms were curiously preserved down to the close of the history in the several titles of the kings. In the titles of our Royal Family we preserve the old dignities of Prince of Wales, Duke of Cornwall, Duke of Rothesay, Lord of the Isles, Great Steward of Scotland, and others, each of which was originally a separate dominion. Similarly the Emperor of Russia rolled together half a dozen other kingdoms in his titles. Thus we can understand how the kings of Egypt were in the first place divine hawk-gods of the southern capital of the dynasties, Hierakonpolis; secondly, princes of the prehistoric southern principality of Nekheb, and the northern of Pe, El Kab and Buto, distinguished by the vulture and cobra; thirdly, princes of the Horus tribe conquering the Set tribe, the hawk on the *nub* sign of Set; fourthly, the kings of all Upper Egypt, marked by the growing plant, *nesut*; fifthly, kings of all Lower Egypt, marked by the bee, *bati*; sixthly, kings of the old principality of Heliopolis, sons of Ra, holding the crook and flail, the sacred insignia of rule there; seventhly, lords of both banks of the Nile, *neb tau*i (the meaning of which is shown by local princes being so entitled); eighthly, lords of the crowns, *neb khau*, as holding all the rights of rule, like "Emperor of all the Russias".

The system of writing begins with one word one sign, or emblematic writing, but very early transferred meanings arose where the sign had a sound attached to it and could be used for that sound in different senses and combinations. Gradually every syllable in common use got a sign, and lastly every letter apart had its sign, some twenty-nine being

in use, with about eighty word-signs, which considerably shortened the writing like our modern £ s. d., &c., lb., oz., and other abbreviations. The total number of six hundred or seven hundred signs were but rarely used, and really there was not much more essential to remember than in knowing two or three modern alphabets; it was much easier than cuneiform, and immeasurably simpler than Chinese or literary Japanese.

The official system and government of the country is shown to us by the variety of seals that were used to mark the produce of the royal estates. On these we find the titles of the royal seal-bearer, royal carpenter (= architect), councillor in the palace, private secretary, inspector of canals, overseer of the



Painted specially for this work]

[by H. Seppings Wright.

AN EGYPTIAN HOUSE 7,000 YEARS AGO.

Previous to the use of clay bricks for building purposes the houses of the Egyptians were made of wood. The planks were placed vertically and strapped by palm-fibre rope. Such a system was evolved in order that the houses might be removed each year from the plain when the cultivated land was inundated by the Nile.

inundation, overseer of the festival, gatherer of lotus-seed, and a few others. These titles, of course, only cover those departments which happen to be named in connection with the funeral offerings, but they show that a regular bureaucracy was growing over the whole country.

The kings of this time were buried in large chambers of wood sunk in the ground and roofed with beams, planks, and matting, with a bed of sand over the whole. By the middle of the 1st Dynasty a regular stairway was made leading down into the tomb. The funeral offerings were at first simply thrown into the pit around the wooden chambers; then divisions were made for them; next, small chambers appear, and by the end of the IInd Dynasty there is a long gallery of chambers of offerings leading to the sepulchre. Granite was rarely worked in the 1st and IInd Dynasties; and though limestone was early used for tombstones, it is not till the close of the IInd Dynasty that we find a limestone chamber, and that is very scantily wrought with hammer and adze.

The rapid rise of art is the most surprising activity of this age. The first two civilizations, though extraordinary in their mechanical ability, had shown but poor artistic perception. The limbs of their figures of men and animals are mere lines, or else end in points, showing little observation; their mode of expressing a solid was to draw a zigzag line to and fro, connecting the outlines of two sides, showing a poor imagination. So soon as the dynastic race come in there begins the enormous step of art, rapidly developing to perfection within its natural requirements. The vigorous figures on slate of the various races, with their details of dress and action, are excellently given, with increasing technical ability, down to the start of the Ist Dynasty. After that we have the ivory carving, and one strangely natural limestone head.

The whole view we get is that of the rapid growth of all the benefits of a widely united rule: the expansion of fine art and of the various crafts as the result of increased opportunity, certainty of demand,



From a restoration by V. Holscher.]

THE PYRAMIDS OF GHIZEH.

[By permission of J. C. Hinrich, Leipzig.]

The largest of the Ghizeh Pyramids, built by Khufu, was said by Herodotus to have taken 100,000 men thirty years to construct. The extraordinary accuracy of the workmanship is more surprising even than the immense bulk of it, which is greater than anything that man has since done. The second pyramid (to the left hand) is only exceeded in accuracy and size by the Great Pyramid.

and improved facilities; the growth of administration to deal with the problems of the country, especially the inundation; the regulation of the Nile by great dams across the country begins in this age, and the lines of embankment have continued to the present time, raised on the old dams as the Nile bed has risen; the establishment of a regular bureaucracy to manage the country on permanent lines with regular registers. All of these changes, which mark the beginning of the order which lasted onwards for thousands of years, are due to the organizing and artistic ability of the dynastic race.

Already before the middle of the Ist Dynasty a cheap diffusion of skill begins to be seen, and decay soon showed itself. This civilization seems to have been brought to an early close by an immigration of a new force, possibly from the south, to judge by the foreign type of the head of the first king of the IIIrd Dynasty; but, not being fully decadent, it was able to rapidly civilize the invaders, and thus the country could rise again in two centuries only, refreshed and strengthened by the new blood that had come into it.



Painted by]

JOSEPH BEFORE THE PHARAOH.

All the magicians and all the wise men of Egypt failed to interpret the Pharaoh's dreams, but the chief butler remembered the skill of Joseph, who had rightly foretold his reinstatement. The Israelite, then thirty years of age, still lay in the prison where he had been cast by Potiphar. Summoned by the Pharaoh, he interpreted the dreams and was made the second person in the kingdom.

[Margaret Doraston.



Ambrose Dudley

Painted specially for this work

GUESTS AT A FEAST BEING CROWNED.

[by Ambrose Dudley.]

Guests, on arriving for dinner, which was held in the middle of the day, were given water in which to wash their feet and hands, and were anointed with sweet-scented oil. For some time they remained conversing, as it was considered impolite to proceed immediately to dinner. Flowers were brought to them and servants put garlands on their heads, bringing fresh flowers when the first became faded. On the guests being seated the servants handed round wine and the musicians entertained the company with the favourite airs of the day.

If the history down to this point seems general rather than personal, it must be remembered that the whole of what has been stated so far is an entirely new conception to us, formed in the last thirty years, before which absolutely nothing was known of all these periods, and we have not yet any written narrations of the course of events in these ages.

THE FOURTH CIVILIZATION : 3800 TO 3000 B.C.

IN this period we reach the beginning of narrative history, and a far greater fullness of monuments from which the civilization can be studied.

The best-known labours of this age were the Pyramids, and they well show the growth and decay of the civilization. In the Ist Dynasty the royal tombs were chambers sunk in the ground and banked



From a restoration]

THE FORTRESS OF SEMNEH.

[by Chépiec.

Under the XIIth Dynasty the Egyptians took great precautions to guard themselves against barbarian inroads. We find Senusert III blockading the right bank of the river at Semneh in Nubia with a large fortress. This immense brick building, with its numerous angles and irregular ground plan, was surrounded by a wall, so built as to render the placing of scaling-ladders exceedingly difficult. It was well garrisoned and sentinels were always stationed on the summit.

over with sand, held in by a slight dwarf wall around it. During that age a stairway was added to approach the chamber. By the beginning of the IIIrd Dynasty the structure had grown to be a high mass of brickwork, rising about twenty feet, with vertical pits in it leading to the entrance-passage and to the stone trapdoors that were let down to intercept the passage for security. The next stage was to build the pile over the tomb with stone, and to add to its size from time to time by raising it and putting a fresh coating of stone around it. This is seen in the so-called Step Pyramid of Saqqareh, built by Zeser, the second king of the IIIrd Dynasty.

At the close of the IIIrd Dynasty this same system was followed by Sneferu (3747 B.C.) in the stone pyramid of Meydum; and after adding seven coatings of stone to the central mass, each finished and supposed in its turn to be final, he at last conceived the idea of putting one entire slope of casing over the whole. This was an afterthought, as the inner coats are well based on the rock, whereas the final casing merely rests on gravel foundation. The true pyramid, therefore, began as a casual idea, growing out of



Painted specially for this work]

[by W. M. N. Brunton, R.B.A., A.R.M.S.]

THE MURDER OF AMENEMHAT II.

Amenemhat II, the third King of the XIIIth Dynasty, was slain by his chamberlains. This murder, unlike so many in Oriental history, was not followed by a change in the royal line. This fact suggests either that the murderers were caught before the plot could mature, or that they were not concerned with the throne but only with the man they slew. The motive may even have been one of personal revenge.

a different system. Ever after that, each pyramid was designed as a whole, and only one was enlarged from its first plan.

The first pyramid planned from its foundation was the greatest ever erected, that of Khufu, the Great Pyramid of Ghizeh. The outer slope is exactly the same as that of the pyramid of Sneferu, such that the height is the radius of a circle equal to the circuit of it. This proportion is closely given by a height of seven parts to a base of eleven; and the unit of Sneferu was twenty-five Egyptian cubits; that of Khufu was forty cubits. This attention to geometry is what might be expected in view of the extraordinary accuracy of the work. The side of the pyramid is seven hundred and fifty-five feet, as wide as the Thames at Westminster; yet the errors of the sides are less than a little finger's breadth in length and in angle. If a brass rod were used for measuring, less than seven degrees warmer or cooler would cause as much error as the pyramid builders made in carrying out their enormous work. The courses were laid out so truly that they are true to the thickness of a sheet of paper in a length of twenty feet.

All of this brilliant accuracy rapidly fell away. The men who finished the pyramid were much less careful. The pyramid of Khofra, in the next reign, was rather less in size and had three times the



Painted by the Hon. John Collier

[By permission of the Oldham Art Gallery Committee.

THE DEATH OF CLEOPATRA.

After persuading her lover, Antony, to commit suicide by sending him false news of her death, Cleopatra made advances to the victorious Octavian, but found him impervious to all her charms. At length, hearing that she was to be taken to Rome as a prisoner of war, she put an end to her life on August 29, 30 B.C., in the thirty-ninth year of her age. Tradition says that she had an asp brought her in a basket of fruit, and poisoned herself by applying it to her body.



Painted specially for this work]

[by Fred Roe, R.I.]

FUNERAL PASSING OVER THE SACRED LAKE.

Preceded by boats conveying mourners who carried wreaths, the sarcophagus was ferried across the sacred lake to the tomb. Here with great ceremony the mummy of the deceased, together with various possessions, was carefully laid in the tomb.

error. That of Menkaura was less than half that size, and had five times the error of Khufu. When the next dynasty arose, the pyramids of Abusir were built with dressed stone only on the outside, and rough broken slabs for the filling. Coming down to the VIth Dynasty, the pyramids were mere shells filled up with chips and rubbish. In the XIIth Dynasty mud brick was the material, and stone was only used for a casing.

Not only is the mechanical development striking, but the artistic power is quite as wonderful. The portrait figures of the kings and nobles show an amazing expression of character, apart from the lower side of emotion. From the minute ivory carving of Khufu up to the life-size figure of Khofra the art was never excelled at any later period.

Another branch of the art, which is astonishing by its amount as well as its quality, is that of the tombs. Funeral chapels were erected over the sepulchres, in order to provide a home for the spirit of the dead, where it could receive its offerings. These chambers were covered with carvings showing all the possessions and pleasures of life, so that the spirit should enjoy them eternally. For some seven centuries, during the IVth and VIth Dynasties, these carvings provide us with a picture-book of all the affairs of life. The whole view is that of a

society strongly organized about local centres of the hereditary chiefs. Each noble was the over-lord of a few miles of the Nile valley, on one bank or the other, and he was responsible for the supply of recruits and local tribute to the court expenses. But all the general expense of administration was provided as a part of the management of the great estate, and all crafts were carried on by the most able men on the estate.

Happily we are able to enter into the inner life of this age perhaps more than in most others. The new facility of literature led to various collections of precepts or proverbs being made, which show the ideals of the time, and are applicable in the main to most other periods in Egypt. The personal quality most valued was strength of character. The boast was, "I have not been weak"; "Let not the heart despair, overthrowing its happiness after an evil hour"; "Look well to



Painted specially for this work by]

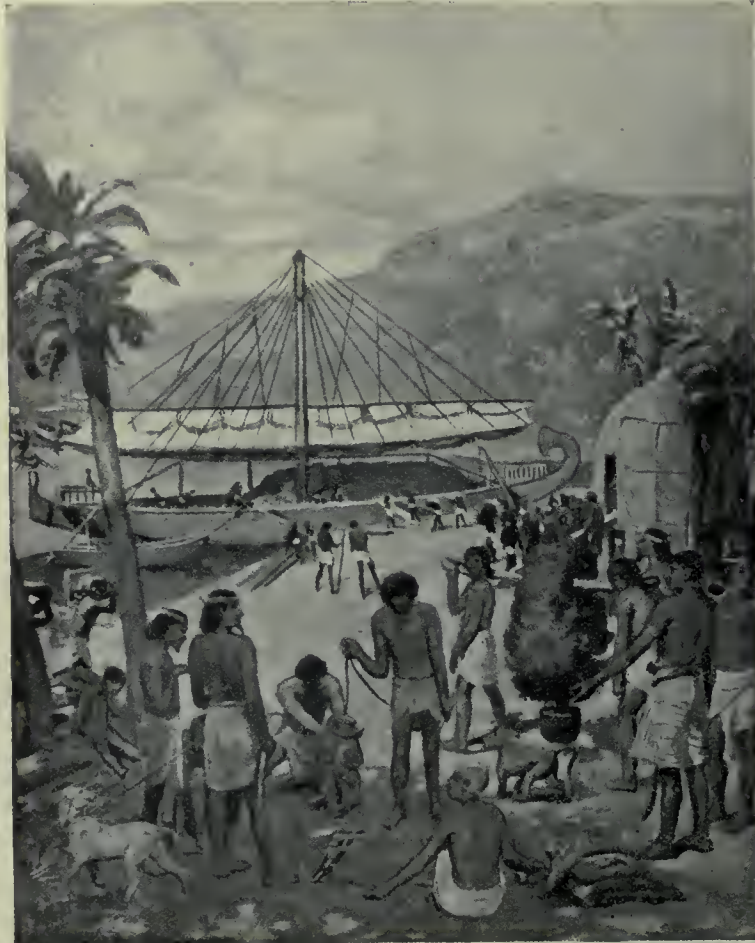
[W. M. N. Brunton, R.B.A., A.R.M.S.]

HAIRDRESSING, XIth DYNASTY (2600 B.C.).

At this period women generally wore a large coiffure of straight hair hanging down to the breast in two tresses, but ladies of high birth wore a shorter headdress, under which, in front, the natural hair could be seen.

thyself; thy existence, lowly or lofty, is liable to change; but go straight on and thou wilt find the way." Steadfastness also was urged. "If thou art found good in time of prosperity, when adversity comes thou wilt be able to endure." Independence was of consequence in the public council; if a debater was speaking wrongly, it was the duty of any listener who was his equal to assert the truth, and to gain the approval of the hearers. There are many injunctions against chicanery, crooked ways, worthlessness and laziness.

Folly was as distinguished then as in later ages. "Verily the ignorant man, who hearkens not, nothing can be done for him. He sees knowledge as ignorance, profitable things as hurtful; he makes



Painted specially for this work

[by Chas. D. Ward.]

EARLY TRADING IN EGYPT.

Queen Hatshepsut did much to encourage foreign trade, and sent expeditions to the land of Punt (probably the modern Somaliland) to bring back incense in exchange for pottery and other exports from Egypt.

a foreign invasion, probably from Syria. This dark period of the VIIth to Xth Dynasties cannot yet be explained, but we reach light again in the XIth Dynasty, and then the XIIth Dynasty revived much of the former glory of the kingdom. There was a greater formality in the life, and a more scholastic style in the art, than in earlier times; we miss the free vitality of the more vigorous ages.

Jewellery was carried to a much greater elaboration than before. Not content with making intricate forms in gold-work, these designs were coloured by the inlaying of brilliant stones, turquoise, carnelian and lapis lazuli. From the Ist Dynasty the Egyptian had perfectly mastered the beating and soldering of gold, and the free use of colour with it carried the work of this age to a higher perfection than was ever reached later.

every kind of mistake, so that he is reprimanded every day. People avoid having to do with him on account of the multitude of his continual misfortunes." Reserve was praised: "Go not into the crowd if thou findest thyself excited in the presence of violence"; "If there is an inquiry increase not thy words; in keeping quiet thou wilt do best; do not be a talker"; "Guard thyself from sinning in words, that they may not wound; a thing to be condemned in the breast of man is malicious gossip, which is never still. Discard the man who errs thus, and let him not be thy companion." It is hard to see that anyone can better this practical advice after all the ages of later experience. We have not room here to quote the many other admirable precepts in the conduct of life, but it is safe to say that any man and any assembly of men would be the better for acting up to the ideals of the pyramid builders.

THE FIFTH CIVILIZATION: 3000
TO 2300 B.C.

THE age of the pyramid-builders ran into decay, as we have described, and they were overcome by



Painted specially for this work.

[by Ambrose Dudley.]

THE EXPULSION OF THE HYKSOS, ABOUT 1585 B.C.

Towards the end of the XVIIIth Dynasty Egypt revolted against the rule of the Hyksos, or "Shepherd Kings", a Semitic tribe which had long been oppressing Egypt. The insurrection was successful, and the Hyksos were slowly driven northward until Aahmes hemmed them up in Auaris, a tract of land in the Delta which they had strongly fortified. After a long siege they capitulated, and were allowed to march out and leave Egypt unmolested. Their expulsion placed Aahmes firmly on the throne of Upper and Lower Egypt and was the beginning of the brightest and most prosperous period in the history of the country.



Painted specially for this work.

THE JEWS BRICKMAKING.

(by H. Seppings Wright.)

Brickmaking was probably a Royal monopoly. Large numbers of Asiatic captives were constantly employed upon this manufacture, in which we find the Jews engaged at the time of the Exodus. Without such free labour the magnificent memorials of the kings might never have been built.

The great nobles of this age hollowed out enormous tombs in the rock, by quarrying stone for their palaces. These tombs were decorated with painting, in place of the far more costly carving of the previous age. The variety of employments represented shows the details of life and work in the house and estate with minuteness. The games performed by women are fully shown; in earlier days a row of dancing girls doing the high kick was about all that is shown, but in this period we see turning somersaults, swinging round at arm's length, holding each other playing double somersault, leaping games, keeping two balls in the air, and playing ball riding on the backs of others.

The principal work of this age was the permanent conquest of Nubia and establishing trade with the Sudan. This was celebrated in a triumphal song, a copy of which has lasted to our days:

He has come to us, he has taken the land of the well
 The double crown is placed on his head.
 He has come, he has united the two lands,
 He has joined the upper with the lower kingdom.
 He has come, he has ruled Egypt,
 He has placed the desert in his power.
 He has come, he has made Egypt to live,
 He has destroyed its afflictions.
 He has come, we bring up our children,
 We bury our aged by his good favour.

This is only a small part of this song, the earliest that we have preserved. Literature was beginning as an art, and many tales still remain, some of which show the connections of Syria with Egypt.

After the splendid age there was a long autumn of gradual decay in the XIIIth and XIVth Dynasties, closely parallel to the gradual decay of Egypt under the Romans. Syrians had begun to come into the country in the XIIth Dynasty—as they had done in many previous ages; more followed; and in the

XIVth Dynasty we find one Mesopotamian, Khenzer, adopting all the Egyptian religious duties as king, in full royal state ; also another king, Khandy, who was also king in Syria or Mesopotamia. The infiltration of Syrians and Easterners was steadily going on as it did under the Romans before the Arab conquest.

THE SIXTH CIVILIZATION : 2300 TO 950 B.C.

THE storm burst at last, as at the Arab conquest, and Egypt was flooded with Semitic tribes, known as the Shepherd Kings, or Hyksos. After a century of turmoil they established great rulers, like the later Khalifehs, who reigned not only over Egypt, but far beyond. One of them, Khyan, took the title "Embracing territories" ; a sphinx of his was found at Baghdad and a jar-lid of his in Crete. Later Hyksos took the title of sea kings, and probably held Cyprus and the Syrian coast. The latest wave of this invasion is familiar to us as the migration of Abraham, who was of the same race and condition as these Hyksos.

Like all governments, this came to its decadence, and the older Egyptian culture which had taken refuge in the south began to push back to its former home. This movement was not, however, led by Egyptians, but by small, curly-haired Nubians, almost black. King Seqenen-ra was killed in a hand-to-hand battle which beat back the Hyksos ; and the Nubian Aahmes, who overran Egypt and drove them out northwards, founded the XVIIIth Dynasty.

The Egyptian movement continued : the powerful kings Amenhetep I and Tahutmes I drove the Semites up Syria, and finally reached the Euphrates. The daughter of Tahutmes I, Queen Hatshepsut, reigned practically alone, and devoted herself to peaceful growth. She fitted out a trading fleet to go to the land of Punt on the African coast, at the south end of the Red Sea. This expedition returned to Thebes, and must therefore have passed by a canal into the Nile. It brought back great quantities of incense, thirty-one frankincense trees to be planted at Thebes, ebony, cinnamon, balsam, resin, antimony, gold, electrum, ivory, giraffes, leopards, panther-skins, monkeys, and large white dogs. In short, it was a trading voyage much like those of Solomon a few centuries later.



Painted specially for this work

[by A. D. McCormick.]

EGYPTIAN INFANTRY.

During the XVIIIth Dynasty the Egyptians showed a warlike, soldierly spirit developed, no doubt, by their successful campaigns against the Hyksos, who were finally crushed by Aahmes I, the founder of the dynasty. That there was a regular standing army, and that organized warfare, as opposed to mere savage raids was carried on, is conclusively proved by tomb inscriptions of the period.

The record of this was put up in the queen's great temple at Deir-el-Bahri on the western side of Thebes. So soon as she died her younger brother, Tahutmes III, began his great Syrian campaigns, which were destined to increase his country's wealth very considerably. The queen died on the 15th of January. In April the army was gathered on the frontier. On the 13th of May Tahutmes had marched across the desert to Gaza covering one hundred and sixty miles in about twelve days. On the 14th he pushed on, and did ninety miles more by the 25th of May, up to Mount Carmel. There he struck through a dangerous pass in the mountains, and thus surprised the capital city of Megiddo. On the 30th of May came the decisive battle of Megiddo, in which he rolled back the Syrians into the city and besieged it. In a few



Painted specially for this work

EGYPTIAN GIRLS DANCING AND PLAYING BALL.

by Ambrose Dudley.

Many pastimes of the Egyptians, thousands of years ago, were similar to those of our own time. Dolls, crocodiles with moving jaws, amongst other toys, were given to children, and the hoop and ball to those of a more advanced age. In the tombs of Beni Hassan we find representations of women playing ball in the form of a dance—at least so we may conjecture from the costume worn.

days it was taken, and the chiefs came out to "smell the ground" in obeisance before the king. The plunder was great—over two thousand horses, nine hundred chariots, two thousand bulls, twenty thousand sheep, two hundred pounds of gold and silver, one hundred and fifty thousand bushels of corn, beside much fine armour, furniture, bronze, and jewellery. Almost every year such plunder was obtained, either as a tribute, or, if that was withheld, then by capture. For twenty years this went on till Syria was stripped of all its wealth, and its artists and women had been taken to swell the households in Egypt. This made a profound change in Egyptian culture and art, which was more altered than it had been for a thousand years before.

Although the Nubians had driven out the dominion of the Hyksos, those people must have been mingled with the Egyptians more or less, and portions of tribes must have lingered in various corners of the country. One such tribe was that of the Israelites, some of whom had gone back into Syria, while others remained on the east of the delta along the Wady Tumilat, and were reduced to slavery by the



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[Prof. Sir Flinders Petrie, Messrs. Mansell, and The Egypt Exploration Fund.

A PAGE SHOWING EGYPTIAN ART AT DIFFERENT PERIODS.

Reading from left to right the objects are: Head-rest of wood and ebony inlaid with ivory plaques and rosettes. Gold and jewelled bracelets found in the tomb of Zer of the 1st Dynasty (Figs. 2 and 4). Combs of the 1st Civilization. Baked clay cones. Pottery of the 1st Civilization. Gold pendant of 5th Civilization (XIIIth Dynasty). Pre-dynastic pottery (Figs. 8 and 12). Carved leheumon. Very late pottery. Unbaked clay bricks. A stela from Punt Terrace, Deir-el-Bahri. Fowling scene from the frescoes upon tombs at Thebes, XVIIIth Dynasty. Low chair with legs in form of lion's paws, inlaid with ivory with plaited seat. 1500 B.C. Carved head of Nofert early IVth Dynasty.



From a restoration]

[by P. Lauser.

RESIDENCE OF A WEALTHY EGYPTIAN DURING THE XVIIIth DYNASTY

The complete town house of the XVIIIth Dynasty contained a great vestibule with an ante-room for the porter; behind there was a large dining-hall, at the back of which was a small cour. ; on the right of this stood the bedroom of the master, and on the left a kitchen and stor. room; beyond still further was built the house for the women and the garden. In this restoration the walls have been broken away to show the interior of the vestibule and of the great dining-hall

Egyptians. The conqueror of the Hyksos must have been the new king who knew not Joseph, the oppression beginning with the XVIIIth Dynasty.

The most magnificent monarch of this age was Amenhetep III, who reigned thirty-six years, mainly devoted to the peaceful spread of the arts. Of the organization of the country we learn from the tomb of a great vizier, Rekh-ma-ra, who records the taxation from the various divisions of Egypt. From these it is evident that the court levied only for its own expenses, and the cost of administration was borne locally by the nobles. The great wars in Syria had brought in much wealth, which was maintained by the continuous tribute, and this went to the king and was not pooled in the expenses of government. The large number of captives also greatly facilitated the public works, and their maintenance was provided by the heavy tribute of corn exacted both from Syria and from Nubia

On the western side of Thebes, Amenhetep III built a great temple for the service of his spirit, the expansion of the old chapel of the tombs. The special home of his spirit was in the two colossal seated figures in the temple, which, when complete, were sixty-nine feet high. The temple was swept away for stone by the impious hands of later kings; but the colossi still remain, looking across that plain at a million sunrises since they were there set by the great king. An overthrown tablet, which stood thirty feet high, is the only other relic of this great temple. These immense masses of stone were not of the soft sandstone, easily cut, and floated down the Nile, like most of the Theban building stone; but they were cut in the flinty rock near Cairo, and taken hundreds of miles up the stream to be erected.

This great king was in close relations with Syria, as we know by the correspondence on cuneiform clay tablets found at Tell Amarna. These show that the kings of all the north of Mesopotamia and Assyria were in friendly correspondence with Egypt. Alliances were made for many generations;

daughters were sent as consorts to the kings on each side ; and ivory, silver, precious stones, horses, chariots, crystal necklaces, copper from Cyprus, also came to Egypt ; gold was mainly asked for in return from Egypt, also oxen, oils, and purple. The intercourse with Greece was also considerable. Fragments of hundreds of Greek vases were found in the ruins of the palace at Tell Amarna, and such vases were often placed in the tombs during this age. Such connection for trade had been going on since the later prehistoric times ; but it was much increased, and it led to an influence on the art which is remarkable. The free drawing and design of the Mykenæan period in Greece was largely reflected in the lively naturalism with which both figures and plants were represented in Egypt.

Another large work of this reign was the temple of Luxor, on the eastern side of Thebes. The papyrus columns of the great avenue here are sixty-five feet high, only slightly exceeded by some in the forecourt at Karnak ; and the courts with double colonnades of clustered columns are the most pleasing example of the architecture on a large scale. This temple was specially built in recognition of the divine birth of the king. The royal descent was in the female line, like all other property ; the king, usually a half-brother of the queen, personated the god Amen as his high priest, and the children born to him in that character were the sons of the god.

This temple was connected with that at Karnak by an avenue of one hundred and twenty-two sphinxes, carved in sandstone. This combination of the lion's body with the king's head represented the guarding protection given by the king as ruler of the country. They have no connection whatever with the Greek idea of a female sphinx, which belongs rather to the harpy tribe, and was destructive rather than protective. The temple of Karnak, to which this avenue led, was the earliest temple at Thebes, repeatedly enlarged from the XIIth Dynasty down to the Ptolemies, for over three thousand years.

Another great work of this reign was an immense artificial lake at Thebes, surrounded by a high bank formed of the earth dug out.

This was dug in fifteen days, just at the time of highest Nile, 28th of September to 9th of October. It would require about eighty thousand men to dig it, and perhaps a quarter of a million lads to carry the earth ; so if the population of

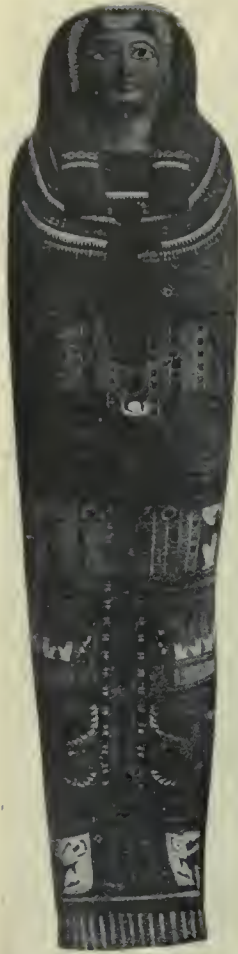


Painted specially for this work

[by Ambrose Dudley.]

COUNTING THE HANDS CUT FROM THE DEAD.

The military secretaries, immediately after the conclusion of a battle reckoned the number of the slain in the presence of the king. This counting was done by cutting off the hands or some other portion of the body of the enemy.



A mummy-case from Deir-el-Bahri.

Not only did Akhenaten strive for truth in religion, but also in art and in all ideals of life. His constant motto was "Living in Truth", and the extraordinary change which he wrought, and the wide range of his ideas, place him as the greatest thinker that was ever born in Egypt. Had he been in a lower station he might have been a prophet venerated for ages, with a better right to such honour than Buddha or Muhamed. Unfortunately, he was a king, and—contrary to Plato—unhappy is that land where kings are philosophers. His ideals outweighed all common

Thebes were turned on to the job they might about do it in the fortnight stated.

This magnificent king, Amenhetep III, had a remarkable wife, Queen Thyi, who was daughter of a Syrian prince. She had brought with her a devotion to the Syrian sun-worship of the Aten, which had long survived in the old Semitic capital of Heliopolis. She imbued her son Amenhetep IV with this idea, and he adopted it fanatically. The Semite, whether Jew or Muslim, is naturally a monotheist; and the young king—half Syrian—when he came to the throne at about seventeen pushed the sun-worship to the exclusion of all the Egyptian gods. Soon he proscribed all other worship, and had all mention of the other gods erased on all the accessible monuments of the whole land. He started a new capital, now known as Tell Amarna, and took a new name himself, Akhenaten, "the glorious disk of the sun". The idea of this worship was the adoration of the power of the sun; this was shown in emblem by the sun's rays descending, each ending in a hand, and these hands accept the offerings, confer life on the king, place the crown on his head, and are the sole means of divine action. The idea of the radiant energy of the sun being the source of all life is perhaps the only scientific materialism that has ever been accepted as a religion.

The king also adored the sun in a noble hymn, which has come down to us. A portion will show the scope of ideas:

The land brightens, for thou risest on the
Shining as the Aten in the day; [horizon,
The darkness flees, for thou givest thy beams,
Both lands are rejoicing every day.
Men awake, and stand up on their feet,
For thou liftest them up;
They bathe their limbs, they clothe themselves,

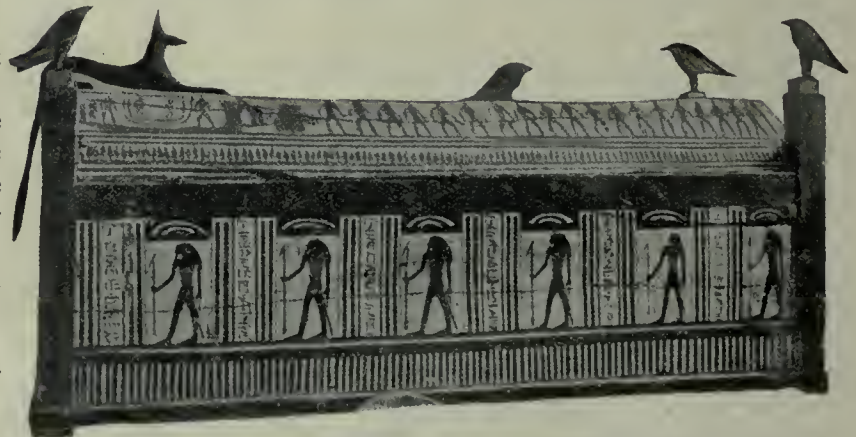
They lift their hands in adoration of thy rising,
Throughout the land they do their labours.

The cattle all rest in their pastures,
Where grow the trees and herbs;
The birds fly in their haunts,
Their wings adoring thy spirit.

Thou makest the seasons of the year to produce all thy works:
The winter making them cool, the summer giving warmth.
Thou makest the far-off heaven, that thou mayest rise in it,
That thou mayest see all that thou madest when thou wast alone.

* * * * *

Since the day that thou laidst the foundations of the earth,
Thou raisest them up for thy son, who came forth from thy substance,
The king of Egypt living in Truth.



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[The Egypt Exploration Fund,

A SARCOPHAGUS FROM DEIR-EL-BAHRI.

The Egyptian coffins, or "sarcophagi", differed greatly in accordance with the rank and wealth of the deceased. The poor had to be content with rough wooden boxes, but the rich man's casket was a thing of magnificence, richly carved and painted with symbolical figures, and often with a full-length effigy of the departed one on the lid.



Painted specially for this work

(by Ambrose Dudley.)

EMBALMING THE DEAD.

Lest the deceased might suffer from hunger and thirst, those parts which in lifetime suffer from those sensations were taken out of the body and placed in four jars, each containing the figurehead of the particular genus under whose protection they fell. Under the Old and Middle Empires food in an imperishable form was placed beside the body in the tomb.



THE KING AND QUEEN'S PERFUME VASE
FROM TUTANKHAMEN'S TOMB.

The splendour of the contents of Tutankhamen's tomb is partly accounted for by the fact that this King restored the worship of Amen, and thus earned the gratitude of the priests. The ornaments and furnishings including this wonderful perfume vase, are now in Cairo Museum.

son Ramessu. This hall has always excited wonder from the overwhelming scale of it: the columns of the middle avenue are sixty-three feet high, and those of the body of the hall forty-six feet. The whole height to the roof was eighty feet. Such excessive size, executed in a soft sandstone, brings its own nemesis. It was impossible to support such weights except by crowding the columns, and the interspace is less than in almost any temple: barely more than the diameter of the column is left between those of the hall. It therefore appears crowded

sense; he tried to force them on an unwilling people; and he neglected the care of his empire, absorbed in his new life. Syria was left to go to ruin by internal warfare, rebelling against Egypt; the whole land resented the new faith. He only reigned sixteen years, and a few years later his son-in-law, Tutankhamen, restored the old worship of Amen and was rewarded with the magnificently furnished tomb, the discovery of which provided an archaeological sensation. The capital was moved back to Thebes, and life went on as if Akhenaten, the great idealist, had never spoken.

Not only Syria, but also Egypt, had fallen into a terrible state of neglect and mismanagement. After a few weak and short reigns, it required all the energy of a soldier-statesman, King Heremheb, to restore peace and good order to Egypt, and to repress the tyranny of a plundering soldiery. After his time it required another such ruler, Sety I, to recover some part of the lost empire of Egypt in Syria. The old realm out to the Euphrates was hopelessly gone, but Sety stretched his power over Syria, and reached the mouth of the Orontes

The great scenes of this war are sculptured on the outer wall of the vast temple of Karnak. The Hall of Columns there was built by Sety, though it had probably been projected—perhaps even begun—by a previous king. The whole of the building, as we see it, was done by Sety, and he carved about half the columns, the remainder were used by his



Photographs by Mr. Harry Burton; of the Metropolitan Museum of Art, New York.
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KING TUTANKHAMEN'S OUTER COFFIN IN SARCOPHAGUS.

The opening of the tomb of King Tutankhamen by Lord Carnarvon and Mr. Howard Carter in 1923 created an archaeological sensation. The tomb, the only one discovered which had escaped the depredations of early robbers, contained furniture and ornaments of unparalleled magnificence. The coffins, carved in the likeness of the dead king, were most beautifully painted and decorated.

and gloomy, and the great weights have forced all the inevitable decay to the point of destruction. Many of the columns have fallen by their own weakness, and during recent years a great rebuilding has been needful, if the whole structure were not to become a heap of ruin. This rebuilding has been carried out on the old Egyptian system, by the simplest means. As each course was laid, it was banked up with earth; the stones of the next course were then run on rollers into place, and more earth put around them; finally the temple was completed, but full of earth, and on removing that it stood finished. No accidents can occur, no powerful cranes or scaffolds are required; and where labour is cheap, the simple earth-staging proves to be as cheap as any other process.

The character of Sety I stands higher than that of perhaps any other Egyptian ruler. Not only was he energetic to recover the status of his country, and left it secure and in good order, but he also had all the inscriptions that had been erased by Akhenaten carefully re-cut with great fidelity, and only placed his own name modestly as restorer. When we look at the ruthless thefts by Ramessu II,

to look in the face of the kings of three thousand years ago, yet, owing to the care taken to hide their bodies from the ancient destroyers, we can now see the actual persons of many of the greatest movers of the world's history. Aahmes, who expelled the Hyksos; Tahutmes I, who swept up to the Euphrates; Tahutmes III, the great campaigner; Sety I, the noble king; Ramessu, the vain-glorious; and Ramessu III, who saved Egypt from Syrians and Africans—all these, and many others, are as familiarly known by us as they were to the court of Egypt. In different tombs they were moved about, as robbers increased in audacity, until they were grouped into two great deposits, where—bare of



Painted specially for this work.

(by W. M. N. Brunton, R.B.A.)

AKHENATEN COMPOSING HIS HYMN TO THE SUN (XVIIIth DYNASTY).

Amenhetep IV, who assumed the name of Akhenaten, endeavoured to overthrow the old religion and induce the people to imitate him in the worship of the Aten, the solar disk. The Aten was supposed to represent the sun as the universal god. But the movement failed, and the records of the king and his religion were subsequently erased from the monuments.

substituting his own name for those of earlier kings on innumerable inscriptions, we can value the more his father's honourable restoration of defaced monuments to their original purpose.

Happily the body of this truly great ruler has been more perfectly preserved than any of the royal mummies. The grace, the nobility, the dignity of the man show in all his features. There is no finer presentment of the great dead than this beautiful face, which had been moulded by so noble a character.

It would seem an impossible romance that we should be able

all the pomp and state that could attract the plunderer—they lay until drawn forth again by a generation that would value and reverence their remains. Truly the Egyptian achieved an immortality of renown and respect which we cannot imagine any ruler of the present day retaining in A.D. 5200

This care for the person and the glory of the dead was one of the greatest motives to the Egyptians, and it is to this that we owe nearly all our knowledge of their daily life. The dead were ornamented with the jewellery and trinkets which they had worn in life. They were wrapped in the fine linen which had been made for everyday wear. They had offerings of food and drink, vases, weapons, toilet things, toys, even literature—all that had been familiar around them were laid by them for their future solace. The soul, when it came abroad from the tomb, was to be cherished by providing a model house for it in great detail, with model servants to do all the work, made in wood carving or later in pottery. And the owner of great estates had all the scenes and life of his domains carved, or later painted, on the walls



Painted specially for this work!

[by Chas. D. Ward

SETY I IN SYRIA (XIXth DYNASTY).

On the death of Ramessu I war broke out again between the Egyptians and the Hittites. Sety I marched rapidly into Syria, and after several brilliant victories took Kadesh, a city of the Amorites which commanded the Orontes Valley. Mautenur, King of the Hittites, then attacked Sety, but was defeated and forced to sign a peace, leaving Southern Syria in the hands of Egypt

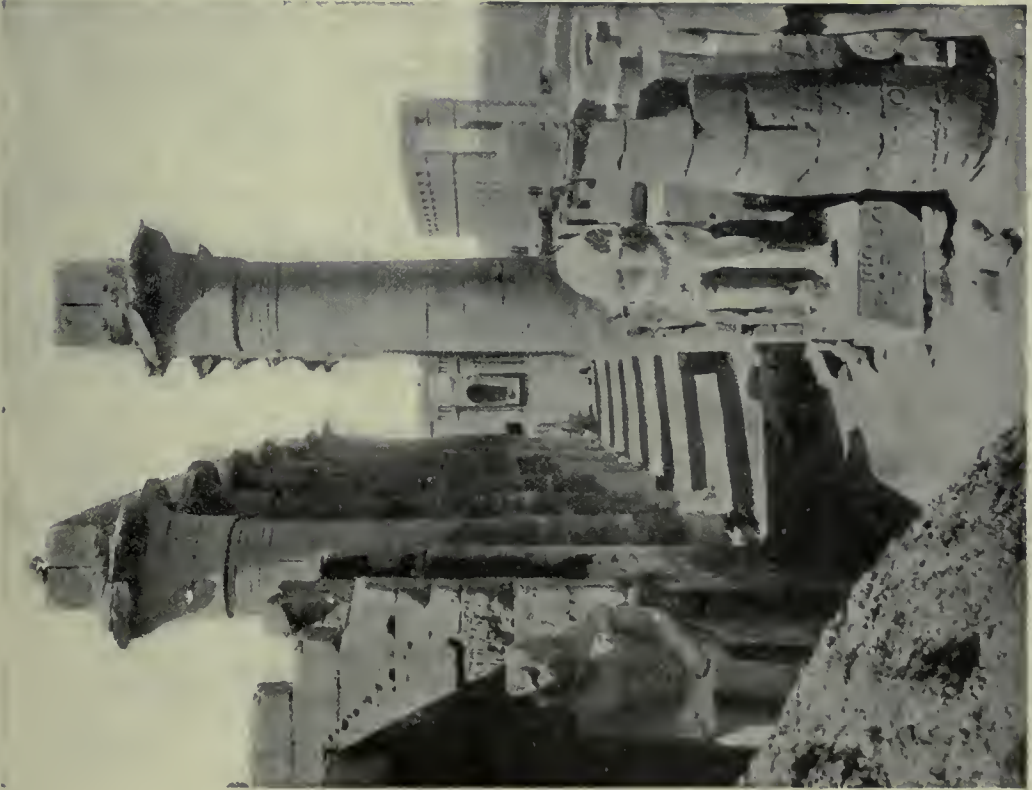
of the tomb-chapel, where his soul was supposed to come to be refreshed with the joys of life. Doubtless this was not nearly so prominent to the Egyptian as it is to us to day. To them it was a provision far away upon the desert, seldom seen or noticed, while the active life lay in the towns and fields of the green plain. All those daily scenes are now buried deep below the accumulations of the Nile, and only the works upon the desert stand out visible to our days.

After Sety I the kingdom rapidly declined. His son, Ramessu II, is only known by his boastfulness and his preposterously long reign of sixty-seven years. In all this time he does not seem to have done anything for his country after his eighth year. For over half a century he stole the monuments of his predecessors and lied about himself. His Syrian war never reached as far as his father had gone, and he retreated from a drawn game with the Hittites. He was glorified by a long and fulsome poem about his exploits, of which many copies remain; the main interest is as showing the condition of the great



THE TEMPLE OF ABU SIMBEL.

The Temple of Abu Simbel was built by Ramses II. In front there are four colossal statues of him, each sixty-five feet in height. The building is so placed that the rays of the sun, to whom the temple is dedicated, penetrate in the early morning to the innermost chamber and fall upon the central figures of Amenhotep and Ramses.



THE TEMPLE OF LUXOR.

The Temple of Luxor was planned by Amenhotep III and finished by Heremheb. The hall contained four rows of eight columns, and was approached by an avenue of fourteen columns. Amenhotep, besides building many temples, was a great hunter, and is recorded to have killed 102 lions between the first and tenth years of his reign.

Hittite confederacy at that time. They had formed an alliance of various peoples from Lycia to Carchemish, and from the gulf of Issus down to Tyre. From their treaty with Ramessu in his twenty-first year it is seen that their homeland, by the gods of which they swore, was around the head waters of the Euphrates in Armenia.

The treaty of 1280 B.C. is preserved in hieroglyphs at Abu Simbel in Nubia, and on a cuneiform tablet at Boghaz Keui in Asia Minor. It shows how carefully international acts were then drawn up. It recites the ancestry of both kings and their former relations; declares permanent friendship; confirms past treaties; makes a defensive alliance; and declares the extradition of any subjects changing sides. It



Painted specially for this work]

[by W. M. N. Brunton, R.E.A.]

SETY I BUILDING THE TEMPLE OF ABYDOS (XIXth DYNASTY).

Although a great part of his reign was occupied in warfare, Sety I found time to work the mines of Sinai and the Red Sea, and to restore and build many temples. At Abydos he built largely, commencing the magnificent temple to Osiris, which contains some of the finest bas-reliefs in the country.

concludes with the oath by each of the gods of the Hittites, and the description of the state seals of the Hittites and Kataonian kingdoms. The daughter of the Hittite king was given to Ramessu on making this treaty; the Egyptians gave her the name of the dawn, "beholding the beauty of the sun", an allusion to her beholding the king.

Art decayed greatly in this reign, and the only creditable work of which we know is a seated figure in black granite. But works of enormous size were executed; a statue ninety-two feet high looked out over the temple and city of Tanis; another colossus of red granite was the seated figure, fifty-seven feet high, at the king's funeral temple at Thebes. These weighed nine hundred or one thousand tons each. The rage for erasures went so far that Ramessu had his own obelisks

cut down and re-engraved in some cases. The gigantic rock-cut figures of Abu Simbel are impressive from their size, but the execution is incredibly coarse and mechanical in the mode of marking details.

There was a great spread of officialism growing throughout the XVIIIth and XIXth Dynasties; more and more place-hunters had to be kept by the taxes and fees of the people, and the burden was not diminished by finding offices for the eighty sons and sixty sons-in-law of Ramessu. The vast endowments of the temples maintained an army of priests in useless lives. These drains upon the resources weakened Egypt greatly, and it steadily fell into worse state under Ramessu and collapsed in the tumults of about forty years later.

A new king of some ability arose in Ramessu III. As he was the last king to build a funeral temple at Thebes, his work has survived there at Medinet Habu, while all the earlier temples have been destroyed more or less by later builders. He had to face a great Algerian and Tunisian invasion, and three years later a league of all the peoples of Syria, headed by the Hittites. After another three years the westerners were again forcing forward, and had to be massacred by Ramessu. After these great battles the Egyptians kept precise accounts of the slain, by bringing in the hands and piling them in heaps, and also of the booty, in full lists which were recorded.

This external success was counterbalanced by the decadent condition internally. Conspiracies were brought to light, and the documents of two great trials have come down to us: one a trial for witchcraft with magic figures; the other a trial for conspiracy, perhaps connected with the witchcraft. In a large secluded *harem* of concubines there was fuel for any social conflagration.

The close of this great family was curious. Ramessu III was succeeded by his son, Ramessu IV, and he by his son, Ramessu V. Meanwhile a brother of Ramessu IV had married his daughter to the High Priest of the omnipotent god Amen. Then suddenly Ramessu V died, and this next brother succeeded as Ramessu VI, and, his heiress being high priestess, the priests of Amen thus succeeded to the throne. They prudently permitted the rest of the sons of Ramessu III to follow one another, down to Ramessu XII; and this was the more easy as the high priest was court-tutor and had educated them.

The great High Priests of Amen were the richest people in Egypt, for the god had been granted enormous shares of the booty and captives and lands. They were, however, not capable of holding the country together, any more than the Popes could hold Italy. Priestly rule might suffice for the narrow valley of the Nile; but the frontier facing Syria needed a more vigorous hand. With apparently perfect good will the priests at Thebes agreed to another line of secular rulers managing the Delta from Tanis or Zoan, in the north-east corner. Two lines were thus going on together in the XXIst Dynasty.



Mummy of Sety I as it now appears after being preserved for over 3,000 years.

A fascinating little story survives about an envoy sent from Thebes on April 6 to get cedars in Palestine. He went down to the coast, and the King of Tanis supplied him with a boat and sailors, with which he started on April 20. On the voyage, at one port a sailor ran away with the stock of money, equal to some hundreds of pounds now. The chief of the place repudiated all responsibility. At last the envoy went on and began to get cedars cut down surreptitiously, on which the king of the cedar district put him under arrest. He tried to escape one night on to a ship going to Egypt, but was caught and brought back. Then follows a conversation between the Egyptian and the Syrian king on his throne, with his back to the window, while the waves of the great sea broke on the shore below. After much browbeating it ends with the king proposing an ordeal. He will allow the timber raft to be taken if badly rigged, so that a storm would wreck it, then the god Amen can show his power by protecting his own. This is declined, and the envoy sends a messenger for more presents to give the Syrian. On these



Painted specially for this work

THE EGYPTIAN CAMP ON THE MOUNT OF OLIVES.

(by Chas. D. Ward)

The suspicion with which Solomon regarded Jeroboam drove the latter to seek refuge with Sheshenq (Shishak), King of Egypt and on Solomon's death Rehoboam, his son, found the kingdom divided, the larger part owing allegiance to Jeroboam. Sheshenq marched to the assistance of his ally, and in a short space of time entered Jerusalem, plundered the temple and received the submission of Rehoboam.

coming, the timber is given in return. Then pirates from Crete sweep down, ironically calling themselves "the guardians of the helpless". Unfortunately the end of the tale is lost.

THE SEVENTH CIVILIZATION : 950 B.C. TO A.D. 640.

As at the close of the Vth Civilization the Mesopotamians came in and held the land as Hyksos, before a fresh growth of native power, so now, at the close of the VIth Civilization, there arose a rule from a Mesopotamian adventurer, which held Egypt for a couple of centuries. Shishak—Sheshenq, "the man of Susa"—a name familiar in Babylonia, was probably a successful mercenary general of the Tanite kings. He married the daughter of the last Tanite king, and, moving up to Bubastis, he set up a new dynasty, the XXIIInd.



Painted specially for this work

THE SEA FIGHT AT PELUSIUM.

In the later years of the reign of Ramessu III, a powerful combination of nations attacked Egypt. Forces set out by land and sea from the coast and islands of South Eastern Europe and from the Western part of Asia Minor. After destroying the Purusata tribe, Ramessu marched to Pelusium, where his fleet was awaiting the attack of the rival navy. The enemy, thrown into confusion in the bay of Pelusium, attempted to land, and were massacred by the king, whose pictorial records give us the first representation in history of a sea fight.

(by H. Scappings Wright.)



Painted specially for this work

by J. H. Skellon.

BRINGING TRIBUTE TO RAMESSU II (XIXth DYNASTY).

The tribute received annually from the nations which the Pharaoh had subdued in Ethiopia and Asia was of immense value. It is described as consisting of gold and silver in ingots, porcelain and metal vases, ivory, rare woods, precious stones, horses, dogs, wild animals, trees, seeds, fruits, perfumes, gums, spices and other luxuries. It was presented to the king as chief of the nation but it formed part of the revenue of the State.

Solomon had married another daughter of the Tanite king, so that the queens of Judah and Egypt were sisters. We have no mention of children of Pharaoh's daughter in the Bible, but probably she had such; and hence, when Solomon died, it was natural for Shishak to claim to interfere with Judah. He swept up to Jerusalem with one thousand two hundred chariots, sixty thousand horsemen and a large army. With Israel divided from Judah, resistance was hopeless. Shishak swept away all the treasure accumulated by Solomon, his brother-in-law, and left Judah under the dread of Egypt. The rest of this family, in the XXIInd and XXIIIrd Dynasties, left no mark in the world's history.

The next great movement was the growth of the Ethiopian kingdom of Napata (or Gebel Barkal), about as far south of Aswan as Aswan is from the sea. While Egyptian power was centred in the remote Delta, the Ethiopians could extend their hold northwards, until about 730 or 740 B.C. they grasped Egypt. After some revolt came a final conquest of Egypt by Pankhy I, which is well told on his long inscription set up at Napata Tafnekht, a prince of the western Delta, had occupied the valley far above the Fayum. The army of Pankhy was ordered to start from Thebes, and to clear out the invaders. Pankhy himself then advanced, and captured Her-mopolis and Memphis. His anxiety for the safety of his enemies, and his readiness to pardon rebels, are remarkable evidences of the general humanity which is also seen in other lands about this time. Pankhy took up the sovereignty ceremonially at Heliopolis, and then held a great durbar at Athribis.

The Ethiopian kings appear to have deputed their eldest sons as viceroys to govern Egypt; Shabaka ("King So") and Taharqa ("Tirhaka") both began their rule thus. The Delta was left to a welter of petty chiefs who were always trying to take one another's possessions. A tale of this time pictures them as owning some faint allegiance to the king at Tanis; and he summons them to fight out their quarrels in an orderly manner, pitting the antagonist forces one against the other. There were fourteen chiefs on one side, against nine others; after some were worsted the king closes the quarrel without any of the chiefs having been killed or losing their domains.

Since the days of Tafnekht about 742-721 B.C., there had been a power growing in the west of the



Painted specially for this work]

(by J. R. Skellon.

CAPTIVES BEFORE PHARAOH.

Captives were led back with the army, their hands tied behind their back or over their head in the most strained positions, and were tied one to another by ropes round their necks. Sometimes their hands were enclosed in fetters of wood. The unfortunate prisoners on reaching Egypt were forced to labour on public works.

Delta. His attempt on Upper Egypt had been checked by the Ethiopians, but Bakenranf, his son and successor, rose to independence, and held Memphis. Two more generations were insignificant, and then a greater ruler arose named Neko, who was father of Psamtek (Psammetichos).

With Psamtek I begins the independence of Egypt and the XXVIth Dynasty. He saw how to make use of the intrusive Greeks, and by taking them into his service as mercenaries he overcame the decadent Ethiopians and conquered the whole of Egypt. But after having thus satisfied his ambitions,



Painted specially for this work

[by Ambrose Dudley

PSAMTEK ENTERS ASHDOD.

After a long period of decline Psamtek, a Libyan, restored prosperity to Egypt. With the help of Greek and Carian mercenaries sent by Gyges, King of Lydia, he made himself master of the country and rebuilt the ruined cities. He defied the Assyrians and led an expedition into Philistia. There he met with little success, though Ashdod was captured after a siege, it is said, of twenty-nine years.

Scythopolis. They threatened Egypt, and but for the stability of the land under a strong ruler might have submerged it. But Psamtek rose to the emergency; he held Gaza, and they could not advance beyond Askalon; soon he beat them back to Ashdod, and there he held the barbarians in check, it is said, for twenty-nine years, until their force decayed and their dominion in Asia perished. Psamtek died after a reign of fifty-four years.

The power of Egypt, which had held back the Scythians, soon stretched out when the scourge was removed. Neko, the son of Psamtek, pushed forward, interfered with Judah, punished Syria, and led the Egyptians once more as far as the Euphrates. But before long the power of Babylon under Nebuchadnezzar attacked and defeated him at Carchemish, and Egypt had to withdraw within its own borders.

the question stood: How were the Greeks to be disposed of, so as not to clash with the natives? There was no sort of sympathy between the Egyptian and the Greek. Herodotus expresses the feeling that everything was wrong side before in Egypt; whatever the Greek did the Egyptian did oppositely. This antagonism would be felt all the more by the Egyptian, as the Greeks were intruders in his country. He felt doubtless much as the modern Egyptian feels about the Greek trader now—that he is a godless, grasping man, who by wicked skill and unforeseen craft can get the better of the righteous. After using the Greeks to conquer, it was necessary to get them out of the way in order to tranquillize the country. They were therefore formed into two great garrisons for the frontiers; one camp protected the Syrian road at Daphnæ—the Tahpanhes of Jeremiah; the other held the western side of the Delta at Naukratis. After this settlement, Egypt rapidly grew in wealth and prosperity; so easy a time had not been known for some seven centuries, thanks to the grasp of a sound ruler.

One of those wild surges of people that are thrown up by Asia threatened to break up civilization. The Scythians from beyond Persia burst through and ravaged whole countries. They swept down Syria, and the old town of Bethshean in Samaria became their headquarters, and was known ever after as



Painted especially for this work.

CAMBYSES SLAYS THE SACRED BULL (XXVIIth DYNASTY)

by H. Seppings Wright.

Ostris was worshipped in many forms, one being that of Apis, the sacred bull, under the name Apis-Ostris. A bull having certain special markings was thought to be a reincarnation of the god Ostris, and was brought with great rejoicing to Memphis, regarded as a god, and was the centre of an elaborate cult. Shortly after the defeat of an expedition sent by Cambyzes into Ethiopia, Apis was found and brought to Memphis. The Persian conqueror, who thought the rejoicing was partly held in satisfaction at his misfortunes, stopped the festival and with his own hand slew the sacred bull.



From the painting by Alma Tadema.

[By permission of Messrs. Levy, Sons & Co

A MOURNING SCENE.

Immediately a death took place in Egypt the relations of the deceased burst into most extravagant outbursts of mourning, running through the streets wailing and throwing dust on their heads. The near relations, such as a favourite wife or child, would prostrate themselves for hours by the corpse, beseeching the dear one to return to them, or to take them with him on his journey.

After a brief reign, Haa-ab-ra (Apries of the Greeks) once more attempted Syria, and succeeded in defeating the Phœnicians and holding Sidon. Early in his reign the Jews, fleeing from the wrath of Babylon, went down into Egypt with Jeremiah; they were there settled in the Greek frontier fort of Tahpanhes.

Sooner or later, trouble was bound to come between the Greeks and Egyptians. An attempt to seize Cyrene (in Tripoli) for Egypt was defeated by the Greeks, the failure was laid on Apries, and a revolt followed. He sent a general named Aahmes (Amasis of the Greeks) to quell it; but the tables turned, Amasis led the revolt, and Apries was deserted. He then turned to his Greek mercenaries for help, but even thirty thousand of them could not save him. After a great battle Apries was taken, imprisoned, and before long was killed.

Amasis then had to satisfy the Egyptians' dislike of the beaten Greeks. He therefore cut off all the Greek settlements, including that of Daphnæ, and only allowed trade to go on at Naukratis. Only a year after his death the terror of Asia again fell upon Egypt.

In 525 B.C. Cambyses, with his Persians, swept through Syria, and with the aid of Arab auxiliaries crossed the desert and met the Egyptians at Pelusium. After a fierce battle the Egyptians were broken, and Cambyses advanced to Memphis, besieged it and took it. His rule began favourably; he settled his foreign troops and followers in the country peacefully, treated the priesthood with respect, and bid fair to be a good ruler. Ambition, however, was his ruin. He tried to push farther west, and to take the Greek colony of Cyrene, and Carthage. Foiled by great sandstorms and the hardness of the desert, he then tried to push south, and led an expedition to near the Third Cataract, on the way to the Ethiopian capital, Napata. There again Nature foiled his army, which was reduced to cannibalism. The hardships, perhaps sunstroke also, so affected his mind that he became violent; and it is said that he attacked

and wounded the sacred bull, Apis. To a monotheist Persian worshipper of Ahura-mazda, the veneration of a mere bull must have been most repugnant. If, when he visited the great temple at Memphis, the gross animal was thrust upon his notice, it is not surprising if he attacked it and drove it from his presence.

His successor Darius was one of the greatest and noblest of the Persians, and Egypt was tranquil and prosperous under him for thirty-five years. After some turmoil Artaxerxes I again gave a long period of tranquillity, as seen in the pages of Herodotus, who then visited the country. By 399 B.C. the Egyptians once more managed their own affairs till 342, without any great success, when a terrible devastation of Persians bent on mere plunder broke in and sacked the land for ten years.

The Greek influence on Egypt culminated at the great convulsion of Alexander's triumphal progress through the world, when in a few years Greece expanded its dominance over twenty times its own area. The ever-increasing connection between Egypt and the expanding activities of the West necessitated a convenient meeting-ground outside of the tortuous channels and shoals of the Nile. Thus Alexandria was the product of circumstance, and its rapid pre-eminence showed how necessary it then was.

Egypt was fortunate above any other country of Alexander's empire in having for its new ruler the most astute and capable of all his generals. At Alexander's death Ptolemy immediately obtained the governance of Egypt, the most fertile and most defensible of all the provinces. There, ruling in the name of young Alexander, or of anyone else who was nominally uppermost, he steadily kept a beneficent hold on the country, and developed its resources peacefully, until after nineteen years he proclaimed himself the king of Egypt.

The rule of the Ptolemies for a century was the most enlightened in the world, and Egypt was the only country where peace was unbroken and trade and knowledge could develop unchecked. Ptolemy Soter



Painted specially for this work!

A FUNERAL PROCESSION (NINTH DYNASTY)

Ambrase Dudley.

by Ambrose Dudley

From the time of the VIth Dynasty countless numbers of Egyptians were interred at Abydos, the burial-place of the head of Osiris. This in many cases necessitated a long journey. In the above scene the barque in which the coffin crossed the Nile is being drawn up to the Tombs by oxen, attended by relatives of the deceased and funerary priests burning incense, and by a long train of professional mourners, chiefly women.

conscious of the new horizons spread out to the mind by the genius of Alexander's tutor Aristotle, determined on developing research and science. He founded the first great Academy, the Musæum of Alexandria. He personally persuaded philosophers to gather there, and the development of the earliest State University and Library was the special care of his successor Philadelphus. The Egyptian worships were by no means neglected under these tolerant rulers. The large endowments of the temples were not stripped away, but were devoted to a vast rebuilding, which has left the most grandiose temples that we know. Denderch, Edfu, Esneh, and Philæ give some idea of what was going on also in other parts of the land. These huge structures were not built at one stroke by the State, but were gradually piled up during a couple of centuries or more, as the funds of the temple properties permitted.



Painted by]

ANTONY AND CLEOPATRA.

[Alma Tadema.

After the battle of Philippi, in which Octavius and Antony defeated the forces of Brutus and Cassius, Antony summoned Cleopatra to explain why she had assisted Cassius. She sailed to meet him at Tarsus in Cilicia, and by the magnificence of her retinue drew all the people from the town to the banks of the Cydnus.

The affluence of the land, from the century of prosperity under the earlier Ptolemies, was somewhat diminished by the decay of that family, which led to incessant revolts and family feuds, usually ending in murders of brothers, sisters, mothers and children. The names of the earlier kings—the Saviour, the Beneficent, the Illustrious—gave place later to the New Bacchus, and the nicknames of Paunchy, and the Flute-player.

The history of these Macedonian rulers of Egypt is most complex; not only were they incessantly occupied in family squabbles, but they had adopted the Egyptian custom of royal succession in the female line, so that the queens carried the right to the kingdom. Moreover, the regular law of succession was for the son of a king to marry the daughter. Such had been the Egyptian law for thousands of years, ameliorated by the polygamy of the kings, so that—like Abraham—the son by one wife married the daughter by the heiress-wife.



Printed by Alex. Cabanel.

CLEOPATRA THE GREAT.

By permission of Messrs. Arden & Co.

Cleopatra the VIIth, the supreme woman of her time, learned, witty, brilliant and fascinating, was the last of the Macedonian rulers of Egypt. Her character has been misunderstood owing to historians forgetting the fact that a conqueror of Egypt could only legitimize his position by marrying the Queen. Cleopatra inherited all the powers of her ancestors and with considerably less vices. The murder of her sister, Arsinoe, and the poisoning of her brother were recognized as measures of State common in and proper to, the age. The trial of various poisons on slaves was incidental to such political expedients.



Painted by)

[Agnes Pringle.

THE FLIGHT OF ANTONY AND CLEOPATRA.

In 32 B.C. the Roman Senate outlawed Antony and declared war on Cleopatra. Antony's supporters gradually fell away from him, and on September 2, 31, he was crushingly defeated by the Romans off Actium. While the issue of the battle was still uncertain, Cleopatra suddenly withdrew her squadron. Antony fled after her, leaving his fleet to be annihilated by the Romans

These customs of marriage and inheritance have to be taken into account before we can begin to understand the history of the most celebrated queen of the Macedonian family, Cleopatra VI. As the kingdom was hers by right, as queen-heiress, so whatever man held the kingdom by right or force could only legitimate his position by becoming her spouse. To conquer or command Egypt was likewise to be the consort of Egypt's queen. The Macedonian queens had been most determined and vigorous in holding their rights, raising armies and murdering relatives with readiness and ability. Cleopatra inherited their powers with rather less than their vices.

Born in 68 B.C., Cleopatra lived at the court of her father, a disgraceful rascal, Ptolemy the Flute-player. Her elder sister, of a first family, had been playing the family game, rebelled against her father, and ejected him from Alexandria; married a husband, and soon strangled him; then married a second husband, who lost his life in a year by the Roman intervention, which also wiped out the over-lively sister. Such were the stirring excitements of life to young Cleopatra, as a growing girl. In the train of the Roman general was a sturdy master of the horse, Antony, then twenty-nine years old, who was much smitten by Cleopatra, then the heiress, aged sixteen. The Romans settled down Cleopatra as acting queen of Egypt, with the plan that in due time she must marry her brother, then ten years old. After four years young Ptolemy was proclaimed king, and his advisers promptly ejected Cleopatra, in order to have the whole power in their hands. She fled to Syria, and called together an army, then returned and tried to oust her brother. She does not seem to have succeeded, and therefore she fled to Alexandria and claimed the protection and help of Cæsar, who had arrived in pursuit of Pompey, and who proceeded to settle the family quarrel. As master of Egypt, he was naturally the consort of Cleopatra, then twenty, and her boy-husband was killed off in the first battle. Another sister, Arsinoë, then escaped from control, and tried fighting; but she was caught, and kept to ornament Cæsar's triumph in Rome. Cleopatra then went with Cæsar to Rome, and there lived with him—the mistress of Egypt, heiress of three centuries of kings, the supreme woman of her time, learned, witty, brilliant and fascinating. The foul stroke of his assassination in 44 B.C. broke all this splendour, when she was yet only twenty-four.

In Rome Cleopatra snubbed the busybody Cicero unmercifully. He writes: "Of the haughtiness of the queen herself, when she was in the gardens on the other side of the Tiber, I cannot speak without great pain. . . . The queen I hate." Her Oriental manner and her life with Cæsar had made her hated in Rome; and she fled with her son by Cæsar, young Cæsarion, back to her own kingdom, when the

master of Egypt was no more. She skilfully got Roman ratification of her position as joint ruler with her infant son, and yet managed to keep neutrality between the powers that were tearing the Roman world in pieces.

After the great day of Philippi, Antony was master of the East. He sent for her to meet him at Tarsus just over the bounds of Syria, which Egypt claimed—as it were, at the garden-gate of her kingdom. When they met first he was twenty-nine and she was sixteen ; now he was forty-two and she was twenty-nine. Much had passed—the great convulsion of Cæsar’s rule and loss, and many changes of power to each of them. Both utterly without scruple, they yet had the bravest souls, more humanity than many of their compeers, and a gorgeous sense of life. When they met, she “prepared Antony a royal entertainment, in which every dish was golden and inlaid with precious stones, wonderfully chased and embossed . . . and, smiling, said that she made him a present of everything which he saw, and invited him to sup with her again the next day, and to bring his friends and captains with him. And then she prepared a banquet by far more splendid than the former one, so as to make that first one appear contemptible.” She then gave all the gold and palanquins and slaves to Antony’s captains. Antony went with her to Egypt, the master of the east, and, therefore, lord of Egypt. The murder of her sister Arsinoe, and poisoning of her remaining brother, were mere incidents of the settlement of affairs.

Antony had to return to Rome, and thence went on his Parthian war. She met him at Antioch with their children, whom he named the Sun and Moon. She then went back to Egypt, and visited on the way Herod the Great at Jerusalem—both supremely full of wiles, both claimants for Syria, both hesitating at nothing. Could either of them tempt the other to offer to consort together, the tempter could



Painted specially for this work]

[by Ambrose Dudley.

THE BURNING OF THE LIBRARY AT ALEXANDRIA (A.D. 391).

Theodosius I showed himself a fanatic in his zeal for Christianity. Among other things he deprived apostatizing Christians of the right to bequest. When the image of Serapis was destroyed by his order, the Christians burnt the valuable library housed in the Serapeum. Those books stored in Bruchelium were burnt in the reign of Aurelian, and many manuscripts were destroyed when Julius Cæsar took Alexandria.



Painted specially for this work

(by Ambrose Dudley)

THE PEDIGREE OF EL-MOIZZ.

El-Moizz found his opportunity in the anarchy that followed the death of Kafur, the fourth Fatemid Caliph. He sent his Kaid, Gauhar, into Egypt with a hundred thousand men. The Turks were defeated, and Gauhar laid the foundations of a new city, El-Kahira (Cairo). When later El-Moizz followed, in 973, and founded the university of El-Azhar, the leading Shias and Sherifs came and asked by what claim of descent he had assumed his position. "Here is my pedigree!" said he, as he unsheathed his sword: "and here is my proof," as he flung gold to the people.

call down the wrath of Antony and Rome to destroy the other claimant. Both played around the supremely perilous game of temptation; one false step on either side and life was the forfeit. Each foiled the other, and they parted.

At last came the final struggle of the only two great captains left in the Roman world, Antony and Octavian, afterwards styled Augustus. The decisive day came in the Adriatic, off Actium, when Octavian caught the fleet of Antony preparing to retreat to Egypt. All know the flight of Cleopatra, the defeat of Antony, the pursuit by Octavian. Then Octavian in Alexandria; Cleopatra's submission to the new master of Egypt, whom neither beauty, wit, nor wiles could impress; the evident Roman triumph impending, with its disgraceful march of captives; the brave will to die as the last queen of Egypt should—all this is familiar in the close of that astonishing life at only thirty-nine.

Egypt was henceforth the personal possession of the emperor. He was king of Egypt, as well as master of the Roman Empire; and his Egyptian title was by far the more dignified, though not so effective as his imperatorship. No Roman of rank might visit his kingdom without permission. The revenues of Egypt belonged to the emperor personally, administered by his agent. The corn tribute was the emperor's gift to his Roman clients, the plebs.

Roman rule is a dreary record of the steady bleeding to death of Egypt. Under the Ptolemies the tetradrachm coin had run down in three centuries from half-a-crown to a shilling in value. Under the Romans, in as long a time, it ran down from a shilling to a farthing. After that, coinage ceased; and the country, too poor to own a currency, lived on barter. Alexandria, one of the great marts of the world, retained some of its Ptolemaic splendour; a romance of about A.D. 200 describes it: "At Alexandria I entered by the gate of the Sun and was at once amazed and delighted by the splendour of the city. A row of columns, on either side, led in a straight line to the gate of the Moon. . . . In the midst of these columns was the open part of the city, which branched out into so many streets that in traversing them one seemed journeying abroad though all the time at home. Proceeding a little farther I came to a part named after the great Alexander; here began a second city, and its beauty was of a twofold kind, two rows of columns equal in extent, intersecting each other at right angles. It was impossible to satisfy the eye with gazing on the various streets, or to take in every object deserving of admiration. . . . What struck me most was the extent of the city and its vast population. . . . the former seemed actually a country, the latter a nation." The condition of the country, however, is shown in these romances



Painted by Alexandre Bida. [In Metropolitan Museum of Art, New York.]

THE MASSACRE OF THE MAMELUKES.

This piece of typically Oriental treachery took place on March 1, 1811. The Mamelukes, a Turkish tribe which had long oppressed Egypt, had been lured into Cairo by an invitation from Mehemet Ali Pasha to the festivities in connection with his son's departure on a campaign. Riding out of the Citadel on their return journey, they found themselves hemmed in. One man only is said to have escaped, and Egypt was rid of them for ever.



From an engraving.

[By permission of T. H. Parker Bros.]

THE BATTLE OF THE NILE.

On the morning of August 1, 1798, after a hunt of some months' duration, Nelson sighted the French fleet in Aboukir Bay. He gave battle that afternoon, and by the next morning the French fleet had been practically annihilated. Shortly before midnight the French flagship blew up.

At last Aurelian expelled them, when he reconstituted the Roman Empire. A century later we find bodies of Arab auxiliaries settled in Egypt by the Romans. These migrations were greatly accelerated by the Persian movement westward in the sixth century. When at last the Persians entered Egypt



From an engraving.

[By permission of T. H. Parker Bros.]

THE BATTLE OF THE NILE.

Nelson, having received a severe wound which he thought to be mortal, was down in the cockpit waiting for the surgeons when the French flagship caught fire. Making his way up alone he suddenly appeared on the quarter-deck and ordered boats to be sent to the relief of the enemy.

to have been most unsettled. Bands of pirates and robbers infested the inaccessible parts of the Delta, and preyed on travellers and inhabitants.

The Arabs and Syrians were continually filtering into Egypt. The Palmyrene archers were established under Hadrian, and were settled at Koptos in A.D. 216. Under Gallienus the policy of devolution led to Odenathus and Zenobia of Palmyra having the government of all the East including Egypt, and their coins struck in Alexandria are common. A Palmyrene army of seventy thousand men tried to occupy Egypt, but the Egyptians would have none of them.

the body of refugees fled into Alexandria. The Persian army itself was largely Syrian and Arabian, and added to the general migration. Finally, in 641, the hopelessly impoverished and degraded population of Egypt succumbed to the fierce onslaught of only four thousand Arabs, burning with fanatic zeal of the new faith of Islam. The Roman administration had been so miserable and extortionate that the natives welcomed even the Arab to bring it to an end.

THE EIGHTH CIVILIZATION: A.D. 640 TO 1913.

WITHIN a year the Arabs were masters of Egypt, and in four years had



By permission of

NAPOLEON IN EGYPT.

Napoleon Bonaparte invaded Egypt with a force consisting of 40,000 land troops and 10,000 seamen. He sailed from the conquered island of Malta, and, ending the British fleet, landed before Alexandria on July 1, 1798. The city was carried by storm not many hours after, and given over to plunder by the young commander. A number of artists and scientific men accompanied the expedition, and Bonaparte is said to have stood a long time staring at a mummy of an ancient Pharaoh unearthed by one of his servants, musing, one might hope, on the vanity of earthly greatness.

(E. Fiorilla, Paris



By permission of]

[Messrs. Braun et Cie.

THE ASSASSINATION OF GENERAL KLÉBER.

Bonaparte having hurriedly left Egypt, General Kléber was left in full command. He was nearly compelled to evacuate the country, but at length retook Cairo, and conducted a highly successful administration, which was brought to a premature end by his assassination on July 14, 1800.

advance. The Norman rulers of Sicily in the twelfth century encouraged all learned men of whatever religion, insisted on Christian and Muslim having perfect equality, and made it a crime for any man to give up the religion of his fathers. In Egypt, rather later, St. Francis was welcomed, and preached his humanitarian divinity before the Sultan Kamil; and men of each religion favoured the other so much that they were called to account for their orthodoxy on both sides. This reasonable spirit was largely destroyed by the only respectable Crusade, that of Saint Louis. He could effect nothing owing to his hopeless ignorance of geography and strategy; the whole affair was bungled, and ended in miserable failure, while it alienated the better feeling which existed.

Egypt changed from Western to Kurdish rulers with Saladin in 1169, and as Egypt was still the centre of government, and Syria dependent upon it, the country was not depleted. The Turkish domination of Mamelukes from 1250 to 1517 also centred in Egypt; and though less able, and more subject to turmoil than that of the great Sultans, yet it was a rule of Egypt for Egypt, albeit by complete foreigners.

The conquest by the Turks of Constantinople really stamped degradation on the country. It became again the milch-cow of a foreign power; and if that power declined in authority, the change was the

succeeded in raising the poll-tax to its full amount of about seven million pounds sterling, about a sovereign per head of the men. The Arab period—like the Hyksos—had produced so little of permanent growth in Egypt that we can only notice the main masses of effect. So long as Egypt was subject to another land it was bound to be impoverished. The Khalifehs of Baghdad treated the land as merely a source of revenue to be drawn from it, just as the Romans had done. In 827 as much as two million pounds a year surplus was taken from Egypt, an amount equal to ten times as much now.

More than two centuries of subjection ended at last, and under Ibn Tulūn, in 880, Egypt began to recover from nine centuries of foreign depletion. It soon acquired control of Syria again, and the Westerners who entered as the Fatimite Dynasty from Tunis, 911-1171, maintained the independence of the country, and rapidly increased its wealth and importance.

The most curious contradiction of the Middle Ages was the mixture of tolerance and intolerance. On the one side—the best known—there was the fury of the Crusades, which disturbed Egypt from 1096 to 1250. These wars were the old Norse plunder habits of the Vikings, varnished over with a pretence of Christian motive. Most of the expeditions went out as a barbarian horde to pillage and destroy what civilization remained in the East; and they were not particular whether it belonged to Christian in Constantinople or to Muslim in Syria. But at the same time there was a strong movement of toleration and

still worse contests of petty chiefs incessantly quarrelling with one another. The Mameluke Beys were impossible as rulers, and nothing could be done to raise the country until they were extinguished.

In the latter part of the eighteenth century, various travellers describe Egypt as a strange country apart, as we might now describe Afghanistan or Siberia. The people who ruled were much as the pre-war Turks; the people who served were ignorant, filthy, and debased. Modern Egypt dates from July, 1798, when Napoleon, for his political ends, landed at Alexandria. By establishing a base at the eastern end of the Mediterranean, as well as in France, he might catch and crush British trade between them. Once holding the front door of the East he could always get men and news across far quicker than the English could do by the back door round the Cape. Within three weeks he fought the decisive "Battle of the Pyramids" (so-called), close to the station of Embabeh, just outside the north of Cairo. This put Egypt at his mercy.

But he had reckoned without Nelson. Just a month from the first landing, the French fleet drawn up in the shallows of Abukir, in supposed safety, was attacked by Nelson, and thirteen out of seventeen vessels were destroyed. The base was gone, the sea was his enemy's, and no success on land could be permanent. The memory of Cæsar without a base in Alexandria, or of Hannibal in Italy, may have cheered him. Upper Egypt was then occupied, and for a year Napoleon remained, trying to make Egypt an independent base. Such was impossible, and after thirteen months of toil Napoleon escaped back to France. In the middle of the next year his commander-in-chief, Kléber, was assassinated by a native in Cairo—the fraternal wish to liberate all countries was seldom appreciated in its practical working. British troops came from India and England, and by September 1801, three years from the start, the French capitulated in Cairo and Alexandria, and evacuated Egypt. The front door was not to be in their hands. There was an enthusiastic view among the English about the "deliverance of the Mamelukes".

Two years later Napoleon tried to attain his ends by getting Egypt into the hands of a nominee of his own. A certain Albanian colonel, Mehemet Ali, was thought to be a fit man. The way was smoothed for him by intrigue and violence. The British tried to interfere, but were frustrated. On March 1, 1811, came one of the great strokes of history. Egypt was in the hands of a ruffianly set of military



Painted by A. de Neuville

[By permission of the Fine Art Society Ltd

TELL-EL-KEBIR.

On the night of September 12, 1882, the British Army made an unexpected midnight advance on the Egyptian position at Tell-el-Kebir, which they attacked at dawn. A heroic charge was made by the Highlanders, and by 6 a.m. the battle was won. The rebel troops surrendered on the 14th, and the expedition entered Cairo on the following afternoon. Arabi, the leader of the revolt, was captured and banished to Ceylon.

adventurers, the Mameluke Beys, who ground a living by tax and plunder out of the working population. To progress with them was impossible. So the one great adventurer invited all the others to a feast—the old historic expedient. As they rode jostling up the long, narrow side ascent to the Citadel in Cairo, the soldiers opened fire. Of all the Beys and their followers, four hundred and eighty in all, only one escaped by jumping his horse over the parapet; he survived the fall, and was a favourite with Mehemet Ali in after years. Then, with a free hand, the new master did all he could to develop



By courtesy of Frost & Reid, Ltd., of Bristol and London, publishers of the large size etching

THE DEATH OF GENERAL GORDON.

In 1884, after the rise of the Mahdi in the Sudan, Charles Gordon was sent out as Governor-General. He relied on his personal influence with the people; but after a long and heroic defence, Khartoum was taken by the forces of the Mahdi on January 26, 1885, and Gordon cruelly murdered.

the desert for the overland route. The French did all in their power, through Lesseps, to urge forward the canal scheme. It was thwarted as far, and as long, as possible by Palmerston, because he saw that, if a canal were made, then the control of it must accompany supremacy in the East, and he greatly disliked having to commit England to holding Egypt. By 1856, however, the French began the scheme of Lesseps, which was completed with a heartless disregard of the untended horde of natives who were compelled to labour on it. By 1869 the canal was opened, and Ismail Pasha took the opportunity to pose as a Gallicized Oriental, standing in line with the governments of Europe. Within six years the deferred shares of Ismail were sold to the British Government for four million pounds, and now they produce a return of one and a quarter million a year.

the country. Woefully ignorant, and often misled by speculators, yet his force of character and his honest endeavour to give order and justice did an immense deal. He brought in European administrators, improved irrigation, started cotton planting, tried many sorts of factories, and formed a trained army.

Egypt next attempted foreign enterprise. Ibrahim, son of Mehemet, in 1831 began, like Tahutmes I, the invasion of Syria; and he so succeeded that he even threatened Constantinople. Most of the European powers intervened one way or another, and filched back from Ibrahim the fruit of his victories.

But for this mistaken meddling, Syria would have moved in step with Egypt, and would by now have been enjoying the same order and benefits. A burdensome tribute to Turkey was also imposed. Mehemet Ali's death in 1849 closes the first half-century of modern Egypt.

The organization was too well planted to wither along with the master hand. It was maintained by the successors of Mehemet, and was continued into recent times. The next great step was the making of the Suez Canal. This had been the basis of Napoleon's plans, and he ordered the surveys to be made for it. An Englishman, Lieut. Waghorn, zealously pushed the idea of cross-transit without a canal, and a railway was laid from Cairo to Suez on



Painted by W. B. Wooten.

THE BATTLE OF ABU-KLEA.

A small force of mixed British and Egyptian troops under General Stewart, who had orders to occupy the Abu-Klea wells, arrived there on January 16, 1885, and found the enemy in possession. The Dervishes attacked them desperately, and broke the square, but, driven back upon the camels in the centre, the troops fought splendidly, and, order being quickly restored, the enemy were driven off and the wells occupied.

(By permission of the Berlin Photographic Co.)

Ismail was an impossible ruler, spendthrift, ambitious, hasty, and insufferably grasping. He used to have water cut off from districts for a few years until the starving owners would sell him the land at a nominal price. By such means he seized about a fifth of the whole country. Meanwhile, with equal disregard of his subjects' welfare, he was incessantly borrowing from Europe, until he had piled up seventy-six millions of debt. Only a small part of this was represented by any assets, such as railways. Ten years after the ostentatious opening of the Canal, Ismail was deposed, at the initiative of Germany. No one dared to hand him the Turkish declaration of his deposition; but when the ice was broken, he took the act with his usual *insouciance*, walked up to his son Taufik, gave him a kiss, and said he greeted his Effendina, the common native title of the Khedive.

Among the troubles of Egypt was the mixture of European and Oriental law. Worst of all, the



Painted by]

THE BATTLE OF OMDURMAN.

['R. Caton Woodville.

The Dervishes charged with fanatical bravery, but were driven back with terrific losses, the British and Egyptian casualties being infinitesimal. This crushing defeat may be regarded as the death-blow to Mahdism in the Sudan.

European law was the most formal and artificial of all, the French law. Where a native ruler would settle a case by a rough view of ultimate justice, the French law would tie the result by intricacies which produced injustice. Nowhere did this work more mischief than in mortgages. The unprovident native was incessantly tempted to borrow of the pervasive Greek trader, who squatted in every town and village. The trader bought promissory notes at six months, usually paying half the amount named. There was no interest, nothing to touch legally, except a promise to pay or forfeit the land. In a few years a trader would become owner of half a village, and live in a fine semi-fortified house. These incessant evictions made the native ready for any promise of deliverance. Thus, when Colonel Araby Bey raised a military revolt, for reforms against European influence, the whole population supported him. The good old days returned as under the Mamelukes. Soldiers went about as masters, robbing whom they would. Witnesses were browbeaten, and officers dictated the replies of any accused soldiers. The Khedive was a prisoner, security was at an end, and the Christian Copts were expecting a massacre. One main root of the trouble was the hopeless ignorance of the natives. Araby supposed that the British could not reach India if he held Egypt



The temple of Deir-el-Bahri built by Queen Hatshepsut of the XVIIIth Dynasty.

Such a condition could not continue. The British and French fleets went to Alexandria. Fortifications were thrown up to attack them. An ultimatum to cease fortifying was delivered: and then the French fleet left to avoid being drawn into political adventures. To the British fleet fell the capture of Alexandria for the second time. A land expedition was then sent out. Wolseley



A propylon to the Temple of Ptolemy Euergetes I at Karnak 247-222 B.C.

amused Araby by moving up to the works behind Alexandria, but at last sent off transports one night, professedly to Rosetta. At sunrise they seized the Suez Canal, and soon reached Ismailia. After some weeks more of preparation before Tell-el-Kebir, those works were seized in an hour or two at dawn, and a most brilliant ride of a small body of cavalry under General Drury Lowe covered eighty miles by sunset, and at dusk demanded the surrender of the Citadel of Cairo to the British Army. Five thousand Egyptian troops sullenly filed out; a single rash shot would have wrecked the movement. Then the men and horses, exhausted by the August day, filed in, the smallness of their numbers causing consternation and extreme surprise to the Egyptian watchers who had believed there were tens of thousands.



General view of Cairo, showing the Mosque of Mehemet and the Citadel.

Cairo was saved thus from fire and wreck. The exact adaptation to the psychology of the Egyptians in the dawn frontal attack on Tell-el-Kebir, and the seizure of the Citadel, mark the most perfect scientific warfare.

Though Egypt was now safe, the Sudan was soon in rebellion against the terrible mismanagement to which the Egyptians



Egyptian boys of the present day watering cattle in the River Nile.

had subjected it. It had to be abandoned until Egypt was reorganized and solvent: Gordon was sacrificed in a futile attempt to stem the fanatic movement of the Mahdi without any efficient means. Step by step Egypt advanced until in 1898 the final battle of Omdurman was fought, and the Sudan was occupied. Since then a great advance has been made in railways, organization, schools, etc. The Sudani is finer mentally and physically than the Egyptian, and the education that is now being given, especially in the police force, may, before long, give him the lead in all native enterprise. In future centuries the Sudani may be the main force in North Africa.

In Egypt itself, great improvement of the conditions of life resulted from a more regular and just rule.

The wealth of the people has greatly increased, or may almost be said to have originated at the downfall of Ismail. This was, however, accompanied by a rise of prices of food, land, and all else, so that the benefits can only be gauged by the practical condition, and not by wage standards.

The great success has been the irrigation system, which is so essential to the country. The



A view of the Long Avenue of ram's-headed Sphynxes, originally 6,500 feet long, between Karnak and Luxor.



A view of the Suez Canal, opened in 1869, which was made at an expense of about seventeen million sterling.

regulation of this has been an immense benefit, for as the Prime Minister Nubar said: 'Egypt wants only two things, water and justice.'

The regularity of the supply was gained by the great dam at Aswan, and the lesser dams at Asyut and Qaliub. Thus a much larger area



Photo by]

P. Dittrich.

The flood waters of the Nile are conserved by the Aswan dam, and released about May for irrigation purposes.

would be continuously cultivated with three crops a year. But the free supply of high-level water was not understood by the people, who let too much be used, so that the soil was logged and marshes were formed. This, like all changes of custom, needed a slow growth

EGYPT FROM 1914

THAT the British management has resulted in solid and continuous benefits to the Egyptians themselves is amply proved by the course of events in that country since the outbreak of the Great War.

The one most obvious obstacle in the way of Egyptian progress was the somewhat ambiguous nature of the British occupation, the presence of the Khedive with his Turkish leanings and behind all this the nominal suzerainty of Turkey.

The first effect of Turkey's intervention on the side of the Central Powers was to free Egypt from the Turkish bond, give her a ruler of her own and regularize the British position by the formal proclamation of a British Protectorate. It was high time.

One of Germany's main ambitions, in bringing Turkey into the war, was to use her troops for an attack on what was at once seen to be the very spinal cord of the British Empire—Egypt and the Suez Canal the shortest and most direct water route between Britain and her possessions and Colonies in the East were critical points, the holding of which was obviously vital to British and Egyptian political and military interests. Fortunately the danger had been seen and prepared against. The Khedive's complicity in Turco-German intrigues was established in the very first few weeks of the war, and he wisely disappeared. It was therefore an easy matter to offer his throne to his loyal uncle Prince Hussein Kamil, and enlarge his status and authority by creating him Sultan of Egypt.

The change was of profound significance, for it recognized the historical continuity of Egyptian nationality while pledging the authority and resources of the British Empire to its defence. It was soon obvious that the conquest of Egypt by Turkey was one of Germany's most cherished plans. Even before the end of 1914 signs were everywhere visible that the Turks contemplated an offensive against and across the Suez Canal. Little could be concealed from the keen eyes of the agents



[H. Waller Barnet

Lord Cromer, appointed British Agent in 1883, very ably re-established Egyptian finance

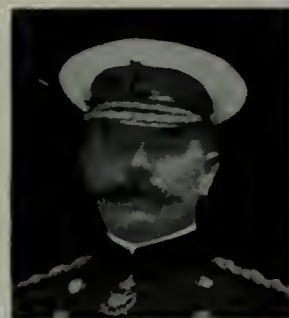


[Elliott & Fry]

Sir Eldon Gorst succeeded Lord Cromer as British Agent and Consul-General in 1907



The Khedive Abbas Hilmi threw in his lot with Turkey in the Great War and was deposed.



[Bourne & Shepherd

Lord Kitchener who as Sirdar conquered the Sudan, was appointed British Agent in 1911



Painted specially for this work!

THE GRAND MARSHAL PROCLAIMED EMPEROR ON THE BATTLEFIELD.

After Han YU's death in A.D. 824, China remained in a state of chaos for many years. Five small dynasties followed one another in the south of China while the Tartars conquered the north. The Grand Marshal to the last of these Emperors—a mere boy—was repelling a Tartar raid when his army vested him with the yellow robe and proclaimed him Emperor of the house of Sung. He professed surprise and reluctance, but there is little doubt that he knew of the design.

of the British Intelligence Service in Egypt. The only surprising feature about the Turkish operation which took place in February, 1915, was the weakness of the force with which it was made. The British Army in the country was by then a very formidable opponent, consisting as it did of the Australian and New Zealand Army Corps, as well as good British, Indian, and Egyptian troops.

It is obvious now that the Turks looked to the Arab tribes, notably the Senussi, on the western frontier of Egypt, as well as to a nationalist rising in Egypt itself, to second their ill-advised attempt. Neither of these subsidiary operations materialized.



A Royal Flying Corps squadron manoeuvring for an attack on the Turco-German hangars at El Arish, a hundred miles east of the Suez Canal.



A British airman swooping and dropping a bomb on the only Turco-German plane out at El Arish: the destruction of the Turkish craft

In such circumstances the attack was doomed to failure, even to a failure as ignominious as that which actually occurred. It further provided the British with the valuable lesson that the desert of Sinai was not the impenetrable line of defence that in some quarters had been imagined.

For the rest of that year Egypt remained the base of the Dardanelles Expedition, and became one great camp. The Turkish summons to a Holy War had failed miserably, and there were no signs of active disaffection in the country itself. But by November the picture had changed, for Turco-German intrigue had at length succeeded in moving the powerful sect of the Senussi into action. The Senussi are perhaps the most fanatical of all Moslems, and the threat had to be taken very seriously, as the appearance of the enemy in the immediate vicinity of the Nile might well be the signal for a rising in the country itself. The British Commander-in-Chief, Sir John Maxwell, dealt with the situation in characteristic fashion by attacking first and that in no uncertain fashion. In a few weeks the power of the Senussi was broken, and the same fate befell the Sultan of Darfur when he attempted a similar operation some few months later. Henceforth Egypt was virtually secure from foreign enemies, and when the country became the base for operations against Palestine and Syria General Murray and,

later, General Allenby, could set their faces towards Jerusalem, Damascus and Aleppo without constantly wondering or fearing what was taking place behind their backs. Apart from the part played by Egypt in the series of brilliant campaigns which definitely broke Turkish power in Syria, the interest of the country was henceforth absorbed in political questions.

The turn given to the war by the intervention of America brought into even greater prominence the issue of nationality, which was naturally a matter of close concern to the country. The peace presented the British Government with problems even more formidable than those it had successfully solved in the war. The Egyptian nationalists thought the moment favourable to advance claims which all wiser heads have deemed incompatible with order and good government at this stage of the country's development. Nor did they hesitate to call in evil and unruly elements to their aid. In the early part of 1919 riots and risings on a serious scale began, which were only repressed after considerable bloodshed.

Lord Allenby was sent out again, this time as High Commissioner, and inaugurated a policy of conciliation by sanctioning the liberation of the political prisoners, including Zaghlul Pasha, the Nationalist leader. An important mission under Lord Milner despatched by the British Government reported in favour of abolishing the Protectorate and substituting a relationship "which would, while securing the special interests of Great Britain and enabling her to offer adequate guarantees to foreign Powers, meet the legitimate aspirations of the Egyptian people".

In spite of the breakdown of subsequent negotiations, the British Government adhered to its promise. By a pro-

The first parliament contained an overwhelmingly Nationalist majority and Zaghlul became Prime Minister.

During the next two years the Nationalist propaganda increased in intensity and violence, the Egyptian claims upon the Sudan being asserted again and again in most uncompromising terms. Many anti-British incidents took place, culminating, on November 19, 1924, in the atrocious murder of Sir Lee Stack, the Sirdar and Governor-General of the Sudan, in broad daylight in the streets of Cairo.

The indignation roused in Britain called for extreme measures. An ultimatum was presented demanding an apology, the payment of a substantial fine, full enquiry into the crime and punishment of the offenders, and the withdrawal of all Egyptian officers and units from the Sudan. When the Egyptian Government demurred in face of some of these demands the British Government took the necessary steps to see that they were carried out. Seven persons involved in the murder were executed, and to all intents and purposes the Sudan became entirely British.

The next few years witnessed a firmer and more active British policy under the new High Commissioner, Lord Lloyd, and internally a period of short-lived ministries and political confusion, during which the defects of the Constitution in the hands of an inexperienced electorate and factious politicians were clearly brought to light. In 1928 King Fuad felt himself strong enough to take the initiative, and by dissolving Parliament initiated a period of personal government. Since that time the King, with the aid of his astute and able Prime Minister, Sidky Pasha, and a remodelled electoral system intended to ensure a submissive Parliament, has been chiefly responsible for controlling the destinies of his country. Egypt has suffered much in the prevailing depression, especially owing to the low prices realized for the cotton crops, but, though there has been an undercurrent



FIELD-MARSHAL VISCOUNT ALLENBY.
G.C.B., G.C.M.G.

nouncement published on February 28, 1922, the British Protectorate was ended and Egypt declared an independent sovereign state, the four vital points, upon which no agreement had been reached, being reserved for future discussion. These points were (a) The security of the communications of the British Empire in Egypt; (b) the defence of Egypt against foreign aggression or interference; (c) the protection of foreign residents and minorities; (d) the Sudan.

As a result of this declaration a new constitution, with two houses on the European model, was formulated, the Sultan taking the title of King Fuad I.

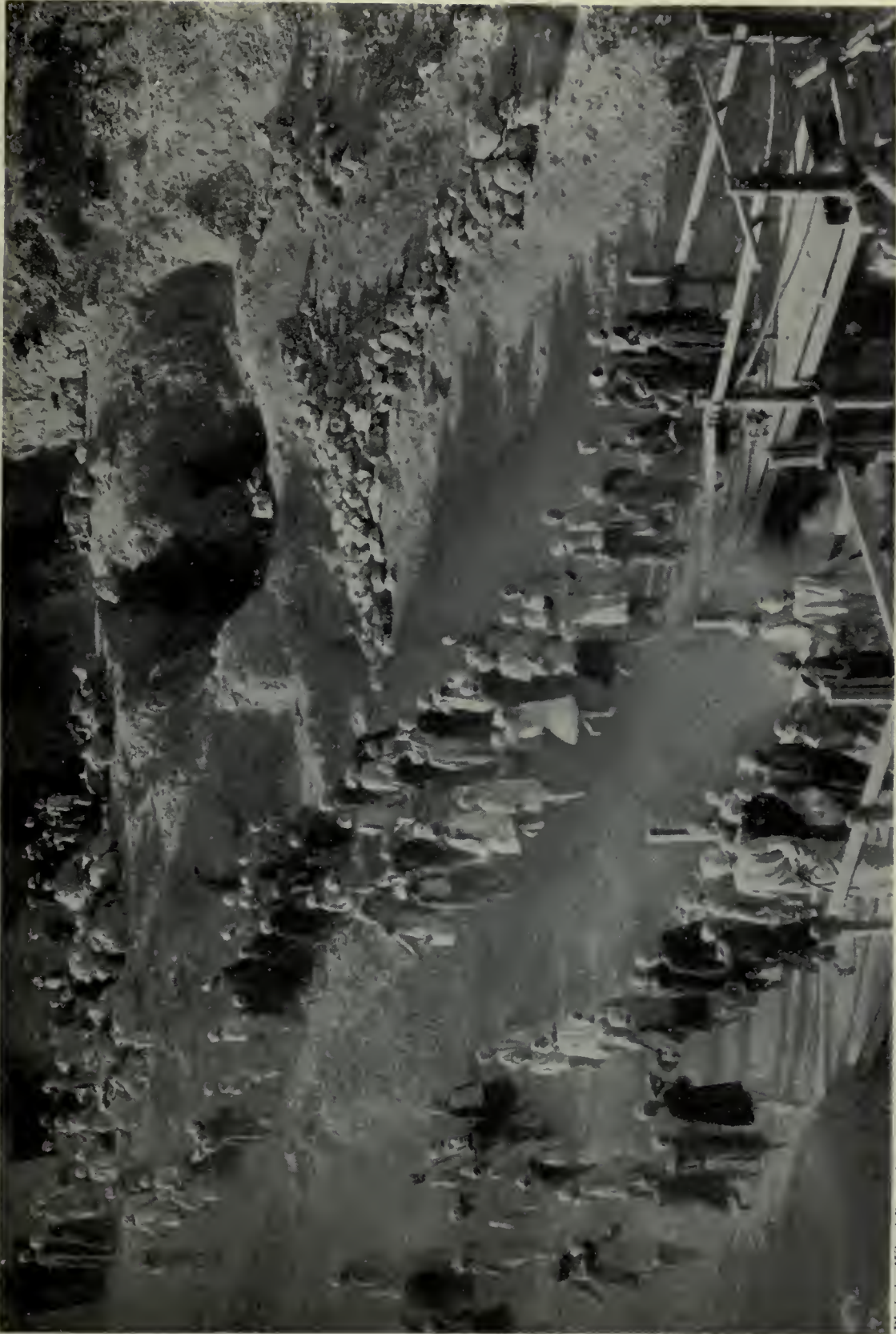


Photo by Herbert Dorn.

EXCAVATIONS AT DEIR-EL-BAHRI, 1930.

Much of the early history of Egypt has been gleaned from the work of the various scientific bodies engaged in excavation. The soil is placed in bags and baskets, then carefully sifted for the valuables by the scientists. Deir-el-Bahri, on the outskirts of the ancient capital Thebes, has been the scene of many important finds.

By permission of Burnaby's Ltd.

of unrest, political tranquillity has been, on the whole, maintained.

Throughout the post-war period there has been a steadily dwindling number of British employed in the public services, a fact which has undoubtedly led to a considerable loss of efficiency. What results this will have upon the future economy of the country, or whether after a wider experience the Egyptians maintain the British traditions of administrative integrity and zeal, the next few years will show. Apart from the garrison maintained in Cairo, its responsibilities for the protection of foreign interests and the guardianship of the Suez Canal, the British controlling influence in Egyptian affairs has been relinquished.

Apart from political happenings, the great event in Egyptian history during the last few years was the



[Manuel.]

ZAGHLUL PASHA
The famous Nationalist leader in the post-war years; was several times exiled.

[Navana.]

LORD LLOYD
An active and successful High Commissioner in the post-war period.

[Topical.]

SIDKY PASHA
The present Prime Minister of Egypt, an astute and able politician.



H.M. KING FUAD I.

On the death of Sultan Hussein in 1917, he was succeeded by Fuad, the sixth son of the former Khedive Ismail. On the declaration of Egyptian Independence in 1922 the new Sultan took the title of King Fuad I.

discovery of King Tutankhamen's tomb by the late Lord Carnarvon and Mr. Howard Carter. Being the only tomb discovered intact, this find was of unique importance, and the magnificence of the furniture, jewellery, chariots, weapons, etc., which were buried with the king and are now in the Cairo museum, bears dazzling witness to the wonderful style in which these kings lived.

Excavations organized by various British and other scientific bodies continue year by year, and finds of greater or lesser importance are constantly being made. In another sphere of scientific work the great irrigation works of the Nile have been brought nearer and nearer perfection; and thus by the labour of archaeologists, engineers and statesmen the history of modern and ancient Egypt is being unfolded simultaneously.

DATES OF CHINESE HISTORY

DYNASTY.	DATE. B. C.	EMPEROR.	CHIEF EVENTS.
Semi-Mythical Period.	3000		The native Histories give particulars of the Kings and their Government for many centuries (the Emperor Fu Hsi is said to have reigned 2953-2838 B.C.), but fable predominates over fact. Fu Hsi is supposed to have taught his people hunting, fishing and herding.
	2698-2598	HUANG-TI.	The YELLOW EMPEROR, the most famous of the legendary rulers, is said to have invented wheeled vehicles. His wife is reputed to have been the first person to spin silk.
	-2258	YAO.	Extends the boundaries of China. Ancient China covered a comparatively small area lying almost entirely between the Yellow River and the Yang-tze.
	2317-2208	SHUN	(Inundation of the Yellow River.)
Hsia.	2205-2197	TA YÜ.	Builds canals to take the overflow of the Yellow River, the Ho-ang Ho.
Shang or (from 1401) Yin.	1766-1687	CHIANG T'ANG.	Sacrificial bronze vessels ascribed to this dynasty are still preserved.
		CHOU HSIN.	Wên Wang, 1231-1135, the chief of the West, protects the Empire against the Huns, is imprisoned and compiles the "Book of Changes". Under his rule the Yin Dynasty is overthrown by Wu Wang, the son of Wên Wang.
Chou.	1122	WU WANG.	China becomes a confederation of States.
	776	YU WANG.	The feudal system begins to break up, 781. Oppresses the people. An eclipse, August 27, 776, is supposed to foretell his downfall. Birth of Lao Tzu, 604.
	Interregnum.		Confucius (K'ung Ch'iu), 551-479. Mencius (Mêng-K'o), 372-289, known as "the second holy one": a disciple of Confucius. In the scale of national importance he placed the people first, the gods second, and the emperor third. The Confederation breaks up.
Ch'in or Ts'in.	249	CHUANG HSIANG.	The State of Ts'in (or Ch'in) becomes the head of the rival States.
	221	SHIH HUANG TI.	Proclaims himself the first universal emperor. Destroys the ancient literature, except works on agriculture, medicine, and the various ways of foretelling the future. His new copper coinage drives the cowry out of circulation. Builds roads and bridges. Constructs the Great Wall as a defence against Tartar inroads. Enlarges the Empire to the boundaries of the present-day Empire.
Han.	202	LIU PANG (KAO TI).	Collects the classics and encourages the revival of learning. Extends the Empire and organizes a strict military system. Chang Ch'ien visits Bactria 125 B.C., and sends envoys to India. His reports on the kingdoms of Western Asia exercised a great influence on Chinese life.
	140	LIU CH'É (WU TI).	Reforms the calendar. Turkestan becomes a Chinese Province. War with the Huns.
Later Han Empire.	A. D. 25 58-76	KWANG WU TI. LIU CHUANG (MING TI).	Liu Hsin defeats Wang-Mang and takes the title of Kwang wu ti; fixes his capital in Ho-Nan. Sends ambassadors to Japan. Despatches envoys to India to inquire into the Buddhist faith (A. D. 61). 156. Earliest record of a census. (Population 50 millions.) 173. A severe pestilence devastates China. From A. D. 220-265 China was divided into three parts, the period being known as that of the Three Kingdoms.
Chin.	265	SSUMA YEN (WU TI).	Ambassadors arrive from Diocletian (284). 399. Fa Hsien visits India, Ceylon and Sumatra, and returns after an absence of fifteen years with sacred books, relics and images illustrative of the Buddhist religion. The institution of the Confucian Temple established. 420. Close of Chin Dynasty and period of civil war.
Sui.	581	YANG CHIEN	Constructs canals, revises the legal code, patronizes literature, confirms the Chinese overlordship of Korea. During his reign the population is said to have doubled.
T'ang.	618	LI YÜAN (KAO TSU).	Buddhism discouraged and the teachings of Confucius favoured. A golden age of literature. Printing invented. Alliance formed with the Turks. The Empire extended. Envoys of Persia and Nepal at the Court of China.
	626 684	LI SHIH-MIN. EMI RESS WU.	A. D. 636. Nestorian missionaries allowed to settle in the capital. The Tibetans defeated. Invasion of the Tartars. 700-800. A great period of Painting. During the eighth and ninth centuries the power of the T'ang Dynasty declined and history consists of monotonous records of feeble governments, oppressions and rebellions. 907. Fall of the T'ang Empire.
Sung.	960-976 1022-1063	CHAO K'UANG-YIN (T'AI TSU). CHAO CHÉN (JEN TSUNG).	New calendar adopted. Criminal code revised. Tartars' invasions bought off by the payment of a large annual tribute. Paper notes issued (1025). The art of porcelain-making attains a very high level. 1100. The Tartars (or Kin) overrun China and fix their capital near Peking. The Sung Dynasty rule only Southern China, the seat of government being at Nanking and afterwards at Hanchow. Chu Hsi, historian and metaphysician (1130-1200). Mongols at the beginning of the 12th century invade N.W. China and the state of Hsia, whose king pays a tribute and gives his daughter in marriage to their leader. Jenghiz Khan captures Liao Yang, the chief city of the Kin Emperor. Catholic missionaries come to Mongolia. Jenghiz Khan re-invades China. Constructs the Grand Canal.

DATES OF CHINESE HISTORY—*continued*

DYNASTY.	DATE. A.D.	EMPEROR.	CHIEF EVENTS.
Sung.	1227		Death of Jenghiz Khan. His son Ogdai is appointed his successor (1227). Custom houses established and laws made. 1234. The Mongols make an alliance with the Sung and overthrow the Kin Empire. Ju-ning Fu taken and the Kin Emperor burns himself in his palace. War breaks out between Ogdai and the Sung. 1279. Ping ti, the last emperor of the Sung Dynasty, despairs of defeating the Mongols and commits suicide.
Yüan.	1260-1294	KUBLAI KHAN.	1280. Kublai assumes complete control, lays the foundations of Peking. Is ruler "from the frozen sea almost to the Straits of Malacca; with the exception of Hindustan, Arabia and the westernmost parts of Asia, all the Mongol princes as far as the Dnieper declared themselves his vassals and brought regularly their tribute". The modern novel and stage-play introduced.
	1312-1320	JÊN-TSUNG.	Marco Polo visits China bearing letters from Pope Gregory X. (1274). 1294-1307. Timur, Kublai's grandson, succeeds and takes the title of Yuen Chang. Great commercial prosperity, but in adopting Chinese civilization the Mongols lost much of their martial spirit. The successors of Jên-Tsung were weak and vicious, and many secret societies were formed to overthrow the Mongol Dynasty. Chu Yuen Chang, the son of a Chinese labouring man, revolts, and in 1355 takes Nanking.
Ming.	1368	CHU YÜAN-CHANG.	Declares himself emperor and takes the name of Hung-Wu. Intercourse with Europe seems to have been discontinued until the arrival of the Portuguese in the sixteenth century.
	1403-1424	CHU TI (YUNG LO).	Organizes the present system of examinations. Buddhism and Taoism made State religions. The capital transferred to Peking. Under his direction the great encyclopædia, 11,000 volumes, was compiled. Conquers Cochin-China and Tonking. Missions sent to Java, Sumatra, Siam and Ceylon. The Portuguese land at Canton, 1517. The porcelain of this period is world-famous. Tartar army threatens the capital, 1542. A Japanese fleet ravages the littoral provinces. 1597. The Japanese invade Korea but are defeated. 1601-1610. Matteo Ricci becomes scientific adviser to the Court of China. 1616. The Manchu Tartars invade Liao-Tung. The last of the dynasty. English merchants arrive at Canton. 1642. Li rebels and the dykes of the Yellow River are cut to flood the country.
	1627	HUAI TSUNG.	
Ta Ch'ing.	1644	SHUN CHIH.	The Manchus, invited to assist the rebels, take possession of Peking and proclaim Shun Chih emperor. They take Nanking. Koxinga, the pirate, drives the Dutch out of Formosa (1662). The shaved head and the pigtail are adopted. 1656. The first Russian embassy comes to Peking A great scholar and general. 1679. Treaty between Russia and China. Earthquake at Peking destroys 400,000 people. Invades Nepal and subjugates the Gurkas. Burma forced to pay tribute. Return of the Turguts from the Caspian Sea (1770). Massacre of Muhammadans. 1793. Lord Macartney sent on a mission to Peking. 1807. Dr. Morrison, the first Protestant missionary arrives in Canton. 1834. The monopoly of the East India Company is terminated and Lord Napier is sent as British Minister to superintend British trade in Canton. 1839. The English agree to refrain from the importation of opium. Lin Tse-Lsu destroys the opium. 1840. England declares war and obtains the cession of Hong-Kong. Peace concluded by Sir Henry Pottinger in 1842. Freedom of trade given at five ports. The T'ai-p'ing rebellion. 1857. England declares war and takes Canton. 1858. Capture of the Taku forts and peace made. 1860. Allied force of France and England enter Peking. Territory north of the Amur ceded to Russia 1858-1860. The Dowager-Empresses Tsze An and Tz'u Hsi (1834-1908) become regents. Gordon enters the Chinese service and subdues the T'ai-p'ings. Nanking recaptured, 1864. Murder of Mr. Margary, the interpreter to a British mission from Burma to Yun-nan, 1875. Revolt of Yakub Beg. 1876. Treaty between Japan and Korea, in which the independence of the latter is recognized. 1879. Treaty of Livadia with Russia. Death of the Empress Tsze An, 1881. Dispute between China and France over the States of Annam, 1882. 1894. War with Japan. Formosa ceded to Japan. 1900. The Boxer rebellion and the siege of the foreign legations. 1905. Treaty relating to Manchuria made between China and Japan Convention regarding Tibet signed April, 1908, between England and China, in which the latter's suzerainty is acknowledged. 1908. Death of the Dowager Empress. Dismissal of Yuan Shih-k'ai from the office of Guardian of the Heir. 1910. Provincial assemblies constituted. 1911. Yuan Shih-k'ai appointed Prime Minister of China.
	1655-1723	K'ANG HSI.	
	1735-1795	CH'ÏEN LUNG.	
	1795-1820 1820-1850	CHIA CH'ING TAO KUANG.	
	1850-1861	HSIEN FENG.	
	1861-1875	T'UNG CHIH.	
	1875-1908	KUANG HSÜ.	
	1908	HSÜAN T'UNG.	
Republic.	1912	REPUBLIC.	12th February. Abdication of the Manchu Dynasty and inauguration of a republican form of government. Election of Yuan Shih-k'ai as First President. Sun Yat-sen leader of Kuomintang or Nationalist party. Great War. 1917 China joins Allies. Period of disorder. Chang Tso lin of Manchuria, Wu Pei-fu and Feng Yü-hsian, the Christian General, strive for mastery. Chiang K'a-shek leads Nationalist Government at Nanking. 1928, Murder of Chang Tso-lin. Japanese invade Manchuria and establish state of Manchukuo. Chinese protests lead to League of Nations intervention.
	1914-1918 1922-1926		
	1927 1931-1932		

CHAPTER II

THE CHINESE. By PROFESSOR H. A. GILES, M.A., LL.D.

IN China, as elsewhere, we find at the earliest dawn of history the record of a Golden Age. Somewhat shadowy accounts of this period have come down to us. It is chiefly associated with the names of two Emperors, Yao and Shun, whose long reigns were devoted entirely to the welfare of their people, and whose virtues brought about ideal social conditions, in which articles lost in the street were not appropriated by the finders, and all house-doors remained unlocked at night.

The date assigned to the two rulers above mentioned corresponds roughly with 2300 B.C. Chinese tradition, however, goes still further back and tells of certain semi-divine Emperors, by whose wisdom primitive man in China learned the secret of fire, the arts of making clothes, of agriculture, and of writing, the use of wheeled vehicles, and the construction of houses to take the place of rudely formed nests in trees. There was the famous "Yellow Emperor", 2698 B.C., who could speak from birth. A flash of lightning had caused his mother to become pregnant, and after twenty-five months' gestation she gave birth to this son. His court was thronged with strange peoples from afar. Envoys came from the Long-legged nation, and from those strange beings who had holes in the middle of their bodies, their grandees being carried on poles passed through them. Under his reign, too, is noted the appearance of the phoenix, a bird which is seen only when the Empire is well governed and enjoying profound peace.

Our next landmark is the Great Yü, founder, in 2200 B.C., of the first Chinese dynasty—that is, the first sequence of sovereigns under whom the throne was handed on from father to son, thus making, as Chinese writers say, "a family possession of the Empire". The Great Yü himself gained his position by his engineering skill; he is said to have drained the Empire from the effects of a mighty deluge, which early writers sought to identify with Noah's flood. This Hsia dynasty lasted for four hundred years.

It was brought to an end by the increasing degeneracy of its line of monarchs, until the climax was reached by the Emperor Chieh Kuei, whose utter



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PREHISTORIC CHINESE TREE-DWELLERS.

Though nothing certain is known of the primitive ancestors of the Chinese, it may be presumed with safety that, like the primitive races in New Guinea, they built platform dwellings in trees, living upon the wild fruits and herbs, and such animals as they could kill by means of rudely-fashioned stone implements.

wickedness entailed much misery upon the people, and was even said to have caused two large rivers to dry up.

Then came China's first revolution under the leadership of a prince to whom legend has ascribed the possession of four elbow-joints. He defeated Chieh Kuei, and in 1766 B.C. mounted the throne as the first Emperor of the Shang Dynasty, a title taken from the name of his principdom. Chieh Kuei's son fled northwards, and gathered round him a tribe to be known later on as the Huns.

The Shang Dynasty lasted six hundred years, with a change of title from Shang to Yin in 1401 B.C., the capital being then moved from the north bank of the Yellow River to a place of that name on the south bank. It should here be noted that ancient China covered a comparatively small area, lying



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THE GREAT YÜ DRAINING THE EMPIRE.

The Great Yu founded the first Chinese Empire in 2200 B.C. He gained his position by his engineering skill, and is said to have drained the Empire from the effects of a mighty deluge by utilizing the shells of the tortoise as drain-pipes. Early writers try to identify this with Noah's flood. This Hsia Dynasty lasted for four hundred years, until it was brought to an end by the increasing degeneracy of its line of monarchs, when the climax was reached by the Emperor Chieh Kuei, whose utter wickedness brought much misery to the people, and was even said to have caused two large rivers to dry up.

almost entirely between the Yellow River and the Yang-tsze, with wild tribes occupying the few degrees of seaboard on the east, and other objectionable neighbours on the north, west and south.

For the history of the whole period reviewed above, from the age of the Yellow Emperor down to the close of the Yin Dynasty, 1122 B.C., we are dependent upon (1) the Annals of the Bamboo Books, a document the authenticity of which is doubted by some scholars; (2) certain detached historical papers of undoubted antiquity, the collection and publication of which is ascribed to Confucius; and also (3) to various inscriptions on ancient bronze vessels, which have been carefully reproduced and published in book form by Chinese archæologists.

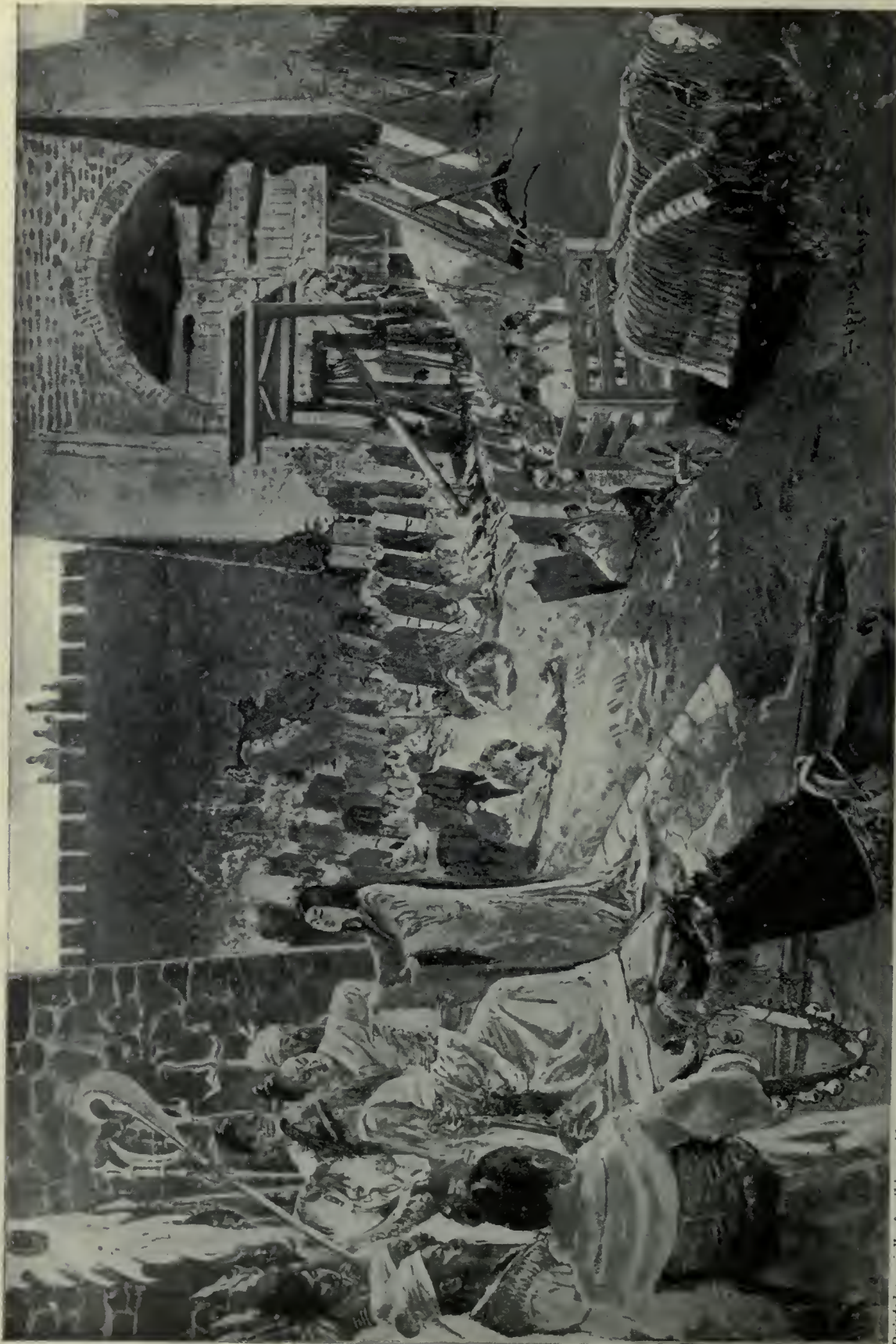
The course of events which brought about the fall of the Yin Dynasty was simply a repetition of that described in connection with the fall of the Hsia Dynasty, ending again with a vicious tyrant, a revolution, and the establishment of a new order of things. The hero of the hour in this case was one who did not live to see the triumph to secure which he had devoted his life. When, however, his son Wu Wang, the



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RAIDS ON SAVAGE TRIBES.

The terror inspired by the raiding Huns finds frequent expression in early Chinese literature. During the reign of the fourth Emperor, 179-156 B.C., the growing power of this race was a source of grave anxiety, and in 99 B.C. a general named Li Ling penetrated into Hun territory with only five thousand men. Surrounded by thirty thousand of the enemy, he was forced to surrender whereupon he swore allegiance to the Khan whose daughter he married, and remained among the Huns until his death, some twenty years later.



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HOW CHINESE MANIKINS ON THE WALLS SAVED A TOWN.

In the second century B.C. the Chinese Emperor was besieged by a terrible army of Huns, the chief of whom had brought his wife with him. One of the Emperor's staff suggested dressing up a number of manikins to resemble beautiful women and exhibiting them on the walls of the city. When the wife of the Hun chieftain saw these she was so jealous that she persuaded her husband to withdraw his army, and the Chinese Emperor escaped. By tradition Chinese marionettes derived their origin from this circumstance.

"martial king", came to the throne as first ruler of the Chou dynasty, almost his initial act was to canonize his dead father as the virtual founder of his line, under the title of Wên Wang, the "civil king", in allusion to the higher work of the civilian who planned the revolution, which was carried out by mere force of arms. It was not long before the fame of Wên Wang was enshrined in deathless verse ; and even at this remote date there are few names which kindle an equal enthusiasm in the hearts of his countrymen of to-day.

We are beginning now, 1122 B.C., to stand on somewhat firmer ground, though still three centuries before the time from which the genuinely historical period is usually held to date. With the advent of the Chou Dynasty we realize the existence of a highly civilized people, living under a form of government which we are quite able to understand and appreciate. Feudality was the keynote to the system.



Painted specially for this work!

THE FIRST REVOLUTION.

After the deposition of Chieh Kuei came China's first Revolution under the leadership of a prince to whom legends ascribed the possession of four elbow-joints. He defeated Chieh Kuei, and in 1766 B.C. mounted the throne as the first Emperor of the Shang Dynasty, a title taken from the name of his principedom. Chieh Kuei's son fled northward, and gathered round him a tribe to be known later as the Huns. The Shang Dynasty lasted six hundred years.

The state of Chou, from which the dynasty took its title, was the royal domain, and to its king the chieftains of the various surrounding states swore an undying allegiance. Thus things went on, smoothly enough, until 781 B.C., when for political reasons the capital was moved eastward ; and from that hour, say Chinese writers, "the feudal bond was slackened". States began to indulge in internecine warfare, the object being always acquisition of territory, and these conditions produced that singular being, the professional politician, who went about offering advice to the rulers of states, and generally selling his services to the highest bidder.

For the period between 722 and 484 B.C. we have, in addition to the Annals of the Bamboo Books, the Annals of Lu, the native state of Confucius, written by the sage himself. From this work, which gave its name, Springs and Autumns (=years, annals), to the period, and more especially from the famous commentary provided by a disciple, we can obtain a fair idea of China's political condition. The



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PROFESSIONAL POLITICIANS.

In 781 B.C. the capital was moved eastward, and from that time, say Chinese writers, "the feudal bond was slackened". States began to indulge in internecine warfare, the object being always the acquisition of territory, and these conditions produced that singular being, the professional politician, who went about offering advice to the rulers of states and generally selling his services to the highest bidder

out the absurd intervention of gods and goddesses. For these Annals and commentary profess to deal with real happenings, and are written in a serious historical spirit; the credibility of the narrative would be impaired by the admission of a supernatural element. As satisfactory evidence of their authenticity, we find recorded notices of comets, the dates of which have been verified by European astronomers.

One of the quaint episodes scattered throughout the commentary is related as follows. The mother of a feudal duke had plotted against him, desiring to set his younger brother, her favourite, upon the throne. Her plot failed, and she was placed under restraint, the rightful heir saying, "I will not see you again until I have reached the Yellow Springs below" (that is, in the next world). Then he repented. Later on, a certain officer, who had heard the news, came with a present to the duke, who, as was the custom, caused him to be entertained with food. The officer put a piece of the meat on one side, and, when asked by the duke why he did this, he said: "I have a mother who always shares in what I eat: I beg to be allowed to keep this piece for her." The duke said: "You have a mother; alas, I have none!" The officer inquired what the duke meant, and the latter related all the circumstances, and

feudal bond between suzerain and vassal had indeed become so far slackened that no further attention was paid to the royal commands by the more powerful feudal nobles. Two or more of these chieftains would enter into solemn covenants and alliances for offensive and defensive purposes, mostly the former; but how far they would loyally keep such treaties was usually determined more by circumstances than by any feeling of actual obligation. One state would "borrow a road" across a friendly state in order to attack a third, generally on condition that such accommodation should be rewarded by some share of the spoils. Cities were besieged and taken; armies were ambushed and destroyed; rulers of states were poisoned or assassinated. The only redeeming feature, according to one writer, was the pathetic figure of Confucius wandering in exile from his native state, after a short period of office, the "wooden-tongued bell of God", as he was called, to whose notes no attention was then paid. Individual prowess and feats of arms, as recorded under these Annals, often call to mind the stories of the Iliad, but with-

how he had repented of his oath. "Why be distressed about that?" said the officer. "If you dig into the earth, down to the Yellow Springs, and then make a subterranean passage where you can meet, who can say that your oath has been violated?" The duke acted upon this suggestion and when the passage was completed he entered it, singing:

'In this tunnel there's love.'

and his mother, coming in at the other end, responded:

"There is none up above."

From this time forth they were mother and son, as before.

After the death of Confucius, 551-479 B.C., the political condition of the Middle Kingdom—"China"



Painted specially for this work!

SOLDIERS WITH "BITS" IN THEIR MOUTHS

In the early history of China (about 1000 B.C.), when wars between neighbouring states were frequent, it appears to have been a common custom, when armies were making a night attack, for the soldiers to march with wooden "bits" in their mouths to guard against the danger of talking and thereby apprising the enemy's outposts of their approach.

is not a native term—went rapidly from bad to worse, and the next two centuries are known as the era of the Warring States, when everybody's hand was against somebody. Ultimately, after eight hundred years of the Chou Dynasty, the longest stretch of power enjoyed by any ruling House, the great western state of Ch'in (or Ts'in) assumed a commanding position, and in 221 B.C. its ruler succeeded in establishing himself as Emperor of China, styling himself the First Emperor, and meaning his successors to be the Second, Third, and so on for ever. He further tried to make literature begin with his reign, and gave orders for the destruction of all existing books, with the exception of works on agriculture, medicine, and divination; and but for the fidelity of some scholars who hid their copies, the whole of the Confucian Canon, and many other important philosophical works, would have perished irrecoverably by fire. He left one famous mark on the earth's surface by the construction of a large portion of the Great Wall, which was added to later on, and the object of which was to keep out aggressive tribes of Tartars—a



CONFUCIUS.

Confucius was born in the year 551 B.C., his father being a distinguished soldier. At the age of twenty-one he commenced teaching, but was afterwards appointed Minister of Works and Minister of Crime, in which capacity he reformed the country. Owing to jealousy, Confucius left the state and travelled with his followers for about twelve years, when he was invited to return to the state of Lu. He did little in politics, but spent the last years of his life in literary work.

the House of Ch'in. To complain openly was to incur the penalty of extermination. Even casual words of objection were punished by decapitation of the individual.

"Now it was agreed between myself and the other nobles that whosoever first entered the territory of Ch'in should rule over it. Therefore I am come to rule over you. With you, I further agree upon three laws [as above], the remainder of the Ch'in code to be abrogated.

"The officials and people will continue to attend to their respective duties, as heretofore. My sole object in coming here is to eradicate wrong. I desire to do violence to no one. Fear not!"

One of the first cares of the early

word of fateful import throughout the history of China. All this, however, was in vain; his feeble son, who came to the throne in succession to the "Old Dragon", was put to death two years later (207 B.C.); "the roof-tiles", as the Chinese put it, "came clattering down", and a new dynasty appeared on the scene, with a longer and more glorious career before it.

The founder of the House of Han, in memory of which the northern Chinese still call themselves "sons of Han" figured during early life in the humble position of beadle. Driven to desperation by the oppressive government of the First Emperor, he headed a revolution which raised him later on, after many ups and downs of fortune, to the Imperial throne. Even before he was safely seated, he issued a proclamation abrogating the severe laws then existing, and enacted three simple laws in their stead, referring only to murder, bodily injury, and theft, to each of which suitable penalties were assigned. This proclamation is still in existence, and reads as follows:—

"FELLOW-COUNTRYMEN!

"You have long groaned under the despotic sway of

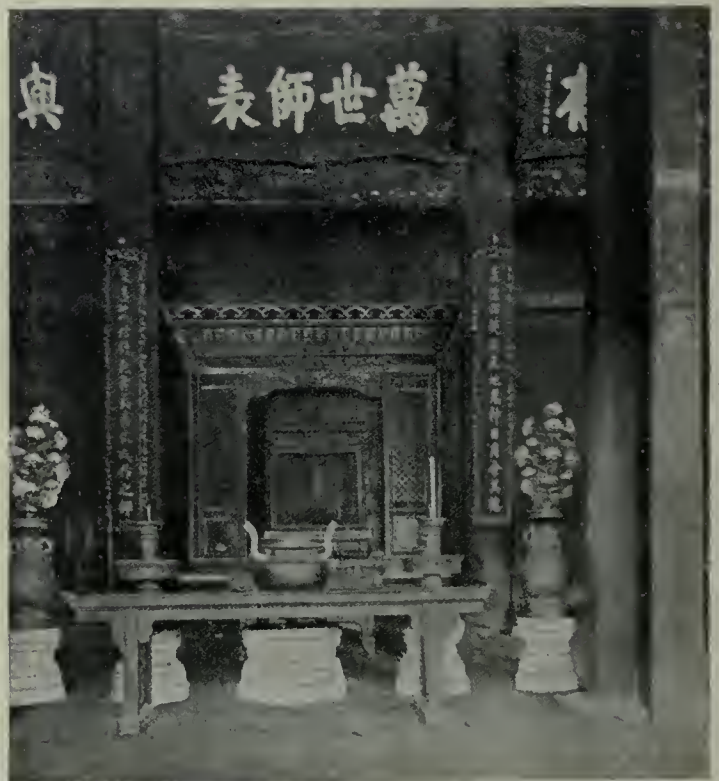


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[J. Thomson, F.R.G.S.

THE CONFUCIAN TABLET, PEKING.

The inscription in large letters of gold above the tablet runs thus:
 "The teacher and example of ten thousand generations."



Painted specially for this work!

BURNING THE BOOKS.

After eight hundred years of the Chou Dynasty, the ruler of the western state of Ch'in established himself as Emperor of China, styling himself the First Emperor. He tried to make literature begin with his reign (221 B.C.), and ordered the destruction of all books, save those on agriculture, medicine, and divination. Some scholars faithfully hid their copies, or the whole of the Confucian Canon and other important philosophical works would have perished irrecoverably by fire. His dynasty was short-lived, for his feeble son was put to death after a reign of two years only and a new dynasty began.



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THE GREAT WALL.

The Great Wall was built, about 200 B.C., by Shih Huang Ti to protect his people from the raids of savage tribes. It extends along the provinces of Chih-li, Shan-si, Shen-si, and Kan-sub, and its length in a straight line is about twelve hundred and fifty miles, while following its curves it is about fifteen hundred, with another thousand added by flanking walls. It is about twenty-five feet high, and at every two hundred yards there are towers forty feet high. The base of the wall is from fifteen to twenty-five feet thick and the top twelve feet

H. G. Ponting, F.R.G.S

Emperors of this line was to recover the lost works of the Confucian Canon. Hidden volumes were brought to light ; and the Odes, for instance, were recovered, at first from the lips of scholars who had, in accordance with custom learned them by heart, and later on from copies which had been produced from their hiding-places. Unfortunately this condition of things offered an excellent chance to unscrupulous scholars, who forthwith began to "discover" all kinds of missing works, such as really had perished, and also others now heard of for the first time. Forgery was indeed rampant ; and to this source we owe the absurd little volume known as the *Tao Tê Ching*, which passes as actually from the hand of Lao Tzū, a philosopher said to date from the close of the seventh century B.C., and generally regarded as the founder of the sect of the Taoists. Taoism, which was once a narrow speculative system based upon a few very paradoxical maxims by dint of appropriating most



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AN EARLY HUN RAID.

The Huns were a wild, uncultured people who raided on horseback their more civilized neighbours and defeated them by the fury of their attack. The Fourth Emperor of the Han Dynasty (179-156 B.C.) sent large presents to the Khan of the Huns to induce him to keep his subjects, "the nations of the bow and arrow", from crossing the Great Wall to plunder the Chinese, "the families of the hat and girdle".

of the forms and ceremonies, together with some of the more modern superstitions of Buddhism, is now a flourishing religion.

After a short reign the founder died, leaving the throne to a son ; but the latter was quickly overshadowed by his mother, the first of the three women who at various dates ruled with strong hands over the Empire.

Towards the close of the second century B.C. vast campaigns were carried on by successful generals, and the deadly Hsiung-nu of the north-west, forebears of the Huns, were kept in check. Chinese arms were carried far into Central Asia, and Khoten, Kokand, and the Pamirs became part of the Empire.

The terror inspired by the raiding Huns finds frequent expression in early Chinese literature. During the reign of the Fourth Emperor, 179-156 B.C., the growing power of the Huns was a source of grave anxiety. We possess a remarkable letter addressed by his Majesty, when fearing a fresh outbreak, to "The Khan of the Huns", and beginning: "We respectfully trust that the great Khan is well", an

unusual compliment from the Son of Heaven to a despised barbarian. It is pointed out in the letter that since the founding of the Han Dynasty the following arrangement had been made: "All to the north of the Great Wall, comprising the nations of the bow and arrow, to be subject to the great Khan; all within the Great Wall, namely, the families of the hat and girdle, to be subject to the House of Han." The "hat and girdle" at once places the Chinese on a higher plane of civilization than could be conceded to nations of the "bow and arrow".



Painted specially for this work

THE PATRIOTIC ENVOY.

Su Wu was dispatched upon a mission of peace to the Huns in the year 100 B.C., his business being to escort home some Hun envoys who had been imprisoned by the Chinese. While at the Court of the Khan an attempt was made to induce him to enter the service of the Huns, but rather than do so he tried to commit suicide, and wounded himself severely. He was thrown into prison, and afterwards sent north to tend sheep.

and at length, when all attempts to shake his unswerving loyalty had failed, he was sent up north and set to tend sheep. In the year 86 B.C. peace was made with the Huns, and then the Emperor asked for the release of Su Wu. The Huns declared that he was dead; but a new envoy told the Khan that the Emperor had shot a goose with a letter tied to its leg, from which he had learned the whereabouts of the missing man. This story so astonished the Khan that Su Wu was released, and in 81 B.C. returned to China after a captivity of nineteen years.

ceded to nations of the "bow and arrow". The Emperor goes on to say: "The Hans and the Huns are border nations. Your northern climate is early locked in deadly cold. Therefore We have annually sent large presents of food and clothing and other useful things; and now the Empire is at peace and the people prosperous. Heaven, it is said, covers no one in particular, and Earth is the common resting-place of all men. Let us then dismiss trifling grievances and tread the broader path accordingly."

Two names stand out conspicuously in connection with military operations against the Huns under this dynasty. In 100 B.C., an official named Su Wu was dispatched upon a mission of peace to the Huns, his business being to escort home some Hun envoys who had been seized and imprisoned by way of reprisal for similar seizure and imprisonment of Chinese envoys who had now been allowed to return. While at the Court of the Khan, an attempt was made to persuade him to throw off his allegiance and enter the service of the Huns; upon which he tried to commit suicide, and wounded himself so severely that he lay unconscious for hours. He was thrown into a dungeon;



Painted specially for this work!

THE EMPEROR SHOTS A GOOSE.

When peace was made with the Huns the Emperor of China asked for the release of Su Wu, but the Huns answered that the man was dead. A new envoy was sent who informed the Khan that the Emperor had shot a goose to whose leg a letter was tied, from which he had learned the whereabouts of the missing envoy. The story so astonished the Khan that Su Wu was released, and he returned to China after a captivity of nineteen years.



[In British Museum

A portrait of Pan Chao, lady historian and superintendent of the Court, by Ku K'ai-chih, one of the greatest names of Chinese art. Fourth century A.D.

The other name is that of Li Ling, a general who, in 99 B.C., penetrated into Hun territory with only five thousand men. Surrounded by thirty thousand of the enemy, he was forced to surrender, whereupon he swore allegiance to the Khan, whose daughter he married, remaining among the Huns until his death some twenty



[In Victoria and Albert Museum.

An embossed Mirror-back with Greco-Bactrian designs. Han Dynasty (202 B.C.-A.D. 220). Chinese art owes much to Greek influence.

years later. Shortly after the Christian era, there was a break in the continuity of the dynasty. A usurper, named Wang Mang, arose and seized the throne, which he managed to hold for a dozen years or so, until his tyranny and cruelty caused "poisonous waves to roll up to God, and the people to long for the return of their old rulers". The Han family, however, prevailed in the end, and succeeded in obtaining another two hundred years' lease of rule. During this latter period, prior to which the religion of the Chinese people was limited first to a pure monotheism, and later to a general worship of hills, streams, and other natural objects—the religion of Buddha, already for some time vaguely known as a great teaching from the West, began to take firm root in the country. Buddhism is popularly supposed to have been brought to China about A.D. 67, in consequence of a vision of a golden man which was seen in a dream by the reigning Emperor. A writer, however, of the Sung Dynasty (*see post*) quotes a number of historical passages in support of the view that Buddhism was known some centuries before the Christian era, and that "Buddhist books had long been circulated

far and wide, but had disappeared with the Ch'in dynasty", under which occurred the Burning of the Books. The arts of poetry and painting were more systematically cultivated; and a new form of music was imported from Bactria, then a Greek province, to replace the ancient style, the art of which seems to have been



From original in]

A War Drum called Chu-ko ku, inscribed A.D. 199, characteristic of the Shan tribes.



[Victoria and Albert Museum.

The Drum-head showing elaborate workmanship, including four conventionalized tree-frogs.

unaccountably lost. Meanwhile the sands of the Han Dynasty were running out, and illustrating once more the inevitable sequence of fullness and decay, a theory dear to the heart of the Chinese philosopher. Four hundred years had passed away; the later Emperors were vicious or incompetent; and a squabble over the succession set the ball rolling. The upshot of all this was the division of the Empire into three parts; and, although the Chinese maintain that there can never be two sovereigns on earth any more than two suns in the sky, the fact remains that "the tripod—emblem of Imperial rule—was divided into three", so that in A.D. 222, and for many years afterwards, there were actually three Emperors, one of them a descendant of a Han Emperor, each with his own Court and capital, and wielding independent power. This is known as the epoch of the Three Kingdoms, and is remarkable for the number of eminent personages called into action by the exigencies of the times. First and foremost of these was the great military hero now known as Kuan Ti. Nine centuries after his death he was posthumously ennobled as Duke, and a few years afterwards he was raised to the rank of Prince; in 1594 he was deified, and has ever since been worshipped as the God of War.

Another great fighter of those days was Chu-ko Liang, whose memory is still affectionately cherished by the Chinese people. Various inventions are credited to his genius; among others, mechanical horses and oxen able to draw heavy loads. Perhaps a crossbow able to shoot several arrows at once may be a safer example to quote.

The final result of this internecine strife between the Three Kingdoms was the disruption of all of them, and an attempt to re-establish an undivided Empire under a new dynasty, styled Chin,

from which word, in spite of its tempting look, the term China is *not* derived. The leading spirit of the revolutionaries, who in A.D. 265 proclaimed himself Emperor, was the grandson of a famous commander under one of the Three Kingdoms. He may be regarded as the Fabius of the Middle Kingdom, for his opposition to Chu-ko Liang, above mentioned, consisted in persistently refusing battle, a course which so irritated his opponent that the latter contemptuously sent him a present of a woman's headdress.



Painted specially for this work

A WOMAN'S HEADDRESS FOR AN EMPEROR

The grandson of a famous commander under one of the Three Kingdoms proclaimed himself Emperor in A.D. 265. He persistently refused battle to Chu-ko Liang, a course which so irritated the latter that he contemptuously sent him a present of a woman's headdress.

With a break at the beginning of the fourth century, the Chin Dynasty, harassed on all sides by enemies, and degraded at home by evil rulers, managed to drag on until the early years of the fifth century when it passed away, as usual, in the throes of civil war.

In spite of the troubles of the times, pictorial art flourished, and the close of the dynasty saw one of China's greatest painters, Ku K'ai-chih, a specimen of whose work is now in the British Museum. Whether a mere coincidence or not, the same epoch produced one of China's greatest poets, T'ao Ch'ien,

whose story of "The Peach-blossom Fountain", and poem entitled "Home Again", are familiar to all Chinese school-boys.

The former may be taken as a good specimen of Chinese allegory, and runs as follows: Towards the end of the fourth century A.D. a certain fisherman, who had followed up one of the river branches without taking note whither he was going, came suddenly upon a grove of peach trees in full bloom, extending to some distance on each bank, with not a tree of any other kind in sight. The beauty of the scene and the exquisite perfume of the flowers filled the heart of the fisherman with surprise as he proceeded onwards, anxious to see the limit of this lovely grove. He found that the peach trees ended where the water began, at the foot of a hill; and there he espied what seemed to be a cave with light issuing from it. So he made fast his boat, and crept in through a narrow entrance, which shortly ushered him into a new world of level country, with fine houses, rich fields, beautiful pools, and a luxuriance of mulberry and bamboo. Highways for traffic ran north and south; sounds



Painted specially for this work!

A MARQUIS AND MARQUISE OF THE PEOPLE.

The Emperor promoted one of his counselors, Sung Hung, to be a Marquis, and then suggested that as his wife, the new Marquise, was one of the people, he should now get rid of her. "No, sire," replied the Marquis, "we had our porridge-days together, and now she shall not go from my halls."

of crowing cocks and barking dogs were heard around; the dress of the people who passed along, or were at work in the fields, was of a strange cut; while young and old alike appeared to be contented and happy.

One of the inhabitants, catching sight of the fisherman, was greatly astonished; but, after learning whence he came, he insisted on taking the stranger to his home, where he killed a chicken and placed some wine on the table. Before long all the people of the place had turned out to see the visitor, and they informed him that their ancestors had sought refuge here, with their wives and families, from the troublous times of the House of Ch'in (B.C.), adding that they had thus become finally cut



Painted specially for this work!

THE RETURN OF FA HSIEN.

In the year A.D. 399 Fa Hsien travelled overland to India and brought back many sacred books, images, and relics of Buddhism. He had travelled for fifteen years, visiting the most important cities of India and spending two years in Ceylon, after which he arrived on the coast of the Shan-tung. A few years previously an Indian missionary named Kumarajiva visited China, spreading Buddhism. Buddhism in China has deviated much from the original form in India.

off from the rest of the human race. They then inquired about the politics of the day, ignorant of the establishment of the Han Dynasty, and, of course, of the later dynasties which had succeeded it; and when the fisherman told them the story they grieved over the vicissitudes of human affairs.

Each in turn invited the fisherman to his home and entertained him hospitably, until at length the latter prepared to take his leave. "You need not talk to the outside world about what you have seen," said the people of the place to the fisherman as he bade them farewell and returned to his boat, making mental notes of the route as he proceeded on his homeward voyage.

When he reached home, he at once went and reported what he had seen to the Governor of the district, and the Governor sent off men with him to seek, by the aid of his notes, to discover this unknown region. But he was never able to find it again; the explanation being that this poor fisherman, by a figment of the author's imagination, was allowed to revisit for a brief moment the peach-blossom scenes of youth.

The Chin Dynasty witnessed, A.D. 399, the departure of Fa Hsien, the first of the Chinese Buddhists,



Painted specially for this work]

A SACRIFICE IN A CONFUCIAN TEMPLE.

Under the Liang Dynasty, Confucian Temples were definitely established. The worship of the sage had been carried out previously in a more or less intermittent fashion, and in the fourth century a shrine had been built in his honour; but it was not until A.D. 505 that the first Confucian Temple was erected for the sacrifice of animals—the ox, sheep, and pig—for musical rites with dancing; and for the display of a portrait of Confucius, for which under the Mings a wooden tablet was substituted.

who travelled overland to India, and brought back many of the sacred books of Buddhism, images, relics, and other instrumental parts of this religion. A few years previously, Kumarajiva, one of the patriarchs of Buddhism, had been invited from India to China; indeed, one of the many self-appointed rebel Emperors of the day sent, in 382, an army of seventy thousand men to fetch him. It was not, however, until after the death of this "false Emperor", in 384, that Kumarajiva took up his residence in China, and began to translate important Buddhist works into Chinese. At his death, some thirty years later, his body was cremated, but his tongue is said to have remained unharmed in the midst of the fire.

With the final collapse of the Chin Dynasty in 420 we reach a period known as "the northern and southern dynasties". This term means that the Empire was divided up between Tartars in the north and pure Chinese in the south. There were at first several rival Tartar dynasties; but in 386 these were displaced by the Tobas—a Tungusic race, who, under five dynastic titles,



Painted specially for this work

REMOVING A TABLET FROM A CONFUCIAN TEMPLE

The glory of Confucius in the Temple is shared by his disciples in life and a number of scholars of later days who have distinguished themselves by their efforts in upholding and spreading the Confucian teachings, to each one of whom a tablet is put up as a memorial. It has happened, indeed, many times in the course of ages that, perhaps at the whim of an Emperor, the tablet of some favourite has been wrongly honoured with a place among the elect. In such cases posterity has always been equal to the occasion: the canonization has been cancelled, and the tablet incontinently removed, as here shown

ruled for some two hundred years, while during about the same period there were four Chinese dynasties in the south.

Under the third of these four, the Liang Dynasty, there was definitely established the institution known as the Confucian Temple. The worship of Confucius had been previously carried out more or less intermittently, and in the fourth century the Tobas had built a shrine in honour of the sage, and later on other shrines appeared, at which women were accustomed to pray for children until forbidden by Imperial edict to do so; but it was not until 505 that the first Confucian Temple, in the modern sense of the term, was erected for the sacrifice of animals—the ox, sheep and pig; for musical rites with dancing; and for the display of a portrait of Confucius, for which under the Mings (*see post*) a wooden tablet was substituted.

Fifty years later it was Imperially decreed that a Temple should be set up in every town above a certain rank throughout the Empire. There, four times a year, Confucius is officially worshipped, in recognition of the great services his teachings have rendered to mankind; but no prayers for benefits, personal or intercessory, are allowed. It is true that under the Ming Dynasty Confucius was raised to the rank of a god, and that the same farce was again perpetrated so late as 1907; by the great bulk, however, of the level-headed people of China he has always been regarded rather as an inspired man. His glory in the Temple is shared by his disciples in life and a number of scholars of later days who have distinguished themselves by their efforts in upholding and spreading the Confucian teachings, to each one of whom a tablet is put up as a memorial. It has happened, indeed, many times in the course of ages that, perhaps at the whim of an Emperor, the tablet of some favourite has been wrongly honoured with a place among the elect. In such cases posterity has always been equal to the occasion; the canonization has been cancelled, and the tablet incontinently removed.

In 581 there arose a revolutionary leader, named Yang Chien, who succeeded in uniting China once more under single rule, proclaiming himself first Emperor of the Sui Dynasty. He was descended from Yang Chên, the famous patriot of the Han Dynasty (died A.D. 124), who would receive no bribes, and laid up no store for his family; and who, when a friend remonstrated with him for leaving nothing to his sons and grandsons, replied: "If posterity shall speak of me as an incorrupt official, is *that* nothing?" Yang Chien began by wholesale slaughter of the members of the late ruling House under which he had served, and was treacherous in the treatment of his own relatives and friends; yet he was not altogether a bad ruler. He added long stretches to the Great Wall, to strengthen the defences against Tartar inroads. He lightened taxation, codified the criminal law, instituted the tithing system, opened public libraries, and set an example of simplicity and economy in food and dress. He was assassinated in 605 by his



Painted specially for this work

A CHINESE PUBLIC LIBRARY.

Although the first Emperor of the Sui Dynasty had obtained power as a revolutionary leader, and had begun his reign by a wholesale slaughter of the members of the late ruling house, he was not altogether a bad ruler. In addition to adding long stretches to the Great Wall, lightening taxation, codifying the criminal law, and setting an example of simplicity in food and dress, he established public libraries.

second son, whom he had named as his successor; and the latter, after a dozen years of ignoble rule, the country seething in discontent and with no fewer than seven usurpers established simultaneously at various points, was himself assassinated, and a few months later the dynasty came to an end. This was achieved by the efforts of Li Yüan, a military commandant, who won his beautiful wife by shooting a match for her, the target being painted to resemble a peacock, both eyes of which were put out by his arrows. Aided by his still more brilliant son, he rose against the House of Sui, and in 618 mounted the Imperial throne as first Emperor of the T'ang Dynasty. Eight years later he abdicated in favour of his son, and then followed nearly three centuries of rule which are among the most remarkable in the annals of China.

The second Emperor of this line was indeed a man of first-class capacity. He crushed internal rebellion, and broke the power of the ancient Turkish tribes. He reformed the civil and military services, modified the penal code, fostered learning, and tried to restore astronomy to its place as a practical



Painted specially for this work

WINNING A WIFE BY GOOD SHOOTING.

The house of Sui was brought to an end by Li Yuan, a military commandant, who ascended the throne A.D. 618 as first Emperor of the T'ang Dynasty. He won his beautiful wife by shooting a match for her, the target being painted to resemble a peacock, both eyes of which were put out by his arrows. He reigned for eight years, and then abdicated in favour of his son. This was the beginning of nearly three centuries of rule which rank among the most remarkable in the annals of China.



Painted specially for this work]

AN EARLY POLO MATCH.

After the death of the reformer Han Yu—canonized as the Prince of Literature—an almost uninterrupted *débâcle* set in, the credit for which must be divided between eunuch influence and gross superstition. Two Emperors poisoned themselves by drinking concoctions which were supposed to confer immortality; a third gave himself up entirely to football, cock-fighting, and polo, which he is here shown watching.

science. Genial in his intercourse with public officials, his fame spread far beyond the limits of the Middle Kingdom, which then extended up to the frontier of Persia. He was beloved by all priests, Buddhist, Taoist and Christian, for it was under his auspices that Nestorian missionaries were allowed to settle at the capital in A.D. 636; and in 643 the Byzantine Emperor is said to have sent a mission to his Court. Numerous stories, true and false, have gathered about his name. One specimen of each will perhaps suffice.

During a severe plague of locusts, always much dreaded by the Chinese, he is said to have offered up a prayer to God, at the same time swallowing a live locust in evidence of sincerity. Cynical critics have,



Painted specially for this work

A PLAGUE OF LOCUSTS.

China like other Eastern countries, has always suffered much from plagues of destroying locusts. Among the stories told of the second Emperor of the T'ang Dynasty is one that during a severe visitation of this sort he offered up a prayer to God, at the same time swallowing a live locust in evidence of sincerity. There is no record that the plague was stayed.

indeed, alleged that a paper locust was substituted for the real insect; there is, at any rate, no record that the plague was stayed.

On one occasion he is said to have died and to have gone down into Purgatory, but to have recovered his life through the kindly intervention of the "recording angel", who altered a 13 against his name in the Book of Fate into 33, thus giving him twenty more years to live.

Among the celebrities of the T'ang Dynasty may be mentioned the second Chinese Empress who usurped Imperial power. She maintained her position as sole ruler of China from 684 to 705, when she was compelled to abdicate.

The sixth Emperor of this line was remarkable for his long reign of forty-four years (712-756), which, however, ended unhappily in forced abdication; and also for the number of distinguished poets and painters whom he drew to his Court. China's most famous poet, Li Po, the beauty of whose verses gained for him the title of "a banished angel", was a tipsy, rollicking bard, of about thirty-seven years

of age when he was introduced to the Emperor. The latter was fascinated by him at once, prepared a bowl of soup for him with his own Imperial hands, and forthwith made him an Academician. Li Po then gave himself up to a career of wild dissipation, to which the Court was by that time well suited. On one occasion, when the Emperor sent for him, he was found lying drunk in the street; and it was only after having his face well mopped with cold water that he was at all fit for the presence. His talents however, did not fail him. With a lady of the seraglio to hold his ink-slab, he dashed off some of his most impassioned lines; at which the Emperor was so overcome that he made the powerful head eunuch pull off the poet's boots. The result was resentment, followed by intrigue, which ended in Li Po, together



Painted specially for this work]

THE CHINESE EMPEROR RECEIVES A MISSION.

Ta Tsung, the second T'ang Emperor, was so wise and genial as well as powerful, that his fame spread far and wide among the nations. He crushed his enemies; but he encouraged learning, and for his tolerance was beloved by the official representatives of various religions. The Byzantine Emperor was so impressed with his sagacity and importance that he sent a special mission to the Chinese Court.

with several distinguished colleagues, leaving the Court and starting a drinking-club, known as the Eight Immortals of the Winecup. Li Po was subsequently drowned, from leaning one night too far over the edge of a boat in a drunken effort to embrace the reflection of the moon.

Painting, which, as we have seen above, was already a fine art in the full sense of the term, made great strides under the T'ang Dynasty. At the head of its long roll of artists stands, by common consent, Wu Tao-tzū, generally acknowledged to be the greatest of all artists, ancient or modern. We can judge of his work by one famous picture, preserved in Japan, which, if not actually from the brush of Wu Tao-tzū, must be a very early copy. It is really one of a series of incidents in the career of the Lord Buddha, all of which were painted on the walls of a monastery in China, about A.D. 742, and described



Painted specially for this work

LI PO RECITING BEFORE THE EMPEROR.

China's most famous poet, Li Po, was a tipsy bard of about thirty-seven when he was first introduced to the sixth T'ang Emperor. On one occasion when the Emperor sent for him he was lying in the street so drunk that it was not until he had had his face well mopped that he was fit to appear, but even then his talents did not fail him. The poet met his death by drowning, having one night fallen out of a boat in a drunken effort to embrace the reflection of the moon.



Painted specially for this work]

HAN YÜ PRESENTING HIS MEMORIAL.

One of the Emperors of the T'ang Dynasty had arranged to receive into the capita., with Imperial honours, a bone of Buddha, when Han Yü, the Prince of Literature, came forward and indited a fierce memorial of protest. For this he was banished to the wilds of Kuangtung, and, a though recalled before long, he had grown prematurely old, and unable to resist a severe illness.

by a contemporary eyewitness as including "scenery, buildings, human figures, birds and beasts, to the number of several thousands—the most beautiful and perfect work of all ages". The particular incident which has come down to us is the Death of Buddha, more correctly described as his entry into Nirvana. "While the Lord Buddha is passing, the *bhikshus* (Buddhist mendicants) are beating their breasts and stamping in lamentation as though utterly beyond self-control. Even the birds of the air and the beasts of the field are wailing and knocking their heads on the ground. Only the Lord Buddha himself is placed as usual, with no trace of anguish on his face. How could the painter have thus fathomed the mysteries of life and death? The answer is that he was inspired."

He painted a picture of Purgatory, "the sight of which made the beholder's hair stand on end", and inspired the butchers and fishmongers at the capital with such horror that many of them abandoned those trades against which all the anathemas of Buddhism were hurled, and sought a livelihood in other directions.

Legend has, of course, been busy with Wu Tao-tzū's name. On one occasion the priests at a temple had been rude to him; and out of revenge he painted on an inner wall a donkey, which during the night kicked all the furniture to pieces.

His last picture was a landscape on a wall, painted to the order of the Emperor. While the Emperor was gazing upon it in rapture, the artist pointed to the gate of a small temple and clapped his hands. The gate opened and he passed through, turning round to beckon the Emperor to follow; but in a moment the gate closed, and before the amazed monarch could advance a step the whole scene faded away, and Wu Tao-tzū was never seen again.

Then there was Wang Wei, a graceful poet as well as a painter, and a painter not of mere form but of the spirit. It mattered not to him that the cart was too big for the stable-door, or that flowers of different seasons were introduced into the same picture. A critic of the eleventh century refused to

consider these points other than as evidence of unfettered genius, adding that "it is difficult to discuss this with the unwashed".

Lastly—for volumes would be required to give even brief outlines of the poets and painters of the period—may be mentioned Han Kan, the great painter of horses. Upon two disks, measuring less than six inches in diameter, he placed no fewer than one hundred horses, fifty on each disk, with every single horse in a different attitude. We possess woodcuts of these two disks, handed down through the centuries; and of them Mr. Binyon writes: "Even in these poor and distant translations the power and Rubens-like animation of the original can be felt."

The great men of the T'ang Dynasty were not, however, only poets and painters. First and foremost of them all stands Han Yü, A.D. 768-824, popularly known from his canonization as the Prince of Literature, who, in addition to literary achievements of the highest order, gained distinction as a pure and enlightened statesman and patriot. His works were extensive and of great variety; and a contemporary writer declared that he never ventured to open them without having first washed his hands in rose-water.

The times were already out of joint when Han Yü set himself to mend them. One decadent Emperor had changed the year-title of his reign to the First of all time, as though unwarned by the fate of an earlier attempt of the kind, as mentioned above. Another had arranged to receive into the capital, with Imperial honours, a bone of Buddha, when Han Yü stepped forward and indited a fierce memorial of protest. For this he was banished to the wilds of Kuangtung, not far from what is now the thriving and populous port of Swatow. Before long he was recalled; but he had grown prematurely old, and was unable to resist a severe illness which came upon him. His name is as well known in China to-day as that of Alfred the Great with us. The two patriots were almost contemporaries, our King was born only twenty-five years after Han Yü's death.

An almost uninterrupted *débâcle* now set in, the credit for which must be divided between eunuch influence and gross superstition. Two Emperors poisoned themselves by drinking concoctions which were supposed to confer immortal life; a third gave himself up entirely to football, cock-fighting and polo.



Painted specially for this work

PI SHENG, THE CHINESE CANTON.

The Sung Dynasty is famous for a prodigious development in both literature and art. The efficient cause in the former was the art of printing, which first began to play an important part in the tenth century, though the principle of taking impressions from carved wooden blocks had been already widely known under the T'ang Dynasty. Printing with movable types was invented in 1043, but did not appeal to the artistic sense of the Chinese.

The last Emperor was assassinated by his prime minister, who set himself up as the founder of a new dynasty.

Within the next fifty years China, that is, Southern China, witnessed a succession of no fewer than five small dynasties. In the north, the Kitan Tartars, taking advantage of the previous collapse of the Turkish domination before the conquering T'angs, established themselves firmly for two centuries to come fixing their capital near what is now Peking.

The Grand Marshal to the last Emperor—a mere boy—of the last of these five dynasties was repelling an inroad of the Kitan Tartars, when suddenly, in a style reminiscent of Imperial Rome, his army invested him with the yellow robe and proclaimed him Emperor of the House of Sung. He professed surprise and reluctance ; but there is little doubt that he knew of the design. He used his authority well, fostering



Painted specially for this work]

THE GRAND CANAL.

The Grand Canal was principally dug in the thirteenth century by Kublai Khan, though parts are thought to date from the time of Confucius. The northern part is less used now ; it has fallen into disrepair and is clogged with the mud of the Yellow River. It is crossed by stone bridges, and many memorial arches and pagodas are situated near its banks. The canal, which is 1,200 miles in length, connected Hang-Chow Fu in Cheh-Kiang with Tientsin in Chih-li, where it joins the Peiho, which runs close to Peking.

agriculture and education, and choosing his ministers with anxious care. Personally frugal, he forbade luxury in the palace. In every war his one command was that there should be no reckless slaughter or looting. Among the many benefits he conferred on his Empire were a new calendar and a revised criminal code.

The Sung Dynasty was now well under way, fairly started on its glorious career of three hundred years. This period is famous for a prodigious development in both literature and art. As to the former, the efficient cause was the art of printing, which first began to play an important part in the tenth century, though the principle of taking impressions from carved wooden blocks had been already widely known under the T'ang Dynasty. Printing with movable types was invented so early as 1043, but did not appeal to the artistic sense of the Chinese ; nor, indeed, is it possible to produce under this system such beautiful editions as have been taken from double-page blocks, when time was not a factor in the problem.



From the originals in]

OBJECTS OF CHINESE ART.

[the Victoria and Albert Museum, London.

Reading from left to right: Dove-shaped wine vessel on wheels—Han Dynasty (202 B.C.—A.D. 220). Elephant in cloisonné enamel. Bronze wine vessel in form of a duck, encrusted with gold and silver. Bronze wine-pot, inlaid with gold and silver. Dish of painted Canton enamel. Blue and white porcelain bowl marked Wan Li. Bronze basin, decorated with gold and silver enamel. Bronze Lama figure of a Bodhisattva. Jade honorific vase. Blue and white porcelain vase. Rosary of amber and corundum beads. Cup of rhinoceros horn on pedestal. Vase of silver-gilt filigree work, the top being made to open like the petals of a lotus. Model of pavilions in carved ivory. Porcelain jar of early *Famille Verte* style.



CHINA UNDER THE Hsia DYNASTY 2205 B.C.

The nine provinces were probably stations of colonists placed by the Emperor Yü among the aborigines when the population of China was about two millions.



By permission of the Royal Geographical Society [From E. L. Oxenham's Historical Atlas] CHINA UNDER THE MANCHU: THE TA CHING DYNASTY, 1644-1912. The countries outside the eighteen provinces were until quite lately tributary to China. The population of China proper at the present day is computed at over 420 millions.

In the domain of art we find a catalogue of no fewer than eight hundred artists, of varying merit, but most of them making truth to nature their guiding star, and recognizing that a knowledge of technique is necessary even to genius.

One artist painted on a temple wall a kind of panorama of a mountain stream, in which there was a single brush-stroke forty feet in length. A critic said: "To stand and look at its eddying onrush made one's eyes quite dazed; while if you stood near and raised your head, you would feel a chill as though the spray were splashing on your face." Another, a minor artist, painted a picture which he called "A Crouching Tiger", of which a critic said, with some severity, that not a mouse would venture near it, meaning that it was like a cat. Such stories, serious and humorous alike, are embedded by hundreds in Chinese art literature, and on the whole may be taken as evidence of a great artistic age.

The eleventh century, indeed, produced Shên Kua, who, after failing ignominiously as a military commander against the Kitan Tartars, became China's most eminent art critic. The following is a specimen of his work: "When painters paint the aureole of the Lord Buddha they make it flat and round like a fan. If his body is deflected, then the aureole is also deflected—a serious blunder. Such an artist is only thinking of the Lord Buddha as a graven image, and does not know that the roundness of his aureole is everlasting. In like manner, when he is represented as walking, his aureole is made to tail out behind him, and this is called the wind-borne aureole—also a serious blunder. For the aureole of the Lord Buddha is a

divine aureole which even a universe-wrecking hurricane could not move. still less could our light breezes flutter it."

The art of making porcelain is claimed by Chinese writers for the Chin Dynasty, say the fourth century A.D., and recent excavations of graves have certainly disclosed specimens of T'ang Dynasty work ; but the latter seem to be rough and rude in conception and wanting in finish, no great advance, in fact, beyond the green enamelled pottery of the Han period. It is not until half-way through the tenth century that we hear of transparent porcelain "as thin as paper", and it was perhaps a century or so later that we come to the beautiful celadon ware and the wonderful coloured glazes. the work of Sung craftsmen, which have scarcely been rivalled in later days.

The excavations just mentioned could not have been carried out a few years ago. Between those



Painted specially for this work

THE WRECK OF A CHINESE ARMADA

Kublai Khan, the first Mongol Emperor of China, decided to annex Japan, and in 1280 sent against it a huge armada, which met with precisely the same fate that befell another and more famous expedition of the kind. It was totally destroyed by a storm, and of the hundred thousand men who set out to conquer only one or two out of every ten got back to Korea.

graves and the eager European speculator stood a weird bogy the geomantic system of China, known as *Fêng Shui*, wind and water. Under this system it was taught that human fortunes were closely bound up with the configuration of the surrounding country. High poles, dominating the scene, must not be set up at random ; still less must there be a cutting through a hill where generations of ancestors may be lying entombed. But money, according to the Chinese proverb, can move the gods ; it can now undoubtedly move graveyards, and allow profitable telegraph-poles to pierce the sky, and long straight lines (abhorred by *Fêng Shui*) to carry railway-coaches from one end of the Empire to the other.

After this digression we may return to the Sung Dynasty and its literature. It was the age of classical scholarship and systematic philosophy, in both of which one remarkable man easily takes first place. Chu Hsi, A.D. 1130-1200, began life as an official, and rose to high posts, but he fell a victim to all kinds of malicious attacks, and had little chance of distinguishing himself as a statesman. What he did for the

Confucian Canon may be summed up in a few words. Down to his date, scholars had understood and taught the Canon according to the interpretations which came into vogue after the revival of classical learning under the Han Dynasty. Chu Hsi revised the work of those early scholiasts and put forth a new version, based upon uniformity of interpretation throughout, in which words and phrases taken in one sense in one place were not, for mere convenience, taken in another sense in another place. He also distinguished himself as an historian and writer on metaphysics. He elaborated a cosmogonical theory according to which there was a time when nothing existed except ether. Gradually there was a coalescence of ether, forming a single spot, or nucleus. After lapse of ages, this nucleus separated into two, and these two began to whirl around one another. They represented the male and female forces in nature, and by their interaction the universe and all things in it were produced. The symbol of these forces is well known, appearing as it often does on modern bronzes and porcelain, and in decorative designs



Painted specially for this work]

THE EMPEROR BURNS HIMSELF IN HIS PALACE.

The State of Sung and the Mongols combined against the Kin Dynasty and besieged the Emperor at Ju-ning Fu. The town held out until all the animals had been eaten, and then the Emperor burned himself in his palace so that his body should not fall into the hands of the besiegers. His heir, Chang-lin, was Emperor for a few days, but he was killed by his followers, and thus the Kin Dynasty ended.

generally. It shows the two original points, and exhibits, so far as possible in a diagram, the whirling motion to which creative powers are assigned. A similar theory of male and female principles was formulated by Aristotle, who regarded the former as the origin of generation and the latter of the material generated.

The extreme materialistic attitude of educated Chinese towards religious thought dates from the writings and influence of Chu Hsi. Confucius undoubtedly believed in God—an anthropomorphic God, who punished evil-doers, and whom some have tried to identify with the Jewish God of the Old Testament. On one occasion Confucius silenced a questioner by saying: "He who has offended against God has no one to whom he can pray." Now Chu Hsi had no place in his scheme of nature for a supernatural element; and he seized on this sentence, which occurs quite early in the Confucian Discourses, to settle the interpretation of the important word once and for all. "The term God," he said, "means simply a



This temple supports in its centre a symbolical building where the Emperor used to sacrifice to the supreme Lord of Heaven and Earth on the 21st December every year.



The Wu-shau Gorge is one of the most picturesque on the Upper Yang-tze, a river which crosses China proper from west to east and is 3,000 miles in length.



The Nankow Pass is a boundary of China proper. This scene is within four miles of the Great Wall. On the left is a temple to the God of Literature.



The summer retreat, known as the Imperial Summer Palace, covers an area of twelve square miles, and contains very beautiful residences, lakes and gardens.



Memorial arches, such as this in the Summer Palace, are put up by special authority to commemorate the great. They are generally built of wood.



The tomb of Yung Lo, the third Ming Emperor, is approached by an avenue of stone animals and a double row of stone warriors.



Photos by

This marble Buddhist arch is in the Nankow Pass, in one of the lines of defence behind the Great Wall, and is carved with figures from Indian mythology.



[J. Thomson, F.R.G.S.]

The Peking Observatory was erected during the Yüan Dynasty, and contained many bronze instruments of beautiful workmanship and design.



Painted specially for this work]

MARCO POLO RECEIVED BY THE EMPEROR.

Marco Polo, the celebrated Venetian, visited China in 1274 hearing a letter from Pope Gregory X to Kuhlai Khan, and spent twenty-four years in the East, holding high civil office for three years as Governor of the city of Yangchow. The Mongol Court at which he was received was far more magnificent than European Court of the same date.

Buddha himself has come to be regarded in the light of a Saviour, and he is now worshipped by a celibate and vegetarian priesthood with such accessories as holy water, flowers, vestments, litanies, lighted candles, incense, fasting, masses for the dead, etc., etc., strangely in keeping with the rites and ceremonies of the Roman Catholic Church.

Under the first three Emperors of the Sung Dynasty the government was well administered. The Empire was divided into fifteen provinces, each under a Governor; education and agriculture occupied Imperial attention, and in 1023 paper notes were issued to replace an unwieldy coinage. Meanwhile the Kitan Tartars were giving endless trouble in the north, and practically reducing the area of the Empire. Early in the twelfth century their rule was brought to an end by their old rivals, the Nü-chên Tartars, the forebears of the Manchus, who continued to maintain an aggressive attitude towards the House of Sung, until both sides were finally swept out of existence by the inrush of the Mongols in the thirteenth century. "Eighteen times was the throne transmitted," says the famous Primer for children, "and then the north and south were reunited."

This reunion took place under Kublai Khan, A.D. 1260-1294, the first Mongol Emperor; for, although he stands fifth on the roll, his four predecessors, including the great Gengis Khan, never actually sat upon the throne of China, but, in accordance with common custom in such cases, were posthumously canonized by their filial descendant.

Kublai was greatly assisted in completing the conquest of China by a Mongol chieftain of first-class military capacity, named Po-yen, who took service under him

Principle." This was the death-blow of the old belief in a more or less personal Being, endowed with human attributes and interest in the welfare of the human race. From that date the masses began to believe more earnestly than ever in the Lord Buddha, and the educated classes in nothing at all. Chu Hsi, however, was hopelessly wrong. The old character for "God" is a picture after the form of a human being, with arms and legs.

It may here be remarked that the Buddhism of China involves a totally different creed from that which was originally taught by the great founder of this faith, and which still prevails in Southern India, Burma, Ceylon and Siam. The Buddhism of China was introduced, *via* Tibet and Nepaul, from Northern India, in the last of which a new development had already taken place. Holy men had been raised to the status of gods, to whom prayer was offered up, and even a Trinity had been called into being, not to mention the practice of incantations and magic, all of which were entirely alien to the original conception of Buddhism. In China the Lord



Painted specially for this work.]

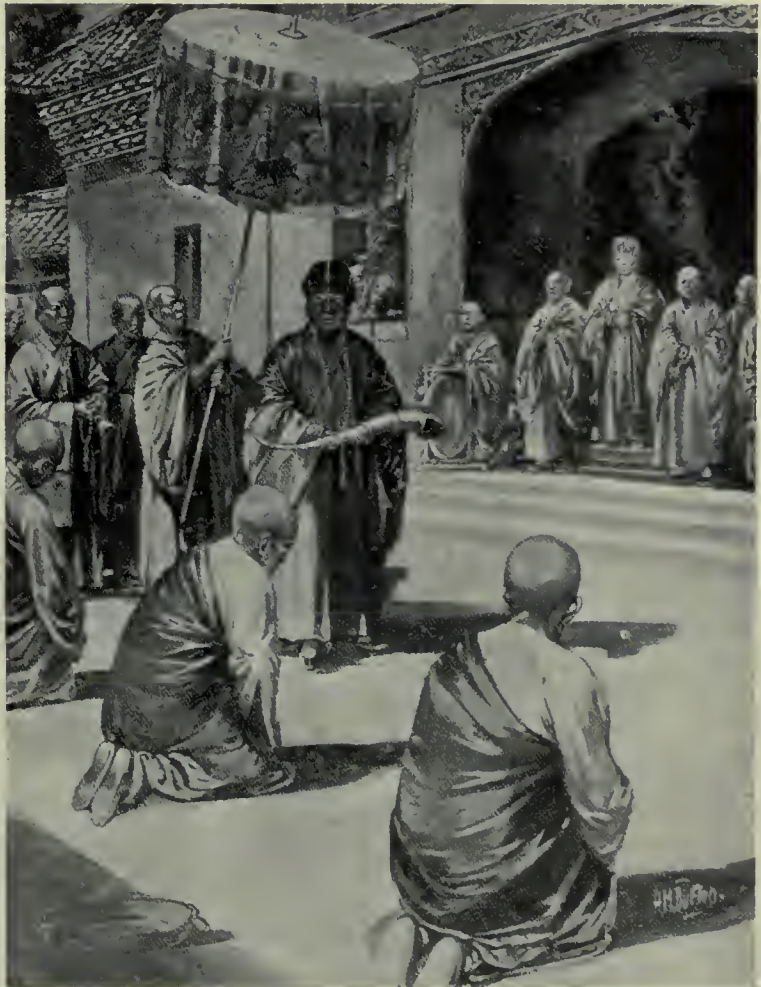
A TURNING POINT IN INDIAN HISTORY.

In 1175, Jayachandra (Jai Chand) Gaharwar of Kanauj held a *swayamvara*, the public choice of a husband, for his daughter at Kanauj, and Prithviraj Chauhan (Raj Pithora) of Delhi and Ajmer, his cousin, took the opportunity to carry her off. The feud thus generated between the two great Rajput rulers of the Hindu frontiers enabled Muhammad Ghori, who had overthrown the Muhammadan Dynasty established by Mahmud of Ghazni in the Punjab, to found, in 1193, the Sultanate of Delhi and Northern India which led eventually to the Moghal Empire. This famous *swayamvara* was the last held for a Hindu princess.

Po-yen had a fine martial appearance ; his plans were deep-laid, and he was decisive in action. He handled an army two hundred thousand strong as though it had been one man, and his lieutenants looked up to him as a god. We meet him in the pages of Marco Polo, where he is loosely spoken of as "a Baron whose name was Bayan Chingsan, which is as much as to say Bayan Hundred-Eyes".

We obtain an excellent view of the empire under the Mongols from the travels of Marco Polo, the celebrated Venetian, who visited China in 1274, bearing letters from Pope Gregory X to Kublai Khan, and who spent twenty-four years in the East, holding high civil office for three years. From his pages we gather that the magnificence of the Imperial Court, the wealth of the large provincial cities, and the general prosperity of the people, were far ahead of anything in Europe at that date. The area, too, of the empire was extended more widely than had ever before been the case. Korea, Burma and Annam. were added to a domain which already extended over Central Asia and included even Russia. In 1280 Kublai decided to annex Japan, and sent against it a huge armada, which met with precisely the same fate that befell another and more famous expedition of the kind. It was totally destroyed by a storm, and of the hundred thousand men who set out to conquer, "only one or two out of every ten got back to Korea".

With the death of Kublai, the glory of the Mongol Dynasty rapidly came to an end. The last of a succession of alien and now feeble rulers fled before an opponent who represented the pure Chinese tradition ; and the displacement of the Mongols by the incoming Mings involved nothing like the prolonged and bloody resistance which had been offered by the Sungs to the Mongols. The whole country was glad to be rid of the "stinking Tartars", who had done next to nothing for the empire since the days of Kublai Khan and the execution of the Grand Canal which with the aid of the natural waterways of Southern China, practically united Peking with Canton. Some few great artists had indeed come to the front, and the modern novel and the modern stage-play had both been introduced to an eagerly receptive public. At the present date, when China is covered with theatres and the shops of vendors of novels, it is difficult to understand that prior to the Mongol Dynasty the drama was represented by some kind of operatic performance, of which we really know nothing ; while readers of fiction had to be content with short stories of incidents mostly based upon the supernatural. Now there is a perfect *embarras de richesses* in the matter of historical tragedies and broad farces of historical novels, love



Painted specially for this work)

A FUTURE EMPEROR ADMITTED AS A BUDDHIST NOVICE.

Chu Yuan-Chang, the founder of the Ming Dynasty, began life as a cowboy, and later on decided to enter the Buddhist priesthood, for which purpose he enrolled himself as a novice in a temple. But events were too strong for him ; he joined the revolutionary movement, obtained an important command, won victory after victory and finally proclaimed himself Emperor.

stories, and other kinds with the exception only of the "problem" variety which is possibly to reach China later on.

The House of Ming enjoyed a span of three centuries of rule, 1368-1644, shared among sixteen Emperors. Readers must have already begun to realize that efficient rulers are to be found at the beginning rather than towards the close of a dynasty, and the present instance is no exception to the rule. The founder of the Ming Dynasty began life as a cowboy, and later on decided to enter the Buddhist priesthood, for which purpose he enrolled himself as a novice in a temple. But events were too strong for him: he joined the revolutionary movement, gradually obtained an important command, won victory after



Painted specially for this work

THE ELIXIR OF LIFE.

After only reigning two months, the fourteenth Ming Emperor was poisoned by an official, who administered a drug which he said was the elixir of life. All through Chinese history to this date Chinese rulers had become infatuated with the idea of securing immortality by means of a drug.

the first Emperor of the Mings, who rebuilt an old Imperial factory which is still in working order; and several of the later rulers took a deep interest in its development.

The sixth Emperor was an ardent Buddhist, and spent huge sums on temples; but although his immediate Court may have been influenced to some extent by this, the great body of the *literati* remained faithful to the teachings of Confucius. Inasmuch as Buddhism absolutely forbids the taking of life we may ascribe to His Majesty's faith an edict which forbade the sacrifice of concubines, as heretofore at his death.

It would appear, however, that slaughter in war is excused from the application of the rule, as this same Buddhist Emperor led an army against the Oirads, who had been giving continual

victory, and finally proclaimed himself Emperor, with his capital at Nanking. Popularly known as the Beggar King, in allusion to the poverty of his early days, he has also been called the Golden Youth, probably from the prosperity which came to him as a comparatively young man. The wars he waged were successful, and the reforms he introduced into the administration of the empire were all framed with a view to the national welfare.

The second Emperor was a nonentity, who disappeared after a reign of only four years, but the reign of the third Emperor, fourth son of the founder, rivalled in glory that of his father. In 1421 he transferred the capital to Peking, where it has remained ever since, and dispatched various military expeditions against the Tartars costing vast sums of money with very little result.

During the first hundred years of Ming rule the knowledge of distant countries was widely extended. Chinese junks visited the shores of Arabia, and there is reason to believe that they even reached Zanzibar, while tribute was received from Siam, Java, Sumatra, and Ceylon.

The art of making porcelain attained to a pitch of excellence never before equalled, and surpassed only under the Manchu Emperor K'ang Hsi. It was carefully fostered by



Painted specially for this work

SIAMESE ENVOYS PAYING TRIBUTE TO THE EMPEROR OF CHINA.

During the first hundred years of the Ming Dynasty the knowledge of distant countries was widely extended. Chinese junks visited the shores of Arabia, and there is reason to believe that they even reached Zanzibar, while tribute was received from Siam, Java, Sumatra, and Ceylon. In the picture the Siamese commission is seen presenting tribute of pepper, satin, amhergris, ebony, ivory, etc.



Painted specially for this work

THE JAPANESE RAVAGE THE COAST OF CHINA.

In 1592 the Japanese invaded Korea, and the Japanese regent, Taikosama, was going to appoint himself king of the peninsula when a Chinese army defeated the Japanese, while the Chinese fleet cut off their retreat. The Japanese sent an embassy for peace to Peking, but in 1597 they sent an army again to Korea, and defeated the Chinese. They also destroyed the Chinese ships and made raids on the coasts.

an end in 1620, and the fourteenth Emperor mounted the throne of a bankrupt empire to rule over a discontented and rebellious people. After a reign of two months he was poisoned by an official, who administered a drug which he said was the elixir of life.

It is extraordinary how, all through Chinese history down to the date last mentioned, various rulers have become infatuated with the idea of securing immortality by means of a drug. There is an old story from feudal days which is very much to the point in this connection. Some person sent to one of the feudal princes a phial said to contain the elixir of life. It was duly received by the gatekeeper of the palace and handed on to the Chief Warden. "Is this to be swallowed?" inquired the latter. "It is," replied the gatekeeper, whereupon the Chief Warden promptly swallowed it. The prince was exceedingly angry, and ordered the immediate execution of the perpetrator of such an outrage. But the Chief Warden suggested that if the drug really possessed the property of conferring immortality, he was then beyond the reach of His Highness's vengeance; whereas if it did not, it would be more fittingly called the elixir of death, and the prince would be the laughing-stock of all. His life was spared.

The mandate of the Ming Dynasty was now evidently exhausted, and with the hour arrived the man. A

trouble, with a view to exterminate them; instead of which result his army was routed and he himself was taken prisoner. Some time after his release he was forced against his will to ascend the throne, but he was ultimately deposed and sent into banishment.

During the reign of the eleventh Emperor, who occupied himself chiefly in searching for the elixir of life, the Portuguese appeared in China, and in 1520 an envoy, named Thome Pires, succeeded in reaching Peking. He was sent back to Canton and died there in prison, after three years' incarceration. The Portuguese were followed in the next reign but one by the Spaniards, two priests of that nation arriving from Manila on a proselytizing mission in 1575; and the next European nation to arrive was the Dutch, who succeeded in establishing themselves on the island of Formosa until 1662, when they were expelled by the celebrated pirate-chieftain Koxinga.

Meanwhile the Manchus were rising to power under their great leader Nurhachu. They invaded Korea and threatened Liao-yang, meeting with only a feeble resistance from the ill-paid soldiery and corrupt officers of the Mings. The long and disastrous reign of the thirteenth Emperor came to

quondam village beadle, who had turned brigand and was known as the Rebel Li, headed in 1640 a small gang of desperadoes, and overrunning parts of Hupeh and Honan, was soon in command of a large army. By 1644 he was ready to march against Peking, and forthwith proclaimed himself Emperor of a new dynasty

The moment was unusually opportune. Wu San-kuei, the one Chinese general of first-class rank, was away opposing the Manchus and fully occupied in trying to arrest their advance. He was hurriedly recalled by the distracted Emperor, but it was too late ; Peking was taken and pillaged, and the Emperor hanged himself. On hearing this news, General Wu came to terms with the Manchus, and invited them to assist in the expulsion of the Rebel Li and the recapture of the capital.

The rest of the story is summed up in the fable of the horse that sought the aid of man against its enemy the stag. The Manchus helped indeed to get rid of the Rebel Li, and then annexed the empire for themselves. But just as the Mongols, being an alien race, experienced endless difficulties, through a long series of years, in displacing the Sungs, a native dynasty, even though effete and corrupt, so did the Manchu Tartars meet with dissatisfaction and resentment on all sides, which it took many years to allay, and a thread of which may be said to have run through their all but three centuries of power.

The first thing the Manchus did was to make the "pigtail" style of coiffure obligatory throughout the empire. Already there were a certain number of Chinese who, mostly from fear, had shaved their heads as a token of submission to the new rulers ; but this was confined to the north, where the change of dynasty was an accomplished fact. In the south resistance to the order was obstinate and prolonged, and was only swept away gradually, as the Manchus bit by bit succeeded in establishing their administration. Altogether, the reduction of the country was carried out in a wise and statesmanlike manner, great concessions being made to popular prejudices by the Tartar conquerors. These last were not, and they must have felt that they were not, on the same intellectual level, or in any way to be compared, from the point of view of civilization, with the vanquished Chinese. The Manchus were skilled archers and bold horsemen, with little or no knowledge of the arts and crafts in which the Chinese were so distinguished, and they had been possessors of a written language only since



Painted specially for this work]

THE LOOTING OF PEKING BY THE REBEL LI.

The Rebel Li had been a village beadle, but he turned brigand and was soon at the head of a large army. In 1644 he marched against Peking, and pillaged it ; he then proclaimed himself Emperor, and the founder of a new dynasty. The Manchus were invited to come in and assist in the repression of Li, and having done this they decided to stay and annex the empire for themselves.

1599. On one head they were quite clear: they had got hold of China and they meant to keep it.

This they were enabled to do chiefly owing to the great abilities and sterling virtues of several of the early Emperors. The third of his line, 1655-1723, is popularly known by his year-title, K'ang Hsi, in accordance with the custom which has prevailed since the beginning of the Ming



Painted specially for this work

THE INTRODUCTION OF THE PIGTAIL.

The first thing the Manchus did was to make the "pigtail" style of coiffure obligatory throughout the empire. In the north there were already a certain number of Chinese who, mostly from fear, had shaved their heads as a token of submission to the new ruler; but in the south resistance to the order was obstinate and prolonged, and was only swept away gradually. Upon the abdication of the Manchus in 1912 the wearing of the pigtail was generally discontinued.

nominal, if not real, editors of a series of works in the hands of every student of to-day.

In 1795 Ch'ien Lung, who had previously received Lord Macartney in audience, abdicated in favour of his son, and died three years later. From that hour Manchu rule was on the downward grade. The son, who reigned as Chia Ch'ing, neglected his duties and gave himself up to a life of pleasure and debauchery. Hence, family feuds, secret society risings, and plots, which cost vast sums to put down. From 1805 to 1809 the coast from Shantung to Tongking was infested with pirates who fought pitched battles with the Imperial navy and almost stopped trade. The Emperor himself was once attacked.

Dynasty. He succeeded to the throne as a child of eight, and became actually the ruler of the Chinese Empire at the age of twenty. He was then faced with a very serious rebellion.

Several of the provinces decided to set up independent governments, and six or seven years of fighting elapsed before this trouble was at an end. It was shortly followed by raids upon outlying parts of the empire by the Kalmuck Tartars, against whom the Emperor led an expedition in person, the upshot being an extension of Chinese frontier to Kokand, Badakshan, and Tibet. This reign was marked, too, by an extraordinary revival of learning, earnestly encouraged by the Emperor himself, who either initiated or sanctioned the publication of many important aids to study.

The fifth Manchu Emperor was a grandson of K'ang Hsi. He reigned under the year-title of Ch'ien Lung, and his fame rivals that of his grandfather. Both monarchs occupied the throne for sixty years, thus completing a full Chinese cycle; both were successful in suppressing anti-dynastic rebellions on a large scale, and in extending the frontiers of the empire; both were warm patrons of literature, and the



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LORD MACARTNEY ARRIVES IN CHINA.

In 1793 Lord Macartney was sent to China as the British Ambassador for the extension of British commerce. He landed on August 6, and was received by the aged Ambassador with great hospitality. The Chinese barges of the Embassy are here shown preparing to pass under a bridge.



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LORD MACARTNEY RECEIVED BY THE EMPEROR.

On December 11, 1793, the Emperor, who is here seen approaching the reception tent, received Lord Macartney at Jehol. Many restrictions had been placed upon trade with China and British subjects treated in a grossly unjust manner. The mission failed to obtain redress for British grievances.



Painted specially for this work]

COMMISSIONER LIN DESTROYS THOUSANDS OF CHESTS OF OPIUM.

Tao Kuang, the successor of Chia Ch'ing, began his reign with good intentions, but was unable to make headway against the evil influence of the age. Following the example of his father, he treated British merchants with contempt, encouraging the injudicious action of the great patriot, Commissioner Lin, who destroyed 20,291 chests of opium, and so bringing upon China a disastrous war, with a heavy indemnity to pay.



Painted specially for this work]

A BATTLE BETWEEN PIRATES AND THE IMPERIAL NAVY.

One of the later Manchu Emperors, Chia Ch'ing, neglected his duties and gave himself up to a life of pleasure and debauchery. From 1805 to 1809 the coast from Shantung to Tongking was infested with pirates, who fought pitched battles with the Imperial navy and almost stopped trade. The pirate junks are seen in the centre of the picture, the Imperial vessels to the left.

in the streets of Peking, and again nearly assassinated in his palace by a band of conspirators who had broken in. His successor, Tao Kuang, seems to have begun with good intentions, but he was unable to make headway against the evil influence of the age. Following the example of his father, who had repelled the embassy of Lord Amherst, he treated British officials with contumely and British merchants with contempt, encouraging the injudicious action of the great patriot Commissioner Lin, who destroyed twenty thousand two hundred and ninety-one chests of opium, and bringing upon China a disastrous war, with a heavy indemnity to pay. His son, who succeeded in 1851, would not have stood much chance, even if he had been fitted for the task, of repairing the fallen fortunes of his house. The T'ai-p'ing rebellion broke out, nominally as a Christian, as well as an anti-dynastic movement; whole provinces were devastated and more or less denuded of population; and the rebels were within an ace of overthrowing the Manchu Dynasty. To add to the difficulties of the hour, England and France sent a joint expedition to secure trading and other rights; and in 1860 the allied forces entered Peking.

The next two reigns were overshadowed by the strong-willed and brutal personality of the famous Empress Dowager, during which period dissatisfaction with Manchu rule was secretly fomented all over the empire.

Dr. Sun Yat-sen, who died in 1925, was the moving spirit of the new rebellion; its organizer, and collector of the funds which made a revolution possible. He was called, among



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[T. H. Parker Bros.]

BLOWING UP CHINESE JUNKS.

In 1841, owing to the hostile attitude of the Chinese, a proclamation was issued to the effect that any attacks would be put down by force. Trade continued for some time, but soon severe measures were taken, and several junks were blown up.



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[T. H. Parker Bros.]

THE TREATY OF NANKING.

In August 1842, the English fleet arrived at Nanking, and the Chinese agreed to a treaty of peace, the chief effects of which were the opening of five trade ports, the cession of Hong-Kong, the release of all English prisoners, and the payment of the sum of twenty-one million dollars.



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[T. H. Parker Bros.]

STORMING THE TAKU FORTS.

In 1858 Lord Elgin, owing to further trade difficulties, sailed with the British and French fleets to the mouth of the Peiho and attacked the Taku forts. Their capture led to the concession of further privileges under the Treaty of Tientsin.

other hard names, a dreamer ; at any rate, it must be conceded that he dreamed the downfall of the Manchus to some purpose.

The fact that twenty years of disorder has followed the establishment of the new régime is only an instance of history repeating itself. At a moderate computation of time, it took Liu Pang seven years, 209–202 B.C., before he could establish himself on the throne as first Emperor of the Hans, at the end of which dynasty, four hundred years later, the country was torn to pieces for sixty years before China was united again under one ruler. The fall of the T'ang Dynasty in 907 was also followed by fifty years of unstable government, until the empire was once more firmly re-established under the Sungs. The Mongols, who displaced the Sungs, occupied by 1240 all China north of the Yang-tsze, and in 1260 Kublai Khan proclaimed himself Emperor at Xanadu, a summer retreat about one hundred and eighty miles north of Peking ; but it was not until 1279 that the last trace of resistance to his arms had altogether



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THE CHINO-JAPANESE WAR, 1894.

The London Electrotyping Agency.

The Chino-Japanese war was caused by the action of China in keeping control over Korea after sending troops to suppress a rebellion. Li Hung Chang had spent large sums of money in organizing a European drilled army, but the Chinese were decisively beaten in the war. The onerous terms imposed by Japan were mitigated at the instance of the Powers, but China was forced to pay a heavy indemnity and to cede Formosa.

faded away. The Mings, who drove out the Mongols, took about twenty years to accomplish their aim, and the Manchus, who in turn drove out the Mings, took nearly as many more. A Manchu chieftain actually proclaimed himself Emperor of China in 1635 ; but it was not until 1644 that the first recognized Manchu, or Ch'ing, Emperor mounted the throne, and even then his rule was far from being accepted by the people at large. In 1912 the malign sway of the later Manchu Emperors was brought to an end, but the ease with which the change was effected was deceptive, as the long years of civil strife which have followed have disastrously proved. The signal for the revolution was a mutiny of troops at Wuchang in October 1911, and immediately, like a house of cards, the outworn Imperial System came tumbling down. In February 1912, the boy-Emperor was forced to abdicate, and the Chinese Republic was in being.

THE REPUBLIC FROM 1912

The republic in China has had a troubled existence. Yüan Shih-k'ai, the first President, was elected in the face of strong opposition from the southern provinces, who only agreed to accept him on the understanding that the capital was removed from Peking to Nanking. A Cantonese, T'ang Shao-yi, became



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THE CAPTURE OF PING-YANG, 1894.

[the Japan Society.

At Ping-Yang, in Korea, General Tso, who was beheaded for his defeat in the campaign, was attacked by the Japanese Field-Marshal, Count Yamagata, with very superior forces. Of the Chinese, 2,300 were killed, four or five thousand wounded, and a still greater number taken prisoners, others dispersed and put to flight. The Japanese loss was very small.



THE BOXER MOVEMENT, 1900.

The reactionary anti-foreign movement assumed dangerous proportions in 1900, when the "Boxer rebels", with the approval of the Dowager-Empress, began to commit outrages upon foreigners and native Christians. The foreign legations in Peking were besieged, and the international army that marched to their relief did not arrive until the defenders' food and ammunition were nearly exhausted.



THE REVOLUTION, 1911.

In 1911 the Chinese rebelled against Manchu rule and elected Sun Yat-sen to be the head of a provisional government. In February 1912, the Emperor formally abdicated and a republican form of government was inaugurated. Sun Yat-sen resigned his office in favour of Yuan Shih-k'ai, who became the first President of the Republic. The illustration shows a party of Chinese with special permits leaving Nanking in November 1911, under the supervision of the Captain of the Gate.

Prime Minister ; but, an attempt being made to assassinate him, he fled, and a mutiny of troops was used by Yüan as a reason for keeping the capital at Peking. The Cantonese Radical party, which dominated the political situation, set to work to thwart Yüan at every turn, and he replied by drastic steps, including the summary executions of two generals accused of plotting against the Republic.

Elections for the Provincial and National Assemblies took place in 1912, and in 1913 they commenced to function. A new Nationalist party preponderated and stood for decentralization and provincial Home Rule as opposed to the President's policy of personal rule from Peking. He raised a reorganization loan from foreign banks, and with the help of this foreign money he defied the Nationalists, who broke into open rebellion. The revolt, though assisted by Japanese and Young China generally, soon collapsed, and by the end of the year Yüan was firmly in the saddle. He suppressed the Assemblies and put in their place a nominated Council mainly composed of his favoured officials of the Manchu régime. On the petition, engineered by himself, of the provincial governors at the close of 1913, Yüan assumed the rôle of Dictator.



The Original Constitutional Drafting Committee of 1913, photographed on the steps of the Temple of Heaven, where the Draft was completed.

When the date fixed for the convocation of the new parliament approached, a movement for the establishment of a monarchy was set on foot. Yüan readily agreed to become the titular, as he was the virtual, sovereign, and a referendum of supporters was adopted as the method to legalize the change. But the Japanese Government set up a most determined opposition, and soon after Yüan adopted the throne a rebellion, headed by Tsai Ao, a young officer who had been educated in Japan, spread over the whole of South China. This time the South, supported by Japanese intrigues, arms and money, succeeded, and the rule of Yüan ended with his death on June 6, 1916. Shortly after the outbreak of the Great War, Japan demanded Tsingtao from Germany, and, receiving no answer, she invested the place and took it on November 7, 1914. She followed this up by a series of demands on China, known as the "Twenty-one demands", the effect of which was to make Japan predominant in China at the expense, not only of Germany, but also of all the Western nations, including Japan's allies.

Li Yüan-hung succeeded Yüan Shih-k'ai as President ; but the parliamentary struggle continued.



By courtesy of [Major Isaac Newell, U.S. Military Attache.
An Encampment of "The Punitive Expedition" of 1916 on the Upper Yangtze.

Li resigned. His successor, Fêng Kuo-chang, had as little success with the Nationalists. A formal declaration against Germany was issued on August 14, and this was followed by the secession of the southern provinces, which proceeded to form an independent government at Canton. Both North and South now angled for Japanese support, and, though Japan never actively moved against the Cantonese Government, the bulk of the assistance she gave to the warring factions in money and arms went to the North. All through the presidency of Fêng Kuo-chang the discord and dissension continued. Serious attempts were made since Hsü Shih-ch'ang became President (September 1918) to heal the breach and to form a unified Government, but these met with very little success.

To give in fullness of detail a record of the various partizan struggles which have troubled the peace of China during 1918-1928 would be as tedious as it would be fruitless. The Nationalist Government, though it continued to exist, was not strong enough to suppress the various War Lords who ranged the country, gaining transitory power. Among the more important were Wu P'ei-fu, Chang Tso-lin, the master of Manchuria, and Feng Yu-hsiang, popularly known as the Christian General. These three, now in alliance, now in opposition to one another, now nominally in support of the central government, now in rebellion against it, kept the North in a state of confusion and anarchy for several years. Meanwhile, at Canton, an extreme ultra-radical Government maintained a separate existence. The only point upon which these warring elements were united was their foreign

policy. This aimed at the recovery of the special rights granted to foreigners, and tended to inflame public opinion against the European and especially the British population. An anti-British boycott in 1925 produced a situation which threatened to be dangerous. In 1926 a new personality appeared on the Chinese stage. This was Chiang K'ai Shek, the leader of the Nationalist armies, who in the ensuing years has proved himself a man of great strength and wisdom and has done much to restore order to the



Revival of the Imperialistic Worship of Heaven by Yüan Shih-k'ai in 1914. Scene on the Altar of Heaven, with Sacrificial Officers clothed in costumes dating from 2,000 years ago.



PRESIDENT OF MANCHUKUO AND HIS WIFE.

In 1912, while still a boy, the former Emperor of China, the last of the Manchu Dynasty, was forced to abdicate by the revolutionaries. Under his republican name of Mr. Henry P'u he was living as a private citizen when he was elected first President of the new State of Manchukuo, created by the Japanese after their invasion of Manchuria in 1931.



MARSHAL CHIANG K'AI SHEK

The Nationalist leader who has done much to strengthen the authority of the Central Government. He is now in arms against the Japanese

stricken country. From the time that he came to the fore the power of the War Lords waned. Wu P'ei-fu was defeated, Chang Tso-lin maintained a stubborn resistance but was already in full retreat, when a bomb put an end to his life and career. The Christian General, though he saved himself for the moment by allying his forces to the National cause, gradually ceased to be dangerous. In 1927 a Central Government was established at Nanking, and it really seemed that the childhood ailments of the new republic were nearly over and that China was slowly developing on modern lines into an ordered and prosperous State, when the new troubles developed which created a fresh menace to peace in the Far East.



MARSHAL CHANG TSO-LIN

One of the most successful Chinese "war-lords" maintained his supremacy over Manchuria until he was killed by a bomb in 1928.

Japan, with her growing population, had long looked upon Manchuria as a possible outlet for expansion. She had acquired important treaty rights and had vast commercial interests. Finding these threatened by the state of the country and the Nationalist feeling displayed by the Chinese, they determined upon an annexationist policy. With incidents so frequent between the two countries pretexts for intervention were not far to seek. The Japanese invaded Manchuria on September 18, 1931, and in 1932, having broken down the disorganized resistance by which they were opposed, set up the puppet state of Manchukuo under the presidency of the former Emperor of China, who had been deposed as a small boy in 1912. Almost coincident with the invasion of Manchuria, hostilities had been opened in Shanghai, the Japanese being incensed by the boycott directed against their goods. Fortunately this second unofficial war was of short duration. The Japanese, already sufficiently engrossed with the Manchurian affair, and probably fearing that they would become embroiled with the other powers occupying the International Concession in Shanghai, withdrew their troops after minor successes.

Against both these Japanese incursions the Chinese protested vigorously to the League of Nations, under the auspices of which a Commission of Inquiry, headed by Lord Lytton, was sent to Manchuria. The Commission though it presented a cautious and impartial report, decided against the pretensions of Japan on all major issues. After much deliberation at Geneva the Committee of Nineteen, and subsequently the Assembly of the League itself, endorsed



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[Illustrated London News.

JAPANESE CAMP AT MUKDEN.

In September, 1931, the Japanese invaded Manchuria, and having broken down the disorganized resistance by which they were opposed, set up the puppet state of Manchukuo. This aerial view of the huge camp outside Mukden gives an idea of the strength of the Japanese forces engaged.

The Commission's recommendations of the Report, a decision which led to the withdrawal of the Japanese delegates. Meanwhile Japan took matters into her own hands by invading and overrunning the Province of Jehol and capturing the city of that name.

DATES OF INDIAN HISTORY

(Most of the early dates and many Hindu dates up to the Muhammadan Conquest in 1193 are still controversial.)

EMPIRES AND CHIEF HISTORIC DYNASTIES.	DATE.	CHIEF EVENTS.
INDIAN TRADITION:	3500-2500 B.C.	Dravidian occupation.
Before 600 B.C.	2500-1200	Aryan immigration and settlement in Northern India. Dravidian civilization in Southern India.
	1200-800	Vedic culture in the North. Great War of the <i>Mahabharata</i> , c. 1000.
	800-600	Consolidation of Hinduism. Struggles of the <i>Ramayana</i> with the South.
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ANCIENT INDIAN DATED HISTORY:		
c. 600 B.C.-c. A.D. 750.		Magadha was one of sixteen kingdoms stretching across India from Gandhara (Peshawar) to Bengal. Aryan migration into the Deccan.
4 MAGADHA SUPREMACY (N.E. India):	540-468	Vardhamana Mahavira, Jina: founder of Jainism.
ÇIÇUNAGA DYNASTY: Before 630-361 B.C.	563-483	Gautama Siddharta, Buddha: founder of Buddhism. 515-509. Darius Hystaspes on the Indus.
NANDA DYNASTY: 361-321 B.C.	327-325	Alexander's irruption. 326. Battle of the Hydaspes (Jhelum): defeat of Porus (Paurava).
MAURYAN EMPIRE: 321-184 B.C.	321-297	CHANDRAGUPTA MAURYA (SANDRAKOTTOS). 305. War with Seleukos Nikator of Syria (Babylon).
	291-273	BINDUSARA (AMITRAGHATA, AMITOKRATES).
	274-237	ASOKHAVAROHANA (ASOKHA). General extension of Buddhism.
	237-244	Monolith Buddhist edicts; early <i>stupas</i> (topes) at Sanchi, etc.
	248-140	Baktrians and Parthians established in Afghanistan; "Greek" coins. Brahminic reaction against Buddhism.
ÇUNGA DYNASTY: 184-72 B.C.	165-140	The Yue-chi tribes break out of China and expel the Çakas (Scythians), who invade Baktria.
	140	Mithridates of Parthia occupies Baktria (Afghanistan), and drives the Çakas into N.W. India, where they set up Satraps. 126. Çakas, Baktrians, Parthians and Yue-chi (Kushans) all mixed up in Baktria and N.W. India.
	144-115	Menander, Baktrian, invades India and turns Buddhist; King Milinda of "the Questions".
KANVA DYNASTY: 72-27 B.C.	A.D. 113-134	GAUTAMIPUTRA SATAKARNI. 126. His agent Chashtana, founder of the Great Satraps.
	134-152	SRI PULUMAYI (SIRO POLEMOS). 139. Jain scriptures committed to writing.
	150	Sivaskandavartman Pallava's horse sacrifice (<i>asvamedha</i>).
	150-161	RUDRADAMAN MAHAKSHATRAPA.
	249	Rise of the Kalachuris of Chedi (Haihaya).
	300	Vigorous revival of Hinduism; revision of the <i>Puranas</i> and ancient works on Science and Literature.
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II. OTHER KINGDOMS:		
ANDHRA DYNASTY (S. INDIA): 220 B.C.-A.D. 236.		CHANDRAGUPTA I. 326-375. SAMUDRAGUPTA.
WESTERN SATRAPS: 150-388 A.D.		CHANDRAGUPTA II. (VIKRAMADITYA, BIKRAMAJIT, RAJA BIKRAM).
INDO-PARTHANS: 250 B.C.-A.D. 50.		Kalidasa, poet. 399-414. Fa Hsien, first Chinese traveller.
KUSHAN DYNASTY: A.D. 45-225.		White Huns (Ephthalites) in N.W. India. 470-513. Toramana at Sakala (Panjab).
		Gurjara (Gujar) Dynasty of Bharoch (Gujarat).
		Chalukhyas of Badami (Deccan). 495. Valahhis of Gujarat.
		MUHRAGULA; driven out by Rajput combination. 540. Death in Kashmir.
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III. GUPTA EMPIRE: 319-520.	319-326	Revival of Saiva Hinduism in S. India; the Tevaram (Tamil) hymns.
	375-413	HARSHAVARDHANA (HARSHA, SILADITYA) SRIKANTHA. 609-642. PULIKESIN II. (SATYASRAYA) CHALUKHYA. 615-1127. Eastern Chalukhyas of Vengi (S. India).
	375	Embassy of Khusru II of Persia to Pulikesin II. 629-645. Hiuen Tsiang, Chinese traveller.
	430	Chach Dynasty of Sind (Brahman). 635-754. Lichhavis of Nepal.
	435-800	First appearance of Arabs on the Western coasts. 711-712. Arab conquest of Sind.
	490	Tamil irruptions into Ceylon under Narasimhavarma Pallava.
	515-528	Karkota (Naga) Dynasty of Kashmir. 735. Capture of Chitor by the Sisodhia Rajputs. 766, of Gujarat.
		Rise of the Rashtrakutas under Dantidurga. 757-888. The Rahtors of Gujarat.
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IV. SRIKANTHA OF THANESAR AND KANAUJ (Northern India): 585-666. VALABHI (Deccan): 495-766. CHALUKHYA OF BADAMI (Deccan and Southern India): 525-747.	600	Jewish colony at Cochin. 780-820. Sankaracharya, reformer.
	606-648	GOVINDA III; patronage of the Digambara (naked) Jains. 949-971. KRISHNA III. Rise of Rajput States. 815-1249. Silaharas (Konban, Bombay). 831-1289.
	625	Chandellas (Bundelkhand). 840-1161. Palas (Bengal). 855-1128. Utpalas (Kashmir). 862-948. Kings of Mahodaya (Kanauj). 875-1228. Rattas (Saundattti). 902-1025. Shahiya (Lahore and Kahul). 902-1432. Chudasamas (Girnar, Junagadh). 940-1242. Chalukhyas (Solankhi) of Anhilwad (Gujarat). 950-1193. Chauhans (Ajmer and Delhi): 968-1162. (Nadole). 973-1183. Chalukhyas (Kalyana).
	631-671	Conversion to Islam of Cheruman Perumal, last Chera King of Malabar.
	636	Muhammadan Dynasty of Ghazni (Ghaznavides). 983. Muhammadan Gakkhars (Khokars, Panjab).
	640-650	Atisr, Buddhist revivalist of Tibet.
	713-855	RAJARAJA CHOLA, THE GREAT. 953-999. DHANGADEVA CHANDELLA (RAJA DHANGA). The fifteen raids of Mahmud of Ghazni. 1055-1100. KIRTIVARMAN CHANDELLA. Ghazi Miyan of Bharach (Oudh); first great Muhammadan saint in India.
	747	SOMESVARA I, CHALUKHYA. 1042-1063. KARNADEVA KALACHURI. Hoysala-Ballalas of Dwarasamudra (Halebid in Mysore).
		KULOTIUNGA CHOLA I. Great output of Tamil literature.
		VIKRAMADITYA VI (VIKRAMANKA) CHALUKHYA. 1127. Ramanuja, reformer.
		Rise of Rajput States. 1097-1193. Gaharwars of Kanauj. 1128-1183. Kalachuris of Kalyana. 1150-1325. Kakatiyas of Warangal (Deccan). 1187-1309. Yadavas of Devagiri (Daulatahad).
		Muhammad Ghori defeats and slays Prithiviraj Chauhan (Rai Pithora) of Delhi.
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MEDIEVAL HINDU INDIA: 750-1193.	774	
RASHTRAKUTA (Deccan and South India): 747-982.	791-814	
RAJPUT STATES: from 815 onwards. CHOLA (Southern India): 900-1250. CHALUKHYA OF KALYANA (Deccan): 975-1200. KALACHURI OF CHEDI (Central India): (580) 925-1195. CHANDELLA OF BUNDELKHAND (Northern India): 900-1289.	815-973	
	825	
	962-1181	
	980-1053	
	979-1002	
	1001-1026	
	1033	
	1040-1069	
	1048-1310	
	1070-1108	
	1076-1127	
	1097-1187	
	1192-1193	
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MEDIEVAL MUHAMMADAN INDIA:		
1193-1206.	1193-1205	MUHAMMAD GHORI (MUHAMMAD BIN SAM, SHAHABU'DDIN, MU'IZZU'DDIN).
SULTANS OF DELHI, GHORI: 1193-1205.	1204-1261	Venetian trade with India after capture of Constantinople by the Crusaders.
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"SLAVE KINGS" OF DELHI: 1206-1293.	1206-1212	KUTBU'DDIN AIBAK; slave of Muhammad Ghori.
	1211-1230	SHAMSU'DDIN ILTUTMISH (ALTAMSHI); slave of Kutbu'ddin Aibak.
		Hindu Dynasties. 1230-1824. Indrayamsa of Assam. 1261-1798. Chand of Kumaun.
	1266-1287	GHIYASU'DDIN BALBAN; son of slave of Muhammad Ghori. 1282-1338. His son founds Balhan Dynasty of Bengal.
	1292	Mughal invasion.
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SULTANS OF DELHI, KHILJI (TURKI) 1290-1320.	1296-1316	ALAU'DDIN KHILJI (MUHAMMAD SHAH). Extension of power to the South.
	1309-1312	The slave eunuch and general, Malik Kafur, raids S. India: 1316, murdered.
	1318-1320	The slave minister, Malik Khusru: reign of terror in Delhi: 1320, murdered.
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SULTANS OF DELHI, TUGHLAK (TURKI) (Northern India): 1320-1414. BAHMANI OF KULBARGA (Deccan): 1347-1525. (Hindu) VIJAYANAGAR EMPIRE (South India): 1336-1563.	1325-1351	MUHAMMAD TUGHLAK: the "mad" King of Delhi.
	1335-1370	Local Muhammadan Dynasties. 1335-1586. Kashmir. 1336-1377. Malabar (Ramieshwaran, S. India). 1339-1478. Ilyas-Shahi of Bengal. 1370-1596. Faruki of Khandesh (Deccan). 1328-1427. (Hindu) Reddis of Kondavidi (S. India).
	1351-1388	FIROZ SHAH TUGHLAK: sound administrator; canals, roads, light taxation.
	1354-1379	BUKKA I. of VIJAYANAGAR. 1379-1406. HARIHARA OF VIJAYANAGAR.

EMPIRES AND CHIEF HISTORIC DYNASTIES.	DATE.	CHIEF EVENTS.
SULTANS OF DELHI: SAYYID, 1414-1451; LODI (AFGHAN), 1451-1526 (Northern India). SHARKI OF JAUNPUR, 1394-1493 (Northern India). GUJARAT (Deccan), 1396-1583. ILYAS-SHAHI, 1339-1487; HABSHI, 1487-1492; HUSSAIN-SHAHI, 1493-1576 (Bengal).	1396-1411 1398 1401-1440 1411-1442 1417-1467 1428 1438-1460 1451-1489 1453 1469-1485 1485-1512 1497-1499 1506-1518	MUZAFFAR SHAH OF GUJARAT. 1399-1731. Hindu Rajas of Mysore. Invasion of Hindustan by Timur Lang (Tamerlane) Mughal: sack of Delhi. IBRAHIM SHAH OF JAUNPUR. 1401-1569. Ghori and Khilji rulers of Malwa (Rajputana). AHMAD SHAH OF GUJARAT. 1414-1421. SAYYID KHIZR KHAN, SULTAN OF DELHI. Zainu'll-'ahidin of Kashmir: iconoclast. 1421-1446. Active career of Jasrat Khan Ghakkar (Panjab). Ahmad Shah Bahmani (1422-1435) founds Bidar (Deccan). MAHMUD SHAH I, ILYAS-SHAHI OF BENGAL: 1446, founds Gaur and Tadda. BAHLOL LODI OF DELHI. 1489-1517. SIKANDAR LODI OF DELHI. Turks in Constantinople: Venetian monopoly of trade with the East. Rise of medieval reformers. 1469-1538. Guru Nanak (Sikhs). 1479. Vallabha (Hindu Vaishnava). 1480-1518. Kabir (North India). 1485-1527. Chaitanya (Bengal). Rise of the Five Shahi Dynasties of the Deccan. 1485-1588. Ima'd of Berar. 1490-1595. Nizam of Ahmadnagar. 1490-1661. Adil of Bijapur. 1492-1609. Barid of Bidar. 1512-1672. Kutab of Golkonda. Voyage of Vasco da Gama to India. 1500. First Portuguese settlement (Calicut). Portuguese power at its zenith under Afonso D'Albuquerque. 1509-1530. KRISHNADEVA RAYA OF VIJAYANAGAR.
MODERN INDIA FROM 1526. MUGHALS AT AGRA: 1526-1556. SUR AFGHANS AT DELHI: 1539-1555.	1526-1530 1530-1556 1539-1545 1542	BABAR. 1526. Battle of Panipat: first use of field guns in India. Holocausts of Rajput women (<i>jauhar</i>): 1528, Chanderi: 1532, Raisen: 1567 Chitor: 1575, Bobbili (Vizagapatam). HUMAYUN (intermittently). SHER SHAH SUR. Father of modern Indian administration. Francois Xavier, first Jesuit missionary to Goa.
MUGHAL EMPIRE: 1556-1774.	1556-1605 1565 1600 1595-1599 1602-1761 1605-1628 1612 1615 1620 1628-1658 1640-1690 1658-1707 1659 1697 1702-1708 1706 1707 1710-1739 1714-1759 1738-1739 1749-1761 1751-1767 1756 1759-1761	AKBAR. 1573. Marries Jodhbai of Marwar (Hindu). 1575-1589. Todar Mal: financial administrator. 1576. Foundation of Fatehpur Sikri. Battle of Talikota: fall of Vijayanagar Empire. 1578. Rise of Wodeyar Dynasty of Mysore. Queen Elizabeth's Charter to the London East India Company. 1608. Factory at Surat. 1617. Scottish E. I. Company. First Dutch voyage to the South Seas. 1605. Factories in India. Struggles between various foreign East India Companies. JAHANGIR. 1611. Marries Nurjahan. Danish E. I. Company. 1616. Factory at Tranquebar. French E. I. Company. 1664. Compagnie des Indes. 1667, in Cochin; 1674, in Pondicherry. Sahaji Bhonsla: commencement of Maratha power. SHAHJAHAN. 1631. Death of Mumtaz Mahal. 1632-1645. The Taj at Agra in her memory. Foundations of English power: 1640, Madras; 1645, Imperial patent to trade: 1665, Bombay; 1690, Calcutta. AURANGZEA 'ALAMGIR. Persecution of Hindus. Sivaji Bhonsla: extension of Maratha power. 1664. Assumes royal titles. 1677. Levies <i>chauth</i> (Maratha indemnity cess). European piracy in the Indian Ocean. 1718. Rise of the Angria pirates (Bombay). United E. I. Co. 1714-1727. Austrian Ostend Co. 1731. Swedish E. I. Co. First Protestant missionaries: Dades in Tranquebar. 1726. First British mission, Madras. Rajput League against the Mughals: rise of the Maratha Confederacy. Break up of the Mughal Empire. Local Muhammadan powers. 1710. Nawabs of the Carnatic (Arcot, Madras). 1712. Sayyids of Barha ("the king-makers", Hindustan). 1713. Nizams of Haidarabad. 1724. Nawabs of Oudh. 1727. Rohilla Afghans. 1739. Nawabs of Bengal. Maratha States. 1714. Peshwas of Poona. 1727. Gaikwars of Baroda. 1732. Holkars of Indore. 1739. Bhonslas of Nagpur. 1759. Sindhias of Gwalior. Nadir Shah: sack of Delhi. Haidar 'Ali of Mysore. 1756. Ahmad Shah Abdali: sack of Delhi. 1761. His defeat of the Marathas at Panipat. Clive's Indian career. 1751. Defence of Arcot. 1757. Battle of Plassey. 1764. Government and reforms: battle of Buxar (Hector Munro). Capture of Calcutta by Suraju'ddaula, Nawab of Bengal: the Black Hole. Destruction of French power in India (Eyre Coote). 1765. Rise of the French military adventurers. 1767. Gurkhas overrun Nepal.
EAST INDIA COMPANY'S RULE: GOVERNORS-GENERAL: 1774-1858.	1774-1785 1786-1793 1798-1805 1803 1807-1813 1814-1816 1816-1818 1823-1828 1828-1835 1836-1842 1842-1844 1844-1848 1848-1856	WARREN HASTINGS. 1788-1795. Trial. 1782-1799. Tipu Sahib (Sultan) of Mysore. LORD CORNWALLIS. 1787. Overland communication with Europe. 1793. Permanent revenue settlement, Bengal. LORD WELLESLEY. 1798-1839. Ranjit Singh: Sikh power in the Panjab. Victories consolidate British power. Lake at Delhi and Laswari; Wellesley (Duke of Wellington) at Assaye, Asirgarh, and Argaon; Harcourt at Cuttack; Woodington at Baroda; Monson at Aligarh. 1804. Lake at Dig (Deeg). LORD MINTO. 1808. Napoleon's designs on India: the "Russian scare" commences. 1809. Treaty of Amritsar (Ranjit Singh). Nepal campaign: Gurkhas enlist in British Army. Maratha, Rohilla and Pindhari (freebooters from 1812) Campaign: battle of Kirki. LORD AMHERST. 1824-1826. First Burma War: Arakan and Tenasserim annexed. LORD WILLIAM BENTINCK. 1829. Suppression of the Thags (highwaymen) and <i>sati</i> (widow-burning); 1830, of female infanticide. LORD AUCKLAND. "Doctrine of Lapse" enforced against childless Native Rulers. States annexed. 1838-1842. First Afghan War. LORD ELLENBOROUGH. 1843. Battle of Miani: annexation of Sind. 1844. War with Sindia: battles of Maharajpur and Panniar. LORD HARDINGE. 1845-1849. Sikh War; 1845, battles of Mudki and Ferozshah; 1846, Aliwal and Sobraon; 1849, Chilianwala and Gujrat: annexation of the Panjab. LORD DALHOUSIE. "Doctrine of Lapse" continued: more States annexed. 1852. Second Burmese War: annexation of Pegu. 1856. Annexation of Oudh.
BRITISH EMPIRE: VICEROYS FROM 1858.	1856-1862 1864-1869 1876-1880 1884-1888 1899-1905 1910-1916 1917 1916-1921 1926-1931 1931	LORD CANNING. 1857-1859. The Mutiny and its suppression: 1859. Rewards to Sikh and other chiefs for services. 1862. End of "Doctrine of Lapse". LORD LAWRENCE. 1864. Bhutan War. 1867. Abyssinian War. 1868. Hazara Campaign. LORD LYTTON. 1877. Proclamation of Queen Victoria as Empress of India at Delhi. 1878-1880. Second Afghan War. LORD DUFFERIN. 1885-1889. Third Burmese War: annexation of Burma. 1885. National Congress started. LORD CURZON. Partition of Bengal. Tibet expedition. LORD HARRINGE. 1911. King George V crowned Emperor: Imperial capital at Delhi. Expedition to Mesopotamia. LORD CHELMSFORD. 1917. Mr. Montagu's announcement. 1921. New constitution inaugurated. LORD IRWIN. Much political unrest. 1930. Simon Commission report published. LORD WILLINGDON.

CHAPTER III

INDIA. Edited by LORD MESTON, K.C.S.I., LL.D., etc.

PREHISTORIC INDIA

In dealing with India, we find ourselves considering a continent of many peoples rather than a country inhabited by a single dominant nation. This continent has been occupied in succession by many alien races, which have immigrated from outside from time to time, and have become mingled into a general population, consisting of many elements, traces of which are to be found to-day all over the land. One



Painted specially for this work.]

THE DAWN OF LIFE—BUILDING A HOME.

The earliest inhabitants of India appear as small, black, curly-haired, nomadic savages, entirely naked, or habited in short leaf skirts and ornaments made of natural objects. They lived in leaf shelters and obtained their living from roots, seeds and fruits, and killed small birds, animals and fish, which they secured by means of spears, arrows and adzes tipped with teeth and flakes of hard natural materials. They could swim and climb well, and got about the jungle with the agility of monkeys.

prominent result, largely owing to the physical features of the country, is that every stage of civilization is still to be observed there, from the most primitive and savage to the most highly cultivated and civilized. The immigrants have belonged to three varieties of the human race, black, yellow and fair, and are represented now by two distinct main types—"short, dark, snub-nosed and often ugly, and tall, fair, long-nosed and often handsome"—in short, refined and unrefined. The history of this mixed population, as a whole, can be best studied in five chief epochs: Prehistoric, Northern Hindu, Southern Hindu, Muhammadan Sovereignty, and British Rule.

Traces of man are to be found in India as old as elsewhere in the world, where geologists and prehistorians have been able to work, and an imagination trained in the observation of existing savages

in the southerly regions of what is now the Asiatic continent, enables us sparsely to populate the country with its earliest inhabitants—short, black, curly-haired savages of good physique, scattered about in small groups and nomadic in habits. A race of this kind is now represented, in such purity as is possible at this period of the earth's history, by the Andaman Islanders.

To this population an imagination trained in the observation of another kind of savage still existing on the Indian peninsular—dark, but browner, larger in build, but comely, stronger, snub-nosed, broad-faced, long-haired—shows us tribes introducing themselves from somewhere, perhaps from regions no longer to be traced on the earth's surface. These were not higher in the scale of civilization, nor had they a better capacity for mental expansion. But their strength was sufficient to let them gradually



Painted specially for this work.]

THE EARLY MORNING OF LIFE—THE DAILY BREAD.

The earliest Indian savages were gradually ousted by another race of the same general civilization. But these were long-haired and comely, though snub-nosed and broad-faced, and browner, stronger and larger than their predecessors. Their descendants still live on in difficult isolated localities in the same low scale of civilization. They were driven out of the better lands by Dravidian races of the same general physical type, but endowed with a high capacity for mental development. The Dravidians now occupy all Southern India as a highly civilized race.

supersede the aborigines and to take their place generally on the Indian continent. For the present purpose we may call them the Kolarians.

Time that can only be measured geologically—that is, by changes in the earth's surface—must be reckoned with before we can proceed further, and we must imagine that India has assumed its present general geographical shape: an isolated land surrounded by wide seas and immense mountains penetrable practically only on the north-west and north-east. But we must not conceive the India of the time as that of to-day. The great rivers did not then run in their present courses. Even up to comparatively modern times there was an important river, now lost, which watered the present great arid desert of Rājputāna and Sind. Right across the middle of the peninsula there was a mighty barrier of hills and dense jungle, intersected by large rivers, which divided the north from the south,



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THE FORENOON OF LIFE—ARYANS ENTERING INDIA.

About 3500 B.C. tribes of Aryan origin—tall, fair, long-nosed, long-haired and refined of feature—flowed over into India through the great northern mountains into Sindhu-kheta, the land where the Indus rises. They immigrated rather than invaded, and fought with the Dravidians and others in occupation only when obliged, gradually mingling with them until they became an inhabiting race as far as the Mahakantara, or great central forest of the Deccan. About 2000 B.C. their traditional history begins as tribes fighting amongst themselves and with strangers. Much of it is preserved in two great epics, the *Mahabharata* and *Ramayana*.

and it was so important that in later Hindu times it had definite recognition and a name, Mahākāntāra (the Great Forest).

Into this land there migrated from somewhere, perhaps from the north, perhaps from now submerged tracts, another race of similar general physical type to the last, but with the crucial difference of possessing a capacity for high mental development. This race, for which the usual name Dravidian may be conveniently adopted, spread itself everywhere, and as surely by degrees ousted the Kolarians as they had removed the black aborigines, leaving them only the more inaccessible regions as their portion. They became a very different people, and were the barbarians, the demon and monkey tribes of the



Painted specially for this work.

ARYANS SETTLING IN INDIA.

The primitive Aryans settled wherever they went in stockaded villages, leading a simple agricultural life. Milk was their principal beverage, and open-air sacrifice, performed by the men to the singing of hymns, formed their chief religious rite, in which the women had no part. In time they intermarried with the older inhabitants and propagated the mixed darker-skinned race which covers most of Upper India to-day.

records and legends of the later invaders. This view of them, however, does not mean that they were inferior in civilization to those who thus "miscalled" them.

At some time in the far-away days the Dravidians were themselves, by a slow process still to be observed on the north-eastern frontiers, troubled by a great irruption from the north by waves of a yellow race from the uplands of what is now Western China, which had spread itself over the whole of Further India and the Himālayan Mountains. This race was broad of nose and face, long-haired, short and sturdy, and of equal mental capacity and general civilization. But they did not get far beyond the north-east of their new country, the modern Assam and Bengal, where they mingled with the population and considerably affected it.

Long ago, somewhere in the Europeo-Asiatic Continent, there dwelt, in the dim ages of the past, a tall, fair, long-nosed, long-haired people of refined features and of a commanding capacity for mental development. They split up and migrated into many lands in groups which formed the bases of leading



MAYA'S DREAM OF THE BIRTH OF GAUTAMA SIDDHARTA, THE BUDDHA, 568 B.C.

One of the commonest scenes in ancient sculpture is that of the famous dream of Maya and her miraculous conception of her son, the Buddha. The legend relates that the celestial white elephant, known as the Chhadanta, appeared to her in a dream, carrying a lily in his trunk, and entered her right side to be born as the great reformer. She was no lowly woman, but one of the two sister wives of Suddhodana, chief of the Sakyas of Kapilavastu, a mighty Kshatriya clan, so that the Buddha was born as a wealthy prince.

Pamta specialty for this work.

nations of the present day. A great branch of this race was further divided into two portions, of which one occupied the modern Persia, and is now represented in India, under a very much later immigration, by an isolated and numerically insignificant, but financially powerful, race, the Parsis. The other found its way to the Indus and across into India. But by the time it had done this it had a civilization equal to that of the Dravidians, and a considerably developed religious system, consisting of worship of ancestors and the dead, combined with that of personified divinities, representing natural phenomena and aspects of life. These gods they propitiated by prayer and sacrifice, with an established ritual and hymns.



Painted specially for this work.]

A HERMIT IN TIMES BEYOND DATES.

Tapas, or penance by heat, i.e. austerity of life, finds a place in the Rigveda, the earliest collection of Aryan hymns. In later days, of which, however, the history is still traditional, society and religion considerably developed, and the value placed on austerity greatly increased, bringing about the advent of the hermit. He was usually a man advanced in years, who led an idle, ascetic life of contemplation near a shrine on the outskirts of his native village and was kept in rude comfort by the younger generation.

Slowly and surely they fought their way, mingling with the people already in possession, until they dominated the whole peninsula, except the extreme south, to which the political supremacy of the Dravidians was eventually restricted, though after an immense struggle they succumbed to the religious and domestic institutions of the aliens, and are now amongst their staunchest supporters. This conquering and pervading race, which we may style the Aryans, called the plains in the northern portion of country, which they occupied politically, Aryavarta (the Aryan territory) after their own title for themselves. This region was long ages afterwards called by the Muhammadans, Hindustān, or the land of the Hindus. The country to the southwards, that is, the central forests and hills, the Aryan immigrants called Dakshina (the land on the right hand), because of its situation during their onward progress. It is now the Deccan (Dakhan). The extreme south always remained to them Drāvīda (the Dravidians' land), now roughly the Madras Presidency. The Brahmanic, or priestly, religion they set

up has been called Hinduism, of which Jainism and Buddhism were great reformations, and the history of India, until the Muhammadan domination twelve hundred years after Christ, is the story of the doings of its followers, the Hindus.

UNDATED HISTORY

WE have now, in say 2000 B.C., an intelligent military and pastoral-agricultural nation, consisting of tribes under chiefs, established beyond the Indus amongst the natives, leading a simple family life, and earnestly following its religion. Their chief rite was open-air sacrifice without temples or images, and at their sacrifices they sang or recited hymns. They were divided into three classes: warriors, priests, and agriculturists. The influence of the priest (Brāhman) tended constantly to increase, owing to superstition, until it overwhelmed the rest. The priests were organized in three orders: sacrificer, singer and worker, and there were schools for educating each. It was this education for a set purpose that led to that social predominance of the Brāhman which has lasted to the present day. Collections of hymns, believed to be revelations to inspired singers, were committed to memory in the Brāhman schools, and formed, about 1250 B.C., the *Rigvēda* (science of praise) the lasting value of which is that the allusions in it enable us to put together the whole life of the people, intellectual and social. In the *Rigvēda* a late hymn assigns a separate divine origin to each of the three categories of the Aryan invaders: to the Brāhman or priests, the Kshatriyas or warriors, the Vaisyas or the people (agriculturists and traders). A similar origin was also provided for a fourth category, the Sūdras, native servants or aborigines.



Painted specially for this work.]

AN EXHORTATION BY MAHAVIRA, THE JINA, 560 B.C.

Vardhamana Mahavira was born in 599 B.C. and died in 527, spending his life in promoting Jainism, a reform of the ancient Brahmanism that has lasted to the present day. He gave an extreme sanctity to life in any shape, endowed everything observable with a living soul, and exacted the severest asceticism even to entire nakedness (*digambara*, sky-clad).

This division of the social organization under a divine sanction was long afterwards further developed by confining the *Rigvēda* to the priesthood and dedicating a *vēda*, or science, to each of the other two Aryan classes: the *Sāmavēda* (science of chants) for the warriors, and the *Yajurvēda* (science of sacrifice) to the people. To these, much later towards dated historical times, was gradually added a fourth, the *Atharvavēda* (science of ritual) for the non-Aryan servile and unattached native population. Thus were the foundations laid for the system of caste that so greatly



Painted specially for this work.]

THE LAST DAYS OF BUDDHA'S TEACHING, 489 B.C.

Buddha died in 483, aged eighty years, preaching his doctrines to the end. These differed greatly from the teaching of Mahavira and the Jainas. He built up his theory of life without a soul, and taught that release from the consequences of evil deeds was obtainable by an ascetic rectitude of life.

had obtained the social control of Aryavarta they had mingled with the population and had become the Hindus—the natives, the inhabitants of the soil, a people far removed from their ancestors from the West. Beyond the warrior marched the priest, turning the gods of the aborigines into representatives of the Aryan theocracy and assimilating their practices, while he taught them his own. Thus sprang up the old Brahmanic faith, a blend of specially developed aboriginal Western ideas with those of aboriginal India. The progress of the priest furthered the principle of caste. Once the idea of divine origin for each separate community and mode of life had taken root, it developed comparatively quickly, as new tribes were taken into the fold, new occupations arose, and difficulty of communication between distant congeners made them strangers to each other. All this necessitated the erection of new castes and new subdivisions of castes, each living alone in a certain social isolation, until



Painted specially for this work.]

PRASENAJIT OF KOSALA (OUDHI) PAYS A VISIT, 520 B.C.

The scene of Buddha's labours as a preacher was largely laid in Magadha (Southern Bihar), between which and Kosala there was a bitter family feud, in which Prasenajit, King of Kosala, was eventually worsted. One of Buddha's early triumphs was the winning over of Prasenajit, who paid him a ceremonial visit that has become famous in Buddhist story.

distinguishes India from the rest of the world. Even in the days of the *Rigvēda* the rudiments of certain ideas appear which have dominated Hindu life ever since: of a supreme lord who is behind the gods and divinities, of austerity of life, and of burning the dead as a development of sacrifice.

The Aryan immigrants have imposed themselves on the aboriginal natives in exactly the same way through all time, more by the activities of the priest than by the exertions of the warrior, more by absorption than by conquest. This method of obtaining command was so slow that their supremacy synchronized with the development of themselves, and by the time they

Hindu India became an agglomerate of small local societies, at the head of which the Brāhman everywhere managed to remain in his own infinite divisions. It is this individual isolation of the Hindu communities, while dwelling together politically and following a common form of religion, that has prevented them from combining against the outsider and made them the prey of successive invaders. They have not succumbed through inferiority of intelligence or fighting capacity.

In the long process of spreading over the land the Indo-Aryans had developed in civilization *pari passu* with the Western peoples of the same general descent. They had raised up kingdoms, domesticated the useful animals,



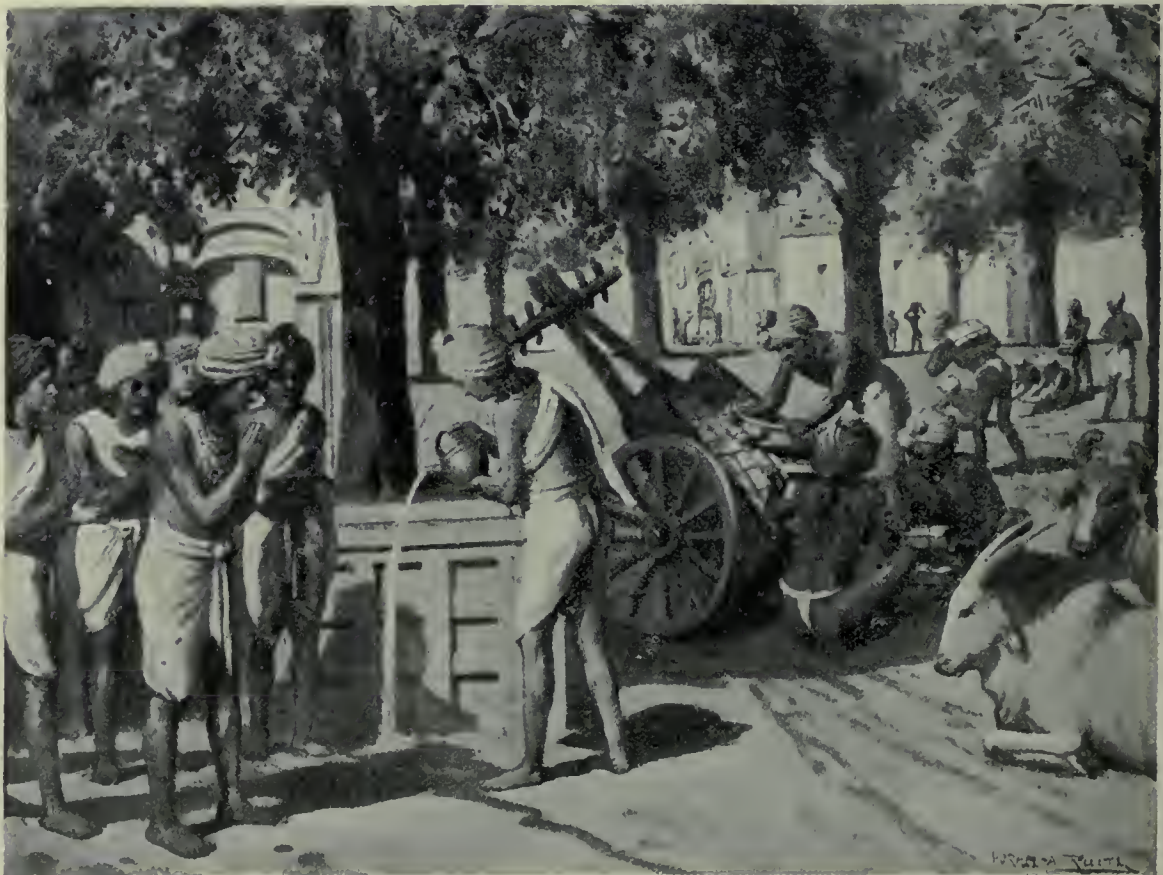
Painted specially for this work.]

AJATASATTU OF MAGADHA MAKES A MIDNIGHT CALL, 495 B.C.

The cause of the quarrel between Ajatasattu of Magadha and Prasenajit of Kosala was that Ajatasattu had slowly poisoned his father Bimbisara, one of whose wives was the sister of Prasenajit. Ajatasattu was ultimately pardoned by Prasenajit, who gave him his daughter to wife. His crime, however, weighed on his mind, and he could not sleep, so he visited Buddha at midnight with a great procession of elephants, accompanied by only one male attendant and a great retinue of women, in order to obtain relief of conscience.

including elephants, contrived wheeled conveyances, set up constant communications by paths through hill and forest, reached the ocean, raised up a large trade with the West both by land and sea, become wealthy, and had learned the use of the precious metals and money and the arts of architecture in stone and brick and of writing—though this last for want of suitable materials came late to them for the purposes of literature. The intellectual advance was marked by an increase in the power of the Brāhman priest as the interpreter and even controller of the will of the gods. It was the age of priest-governed sacrifices. Those at coronations, at assumption of supreme authority, at times of great stress (human sacrifice, actual or by substitute), became general public functions. The social progress was in the direction of the patriarchal authority, and women became inferior and men ate apart.

By 1000 B.C. religion had greatly developed. There came into the mental conceptions a personal Creator and a mysterious universal soul beyond all else. The old gods had become generally forgotten, while Siva, the mountain and mundane god, and Vishnu, the heavenly sun-god, came to the front. The value placed on austerity brought about the advent of the hermits. These were always ascetic idlers, secluded wanderers and mendicants, the monks and even nuns of India. Some of them conceived and taught by precept the doctrine of harmlessness, sometimes even then carried very far: destroying nothing that lived, not even the twig of a tree. The *Vēdas* and their traditional interpretation were now handed down by heart from generation to generation with extraordinary verbal accuracy in great priestly schools, which in time multiplied and specialized. Through one of these every Brāhman priest



Painted specially for this work.]

ANATHAPINDAKA'S GREAT ACT OF CHARITY, 483 B.C.

One of Buddha's chief haunts was the Jetavana, the garden of Prince Jeta of Sravasti, and amongst his prominent supporters was the princely merchant Anathapindaka. After Buddha's death he bought the Jetavana for as much bullion as could be spread over it, dedicated it for a monastery of the new order of monks instituted by Buddha, and built within it two shrines, Gandakuti and Kosambakuti, famous in Buddhist story. The scene of the dedication by libation and purchase with ingots of metal is a favourite one in ancient Buddhist sculpture.



Painted specially for this work.]

PORUS AWAITS THE ATTACK OF ALEXANDER, JULY 326 B.C.

When Alexander invaded the Panjah, he was vigorously resisted by a skilful commander known to European history as Porus. He had a powerful army, and was held in great respect by Alexander. But by movements conducted with extraordinary skill Alexander manœuvred him into a position between the Hydaspes (Jhelum) and some low hills in which his force became immobile—long lines of elephants and infantry in the centre, chariots and cavalry on each flank. Alexander attacked the flanks with cavalry, throwing the whole force into confusion, and the elephants became unmanageable. The appearance of the Indian force to the Greeks was that of a walled city, with the elephants as the turrets.

had to pass. This made them study language as a science and created for each school an oral tradition (*Brāhmana*), now embodied in a tedious, uninteresting literature, except for the light it throws on manners and superstitions.

The schools began to philosophize, but never really got beyond inquiry. Nevertheless, they set up doctrines. This world is an illusion. The one reality is the Absolute, unchanging, inert, unknowable. The varying fortunes of individual men were explained by the transmigration and reincarnation of personal souls expiating the action of former lives, with a final release at last by reabsorption into the universal soul. So the merit of actionless, ascetic life in this world became the passport to release from rebirth. The necessity of oft-recurring rebirth before sufficient merit can be accumulated to obtain release led to the idea of the cyclic destruction and recreation of the whole earth. Out of this grew the conception of the Four Ages, of which the present is of course the fourth. And through it all the Brāhman priest was the divine interpreter to all the rest of the Indo-Aryans, initiating them into Hinduism and all its rights by an act of spiritual birth, of which the devotional threads over the left shoulder are to this day the outward sign, whence all representatives of the three original Aryan orders of society are "twice-born". The initiation in the case of girls, for whom no education was provided, was represented by marriage, and this interpretation of marriage led to the ideas that affected Hindu life ever afterwards. Girls were married, that is, initiated, while very young, before puberty, a custom which brought about child-marriage of both sexes, and only the childless widows could remarry, that is, undergo true initiation, though later on even this was prohibited in



Painted specially for this work.]

A FEAT OF ALEXANDER THE GREAT, 326 B.C.

Alexander the Great was as brave as he was capable, and on his return from India in 326 B.C. he was strongly opposed by the Malloi (Malava) on the Indus. He was the first to scale their fort. The ladder broke, and for a time he was fighting alone, "a magnificent figure", on the wall. He soon leapt down into the citadel, fighting at bay, and was severely wounded.

(systematic enumeration), which was "godless", in that it referred everything to Nature.

The whole social fabric was then in the hands of the Brāhmins, and this naturally produced sturdy opponents. Among these there stand out two of noble birth, whose work has survived ever since; of the one in India and of the other outside it. They were contemporaries, Mahāvira, the Jina (conqueror), the founder of Jainism, and Gautama, the Buddha (knower), the founder of Buddhism; and it is because we are able to date their deaths with sufficient certainty as taking place respectively in 468 and 483 B.C. that the undated history of India comes to an end. The Brāhmins carried on their religious services in Sanskrit (refined Aryan language), which was not understood by the people, who spoke one or other of the Prākritis (vulgar Aryan tongues), or another language altogether. So both the Jains and the

the case of the orthodox. Another trend of thought, subsequently all-important, arose at this time. The Brāhman taught everywhere that the God behind the gods, the Absolute, was unknowable, and that the worship of the gods could therefore go on unchanged, and this enabled them to gather all and sundry of the non-Aryans—the Sūdras and all the wild tribes, Mlecchas, Dasyus, Hanumāns—into their religious fold by finding places in their subordinate pantheism for all the objects of aboriginal worship.

At first philosophies, each with its attendant cosmogony, multiplied apace, and there were many which were gradually focused into two fundamental outstanding schools. *Brāhman*, the world-soul, became *Ātman*, the universal self, and identical with the personal self. So self-knowledge was sacred knowledge and showed the way to the great release. Thus was laid in self-contemplation the foundation of the Vēdānta (end of the Vēda) school of metaphysics. In its speculations the Vēdānta philosophy recognized an intelligent creator, and it had all along an opponent, working, however, to the same end—release—in the Sāṅkhya



ANCIENT INDIAN COINS.

Reading from left to right: Punch-marked copper, 500 B.C.; Antialkidas of Baktria, 160 B.C.; Cast copper, 450 B.C.; Ujjayini (Ujjain), 250 B.C.; Kanerkes (Kanishka the Kushan), A.D. 100; Ayodhya, Oudh, 100 B.C.; Andragoras of Parthia, 300 B.C.; Eukratides of Baktria and India, 170 B.C.; Euthydemus of Baktria, 220 B.C.

Buddhists taught in one of the ordinary Aryan dialects of the day, which, however, in its turn long afterwards became sacerdotally fixed and as unintelligible to the people as Sanskrit itself. Their teachings are phases of the old Indian philosophies and constituted Reformations of the ancient Brahmanism. The prominent points in the Jain philosophy are the extreme sanctity of life, the endowment of everything observable with a living soul, and the severest ascetic simplicity, even to the extent of being entirely naked (*digambara*, sky-clad). The Buddhists, on the contrary, built up their theory of life without a soul and thought that release was attainable by a mildly ascetic rectitude of life. Throughout the Indian



Painted specially for this work.

CHANDRAGUPTA MAURYA ENTERTAINS HIS BRIDE FROM BABYLON, 303 B.C.

The first great empire in India, the Mauryan, was founded by Chandragupta, a rebel relative of the preceding Nanda Dynasty, who had been a fugitive in Alexander's camp. There he learnt the arts of creating and commanding a large army. In 305 Seleukos Nikator of Syria (Babylon), one of Alexander's generals, then creating his immense Asiatic empire, attacked India. After a protracted struggle with Chandragupta, peace was made, and a Greek narrative has been (doubtfully) interpreted a meaning that he gave a daughter in marriage to the Mauryan Emperor.

schools of thought, even the most ancient, there is much that is as noble and elevated as anything to be found elsewhere.

As in the case of the *Vēdas* and the *Brāhmanas*, the teaching and philosophies of the schools were handed down orally in the shape of *Arānyakas* for the hermit and *Upanishads* for the wandering monk.

These with the *Vēdas* and *Brāhmanas* were the Hindu Canon of Revelation. There was also a large body of other sacred productions of lesser authority, which formed the Tradition. At this time, too, minstrels repeated versified epics to the people. Of these there has come down to us the *Rāmāyana* ("concerning Rāma"), relating the story of a purely human hero of Kōsala (Oudh), who has since become the representative of the godhead itself, through an immense philosophic extension of the original poem.

NORTHERN HINDU INDIA

600 B.C.—A.D. 1193

THE DAYS BEFORE THE MAURYAN EMPIRE (600—321 B.C.)

At the time when Mahāvira, who was born in 540 B.C., and Buddha, who was born in 563, began to

consolidate their respective schools of philosophy, the Aryan territories in India stretched eastwards from Gāndhāra (Peshāwar) to Magadha (Southern Bihār), and southwards as far as Avanti (Mālwā), with Ujjain as its chief city, which still exists under its original name. They were divided into many tribal kingdoms, conventionally sixteen in number, and of these three stood out prominently: Kōsala or Oudh, Magadha or Bihār, and Avanti or Rājputāna-Mālwā.

In Magadha there reigned the Çiṇnāga Dynasty, of which the fifth ruler, Bimbisāra (543-491) enlarged his borders by marriages and founded Rājagriha (Rājgir, near Gayā), which appears so frequently in Buddhist legend and story. He abdicated in favour of his famous son, Ajātasattu, but this did not prevent the latter from murdering him, a crime that weighed on Ajātasattu's mind and brought about a remarkable midnight visit to Buddha in the hope of curing the consequent sleeplessness. It also brought on a war, as a wife of Bimbisāra was the sister of Prasēnajit of Kōsala, who attempted to avenge the wrong done to her. This was, however, the beginning of Ajātasattu's eventual successes as a fighter, which included his marrying Prasēnajit's daughter, and finally the annexation of Kōsala. Three important things are connected with this



Painted specially for this work.

ASOKA'S ENVOY DECLARES PEACE, 261 B.C.

The great loss of life, want and misery caused by the war with the Kalinga along the eastern coast of India, previous to the annexation of the country to his empire, weighed heavily on Asoka's mind for years, and he never again, during his long reign, allowed war in his territories where it could be avoided. The illustration shows the wild tribes rejoicing at the declaration of peace after the Kalinga war.

period: the foundation by Ajātasattu of Pātaliputra or Patna as his capital, the massacre of the Sākya clan to which Buddha belonged by Prasēnajit's successor, and the fixing on the since famous Buddhist site Srāvasti on the Rāptī, now buried in the Nepalese jungles, as the capital of the extended Magadha kingdom.



Painted specially for this work.

FOREIGNERS AT SANCHI WITH OFFERINGS, 145 B.C.

The earliest form of Buddhist sacred building was a mound, now popularly known as a *tope (stupa)*. Such mounds were sometimes of immense size. They covered a chamber of sacred relics, and were surrounded by procession paths and most elaborate railings and gateways. It was customary from quite early times to make pilgrimages to these shrines with offerings, many wealthy foreigners, especially from the north and east, undertaking them. One of the greatest of the *topes* is that at Sanchi, in Bhopal in Central India.



Painted specially for this work.]

ASOKA'S MISSIONARIES SET UP AN EDICT PILLAR AT LAURIYA NANDANGARH, 244 B.C.

The most important of the Mauryans and one of the three outstanding emperors in Indian history was Asoka (274-237 B.C.), grandson of Chandragupta. The horrors of the Kalinga war, waged early in his reign, made him turn to the peaceful doctrines of Buddha, and by 259 he had become an emperor-monk. Before his death he had been the greatest personal distributor of missionaries ever known, and is one of the few men who have controlled the faith of a large portion of mankind. Part of his method was to set up edict pillars along highways of communication inscribed with his religious and administrative views.

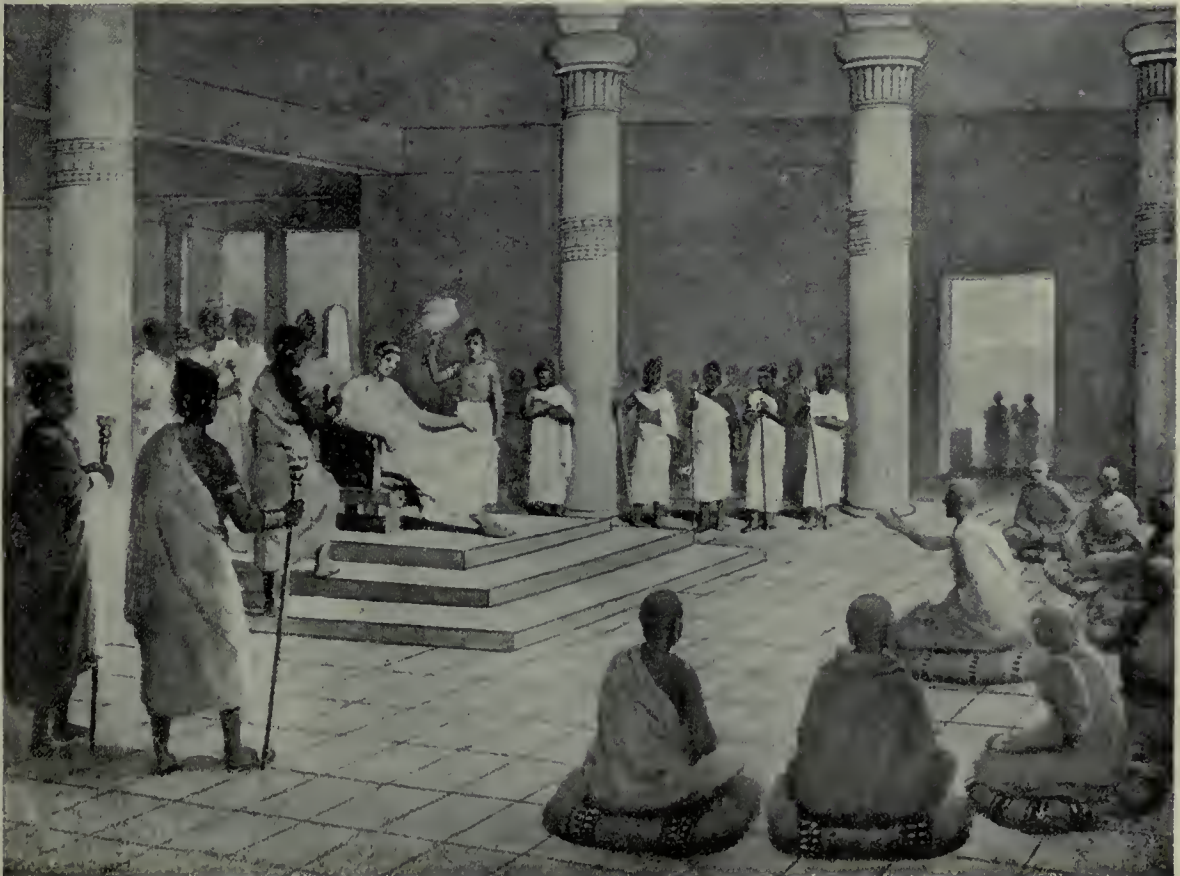
While Mahāvira was still young, and before Buddha had reached the zenith of his preaching, there occurred an event on the north-western borders of India which produced a permanent effect on the subsequent history of the Peninsula. Towards the end of the sixth century B.C. India was invaded by Darius the Great, ruler of the then huge Persian Empire, who annexed the rich, densely populated and prosperous Indus Valley, which thus became a Persian province. So rapid and complete was the domination that Indian archers were included in the Persian army of Xerxes that was defeated at Plataea in Greece in 479. Darius was one of the great administrators of antiquity and maintained a system of viceroys or Satraps (Kshatrapavan), who sent him a fixed annual tribute. The Indian dominion formed one of his Satrapies and produced a revenue paid in gold that was important even to him, and it was under his orders that Skylax of Karyanda in Asia Minor had made his famous and informing voyage down the Indus and along the shore of the ocean to the Red Sea. But the permanent results of contact with such an empire as that of Darius, stretching from the Mediterranean to the Indus, were the establishment of a trade between India and the West, the introduction of a syllabic alphabet, and the acquirement of a knowledge of the methods by which imperial government becomes possible that sank deeply into the minds of native Indian rulers, as is shown by subsequent events.

In 361 there occurred a typically Indian change of dynasty. An illegitimate son of the last Çiçunāga King by a Sūdra woman, and therefore, in those days, a person of low origin without caste or any social position at all, usurped the throne and founded an unpopular dynasty of nine

kings known as the Nandas, which lasted nevertheless down to 321, when it was brought to an end by a revolution placing on the throne a relative, Chandragupta, afterwards the great Mauryan Emperor.

During the days of the Nandas, however, an event happened which has become famous in all story. In 326 Alexander the Great, in the course of the most remarkable progress in the world's history, moved eastwards from Greece and invaded India by the Khaibar Pass, since so often used in history, being partly attracted thither by the reports collected in 380 by Ktesias, the Greek physician at the Persian Court, of the importance and wealth of the Nanda kings of Magadha, known to him as Nandres. After a hospitable reception at Taxila (Takshāsila), then the largest city in the north-west of India, and a great seat of Buddhistic learning, he was vigorously resisted in the difficult country between the Indus and the Biās (Hyphasis) by one of two brothers, who were known in India as the Pauravas, but are now usually called Porus. By a battle fought on tactical lines, which showed the military genius of Alexander and are even now well worth the study of soldiers, Porus was defeated and Alexandrian rule was extended to the Panjāb and Sind. On Alexander's death in 323 Chandragupta's (Sandrakottos) military capacity so completely wiped out in three years all that the great Greek conqueror had done politically that Indian writers have not even mentioned his raid.

Alexander was, however, no mere raider at any period of his astonishing career, and his work had a permanent effect on India. He founded cities at important points, of which Pātala (Haidarābād in Sind) is still important, constructed harbours, docks and lighthouses, and instituted surveys and



Painted specially for this work.

KING MILINDA ASKS QUESTIONS, 140 B.C.

After the deaths of Seleukos Nikator and Asoka, the great empires they controlled broke up, and on the north-western frontiers of India beyond the Indus the country (Baktria and Parthia) came to be held by rulers of Greek descent. Conspicuous amongst these was Menander of Kahul, who penetrated far into Northern India and created a capital at Sagala (Sialkot in the Panjab). He had strong leanings towards Buddhism, and his religious disputations with the great teacher Nagasena have been preserved in a famous classic, the *Milindapanha*, the Questions of Milinda (Menander).

inquiries into the institutions of his newly acquired subjects. He taught statecraft on a large scale and generalship to the Indian chiefs, making known to them the European system of organizing, disciplining, arming, drilling and leading armies, and thus rendering possible the work of the great native Emperors that succeeded him in later generations. He strengthened the trade-routes and intercourse between India and the West to such an extent that the Indian and Greek art, letters, science and commerce reacted on each other, for wherever he went he was accompanied by men eminent in all these matters, and he



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GONDOPHARNES RECEIVES A LETTER FROM ST. THOMAS

There are many stories connecting the Apostle St. Thomas with India, one of which tells of his writing to the Indo-Parthian King Gondopharnes (Guduphara), who ruled at Gandhara (Peshawar) between A.D. 25 and 45, a letter from Syria to announce his intention of visiting India

stern, vigorous, alert—who lived, nevertheless, under careful guard and in daily fear of assassination, while he worked all day long at the administration of his great dominions. But, great as his achievements and military organization show him to have been, the outstanding figure of his dynasty is his grandson Asōka (Asōkavardhana, 274-237), a truly mighty man of the past, in war, in administration and in moral character, whose beneficent sway extended over all his grandfather's empire and southwards almost to the modern Madras. He was never suzerain of quite all India, but approached as nearly to it as any subsequent ruler except the British King-Emperor. The horrors of the Kalinga war to the south at the beginning of his reign so affected his mind that he turned more and more to the peaceful doctrines of Buddhism for spiritual guidance, became the staunchest of all its royal supporters, and finally assumed the garb and vows of a monk as early as 259, holding that

introduced an artistic coinage among many other invaluable things. His invasion was indeed even more important and beneficial to Indian life than that of his great predecessor, Darius, and marked a turning-point in the history of the Peninsula.

THE MAURYAN EMPIRE, 321-184 B.C.,
AND ITS SUCCESSORS TO 27 B.C.

CHANDRAGUPTA MAURYA first seized Patna, then the capital of Magadha, through the agency of Chānakya, a capable Brāhman and afterwards his minister, whose "Arthasāstra" ("Treatise on Politics") is the most valuable document that has survived relating to the system of administration and social life of early Indian times. In twenty-four years Chandragupta, who had been a fugitive in Alexander's camp and an apt pupil indeed, made himself master of all Northern India, from Patna to Kābul, by means of a very large and thoroughly organized paid standing army, consisting of four arms—elephant and chariot corps, cavalry and infantry—maintained in fixed proportions. His forces were under defined controlling authorities, one for each arm, and two others for transport and supply and for a navy for the great rivers.

Chandragupta has come down to us as a man of commanding capacity—



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KANISHKA INAUGURATES MAHAYANA (NORTHERN) BUDDHISM, A.D. 100.

The Kushans were one of the chief Central Asian tribes that overran the country just beyond the frontiers of India in the century before Christ, and afterwards became a ruling race in Northern India itself. The greatest of the Kushans was the conqueror Kanishka (Kanerkes of the "Greek" coins), who did such great things for Buddhism by founding the Mahayana or popular gorgeously ritualistic form of it that his fame for ages has been spread from end to end of Asia. But he destroyed the philosophic Buddhism and substituted for it a superstitious polytheistic idolatry.



Painted specially for this work.]

A STREET SCENE IN TAXILA. A.D. 260.

For quite a thousand years Takshasila, better known by its Greek name Taxila, was the greatest city in N.W. India, through Hindu and Buddhist times, from the days of Darius, 500 B.C., to at least A.D. 500. Its ruins, not far from Peshawar, are now being systematically excavated and are yielding rich archaeological results.

characters of all time—one of the few men who have controlled the faith of a large portion of mankind.

The Empire began to break up immediately after his death, and the Mauryan Dynasty finally disappeared in a palace revolution, when its last representative was killed by Pushyamitra Çunga, his military commander, who founded the Çunga Dynasty. In 72 B.C. this was ousted by the Brāhman Kānvas, who in turn gave place in 27 to the Andhras of the Deccan, who, with the famous Jain King Kharavēla of Kalinga on the east coast, had made themselves independent very soon after the death of Asōka. The history of this period of decay is naturally obscure, but it is clear that none of Asōka's successors ever held anything like his authority in the country.

The Mauryan civil administration was as effective as the military, and the most striking point in it is its wonderful modernity. A *lingua franca* for the Empire was found in Māgadhi, just as another was found much later on in the still existing Hindustāni, which is now being rapidly replaced by English. This fact shows that there must have been a general spread of reading and writing. There was, too, the same religious tolerance as nowadays distinguishes the British Empire in India. The supreme

the chiefest conquest of all was by the Law of Duty (*Dharma*). Thereafter he governed as the gracious Emperor (Piyadasi, Priyadarsin), a man of affairs, who was also a monk, working continuously every day for what he conceived to be the good of his people. The policy which has preserved his fame was the enforcement of his moral views by a wonderful series of inscriptions on rocks and stone pillars along the ancient highways throughout his empire, some of which still exist from the Panjāb and Oudh on the north, to Orissa on the east, to Mysore on the south and to Kanara and Kāthiāwār on the west. Kindness to animals, purity of life and body, with reverence, toleration and liberality even to the unpopular, were the doctrines they promulgated. But Asōka was not content with spreading his faith merely over his own wide dominions. He was the greatest personal distributor of missionaries ever known. These included his own near relatives, and he sent them to the Himālayan regions, to the Tamils of the extreme south, to Ceylon, and to the Greek monarchies of Syria, Egypt, Cyrene, Macedonia and Epirus. His monks educated everywhere, and it was on his initiative that Buddhism became one of the chief religions of the world, a position it still holds. Asōka is thus presented to us as one of the leading

government was centralized, but local government was often entrusted to the natural chiefs of distant parts, while the frontiers were protected by specially appointed wardens. The traditional Indian system of controlling everything by boards of five members (*pañchāyat*) was also then in full swing, and the capital, Pātaliputra, had a municipality governed by six such boards. Crown land rents were the mainstay of the revenue system, and on the land were assessed water-rates according to the mode of irrigation adopted, which was under a special government department. There were also an excise system, with both on and off licences for the drinking-houses, and a host of other minute regulations for controlling the revenue and keeping order. The regulations of these times were, in fact, of the same general type as those devised under British rule at the present day; but the laws, both civil and criminal, administered by judges and magistrates, with appeal to official censors, were enforced with infinitely greater severity; private life was interfered with by a system of espionage which would nowadays be looked on as intolerable, and slavery of a mild kind was prevalent. All this supplies food for serious reflection. It shows that the principles of sound government never change, for the success of the Brahmanist, and subsequently Buddhist, Mauryan Empire was due to precisely the same methods of imperial rule as that which very long afterwards attended the efforts of the other two general Indian Empires—of the Muhammadan Akbar and the Christian Victoria.

In Mauryan days the caste system tended to harden and become hereditary in occupations and professions, and on the whole the people lived and dressed much as they do now, with the same fondness for jewellery. There was the same unguarded condition of house and property as now exists. There were a few very large towns, but the population was agriculturist by chief occupation, with the same liability to famine as persisted down to our own times. It contained, as now, a numerous class of clever artists in the metals and in wood and stone, and many skilful rule-of-thumb engineers. The oldest known building not of wood is the *tope* (*stūpa*, mound) over relics of Buddha at Pīpṛāwā, now on the Nepalese frontier,



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VIKRAMADITYA GUPTA GOES FORTH TO WAR, A.D. 395.

One of the great figures of ancient India whose fame has come down to modern times in legend and story is the Gupta Emperor Chandragupta II, surnamed Vikramaditya, nowadays corrupted into Bikramajit and still more popularly into Raja Bikram. His most famous exploit was a march across India, ending in the conquest of the Western Satraps of Surashtra, now known as Kachh and Gujarat.

which dates from about 450 B.C. The railings of the Mahābodhi Temple at Buddh-Gayā, in Bihār, and of the great Sānchi Tope in Bhopāl, and also Asōka's pillars, attest the skill of the mason and stone-carver in his days. The remains at Sānchi, Buddh-Gayā, Bharhūt in Bāghelkhand, at Amarāvati on the Kistna River, are all proofs of the fact that the successors of the greater Mauryas, though small personages in comparison, were by no means of no consideration, and that, though they reverted to Hinduism, they were tolerant, permitting those under them to become mighty builders and workers in stone for their own faith.



Painted specially for this work.]

KALIDASA INDITING THE "CLOUD MESSENGER", A.D. 375.

The most productive period of Sanskrit literature was that covered by the Gupta Empire (319-520), and the greatest of the classical Sanskrit poets was Kalidasa, who flourished in the days of the Gupta Emperor Vikramaditya. One of his poems, the *Meghaduta* (Cloud Messenger), and his famous play, *Sakuntala*, are still household words in India

who now stood as rivals to the Buddhists, did not lag behind, and created their six *Vēdāngas*, or members of the body of the Veda, turning the popular heroes Rāma and Krishna into incarnations of Vishnu.

Meanwhile Siva, as a god, held his own as the typical ascetic, and hence arose the two great rival divisions of Hinduism, the Vaishnavas and the Saivas. There was much frank idolatry, but into it all was woven the philosophy of the Atman, or Universal Soul. In popular literature the second great Hindu epic, the *Mahābhārata*, appeared. Originally it was an heroic poem relating ancient Aryan wars between the Kauravas and the Pāndavas, both descendants of Bharata of Delhi (Hastināpura), and in a supplement Krishna appears as a purely human hero. The poem in time was enormously enlarged, until it became an epitome of Hinduism, and Krishna, in a much later addition, the *Bhagavadgīta* ("The Song of the Adorable"), appears as a fully established god.

The main facts of the religious beliefs of the period are that Brāhmanism became crystallized and the influence of the Brāhman caste paramount; but the Brāhmins left out of their ken large sections of the people as being beneath their ministrations—a state of things that has lasted to this day. Later on, under Asōka's influence, Buddhism became the general religion, but the very popularity given to it by his missionary efforts laid the seeds of its eventual undoing; for the creed was too cold and elevated for the public, which soon brought into it the pantheism taught by the lower class of Brāhman and the cast-iron methods advocated by the Hindu thinkers of classifying, numbering and labelling all ideas. Buddhism was also powerless to prevent the ever-increasing spread of the caste system. Indeed, it was at this time that the modern Hindu images definitely assumed their appearance and dress and the temples their present form. The learning of the schools was still handed down orally, and this practice gave rise to the *Sūtras*, or versified aphorisms, which have been aptly styled a sort of telegraphic code, tabloids of condensed knowledge, easily committed to memory.

In popular sacred literature the great Buddhist Canon (*Tīpitaka*, the three baskets) was completed about 200 B.C. in the form of sermons (*sutta*), some of which are beautiful reading indeed, conveyed in an easy mellifluous tongue known as Pāli, or the "Language of the Texts". But the Hindus,



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THE KHAN JAHAN SHOWS AKBAR HIS PRINCELY CAPTIVES.

In 1566 several of Akbar's near relatives, known as the Mirzas or Princes, raised a rebellion in the Punjab, which was carried on intermittently for some years. Husain Kuli Khan, one of Akbar's generals, afterwards better known as The Khan Jahan, captured the fortress of Nagarkot in 1572, and shortly afterwards took several of the Mirzas prisoners. In the following year he produced his captives dressed in animals' skins, with their eyelashes fastened together, to Akbar in audience. The Emperor ordered their eyes to be opened, and treated them with great consideration.



Painted specially for this work.

THE DEFEAT OF THE EPHTHALITES, OR WHITE HUNS A.D. 528.

In the fifth century, when the Central Asian hordes known as the Huns were still the curse of Europe, another body of them known as the Ephthalites, or White Huns, were overrunning all Northern India, and establishing a sort of government. The last ruler, Mihiragula, was so outrageous a tyrant that a combination of the falling Gupta Dynasty and the rising Yasodharman of Malwa rebelled and overthrew him in 528. He died in Kashmir in 540, and the power of the Huns disappeared for ever



Painted specially for this work.]

FA HSIEN AT THE RUINS OF ASOKA'S PALACE, A.D. 407.

The Chinese Buddhist monk Fa Hsien was the first of a long series of monastic visitors from China to India between the fifth and eighth centuries. In 407 he visited Pataliputra (Patna) with three followers, and has left an account of the Palace of Asoka which was then standing.

took the Panjāb and Sind. Thereupon all the country west of the Biās river came to be divided up between a number of local principalities under Baktrian and Parthian rulers. One of the former, Menander of Kābul and Siālkot in the Panjāb, and afterwards the celebrated Buddhist king Milinda of "The Questions", invaded India in 144 B.C., penetrating as far as Oudh to the east, and Rājputāna and Kāthiāwār to the south. In 140 Mithridates of Parthia annexed the western Panjāb to his Empire. All this caused confusion enough, but about the same time it became worse confounded by an irruption into Baktria of wild nomad tribes from Central Asia, called by the Indians the Çākas. They, too, had rulers of their own, who overran Surāshtra (Kāthiāwār), where they set up governors-general known to history as the Çāka Satraps. On top of all this the Yueh-chi, another swarm of Central Asian nomads, swept down on Baktria and Kābul. Of these the leading clan was the Kushān, the king of which, known to us by the Greek name of Kadphises II, made himself master of all the country on the frontier and of Northern India as far as Benares. His successor, Kanishka (succeeded about 120 A.D.), became one of the greatest of all Buddhist monarchs, and his fame rivals that of Asōka throughout all Asia north of India. In the

THE NORTHERN INVADERS AND THE KUSHAN EMPIRE (155 B.C.—A.D. 319)

WHILE the Mauryan Empire was yet at the zenith of its strength it was not left undisturbed by the rulers further west. Thus, in 305 B.C. Seleukos Nikator (the Victorious), King of Syria (Babylon), invaded India after the break-up of the Empire created by Alexander.

The envoy whom he subsequently accredited to Chandragupta's Court, Megasthenes, left a lost but invaluable account behind him, so constantly quoted by Greek and Roman authors that fortunately much of it has come down to our time. This western raid was the forerunner of long, turbulent days in the north and west, in comparison with which the many and great troubles caused to the dying Mauryan Empire by the Andhras on the south were as nothing.

After the death of Seleukos Nikator his huge Babylonian kingdom was upset by a revolution about 250 B.C., while Asōka was still alive. By this revolution Parthia, lying to the south-east of the Caspian Sea, and Baktria, the country between the Hindu Kush mountains and the river Oxus, came to be held by kings of Greek descent. Raids on Asōka's Empire began soon after his death, and Antiokhos III, King of Syria, overran the borders as far as Kābul in 206. His example was followed by his son-in-law Demetrios, the Baktrian, in 190, who

course of a reign of thirty years he immensely extended the Kushān Empire formed by his predecessor, until it comprised Kābul and North India as far south as the Nabadā river, and also Kashmir, as well as Khotan and Kāshgar in Central Asia. It was this dynasty that in 78 A.D. founded the celebrated Çāka Era, called later on the Era of Sālivāhana, made a general east and west trade again possible, and enriched the earth with the beautiful Gāndhāra sculptures. At some time in the third century the Kushān Empire came to an end: it is not yet known how or when, as the confusion then prevailing makes history and chronology very obscure.

Two important facts emerge from the general confusion. In A.D. 65 Rome had its way with the Parthian Empire and in 60 was made that voyage (preserved to us in the priceless journal, the *Periplus of the Erythrean Sea*) which opened up the East to Roman activity and laid the foundation of a subsequently immense trade. It is also alleged that about A.D. 34 Thomas the Apostle introduced Christianity into India in the days of the Parthian king Gondopharnes.

The religious development of the people preserved its calm and steady way in the midst of all the political tribulations. In A.D. 82 the Jains split into halves over the burning question of clothes and became the Digambaras (sky-clad), or naked, and Svetāambaras, or clad in white. The Hindus worked out their six systems of orthodox philosophy, each with its school of aphorisms and commentaries thereon, the Vēdānta School being the greatest. Meanwhile the Vaishnavas propounded their great theory of incarnation (*avatāra*), which had much to do with their ultimate victory over Buddhism, as it declared Buddha to be one of the many incarnations of Vishnu, and thus it brought him and his doctrines theoretically into the Hindu fold. Buddhism itself in other ways had undergone downward changes. Images of Buddha and certain supposed predecessors were set up in shrines which the general public worshipped, however much the monks might have looked on them merely as stimulants to emotion. And then the Buddhists of the Kushān Empire under Kaṇishka's influence split Buddhism in two. The older Buddhist became an *arhat* (deserving) and so attained *nirvāna*, but the newer one became a Bodhisattva, who, though he became entitled by sanctity of life to *nirvāna*, remained alive as a god to help the seeker after salvation, while Buddha became a great saviour



Painted specially for this work.]

THE EMPEROR HARSHA PAYS HOMAGE TO BUDDHA, A.D. 645.

One of the great figures of Ancient India is Harshavardhana, or, shortly, Harsha, of Thanesar and Kanauj (606-648), the last Buddhist to form an Empire. Hiuen Tsiang, the Chinese traveller, describes how on a state occasion he and his heir apparent did homage to an image of Buddha.

god. The old or humble path (*Hīnayāna*) could only appeal to the few, whereas the new or great path (*Mahāyāna*) was open to all. It was very popular, whence Kanishka's abiding fame, and spread over all Central and Eastern Asia, though not to Ceylon nor to modern Burma, and to this day the greatest of the Bodhisattvas, Amitābha, is worshipped, as Amida, by the Japanese. But it destroyed Buddhism as a philosophy and substituted for it a polytheistic idolatry with a gorgeous ritual and very much superstition.

The outstanding literary event of the period was the reduction of the Buddhist orthodox Scriptures (*Tīpitaka*) to writing in 80 B.C., and presumably at the same time of the Hindu sacred texts as well. About a century afterwards the new Mahāyāna Buddhist canon followed suit. The *Rāmāyāna* by additions now became a Vaishnava text, devoted to the cult of Krishna as the actual Brāhman or the Absolute, and to the promulgation of the Karmayōga (performance of duties) doctrine, which united philosophic renunciation of this world with practical everyday life. At this time, too, there arose poems known as *Dharmasāstras*, composed of *dharmasūtras*, or rules of behaviour for all classes. Of these the *Mānava Dharmasāstra*, or the Laws of Manu, took shape about 200 A.D. and became famous in all subsequent times. The momentous import of this code of law to the Hindu is that by it no widow, not even a virgin, could remarry.



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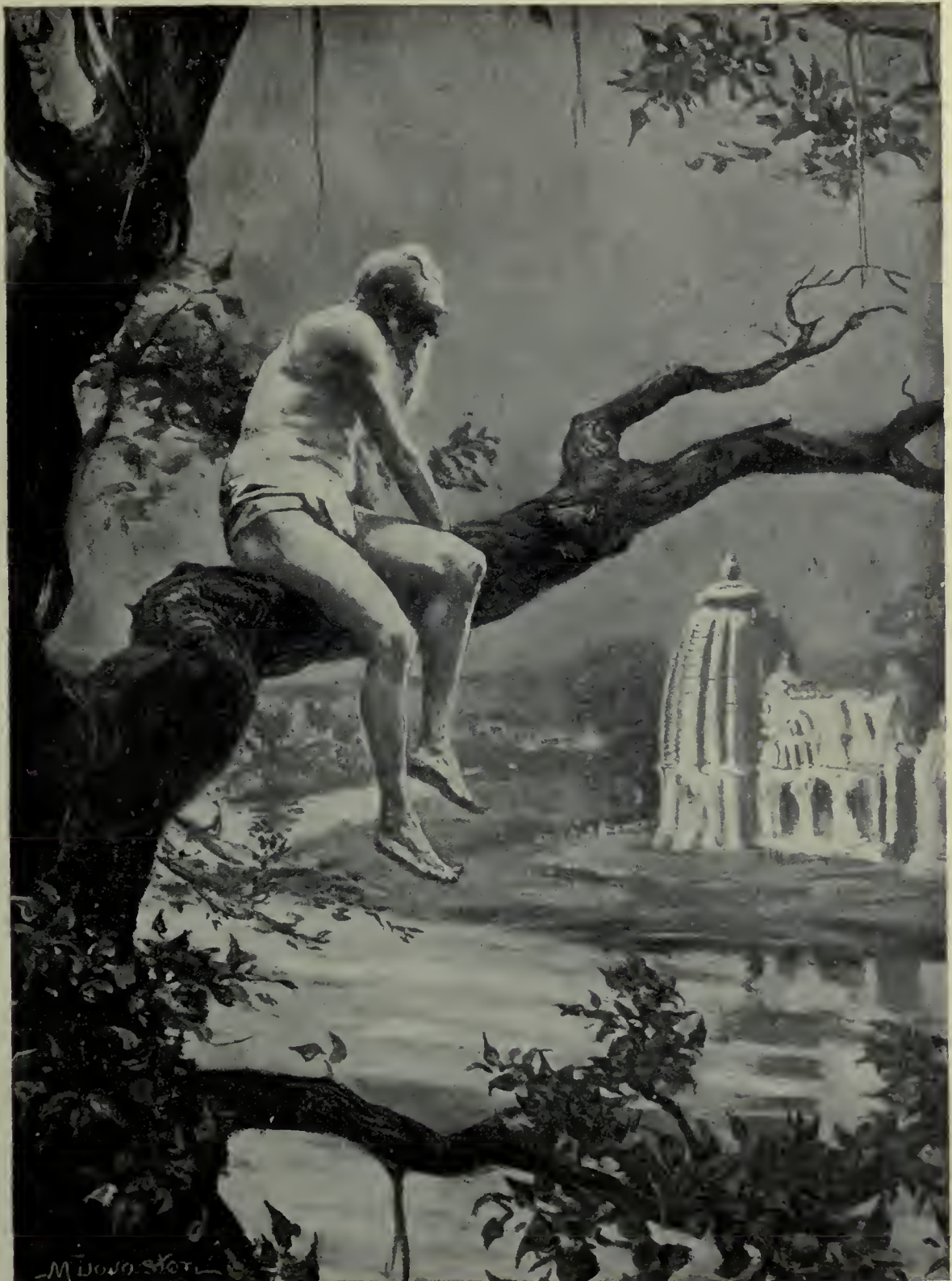
AN ANCIENT CORONATION.

The original, a fresco in the caves of Ajanta (Deccan), still exists in colours and was painted about A.D. 500. The upper part of the panel shows the King on his throne being anointed with consecrated oil poured out of earthen vessels, while he touches offerings made by the Queen. Other figures in the vestibule to the hall where the King sits are bringing more offerings and oil. Mendicants without are begging for alms. Below women are presenting heads to a priest in token of the human sacrifices made on such occasions.

THE GUPTA EMPIRE (A.D. 319—520)

THE political whirligig of the times now takes us back to Bihār, of which Pātaliputra or Patna was then, as now, the capital, though it was shifted later to Ajudhyā (Ayōdhyā) in Oudh. Its ruler,

another great Chandragupta, laid the foundations of his fortunes by a political marriage, and crowned them by pushing his authority as far as the River Sutley in the Panjāb, and thus creating the Gupta Empire. In 320 he celebrated his coronation by founding the Gupta Era. His successor, Samudragupta of the long reign (326—375), a mighty warrior, administrator and patron of letters, in the course of his many adventures, made an extraordinary raid into Southern India, which centuries later was imitated by the Muhammadan adventurer Malik Kāfūr. His successor, the Rāja Bikram of legend, was Chandra-



Painted specially for this work.

THE END OF A LONG AND PROSPEROUS REIGN.

In the centuries immediately preceding the Muhammadan conquest the Chandellas of Mahoba and Khajurahu were one of the most powerful Rajput ruling families. The name that has come down most prominently to modern times is that of Raja Dhanga, who ascended the throne at fifty-five and reigned with success forty-six years. In 999, when over 100 years old, he drowned himself at the confluence of the Ganges and Jamna at Prag (Allahabad). To the Hindu this was a fitting end for a very old man after a life of prosperity, as it brought him entire salvation.



Painted specially for this work.

MAHMUD OF GHAZNI'S FIRST SUCCESS, A.D. 1000.

Mahmud of Ghazni in Afghanistan (997-1030) vowed a *jihād* or holy war against the idolators of India, and between 1000 and 1026 he raided Northern India fifteen times, meeting in his first expedition the forces of the frontier Rajput ruler, Jaipal Shahiya of Kabul and Lahore. In the mountains of the Khaibar Pass about Jalalabad, the scene of the disaster to the British troops in 1842 Jaipal's army was surprised by a snowstorm, which enabled Mahmud to gain his first success.

gupta Vikramāditya, another mighty man of the past (375-413), who extended his sway as far to the west as Rājputāna and Kāthiāwār. In the reign of the fourth emperor, Kumāragupta (413-455), yet another swarm of Central Asian nomads, the Ephthalites, or White Huns (Huna), commenced their depredations and finally overcame the Dynasty by 520.

The reigns of the chief Guptas, comparable in individual length to those of the Mughal Emperors later, created a time of strong government, and literature everywhere flourished. Among the Hindus rose the *Purānas* (concerning the old days), purporting to relate ancient history, but really popular sectarian works, each in favour of particular deities. Secular literature also flourished greatly, and so many enduring works on rhetoric, grammar, astronomy, romance, the drama and poetry (*kavya*, something inspired) were produced that this is the golden age of Sanskrit literature in the opinion of many scholars. In 454 an important literary event occurred in the completion of the canon of the Svetāmbara Jains.

The general peace that prevailed induced the erection of great and beautiful buildings of all sorts, Hindu, Buddhist and Jain. Of the Buddhist shrines the Mahābōdhi of Buddh-Gayā, and of Hindu temples Bhūvanēsvara in Orissa, still survive to attest the skill and taste of the period, besides many of the most beautifully ornamented caves.

THE WHITE HUNS, AND THE LAST HINDU EMPEROR, HARSHA OF KANAUJ (A.D. 495-648)

THE White Hun rule did not last long in Northern India, which, while they held the supreme power

became a province of their immense Central Asian Empire, extending in those days from Persia to Chinese Turkestan. In 528 a combination of Indian chiefs drove out the tyrannical Hun ruler, Mihiragula, and forced him into Kashmir, where he died some years later. But this did not end the White Hun influence, for many of their tribes remained on in the Panjāb and Rājputāna and brought about changes which have definitely affected the population to the present day.

Then came a time of general internecine fighting and confusion until Harsha of Thānēsar (Sthānēsvāra), in the Panjāb, the son of a prominent opponent of the Huns, in so short a time as six years made himself master of Northern India from the Sutlej to Kāthiāwār and Gujarāt in the west, and to Assam and Bengal in the east, fixing his capital at Kanauj, now marked by ruins on the Ganges between Cawnpore and Farukhābād, and taking his well-known titles of Harshavardhana and Silāditya. He was the last of the Hindu imperial rulers, and died in 648. There followed another period of anarchy, during which the whole country was divided into innumerable petty States, chiefly governed by Rājput rulers.

The White Huns were destroyers and pillagers, but Harsha was anything but that, and he was fortunate in having a great literary character, Bāna, to write up his deeds and prowess for him. He was also visited by the celebrated Chinese traveller, Hiuen Tsiang. In Indian story Harsha appears as an accomplished man of letters, as well as their munificent patron, a tireless worker, and a strong tolerant ruler.

The religious history of this time is best considered from the rise of the Guptas in 319 to the death of Harsha in 648. The Hindu literature is filled with the *odium theologicum*, is thoroughly sectarian, undignified and pretentious. It is chiefly marked by an attempt to popularize



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MAHMUD OF GHAZNI'S LAST SUCCESS, A.D. 1026.

During the last of his fifteen incursions into India Mahmud of Ghazul attacked the Jats on the Chenab off Multan, and inflicted a crushing defeat on them just before his final return home in 1026. He organized a huge fleet of boats armed with iron spikes on bow and sides and filled with archers who, in addition to bows and arrows, carried vessels of naphtha. The Jats acted on the defensive and their fleet was soon broken up and burnt.



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SANKARACHARYA TALKS OF THE ONE GOD, A.D. 815.

After the beginning of the eighth century, Hinduism became deeply affected by a long series of popular reformers. The most learned of these was Sankaracharya, whose doctrines of a single impersonal deity and the unreality of this world have guided the philosophic thought of many educated Hindus ever since.

Burma, Siam, and Java, and through the continent of Asia to Japan under Harsha's encouragement, whose memory is, in consequence, still green in those regions. The great Nālanda School of Buddhism in Bihār was founded in the sixth century, and produced a long array of important scholars. This period was an opportunity for Jainism, and its comparative purity of precept and practice gave it that hold on the thoughtful mercantile classes which it has never since lost.

THE RULE OF THE RAJPUT CLANS (A.D. 648—987)

TAKEN all round, the people now known as the Rājput̄s (sons of the chiefs) are not of Aryan origin, but of various descent, generally foreign, though sometimes aboriginal; for during the many invasions a great number of miscellaneous tribes from the north and west had settled in India, each with its ruling family and its "people", and thus were set up clans held together by a highly developed sense of chivalry. The same process has gone on in the case of the more closely knit and powerful of the aboriginal tribes. By the seventh century all these had become thoroughly Hinduized and had adopted the Hindu law of right conduct (*dharma*). So the ruling families were taken into the Aryan Hindu fold and became Kshatriyas, while the "people" followed in a gradation of castes beneath them.

the theory of the three-fold form of the Absolute in the person of Brahmā the Creator, Vishnu the Preserver, and Siva the Destroyer; but it was never really grasped by the people. At this time, also, the cult of Krishna as a god came into prominence at Mathurā, with all the sensuousness involved in the legends of his heroic and amorous exploits as a man, which were elaborated to capture the masses. It gave rise afterwards in the tenth century to two influential popular works, the rhapsodical "Bhāgavata Purāna" ("Ancient History of the Adorable") and the erotic "Gīta Govinda" ("Song of the Cowherd or Krishna").

Generally speaking, both Hinduism and Buddhism steadily became coarser and approached each other; but the latter, both in its pure and debased form, was widely spread by devoted missionaries east and south to



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KIRTIVARMAN CHANDELLA VISITS HIS TEMPLE AT KHAJURAHU, A.D. 1065.

The sacred place of the great Chandella clan of Rajputs was Khajurahu in Central India. It was the delight of their rulers to beautify it with a series of splendidly carved and ornamented temples; that of Kirtivarma Chandella (1055-1100), a mighty prince in his day, to the Hindu god Kandariya Mahadeva, is one of the finest.



Painted specially for this work.]

RAMANUJA CONTEMPLATING HIS PHILOSOPHY OF THE ONE PERSONAL GOD, A.D. 1100.

The doctrines of the reformer Sankaracharya held undisputed sway over India for three centuries until the rise of another great Valshnava teacher, Ramanuja (1070-1127), also a South Indian. He toned down his predecessor's philosophy by preaching a modified monism (*visishtadvaita*) which became very popular, and practically brought about the still prevalent worship of a single personal God (Vishnu) in combination with that of images.



Painted specially for this work.)

WORSHIP AT KARLI IN THE DAYS OF CHRIST A.D. 20.

One of the finest Buddhist Cave Shrines ever erected in India is that of Karli, between Poona and Bombay on the top of the Bhor Ghat mountains separating the Deccan plateau from the Konkan plains on the sea-coast. It dates from the second century B.C. and is in excellent preservation. It has a most remarkable roof of wooden beams still in good order under the real roof of natural rock.

Lahore, and after varying fortunes of war a great combination of Rājput chiefs was routed somewhere in the mountains of the Khaibar Pass. In 997 Sabuktigīn died, and his son, the famous Mahmūd of Ghazni, the first Musalmān chief to take the title of Sultān, vowed a holy war (*jihād*) against the idolaters of India, and invaded it some fifteen times between A.D. 1000 and 1026. He died in 1030, having retained only the province of Lahore out of all the regions he had overrun. His dynasty lasted on after a fashion till the last unworthy representative was expelled from Lahore in 1186 by Shahābu'ddīn of Ghor, near Herāt, also known to history as Muhammad-bin-Sām and Sultan Mu'izzu'ddīn, under whom the Muhammadan conquest of Northern India was effected in 1193. It is a mistake to suppose that Mahmūd of Ghazni was merely a wild, ruthless destroyer. Fanaticism and greed no doubt induced him to raid, but he lived a magnificent life, was a great builder, and a noted entertainer of Muhammadan poets and men of learning. To his munificence in this direction Persian epic poetry owes the "Shāhnāma" ("Story of the Kings") of Firdūsi, and Orientalists the important "Memoir on India" of Albīrūni, the mathematician and astronomer, who accompanied him in his Indian expeditions.

At his death all India east of the Panjāb was still Hindu, and for the century and a half of peace from without between that event and the advent of Shahābu'ddīn Ghōri, it was ruled as before by Rājput

The number of petty tribal states created by the Rājputs, some of which have survived to the present day, was very great, but only a few were able to enlarge their boundaries to any extent. Thus there were still Guptas in Bihār in the seventh century. At the beginning of the ninth the Pālas of Bengal held sway also over Bihār, and had Oudh in their power, while towards the end of it the Parihārs of Kanauj (Panchāla) on the Ganges set up an empire for a time of almost the same extent as Harsha's. The Chandēllas of Jejākbhukti (Bundēlkhand) and the Kalachūris of Chēdi, to the south of the Kanauj kingdom and the Jumna river, were important general ruling races about A.D. 1000, when the Muhammadan irruptions seriously began to affect Hindu India.

THE MUHAMMADAN CONQUESTS

(A.D. 987—1193)

As far back as 712, and within a century of the death of Muhammad, the Arabs had invaded Sind from Mekrān along the shores of the Indian Ocean, and overthrown the ruler and established a Muhammadan kingdom there. Nearly three centuries later, in 987, Amīr Sabuktigīn of Ghazni in Afghānistān, originally a slave, began to raid the Panjāb, invading the territory of Jaipāl of

chiefs, who lived in fine palaces with splendidly appointed Courts, built large and beautiful temples, and entertained men of Hindu letters and learning, laid the foundations of the vernacular literatures by encouraging bards, and fought one another endlessly. Of these Bhōja, the Pawār of Dhārā in Mālwa, Jaichand (Jayachandra), the Gaharwār of Kanauj, and the warlike Chauhān, Prithivirāja (Raj Pithorā) of Delhi and Ajmer, have become famous in legend ; the first as the model ruler and patron of Sanskrit literature and the two latter for their stand against the invaders. Anangapāla, the Tōmara of Delhi, in 736, built the temple there, out of which the Mosque near the famous Kūtab Minār was afterwards constructed by the Musalmāns. The Pālas of Bengal remained Buddhists at Mungēr and Bihār till the last days of their rule, and sent missionaries into Tibet to try to purify their faith as followed in that country.

The death of Harsha in 648 marked a great change in the religion of the Hindus. Buddhism began to disappear in India and to make way for the modern Hinduism, which differs much from the old original Brāhmanism. The ancient sacrifices were replaced by worship at the temples and festivals celebrated in private houses, and many new divinities from aboriginal sources were absorbed from the new castes, along with processions, shows and dramatic representations. Siva and Vishnu still remained supreme, and their worship had many points in common, but with this difference, Siva was now generally represented by the phallic emblem and Vishnu by images. A new theory had, however, by this time been introduced. The gods came to be looked on as inaccessible, and each to be represented by his *sakti* (energy) or wife, who acted for him, and was approachable by mankind. This gave rise to a new sect, the Sāktas, which soon divided into two groups, called the right and left hand who, respectively in a respectable and an immoral manner, worshipped Kāli as the emanation of Siva of the phallic emblem. Their manuals were called *tantra* (the looms), and the Tāntrika Schools thus set up spread widely, especially in Tibet, where they still exist.

Concurrently with all this, the doctrine of *bhakti* or faith made great strides, and was the



Painted specially for this work.]

THE LAST STAND OF THE RAJPUTS AGAINST THE MUHAMMADANS IN 1192 A.D

Prithiviraj (Raj Pithora) of Ajmer and Delhi, the greatest warrior among the Rajput chiefs and hero of the escapade with Raja Jalchand's daughter at Kanauj in 1175, met the conqueror Muhammad Ghorī twice at Tarain, near Thanesar in the Panjab. In 1191 he defeated and wounded Muhammad Ghorī, who, however returned in 1192 and utterly routed, captured and executed him.

foundation of the disputations of ascetic reforming Achāryas, or spiritual guides, who appeared about A.D. 700 as the heads of schools of thought. Their procedure was to comment on the old sacred books relating to revelation and tradition. The greatest of them was Sankara (Sankarāchārya, 780-820), who commented on the Vēdānta philosophy, teaching to the effect that this system advocated an unqualified monism (*advaita*), while at the same time he accepted the doctrine of the incarnations of Vishnu. In this way the worship of a single personal God was combined with that of images. His doctrine prevailed until 1100, when Rāmānuja, a great teacher of the South, challenged it, and produced a modified monism, together with the doctrines of faith and surrender to God



Painted specially for this work.

ARRIVAL OF THE JEWISH PILGRIMS AT COCHIN, A.D. 68.

Jewish refugees settled along the Western coasts of India at various early dates, mostly traditional. The large Jewish colonies at Cochin and elsewhere on the Malabar or Western coast of South India claim an origin in the migration of 10,000 families in A.D. 68 direct from Palestine itself, during the troubles which led to the destruction of Jerusalem and the dispersal of the Jews under the Roman Emperor Vespasian.

The temples, such as Hindu at Khajurāhu and Jain at Mount Abu, raised at this period were splendid and elaborately decorated with sculptures, but occasionally these were very indecent. The main social outcome of the times was the burning of widows with the bodies of their husbands. Such widows became *sati* (suttee), or holy women, a term commonly applied to this form of suicide itself.

SOUTHERN HINDU INDIA

1000 B.C.—A.D. 1563

BEFORE THE ARYAN DOMINATION (1000—232 B.C.)

SOUTHERN INDIA, as distinguished from the Northern, may be said to commence with the Nerbada river as its Northern boundary, but it has always consisted of two main divisions: the Deccan (Dakhan),



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PULIKESIN II, THE CHALUKHYA, RECEIVES ENVOYS FROM PERSIA.

The fame of the great Chalukhyan king Pulakesin II (609-642) of the Deccan spread so far that Khusr II (Chosroes) of Persia, then in the zenith of his power, sent ambassadors to him, who were received at Badami in 625. The illustration is taken from a coloured fresco still in fair preservation in one of the Ajanta Caves.



Painted specially for this work.]

CUTTING AN INSCRIPTION AT VATAPI, A.D. 578.

Mangalishvara Chalukhya caused a well-known inscription to be cut in 578 on a pilaster in the veranda of one of the famous caves at Badami.

colonizing. The Aryan immigrants brought their religions of the day with them: the old Brāhmanism, and then, in due course, Buddhism and Jainism. These by degrees so entirely superseded the original faith of the Dravidians that it disappeared altogether in the case of the educated classes. However, what the Dravidian faith originally was is still apparent in the ubiquitous "devil-worship" of the uneducated in the south, which is primitive Animism, or belief in spirits that can harm and hence have to be propitiated by ceremonies, in which ecstatic dancing

which meant "the South" to the Aryans, extending as far as the Krishna river, and the real South beyond that boundary to Cape Comorin (Kumāri, Kumari). In the days before dates the whole country was held by powerful Dravidian tribes of much civilization of their own, and for historical purposes it must be further divided up: the Deccan into Mahārāshtra, Marāthā Land, on the west, and Telingāna, Telugu Land, on the east. South of the Krishna to the Tungabudra river the country was occupied in chief by tribes allied to the Telugus, and the extreme south by the great Dravidian race of the Tamils.

The Aryans entered the Deccan in the sixth century B.C. and colonized Berār (Vidarbha) and Kalinga (East Coast). In a hundred years they were sufficiently numerous to have a social law-book of their own, the Code of Apasthamba. The principal city was Pratihāna (Paithan) on the Godāvāri, with Bhārukaccha (Bharōch, Broach) as the trading port to the west. The tribes whom the Aryans found to be in occupation were the Telugus under Andhra rulers on the east and the Rattas (Rāshtrakūtas, Marāthās) on the west. The country immediately to the south of the Deccan, however, still remained chiefly in the various occupation of a number of tribes driven there by the Aryans from the north, and of the same general descent as the then existing Dravidians. In the extreme south the Tamils always held their own, and there the Aryans never penetrated to the extent of



Painted specially for this work.]

A SINGHALESE RAID INTO SOUTHERN INDIA A.D. 1175.

The territories of the Pandyas and the Cheras, two ancient dynasties in the extreme south of India, were constantly the prey of neighbouring rulers, and in 1175 the strong King of Ceylon Parakramabahu, invaded and overran the Pandyan kingdom.

takes a prominent place. The southern peoples had advanced in civilization quite as far as the Aryans when the latter came amongst them. Indeed, if anything, they had progressed further. There was a very early over-sea trade, both to the east and the west.

The Jewish king, Solomon, received continuous consignments of valuables from the Malabar Coast as early as the beginning of the tenth century B.C., and the China sea-trade of Babylon went by way of the Dravidian coast towns down to the sixth century B.C. This maritime commerce was kept up later on, through the centuries, with the Persians, Greeks, and Romans, as each in turn became supreme in the western parts of Asia.



Painted specially for this work.

VIKRAMANKA CHALUKHYA SENDS A FRIENDLY LETTER TO KULOTTUNGA CHOLA

Fortunately for the Southern portions of India, there reigned for many years respectively in the Deccan and in South India proper two powerful contemporary monarchs, Vikramanka (Vikramaditya VI) Chalukhya (1076-1127), and Kulottunga Chola (1070-1118), who kept the peace towards each other. Literature and architecture and the arts of peace generally flourished greatly, and many a fine ruin of to-day dates from that period.

THE HINDU DECCAN (237 B.C.—A.D. 1325)

DATED history in the Deccan commences practically with the death of the great Mauryan emperor Asōka, in 237 B.C., when Buddhism and Jainism were in the ascendant. It is very complicated, because the country was always anybody's land, open to the rule of the strongest for the time being. It is, however, necessary to know the outlines in order to understand historical allusions and the conditions obtaining in modern times.

The Andhras made themselves independent of the Mauryans under a dynasty known as the Satakarnis (Satavāhana), which managed to keep its head above water till A.D. 236. In the two centuries about the birth of Christ they were an important power, and held practically all the Deccan and the remains of the Mauryan Empire as well. The inscriptions they left behind them enable us to reconstruct the



Early Indian Jewellery.

conditions under which the people lived. Architects and sculptors were obviously highly skilled. Throughout the Deccan trade-routes were kept open, travelling was comparatively safe, trade and industrial guilds abounded which looked after charitable endowments, and large seaports and trading centres existed under their own municipal government. The Satakarni Dynasty impartially allowed the Brāhmans, Buddhists, and Jains to follow their respective religions side by side.

At first Buddhism was much the most prosperous, and it is to the early Andhra period (220 B.C.—A.D. 100) that India owes some of its most magnificent cave temples, at Kārli, between Poona and Bombay, and at other places.

On the north-west of the Deccan proper lie Kāthiāwār (Saurāshtra) and Gujarāt (Gurjararāshtra), the country of the Gujars (Gurjara), a people that early immigrated into India from the north-west. Their dated history commences in the third century B.C, when they succumbed to the Mauryans. Then came the Baktrians, Parthians, and Çākas (Scythians), as rulers with their foreign Governors or Satraps, who warred with the Andhras incessantly, and were finally beaten by Gautamiputra Satakarni in A.D. 126.

But on the decline of the Andhra power the descendants of Chastana, a Çāka governor set up by Gautamiputra, who had become Hindu, made themselves independent under the title of Mahākshatrapa (Great Satraps). Their ascendancy lasted till it was overthrown by the mighty Gupta Emperor, Chandragupta Vikramāditya, in 388. It produced one important ruler, Rudradāman (A.D. 150—161), who governed a large extent of country on the West Coast from Gujarāt to the Kōnkan. The Guptas did not stay long and after them came the White Huns, and then, in 495, a Gujar chief set up a great dynasty at Valabhi, near Cambay in Kāthiāwār, which with much trouble remained there and in Gujarāt till 766, when it was destroyed by Arab Musalmān invaders, and its descendants became the Sisōdhias of Mēwār (Udaipur) the premier Rājput chiefs of to-day. Finally, when the Muhammadans came as permanent conquerors in 1296, Gujarāt was in the hands of the Bāghēla Rājputs. The Mahākshatrapas were strong Hindus for political reasons, but they did not interfere with the allied faiths in the Deccan. The Valabhi kings were Hindus from the beginning and they behaved with equally praiseworthy forbearance. About the same time as the Çāka Mahākshatrapas were rising in Gujarāt, another foreign tribe of Parthians, the Pallavas (Pahlavas), penetrated into Southern India and became Hindus for the sake of politics, but to their credit they never persecuted the other faiths.

By constant warring they upset everything in the Deccan for 350 years. Their capitals were Kānchipuram (Conjeveram) and Vātāpipura (Bādāmi) in the South Marāthā country. The Rāshtrakūtas (Marāthās) resisted them persistently but unsuccessfully until 525, when the Chālukhyas, Sōlanki Rājputs from the



Early Indian Jewellery.



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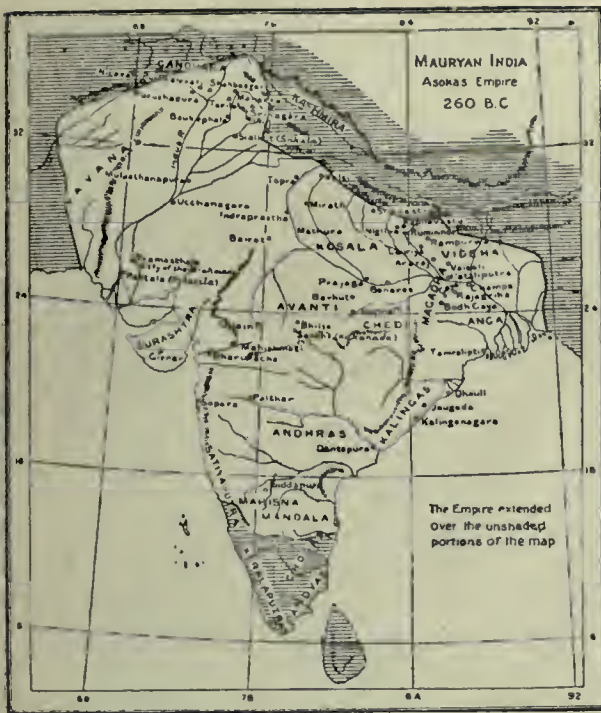
(the Secretary of State for India.

THE RUINS OF THE KAILASA.

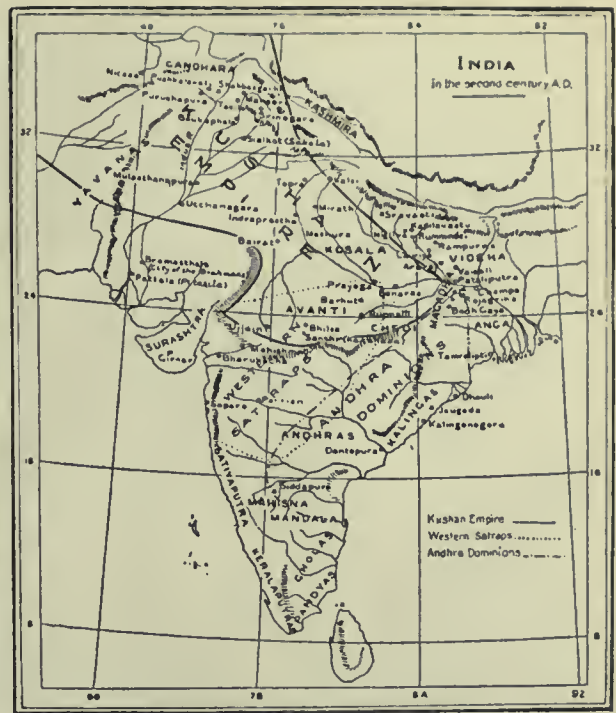
This, the most astounding of the many Hindu rock-cut temples, is in the Deccan at Ellora, and was finished under the Rashtrakuta king Krishna I in A.D. 760. It is cut out of the solid rock.

north, dislodged them and drove them south. From that time forward for two hundred years, till 747, there was war between the Pallavas and the Chālukhyas with varying success.

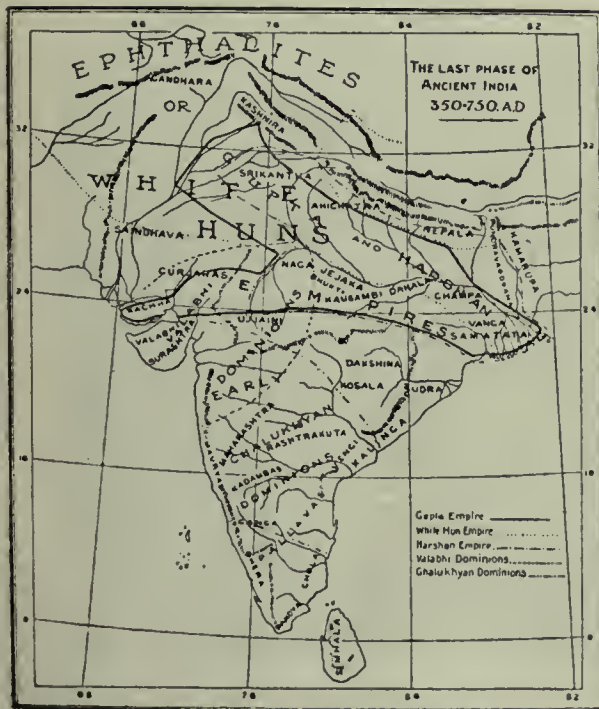
The Chālukhyas produced one of the great rulers of India in Pulikēsin II (Satyāshraya, 609—642), almost exactly contemporary with the remarkable Northern Emperor Harsha, whom he kept in check on the Nabadā in and after 620. He had a checkered but most important career,



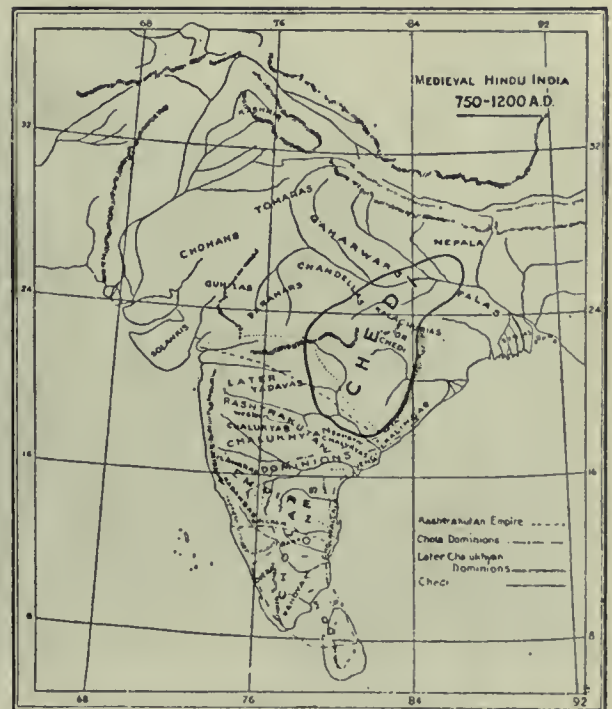
MAURYAN INDIA, ASOKA'S EMPIRE, 260 B.C.



INDIA IN THE SECOND CENTURY A.D.



THE LAST PHASE OF ANCIENT INDIA, A.D. 350-750



MEDIEVAL HINDU INDIA, A.D. 750-1200.

and by 630 was by far the most powerful sovereign in the south, but in 642 he was nevertheless killed in defending his own capital from the Pallava king, Narasinghavarman. The Chālukhya power was, however, restored by his son and lasted on till 747.

The wars of the Pallavas made the conditions of life much rougher than in the Andhra days as regards trade, but industries and arts at any rate did not decline, as is proved by the paintings in the Ajanta Caves, and the rock-cut temples and caves at Ellora near Aurangābād, constructed under the Chālukhyas, and by their buildings generally. Pulikēsīn II lived in magnificent state and kept up a well-equipped and trained army, and was, in fact, so famous in his day that the Arab writers of the time knew of him, and so great a monarch as the Sassanid king Chosroes II (Khusrū Parvēz, 590–628) thought it worth while to send an embassy which reached him in 625. It has been pointed out that the temples cut out of solid rock, so as to stand both in the open and in caves, were not architectural freaks, but the result of a deliberate policy which combined cheapness, as skilled labour was then paid, with impressiveness on the populace.

In 747 the last Chālukhya was overthrown by a Rāshtrakūta (Marāthā) vassal, Dantidurga, who founded a truly warlike dynasty, which at one time extended its boundaries from the Kāveri river to Mālwā in the north. They were in power till 982, when they were overthrown by a descendant of the Chālukhyas. This proceeding has caused some historical confusion, for in the days of the great Pulikēsīn, his brother and viceroy at Vengi, on the east coast, became independent and founded there, in 615, an important separate dynasty lasting on till 1070, or for more than four hundred years. This is now known as the Eastern Chālukhyas, and so the new dynasty of 982 with the same descent, which ruled from



Painted specially for this work.]

THE DEFEAT OF PULIKESIN II CHALUKHYA BY MAHAMALLA PALLAVA AT BADAMI, A.D. 642.

In the second century a Western Asian tribe known as the Pallavas established itself as a ruling race in the East and South of India, where for many centuries it carried on an incessant struggle with its neighbours. The great Chalukyan King, Pulikesin II inflicted many defeats on them, but in his old age Narasinghavarman, or Mahamalla Pallava, an important ruler, overthrew him in 642, and for a short time the Pallavas were supreme in the Chalukyan dominions.



Painted specially for this work.]

RAJARAJA CHOĻA INSPECTS THE BAS-RELIEF OF HIS EXPLOITS AT TANJORE, A.D. 995.

One of the most famous of the South Indian kings was Chola, Rajaraja the Great (*acc.* 985), who spent the first seven years of his reign in the rapid expansion of his dominions by carefully prepared campaigns, and the last fourteen years in an equally careful consolidation of his extended territories. He was a great builder, the Subramanya Temple at Tanjore being his chief architectural achievement. Part of its elaborate ornamentation consisted of a series of scenes of his military performances

Kalyāna on the west coast, has been called the Later Chālukhyas. It existed till 1200, producing some remarkable personages.

In these times the Deccan was constantly troubled by incursions of Tamils, notably under the great Chōla king, Rājārāja (died 1016). A successor who reigned from 1070 to 1118, Kulōttunga, the contemporary of another long-reigned monarch, the Later Chālukhya Vikramānka (1076-1128), kept the peace, and between them these wise rulers allowed the arts of peace to flourish greatly in the south. Literature became important and very many fine buildings arose, while under the Eastern Chālukhyas of Vengi Telugu vernacular literature received a great impetus.

During this period Buddhism gradually and peacefully gave way to Hinduism without ill-treatment of any consequence. Jainism was, however, for a short period less fortunate. Bijjala, a Jain viceroy of part of the Chālukhya Kingdom, usurped the supreme power about 1163, and left the effects of his rule all over Southern India to this day. His minister, Basava, was a fanatical Hindu and promulgated an erotic Saiva creed, whereby his followers were enjoined to wear a small phallus (*lingam*) as a symbolic article of costume, and he bitterly persecuted the Jains. On this question he and his master came to blows and disposed of each other, but Basava's sect still exists in numbers as the Lingāyats.

After the deaths of the two strong contemporaries, the usual anarchy occurred, out of which emerged certain local dynasties: the Hoysala-Ballāla of Dwārasamudra (Halebīd) in Mysore, and in the Deccan the Yādavas of Dēvagiri (Daulatābād), and the Kākatiyas of Ekasilāpuri (Wārangal). These were the kingdoms that the Muhammadans found on their inroads into the south, and overcame between 1309

and 1325. They were not small people, and were as wonderful builders, and lived in as great state, as any of the other dynasties of the time.

THE FURTHEST SOUTH (350 B.C.—A.D. 1563)

FROM all known time there were three ruling powers in Tamil Land, or true Southern India, ever contending for supremacy: the Pāndyas in the extreme south, the Chēras on the Malabar Coast, and the Chōlas of the Kāveri catchment area. They are heard of by name historically from 350 B.C. By A.D. 150

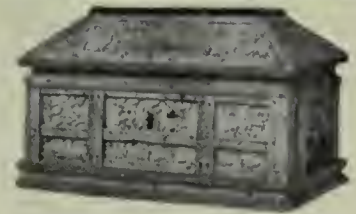
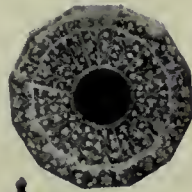
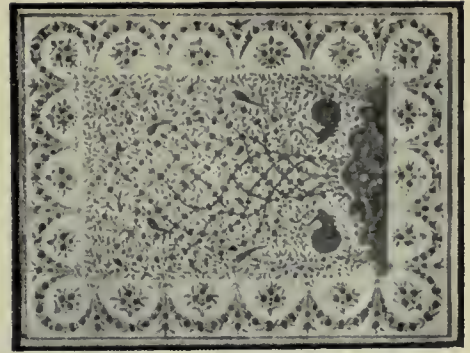


Painted specially for this work.]

KULOTTUNGA CHOLA INSTRUCTS HIS SURVEYORS, A.D. 1086.

Rajaraja Chola of Southern India (died 1016) and his equally great descendant Kulottunga Chola spent much of their time in camping about the country. Rajaraja instituted a revenue survey of his dominions, and in 1086 Kulottunga carried one out on an extensive scale in the same year as William the Conqueror in England.

their internecine struggles admitted the Hinduized Parthian Pallavas to power at Kānchipuram (Conjeveram), and for seven hundred and fifty years these foreigners fought the powers in the Deccan at intervals with very varying success, and struggled with rebellions at home, especially in Mysore, where the local dynasties gave trouble continuously. Early in the tenth century Parāntaka Chōla (907-947), of Uraiyūr near Trichinopoly, finally overthrew the Pallavas, and a century later Rājarāja Chōla (985-1016) conquered the whole of Southern India. His work was consolidated by the great ruler Kulōttunga Chōla, who reigned beneficently for over forty years (1070-1118). After him there was much anarchy, till the Muhammadans, under Malik Kāfūr, made confusion worse confounded in 1310 by falling on Southern India and establishing at Madura, the Pāndya capital of the extreme south, Muhammadan governors who stayed there till 1358. The constant raiding of Hindus on each other and the horrors of



From originals in Indian Section.,

OBJECTS OF INDIAN ART

[Victoria and Albert Museum.

Reading from left to right the objects are : Illuminated tempera painting, early 18th century ; blue and white Delhi jar and cover, 19th century ; fine printed cotton fabric, Madras, 18th century ; silver-gilt enamelled betel-box, Lucknow, 17th century ; carved crystal toilet-tray, formerly jewelled, Delhi, 16th or 17th century ; Kashmiri lacquered spinning-wheel, early 19th century ; Khatmandu censer, Nepal, 19th century ; Mogul jewelled jade box, Delhi, about 1600 ; jewelled jade crook-head, about 1600 ; steatite carving, Gandhara influence, Kashmir, 6th century ; copper and brass ewer, 1819, Yarkand ; gold damascened steel helmet, Lahore, about 1700 ; tunic worn over chain mail by Rajput horseman, 17th century ; carved crystal howl, Delhi, about 1600 ; round bidri-work vase, late 17th century ; Lalald marble column, Mogul, Delhi, early 17th century ; casket, shisham wood inlaid with engraved ivory, Hoshlarpur, late 17th century ; gold necklace, Bombay, 19th century ; a so in centre, Delhi jewelled piece, 17th century, and pendant, Mogul 17th century beneath, left, Delhi forehead pendant, gold and jewels 18th century right, Jalpur enamelled gold pendant, about 1800 ; Travancore carved Ivory casket, 17th century.



Painted specially for this work.]

THE MURDER OF MUHAMMAD GHORI, A.D. 1206.

The great Muhammad Ghori, the conqueror of Northern India and first Sultan of Delhi, when journeying to Ghazni from Lahore had pitched his tent "on the bank of a pure stream in a garden filled with lilacs and jasmines". He was at his evening prayers, when some fanatical Muhammadan sectaries rushed up "like the wind towards His Majesty", and killed him and his attendants

and in the centuries that followed some of the finest Tamil poems were produced. At the same time, the Tamils were no mean builders and carvers in stone, as is attested by the rock-cut Hindu buildings at Māmallapuram (the Seven Pagodas, south of Madras) in the fourth century A.D. and by the Buddhist tope at Amarāvati on the Krishna in that following, and many another fine temple in the South. The fighting Hindu Pallavas were great builders. One of them, Mahāmalla (625-645), the Narasinghavarman who slew the great Pulikēsin II, so added to the Seven Pagodas that the place was named after him. It was under their rule, which favoured Vaishnavas and Saivas alike, that Jainism and Buddhism gave way before Hinduism in the Furthest South: Buddhism altogether, and Jainism also except in Mysore and the West. Many stately buildings were erected, and Tamil literature was greatly enriched by a remarkable series of hymns, some of which were Jain.

The great Chōla conqueror Rājarāja spent the last fourteen years of his reign in attending to the administration and architecture of his dominions, including the erection of the temple at Tanjore, the finest example of the Tamil style. Soon after his accession, he showed remarkable administrative capacity by causing a revenue survey to be made of his kingdom. The whole of the long reign of his equally great successor Kulōttunga was devoted to the national progress in days of peace, and in 1086, the year of the

the Muhammadan conquest brought about the curious effect of raising up a great Hindu kingdom, in 1336, at Vijayanagara (Bijanagar), on the Tungabudra, by two refugees claiming royal descent from both the Yādavas and the Hoysalas. This kingdom lived on till 1565, when its last arrogant ruler was overthrown by a Muhammadan combination from the Deccan at the famous battle of Tālikōta, and its splendid capital destroyed for ever. The Vijayanagara rulers conducted their government in an even more magnificent style than their predecessors. Theirs was the great Bisnaga kingdom of the Portuguese, and its representatives at Vengi lasted in independence after its overthrow long enough to grant the site of the modern Madras to Francis Day in 1639.

In a very rapid survey covering nearly two thousand years the history of the Furthest South reads like a tale of continuous anarchy and war for all that period; but such an impression would give an entirely incorrect idea of the Dravidian peoples at any time. As early as the first century A.D. Tamil had become already so universal and so polished a literary tongue that Tiruvallavar, a low-caste weaver of Mylapore (Madras), could produce the Kural, a book of moral distichs of so high a quality as to be a delight to the readers of the present day,

Domesday survey of William the Conqueror, he carried out a revenue survey of all his dominions. He also performed another most remarkable act by abolishing internal customs duties and the trade tolls between the constituent parts of his empire, which the people hated. Apart from these two extraordinary men the Chōlas were, on the whole, enthusiastic builders and good administrators. In war or peace they issued their orders themselves to secretaries, who communicated them to viceroys of provinces, which were each divided into districts, all under a great body of executive officers, and very careful records were maintained. Taxes, paid in gold or in kind, were very numerous, but the main source of revenue was the land-tax, assessed not on individuals, but on villages as a whole, which were each controlled by a committee working under very precise regulations. Roads and irrigation works, some of them on a large scale, were maintained. The Chōlas, though themselves Hindus, were tolerant of others, except for a short period after Kulōttunga, when there was a persecution of the Jains and of the followers of the reformed Hindu doctrines of Rāmānuja.

Between the fifth and seventh centuries A.D., during the time of the formation of modern Hinduism in Northern India, an important religious movement arose in the South, which had a remarkable effect on the whole future of that religion there. Wandering religious bards of various castes, known as the Alwārs and Adiyārs, preached respectively a popular Vaishnavism and Saivism by means of beautiful lyrical verse, offering salvation to all. At the end of the eighth century rose the great Sankarāchārya, as famous in the North as in the South, and propounded his doctrine of a single God, and about 1100 came the equally influential Rāmānuja, with his modification of his predecessor's teaching, which turned Vishnu into a personal God. In the thirteenth century Rāmānuja's followers split up into the Vadagalai and Tengalai sects, who differed on the question of divine grace, holding it respectively to be the result of



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DEATH OF THE SLAVE KING, KUTBU'DDIN AIBAK OF DELHI, A.D. 1210.

The first "Slave King" of Delhi (1206-1210) was Kutbu'ddin Aibak, a shrewd and energetic prince and a great builder. His end was tragically sudden, as he was killed by a fall from his horse, which fell on him and crushed him, while playing a game of *chaugan* (polo) in a field outside the city.

co-operation, the combined action of God and man, and of surrender, the irresistible influence of God on man.

THE MUHAMMADAN SOVEREIGNTY (A.D. 1193-1774)

BEFORE THE MUGHAL EMPIRE (1193-1526)

FROM the time that Shahābu'ddīn Ghōri and his lieutenants overran Northern India, the whole country as far south as the Krishna River may be said to have known no peace at all for three hundred and fifty years: not, indeed, until the days of the great Mughal Emperor Akbar, and even then only in a distinctly modified form. In Shahābu'ddīn Ghōri's time it was just conquest piecemeal with awful bloodshed and misery, resulting in the abandonment by Rājput chiefs of their holdings in Northern India, and their departure to various points in the hills and rough country of Rājputāna and Central India, in many parts of which their descendants still rule locally under British suzerainty.

One proof of the kind of life that the early Muhammadan rulers themselves had to lead lies in the fact that it was in their days that the *lingua franca* arose which has since become the great Hindustāni language. It is based on Western Hindi, the language around Delhi, with a free admixture of Arabic and Persian forms. Its proper name is Urdu Zabān, or the language of the camp (*urdu*).

After the death of the conqueror in 1206 there arose a curious dynasty, possible only in the social conditions that have obtained in the Western and Central Asiatic countries from all time, where slavery has borne a complexion very different from that commonly given it by stay-at-home Englishmen of the present day. The great military leader to whose capacity the conquest of Northern India was chiefly due was Kutbu'ddīn



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THE KUTAB MINAR, NEAR DELHI, A.D. 1230.

The finest Muhammadan tower in India is that known as the Kutab Minar (tower), near Delhi. It was erected by Shamsu'ddin Iltutmish, the third of the "Slave Kings" of Delhi (1211-1236), and obtained its name from the shrine of Kutub'ddin Ushi a Muhammadan saint, which is close by.



Painted specially for this work.

THE END OF THE BUDDHIST MONKS, A.D. 1193.

By the time Muhammad Ghorl overran Northern India and founded Muhammadan rule, the only princes still protecting Buddhism were the Palas of Bengal, whose capital was Bihar. One of the invading generals, Muhammad Bakhtiyar Khilji, boldly attacked Bihar with a few followers, whereon the Pala king fled and left the monks to their fate. Most of them were slaughtered, and Buddhism finally disappeared from India. Their sacred books, which no one left behind could read, much puzzled the conqueror from the West.



Painted specially for this work.

THE LAST ACT OF MALIK NAIB KAFUR, A.D. 1316.

In the course of an extraordinary career, a Hindu eunuch slave became the renegade Muhammadan favourite of 'Alau'ddin Khilji of Delhi, on whose behalf he executed a wonderful series of raids into Southern India which are still remembered. He then became 'Alau'ddin's Minister, and on his death controlled the country as an atrocious tyrant. One night on retiring to rest he took a sword from an attendant, flourished it wildly and gave it back, whereon he was at once run through and killed

Ghiyāsu'ddīn Balban, for instance, was a conspicuous patron of Persian literature, and the beginning of the "Indian practice" of that language (*Muhāwara-i-Hind*) is due to the men of letters who flourished under him.

However inexcusable the many cruelties perpetrated by the members of this dynasty may have been, their destructive zeal was due to fanaticism. It was a duty to God, in the eyes of the early Muhammadan invaders, to abolish all images and all temples and institutions of any religion not after their own pattern. With them the long days of toleration, which had so distinguished the rulers of India, disappeared. But the world owes the celebrated tower near Delhi, known as the Kutab Minār, to Shamsu'ddin Iltutmish, and to Kutbu'ddin Aibak the foundations of the great mosque beside it, which he built out of the beautiful Hindu temples erected by Anangpāla six hundred years previously, producing a blend of Muhammadan style with Hindu construction that is not only striking in its comeliness, but invaluable to the history of modern Indian architecture. Wherever the lieutenants of these rulers went they erected and endowed mosques, colleges, and other religious institutions, whilst destroying every existing thing of the kind that was Hindu and stood in their way. Hindu learning came to a standstill for a long while, and Buddhism disappeared for good in the very first year of the conquest, 1193, when Bakhtiyār Khilji, one of the

Aibak, a Turkomān, bought as a slave by Shahābu'ddīn Ghōri, and still legally a slave, although commander-in-chief, when his nominal owner died. Kutbu'ddin Aibak, soon after his master's death, made himself the first Sultān of Delhi, and it is noteworthy that several of his contemporaries with whom he set up close alliances, matrimonial, social and other, were military chiefs and lords in Sind, Bihār, and other provinces, and at the same time technically slaves of the great Shahābu'ddīn Ghōri. One of them was Shamsu'ddin Iltutmish, a Turkomān and Governor of Bihār, who practically succeeded Kutbu'ddin Aibak as Sultān. Later on, Ghiyāsu'ddīn Balban, yet another prominent man of the same class, after long acting as prime minister, seized the throne and became an important monarch. But with his effete grandson this odd dynasty of "slave kings" came to an end after existing for about eighty years, and gave way to the Turkomān Dynasty of the Khiljis in 1290. It produced one remarkable woman, Raziya'u'ddīn, who was a capable ruler from Delhi on behalf of an incompetent brother for a short time after 1236.

The days of the "slave kings" were no doubt days of horror in many respects, but remarkable acts of peace were nevertheless, performed under their able direction.

generals of Shahābu'ddīn Ghōri, took Bihār, and brought to a pathetic end the last monastery of Buddhist monks there, which was still flourishing under the patronage of the Pāla Dynasty of Bengal.

The Khilji Dynasty was short-lived, lasting only thirty years, but it did great things nevertheless, and was represented by at least two remarkable men who made history: the fanatical, cruel, arbitrary and yet capable 'Alāu'ddīn Khilji, who in 1294 made the first successful attempt to extend the Muhammadan power southwards, and the energetic slave Malik Kāfūr, who was a military commander of high capacities and overran the Deccan in South India to the great enrichment of himself and his master. In Malik Kāfūr's career the political possibilities of Oriental life are again prominently brought to notice. He was a Hindu renegade and a eunuch, the first of many such to rise to great social heights and to become a leader and administrator of consequence in both military and civil life. In 1320, the Khiljis were succeeded by the Tughlaks, who came of a mixed, high-class Turkomān slave and Hindu descent, were governors of the Panjāb, and were placed on the throne by nobles rebelling against the Khiljis. They lasted ninety years and produced a remarkably capable but unbalanced ruler in Muhammad Tughlak, who reigned for twenty-six years (1325-1351), and has been described as "learned, merciless, religious and mad". He certainly tried some wonderful schemes. Without any adequate cause, and for a time only, he moved the capital seven hundred miles from Delhi to Dēogiri in the Deccan, to which he gave the name of Daulatābād, forcing the people of Delhi to migrate first there and then back again. He grossly misapplied his armies on vainglorious expeditions, where they suffered unspeakable hardships and accomplished nothing. He tried to oblige his people to accept copper and brass tokens as silver coins, and issued a stamped leather note currency without any bullion support behind it; schemes which not even his vengeance when opposed could make to succeed. He committed wholesale massacre on altogether insufficient provocation and finally he ruined his kingdom. All the while his own opinion of himself was that he was a perfectly just ruler and that to obey him was to obey God. But the most remarkable thing about him is that he died from natural disease undisturbed in his bed, thus proving the awe in which his mad abilities kept those about him. This man of contradictions was eloquent of speech, sober and moral in his life, an accomplished scholar in Arabic, Persian and Greek philosophy and learning of all kinds, and conspicuously brave. Fortunately for India he was succeeded by his cousin, Firōz Shāh Tughlak, a man of peaceful ways and lofty character, who reigned for thirty-seven years (1351-1388).

Under the earlier Khiljis the times were no doubt hard, and to make matters worse at the beginning of their ascendancy there occurred in 1291 one of those memorable



Painted specially for this work.]

MUHAMMAD TUGHLAK ORDERS HIS BRASS COINS TO PASS FOR SILVER, A.D. 1330.

Muhammad Tughlak, who reigned at Delhi from 1325 to 1351, was the author of many curious schemes. One of these was an attempt to force the people to accept, as silver, copper and brass money, on which he had engraved: "He who obeys the King, truly he obeys God". The penalty of refusal was death, but the measure ignominiously failed nevertheless.

Story of the Nations



Painting in Ajanta Caves, about A.D. 500, showing head decoration and conch shell used as a musical instrument.

unstable but scholarly Muhammad Tughlak the literature of Islām naturally flourished in all its branches. His successor, Firōz Shāh Tughlak, was a born builder and engineer, and spent all his long reign in constructing an adequate capital, Firōzābād, near Delhi, where to this day is to be found in Firōz Shāh's Lāt (pillar) a famous specimen of one of Asōka's inscribed iron pillars (*stambha*), which he removed from Ambālā. But he did a much greater service to his country in creating a system of canals from the Junna to

general famines that have periodically devastated India from all time, and this one, of course, fell with full severity on the unfortunate Hindus. But like the "slave kings", both the Khiljis and the Tughlaks liked to show their capacity for the works of peace and employed the treasure wrung elsewhere from the Hindus in enlarging and beautifying their capital at Delhi, and even the wild 'Alāu'ddīn Khilji, who amongst his other disqualifications for uncontrolled power was illiterate, essayed unsuccessfully to imitate the Kutab Minār. Under the



Junna-Sutlej canal, a magnificent work constructed by Firoz Shah Tughlak (A.D. 1351-1388), one of the greatest administrators India ever had.

by the Mongol nomad tribes, who had united under a single ruler, usually known as Chinghiz Khān. Called by the Indians Mughals and by the English Moguls, these tribes began to worry North India in the days of the "slave kings", and while the capable Khiljis were in power they raided incessantly but ineffectively, some of them settling as Muhammadans at Mughalpur near Delhi. These unlucky settlers were, however, wiped out by a characteristic act of treachery perpetrated by 'Alāu'ddīn Khilji in 1297. But a real



Copper-gilt reliquary casket (circa A.D. 100), containing fragments of bones said to be those of Buddha.

the Sutlej, some of which have been utilized by British engineers in more recent times.

The Tughlak Dynasty hung on till 1414, after a fashion, but its practical end came in 1398 with the invasion from the west of the Mongol chief Timūr Lang (the lame), better known to readers of histories written in English as Tamerlane. At the beginning of the thirteenth century a new terror had commenced to harass the population of Central and Western Asia in the form of depredations attended with unspeakable cruelties

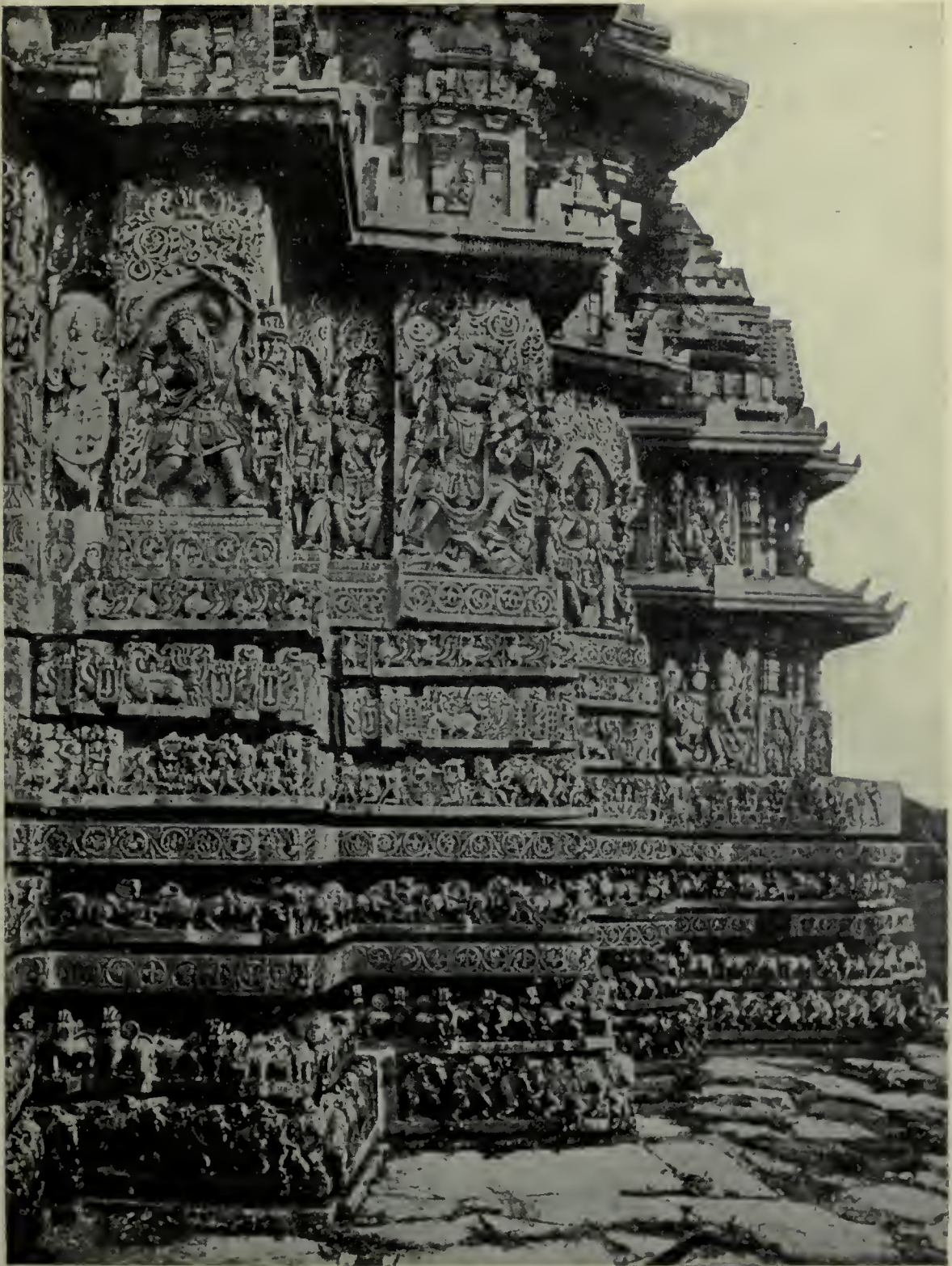


From originals in Indian Section:
The copper seal of the Warden of the Frontier of Srivadra. A.D. 6th or 7th century.



[Victoria and Albert Museum.

An earthenware printing block, Bannu district, 5th century.



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A CORNER OF THE HOYSALESVARA TEMPLE AT DWARASAMUDRA (HALEBID), A.D. 1244.

The Hoysala-Ballala Dynasty of Mysore (1048-1310) came to the front in consequence of the trouble that arose on the deaths of the great contemporary South Indian monarchs, Kulottunga Chola in 1118 and Vikramanka Chalukya in 1128. They were magnificent rulers, and built splendidly at their capital, Dwarasamudra, now represented by the ruins at Halebid in Mysore. The great temple of Hoysaleswara, built by Vira Somesvara Hoysala (1234-1254), is acknowledged to be the acme of South Indian architecture.



AN INSCRIPTION OF SIKANDAR SHAH OF BENGAL, A.D. 1363.

The forms of Arabo-Persian script adopted by the Muhammadan rulers of India in their inscriptions are often so beautiful as to be additional ornaments to the buildings on which they are placed. The illustration shows the inscription on the ruined fort of Devikot, near Gaur, stating that a tomb to the saint Maulana Ata was built by Abu'l-Mujahid Sikandar Shah, son of Ilyas Shah in A.H. 765 (A.D. 1363).

and ravagers, and accomplished nothing but "brigandage on an imperial scale".

After a while Timūr fortunately departed for Samarkand, whence he had come, leaving a noble Sayyid (descendant of the Prophet) named Khizr Khān, in charge of Delhi and its surroundings. He set up the Sayyid Dynasty, which maintained a precarious authority over very limited dominions in a state of continuous war till 1451, when it was ousted by the Lōdis, the only real Pathāns (Afghāns) to sit on the throne of Delhi. The first two of these, Bahlōl and Sikandar Lōdi, are regarded by Muhammadan historians as good rulers, but by Hindus as terrible iconoclasts. Later on the public troubles caused by claimants of the Lōdi family to supreme power, induced a frontier noble, also a Lōdi, to apply, in 1524, to the Mughal ruler, Bābar of Kābul, for help. This paved the way for the Mughal sway over India, and brought about the foundation of a stable imperial dynasty, whose power lasted, amidst many troubles towards its latter end, till 1774, when it gave way in its turn to British rule, though the dynasty did not die out nominally till 1858. Sikandar Lōdi was the first monarch to reside for a time at Agra and make it an imperial city, and while he was there the earthquake occurred in 1505 which has become memorable all over India and Persia, and created a sensation which is not yet forgotten. His name is preserved near by at Sikandra, where Akbar's tomb was erected to its enduring fame.

It is obvious that while history was being made in the fashion above described, effective power was



Painted specially for this work.]

DELHI AFTER THE SACK OF TIMUR LANG, 1398.

The weakness and quarrels of the descendants of the first strong Tughlak Sultans of Delhi gave the Mongol (Mughal) tribes led by Timur an opportunity of ridding India, and in 1398 they swept down on Delhi. The sack was so severe that it led to a great pestilence and so savage that even Timur devotes several pages in his Memoirs (*Mufuzat-i-Timuri*) to excusing it.

opportunity for the Mongols came at last, when a long burlesque struggle for the throne of Delhi commenced between the descendants of Firōz Shāh Tughlak. Then Timūr swept down on Delhi, which he sacked without mercy, and so thoroughly did he ravage town and country that an awful famine and pestilence followed in his wake.

Like the White Huns of the fifth century, these new Central Asian irrupters were only raiders

frequently confined to the neighbourhood of the capital, and that accordingly there were numerous Muhammadan governors of provinces and subordinate Hindu states, whose subordination was merely nominal. Actual independence often ensued. Thus there were important independent Muhammadan governors (afterwards kings) in Bengal from 1202 to 1576, in Akbar's day, with a great capital at Gaur; another set at Jaunpur from 1394 to 1479; a third in Gujarāt from 1396 to 1572 with Ahmadābād as the capital. Mālhwā and Khāndēsh also had independent Muhammadan rulers, while in the Deccan there were first the great Bāhmani Dynasty of Gulbarga and Bidar, whose dominions stretched from sea to sea, and then

the celebrated five Shāhi Dynasties, which were formed by Turkomān and Hindu renegade military adventurers, and mostly succumbed to Mughal power only in the days of Aurangzēb as late as 1672. These were no petty States, but important and powerful kingdoms, under rulers who were generous patrons of literature and the arts, lived magnificently, and built splendid cities, as the ruins attest at Golkōndā, Gulbarga, Ahmadnagar, Bidar, Gaur, Pāndua, and many another place. Ahmadābād in its glory was the finest city in India, and its builders have left their skill in design and construction as a legacy amongst the people to this day, while the architecture of Jaunpur gave a name to a style, the Sharki, after the title of its dynasty. The Deccan kingdoms were in no way behindhand, and at Bijāpur, the capital of the Adil Shāhis, a dome still stands which is yet the largest in the world.

Taken all round the Muhammadan kings were, however, despots whose rule was an unfortunate period for the Hindus, and it produced one lasting social effect detrimental to the whole country. Mainly in self-defence the upper classes of Hindus began to seclude their women, a custom which has since universally descended as low down the social scale as family funds will permit. The Zenāna system of India, which has done so much injury to many millions of human beings, dates from the insecure time for Hindus in the early days of Muhammadan domination, and its origin accounts for the tenacity with which it is maintained by the women most affected by it.

The Hindus and Hinduism were not, however, by any means altogether ousted from authority during the pre-Mughal days. There was the empire of Vijayanagar, covering after a fashion the whole South, which on its break-up in 1565 left behind it independent Naiks or Palegārs, all over the South, and the present State of Mysore. There were the Sisōdhia Rājput̄s of Mēwār (now of Udaipur), with Chitōr as their capital, which stood siege after siege, all famous in Hindu song and story, before it was destroyed by Akbar in 1567. And there was the kingdom of Orissa, which, too, only finally succumbed to Akbar. While Muhammadan literature and art flourished elsewhere, the Hindu religion with its concomitant literature, art and architecture, was equally alive here, and many of the finest Hindu structural remains and literary work date from the period between the conquests of Shahābu'ddīn Ghōri and the arrival of the Mughals.

Though, on the whole, the years of the thirteenth to the seventeenth centuries make up a period of perpetual war with indiscriminate, merciless fighting, it does not follow that individual towns and villages



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THE GREAT EARTHQUAKE AT AGRA A.D. 1505.

A widespread and violent earthquake still remembered took place all over Hindustan and Persia in 1505, and did great damage at Agra, then a capital of the Lodi Afghan Dynasty. The Muhammadans of the time believed that no such earthquake had ever occurred and "supposed that the day of resurrection had arrived".

saw a great deal of it. The ordinary citizens who lived under it were left alone to do largely as they pleased socially, with recurring intervals, not necessarily close together, of sheer nightmare, times of overwhelming horror, which they regarded much in the light of the epidemics and famines to which also they were always liable. As each bad period passed by, life recovered its ordinary routine more or less completely. Sometimes, of course, there was no recovery, and what was left of the villages and towns departed miserably elsewhere, but this was by no means commonly the case.

Among the troubles that afflicted the Hindus were the forcible methods of conversion adopted by the Muhammadans: by the sword, by taxation, by the administration of the law, by terrorism and by inter-marriage. In a desperate hope for easier times whole tribes went over to Islām, at any rate nominally,



Painted specially for this work.

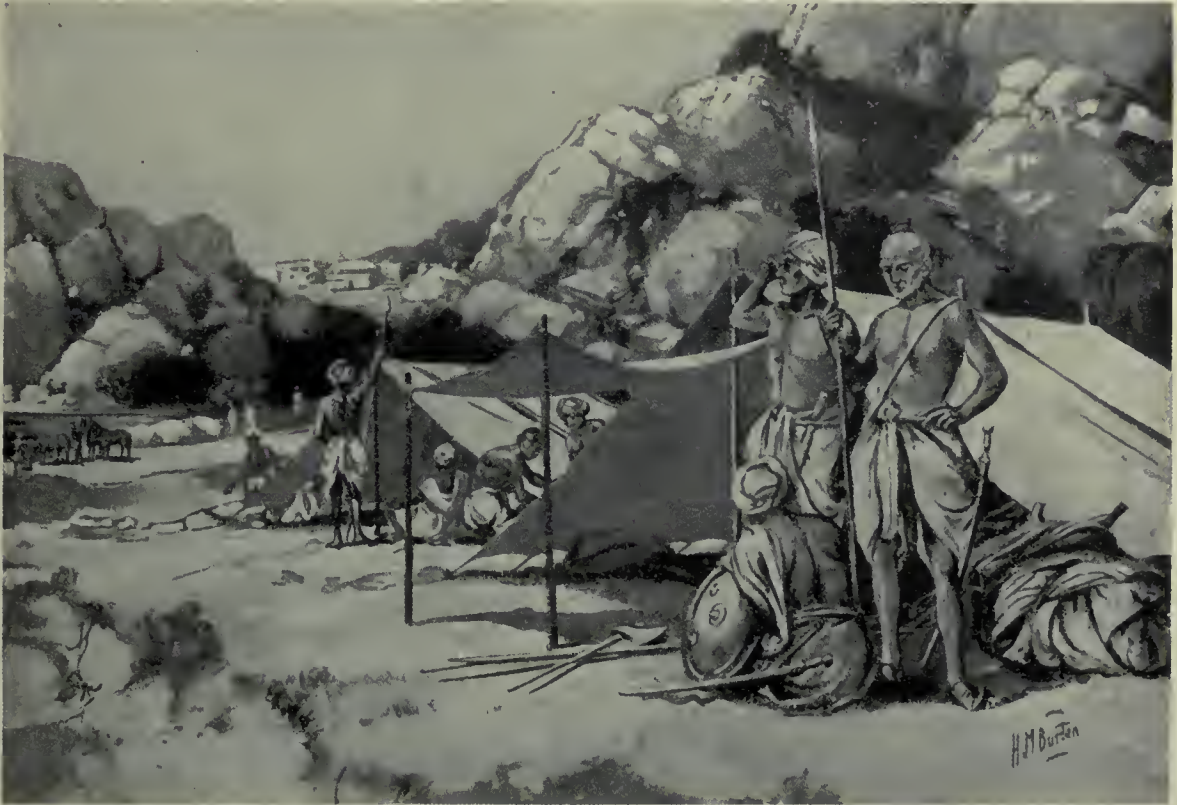
THE FLIGHT OF SULTAN HUSAIN SHARKI OF JAUNPUR, A.D. 1479.

From 1394 to 1479 Jaunpur, now in the province of Agra, was the seat of the famous Sharkī (Eastern) Kings, who were powerful military commanders, great builders in a style of their own, and distinguished patrons of Persian and Arabic literature. The last of the line was the unlucky Sultan Husain, who was so uniformly beaten by Bahlol Lodi, the Pathan king of Delhi, that defeat was said to have become a second nature to him. Finally, in 1479, he fled to the Ilyas-Shahi King of Bengal, under whose protection he lived for many years.

and many existing Muhammadan families trace their "conversion" to this period, and as a matter of course the mixed families of Musalmān immigrants could not be Hindus. All this produced its effect on Hinduism, for Buddhism disappeared for good and Jainism lay low. Especially effective were the destruction of temples and religious foundations, which drove the religion to the home and its simpler faith, and the doctrine in the Muhammadan creed, "There is no God but God", paraded publicly before minds already imbued with the monistical teachings of the Vaishnava schools of Sankarāchārya and Rāmānuja. On the other hand, the mode of conversion adopted by the Muhammadan invaders naturally brought about its own revenge and reacted on their form of Islām. The converts, and through them their foreign leaders, were unable to resist the Hindu philosophy and trend of thought. They never got over either

the native superstitions or the caste system, and so for the people Muhammadanism in India has taken on a form peculiar to itself and in its essence is Hinduism modified by the teaching and philosophy of Islām.

The influence of the Muhammadan flood over Hindu India on religious practice and belief reached its full height practically within the period of the pre-Mughal rulers, which thus becomes a most important time in Indian history. Left to itself, the Hindu religion had evolved to this extent: belief in one God of love with the worship of minor gods and their images for help in practical life, in an individual soul, in salvation by faith and devotion (*bhakti*, adoration), in teaching through the vernacular, in the guidance of set preceptors (*guru*, weighty), in initiation with a password and a sacramental meal, and, finally, in orders of ascetics. The great promoter of all this was Rāmānanda (c. 1350-1400),



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THE FOUNDATION OF AN EMPIRE, 1339

A long series of raids by the Muhammadan powers at Delhi had devastated the Deccan by the opening of the fourteenth century. During a lull in the operations a petty chieftain of Anagundi, Sangama I, succeeded in establishing (1339) the dynasty of Vijayanagar, the last Hindu Empire in India. The Empire finally fell at the battle of Talikota (1565), and its magnificent capital is now the ruins of Hampi.

a Southerner and member of Rāmānuja's sect, but without its exclusiveness, and he had one immensely influential disciple in Tulsī Dās (1532-1623), who used the story of the *Rāmāyana* to teach his doctrine of *bhakti*, or salvation by the adoration of God (Rāma), in one of the finest poems ever written in the East.

Alongside the cult of Rāma arose that of Krishna, which produced much beautiful poetry in various tongues from Bengali on the east to Marāthi on the west. The difference between them is that the latter appeals to emotional excitement, using the erotic elements in the fabled life of Krishna for that purpose. All the modern Bhāgavatas are followers of sects which recognize one or other of two main divisions of these two cults.

Between 1480 and 1518 Kabir, a most remarkable man and low-class Muhammadan disciple of

Rāmānanda, preached a deistic doctrine distinctly affected by Muhammadan influence. While his teaching is Hindu in form and he calls God "Rām", he vigorously condemned the theories of caste and incarnation and the practice of idolatry; the first of course without effect. His sayings and epigrams, however, on the other two points have had an enormous sway over modern Indian peasant and working-class theology, and are popular everywhere. His sect, the Kabīrpanthis, include both Hindus and Musalmāns. In Guru Nānak (1469-1538) Kabīr had a follower in one sense even greater than himself, for he founded the religion of the Sikhs (Disciples) in the Panjāb, a sect which included many kinds of men. Later on, his tenth successor, Guru Gōbind Singh (1675-1708), turned it into a military Order, the Khālsa, which embraced all the Hindu warlike elements in the north-west, thus creating that Sikh



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FAMINE SUFFERERS DROWN THEMSELVES IN THE JAMNA, 1289

Firoz Shah Khilji overthrew the dynasty of the Slave Kings of Delhi in 1289. In the same year a terrible famine occurred throughout Northern India. It is best described in the actual words of the contemporary chronicle: "In the Siwalik (Himalayan foothills) the dearth was greatly felt. The Hindus of that country came into Delhi with their families, twenty or thirty of them together, and in the extremity of hunger drowned themselves in the Jamna."

military population with which the British have had so much to do. Nānak condemned idolatry and Gōbind Singh abolished caste within the Khālsa; but caste has, nevertheless, come back among the members, just as it has done elsewhere in India. Kabīr's great object was to unite Hindu and Musalmān, but, nevertheless, the Mughals never had a more implacable enemy than the Sikhs. The deistic teachers had a great effect on the vernacular literature, and produced popular works in many languages and dialects.

In Southern India, too, the Hindu religion steadily developed, and in the fourteenth century there arose at Vijayanagar a Canarese teacher, Madhvāchārya, who taught an exclusive dualistic Vaishnava doctrine (*dvaita*), and founded a sect, the Sṛinādhva, which is numerous and influential. It inculcates caste, personal cleanliness and temple ritual. Also, among the Saivas there was produced in Tamil, during the thirteenth and fourteenth centuries, the *Saiva Siddhānta* (established truth), books for teaching their special system of philosophy by a series of *āchāryas* (teachers).



Painted specially for this work.

BABAR INTRODUCES FIELD GUNS AT PANIPAT, 1526.

The great Mughal prince, Babar, on invading India, was met at Panipat, not far from Delhi, by Ibrahim Lodi, who, like Porus ages before him, relied on his elephants. Babar utterly routed him by the same tactics as those of Alexander, helped by seven hundred field guns then a novelty. It took some time for the Indian chiefs to grasp the change, and the tactics were repeated at Kachwaha in 1527 and Ghagra in 1529, and enabled Babar to found the Mughal Empire.



Painted specially for this work.

THE MEDIEVAL REFORMER KABIR AND HIS SONS 1510.

Among the most remarkable and influential of the medieval religious reformers was Kabir (1480-1518), the author of many a pithy couplet and epigram. He was a Muhammadan weaver who followed the Hindu philosophic reformer Ramananda, and though he called God by the Hindu name of Ram he taught a pure monotheistic deism still accepted by many of the poorer classes.

But underneath all the Hindu philosophies of the thoughtful and educated, and the veneer of Muhammadan teaching, there has run continuously from end to end of India, and still runs as strongly as ever, a rich vein of aboriginal animistic superstition. To the Hindu the unseen but ever-present spirit that can harm and sometimes help is the hero or godling, to the Muhammadan he is the saint, and to the aborigines simply the spirit, "devil" as the British have taught them to call him. All such beings or creations of the mind exhibit everywhere a strong family likeness, and they and the ceremonies connected with them are to the illiterate public—still an overwhelming body in India—as important as all the rest of their religious notions. Time, conquest and philosophy have brought this about in India: for the Hindu public a belief in a supreme God, plus the orthodox gods, plus the aboriginal spirits; for the Muhammadan public a belief in a supreme God, plus the saints; for the aboriginal tribes their spirits in the general body of which the Hindu gods and the Muhammadan saints are included.

THE MUGHAL EMPIRE (1526-1774)

BĀBAR (1526-1530) was a pure Mongol (Mughal), being descended on his father's side from Timūr, and on his mother's from Chinghiz Khān, and had already had a remarkable career when he was summoned to India in 1524, to intervene in the quarrels of the Lōdis, his whole youth having been spent in fighting. His hereditary principality was Farghāna (Kokhand), now in Russian Central Asia, and after having been driven out of that, seizing Kābul, and trying to regain Timūr's Empire of Samarkand, he had

turned his attention to India in 1519, when he occupied the Panjāb for a time, having performed the remarkable feat of introducing European artillery into the campaign. So when he was invited to India he was fully prepared.

In 1526 he fought a battle at Pānīpat, fifty miles north of Delhi, the natural scene of many a fight through all time in India, where he showed himself to be a general after the type of Alexander, effectively using his new weapon of artillery against the ancient Indian system of using elephants, slew Sultān Ibrāhīm Lōdī, and was proclaimed Bādshāh (enthroned king) at Delhi and Agra. Two more decisive battles, one against the Rājapūts at Kānwāha (Khānuā, near Fatehpur Sīkrī) in 1527, and the other against the Afghān ruler of Bihār on the Ghāgra (Gogra) in 1529, made him military master of all Northern India. But that was all he could manage, and he died in 1530 before he could consolidate his conquests. Polished, literary, fearless, strong-willed, of great military capacity, affectionate and a passionate admirer of the beauties of nature, he has left a pleasing and naïve record of himself in his *Memoirs (Tūzak-i-Bābari)*, though he could not accomplish more before his death than the foundation of the Mughal Empire.

Bābar's successor was his son, Humāyūn (1530-1556), an amiable man, highly educated, with a strong taste for science ; generous and merciful, but too weak and unstable for the times, and so he passed a troubled life on the throne, generally off it and fighting to regain it. In 1539 Shēr Khān, a Sūr Afghān, ruler of Bihār, seized the throne from him, and, as Shēr Shāh Sūr, established a short-lived but notable dynasty. He was a remarkably able man, reforming the coinage and laying the foundations of a revenue system afterwards made famous by the Emperor Akbar. His dynasty soon broke up, and Humāyūn recovered his throne from the Sūr family in 1555, only to be accidentally killed in the next year. His successor was the great Akbar (1556-1605), born and brought up in exile and in a hard school indeed.

Akbar was only thirteen when his father died, and was at first under the tutelage of Bairām Khān. Khān Khānān (Lord of lords), a powerful and imperious Turkomān commander, under whose régime Akbar overcame his first enemy, the Hindu leader Hīmu, a man of humble origin, as the form of his name implies. He had, nevertheless, first made himself Minister of the last feeble Sūr king and then usurped the throne of Delhi as Rājā Bikramājīt (Vikramāditya). The defeat of Hīmu confirmed his hereditary rights to Akbar. In four years' time (1560) Akbar got rid of



Painted specially for this work.

AN INSPECTION OF SHER SHAH SUR'S GREAT NORTH ROAD, 1542

Sher Shah Sur was the father of modern Indian Administration, following the lead of his great predecessor, Firoz Shah Tughlak of Delhi (1351-1388), and giving it to his successors, Akbar the Great (1556-1605), Warren Hastings (1774-1785) and Lord Dalhousie (1848-1856). Among his beneficial works was the Great North Road, now part of the Grand Trunk Road of Northern India.

his mentor, and then for thirty-five years he fought and laboured without ceasing to create and consolidate his great empire. In the course of the almost continuous war that followed his assumption of independent power, Akbar commenced his empire-building in 1567, by reducing the most powerful of the Rājput̄s, the Sisōdhias of Chitōr, and driving them to Udaipur, to be defeated again twenty years later on. After Chitōr, Surat (Gujarāt) fell finally, and then in due time Patna, Kābul, Kashmir and Sind. But all this took up the forty years of the reign, and it gave birth to many a well-known tale dating from these times : the self-sacrifice by fire (*jauhar*) of the Rājput̄ women at Chitōr ; the heroic story of the princess, Chānd Bibī of Ahmadnagar ; the "lightning" campaign in Gujarāt, from which Fatehpur Sikrī obtained its name of the City of Victory (*fateh*). In the meanwhile, Akbar had demanded the submission of the



Painted specially for this work.

REJOICINGS AT THE BIRTH OF THE EMPEROR AKBAR THE GREAT, 1542.

The second Mughal ruler in Northern India was Humayun, who reigned nominally from 1530 to 1556, but for sixteen years of that time (1539-1555) he was a fugitive from Sher Shah Sur and his successors of the Sur tribe of Afghans, who ousted him from Delhi. So his son, Akbar, afterwards the great Mughal Emperor, was born at Amarkot, an unimportant fortress in the Rajputana desert, and brought up in a very hard school.

Deccan, and on the refusal of the rulers there he attacked them, with the result of the fall of Ahmadnagar and the great fortress of Asirgarh by 1601. By this time he was too old to do more, but he bequeathed an empire from the Krishna to the Himālayas and from Bengal to Afghānistān. He never quite succeeded in his design of conquering all India and making Hindu and Musalmān live together in harmony, and died in 1605, disillusioned, disappointed and disgusted with the behaviour of all his sons. He aimed very high, believing himself to be the Viceregent of the Most High, heaven-sent for the better government of the people. He certainly did his best, and with the Buddhist Asōka and the Christian British Queen this Muhammadan ruler was one of the three greatest sovereigns that India has seen.

While Akbar was thus laboriously building up the Mughal Empire, the seed was being sown of a yet



Painted specially for this work.

THE RAJPUT CEREMONY OF JAUHAR (HOLOCAUST), 1567.

This terrible ceremony has frequently been performed in Indian history. The most famous instance occurred when Chitor was taken by the Emperor Akbar in 1567. The description in the contemporary chronicle is sufficiently impressive: "*Jauhar* is the name of a rite among the Hindus. When they know for certain that there is no escape, they collect their wives and children, goods and chattels, heap firewood around the pile, and fire it with their own hands. After the burning is accomplished, they rush into the fire, and give themselves over to death."



From the Indian Section]

[Victoria and Albert Museum.

JAI SINGH'S OBSERVATORY AT DELHI, 1719

Raja Jai Singh Sawai (the Excellent) of Jaipur (1693-1743) was a famous man of science. He built five observatories, viz. at Delhi, Benares, Mathura, Ujjain, and Jaipur. He was a benovolent governor under the Mughal Emperors, and built a large number of *sarais* (inns) and markets for the convenience of the people.

more vigorous plant that was ultimately to destroy his handiwork. In the days of the Lōdis, the Portuguese Bartholomeu Dias de Novaes had doubled the Cape of Good Hope in 1486. In 1498 Vasco da Gama visited Calicut on the Malabar (Western) coast, and the reports of its riches induced further expeditions eastwards, until the great Affonso D'Albuquerque created a province in 1510, built a magnificent city, the Goa Dourada (Golden Goa) of travellers, and set up an important State, which had the monopoly of European trade in 1595. The first great blow to Portuguese power in India was the fall of its chief correspondent in international trade, the Vijayanagar Empire, in 1565. The mad proselytizing policy of Philip II, as King of Spain and Portugal, completed its downfall by 1625, so that it was never of any serious consideration thereafter. But before the end of Akbar's reign the Dutch and the English had arrived to join in the Indian trade with Europe, and had come into conflict with the Portuguese and each other. Nevertheless, in Akbar's time the Europeans can hardly be said to have had any influence of consequence in India, and so far it is hardly necessary to note anything further than the fact that on the 31st December, 1600, Queen Elizabeth gave her charter to the "Governor and Company of Merchants of London trading into the East Indies". Thus came into existence what was eventually to become after many vicissitudes a ruling power in India, known to the common people as Kampani Bahādur.

Akbar was much more than a military conqueror. He was a real leader of men and had all the instincts of a very great administrator. Quite early in his career, when only twenty-two, he abolished the poll-tax on non-Muhammadans and then the tax on Hindu pilgrimages, imposed by his undiscerning predecessors, and he always discouraged oppression in the collection of his taxes, showing that, even at that young age, he understood that in order to rule successfully it is necessary to secure the good will of the people as a whole. He married Hindu princesses, and his successor Jahāngīr was the son of one of them. He raised Rājput̄s to the highest positions and they fought loyally for him. Rājā Mān



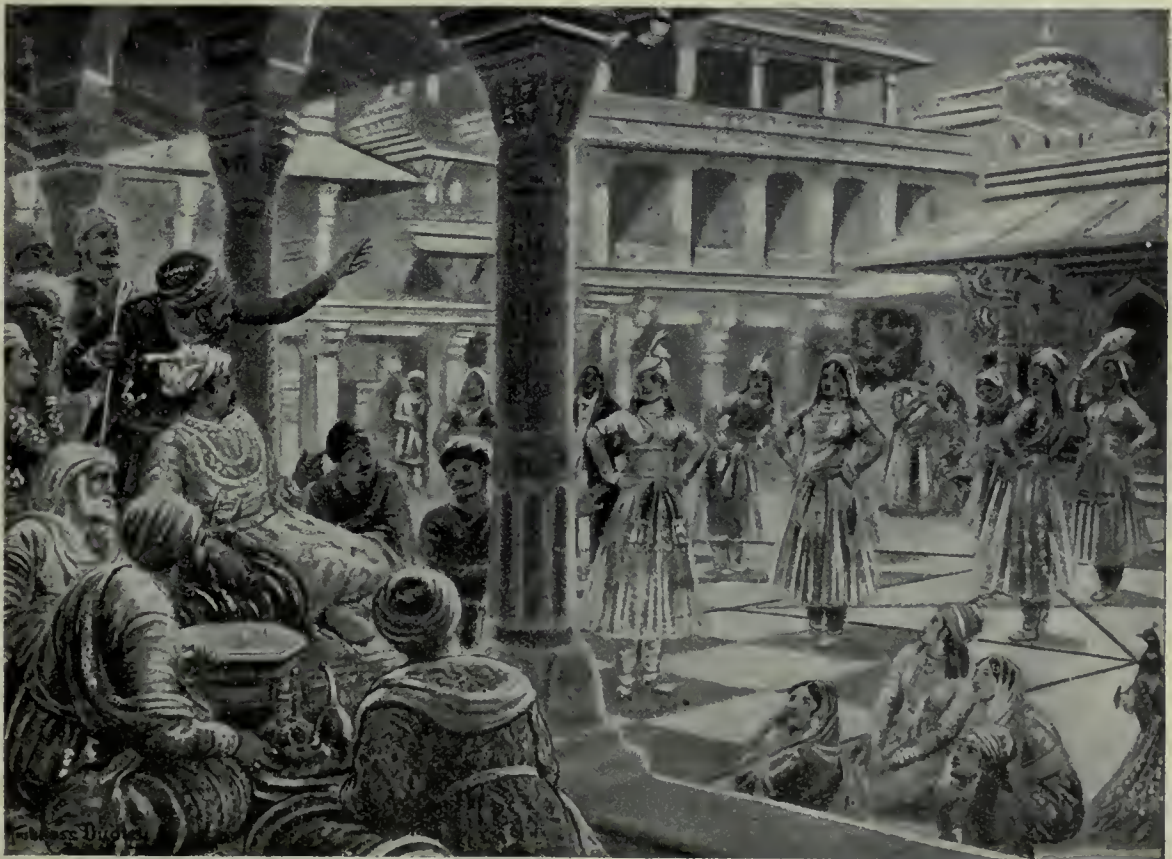
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THE BURNING OF LAGASH.

In the reign of the ill-fated reformer, Urukagina, Lagash was attacked by her hereditary foes, the men of the neighbouring city of Umma, who massacred the inhabitants, sacked and burnt the city, and set even the temples of the gods on fire. Through the reforms, by which Urukagina had succeeded in stamping out corruption among his officials, the state had been disorganised and the army weakened—hence the city fell an easy prey to her enemies.

Singh Kachhwāhā of Ambēr (Jaipur) was his governor in Kābul, Bihār and Bengal. One of his best friends was the clever and capable Rājā Bīrbal, a Brāhman. And last but not least there was Tōdar Mall, the devout Hindu of the Khatri caste of Oudh, who was not only a good general, but also one of the greatest of all Indian administrators, to whom the British Empire owes the basis of its land revenue system, the foundations of which had been laid by Shēr Shāh Sūr. In his time the land revenue produced about nineteen millions sterling, and all the taxes about as much more, while the army practically corresponded to the modern British yeomanry in form, with artillery attached, and it was raised by the *jāgīrdārs* and *mansabdārs*, or, as we should say, by lords-lieutenant and their deputies. Akbar was, however, faced with the universal and perennial trouble of a militia force, the making of false returns of strength, and he introduced elaborate regulations to try and prevent it. All the internal arrangements of the time are embodied in a work which has attracted universal attention, the Institutes of Akbar (*Ain-i-Akbari*), compiled for the Emperor by a bosom friend, Shēkh Abu'l-Fazl, who is looked on by his compatriots as one of the greatest masters of Persian style. Akbar was a great man as well as a great king, and, like his forerunner Asōka, he ruled his country for the benefit of the people with toleration and tact.

Akbar was succeeded by his eldest son, Jahāngīr, who reigned from 1605 to 1627 : a man very different from his father. Talented, intemperate, self-indulgent and good-natured when things went to his satisfaction, Jahāngīr was otherwise a ferocious tyrant. Among his many evil deeds in his father's lifetime he caused Abu'l-Fazl to be murdered in 1602. He was clever enough, however, despite his weakness, to keep his great inheritance together and his rebellious sons at bay, with the help of his famous intriguing



[Painted specially for this work.]

AKBAR PLAYS DRAUGHTS WITH LIVING PIECES AT FATEHPUR SIKRI, 1575.

The game of *pachisi* or *chatur* is played with pieces on a cross chess-board by two opponents, whose object, under certain rules governed by the throw of cowries or dice, is to get all their men into the centre of the cross first. Akbar was fond of playing the game with the slave girls of his Court as pieces, and constructed a Pachis Board at Fatehpur Sikri for the purpose, near the Diwan-i-Khas.

consort, Nūrhāhān (Nūrmahal), to whom and her capable brother Asaf Khān he practically left the government. Like many other great Indian rulers, Jahāngīr was a highly educated man, and wrote his own Memoirs (*Tūzak-i-Jahāngīri*), in which he reveals his character in the most intimate manner, and there are also good descriptions of him by the British Ambassador, Sir Thomas Roe, who was three years in India from 1615. Jahāngīr was an æsthetic lover of natural beauty, spending every summer in Kashmīr, where his immense and beautiful buildings still abound.

After Jahāngīr came his magnificent son, Shāhjahān, who reigned for thirty years (1628–1658), till he was deposed by his equally famous son, Aurangzēb. His wife was Nūrhāhān's niece, Mumtāz Mahal, for whom the world-renowned mausoleum at Agra, commonly called the Tāj, was constructed. Shāhjahān reduced the whole Deccan to obedience in a seven years war (1630–1637), but beyond that his reign is chiefly remarkable for the splendour of his Court and buildings. Under him the country



Painted specially for this work.]

COINING MONEY FOR AFFONSO D'ALBUQUERQUE AT GOA, 1510.

The great Affonso D'Albuquerque, who created an Empire for the Portuguese along the coast of India, between 1506 and 1518, was a remarkable administrator. Among other things, wherever he went he set up a coinage of Portuguese money mainly for the encouragement of trade, and some of the novel denominations he introduced are still in existence.

enjoyed peace on the whole, but the mildness of his own rule was much marred by the cruelties he permitted his subordinates to perpetrate. He led a moral life so long as Mumtāz Mahal held sway over him, but after her death he strayed into the paths of a useless sensuality.

In 1657 Shāhjahān became seriously incapacitated for all business, and the result was that his four sons fought for the supremacy, in which after a considerable struggle the third son, the wily and capable Aurangzēb, triumphed, and the others met their deaths. In the next year, with the help of his sister, Raushanārā, Aurangzēb deposed his father, who was allowed to live on in luxury and sensuality till 1666, when he died in the veranda of his palace at Agra, whence he could behold his great creation, the Tāj. He was at last buried beside the woman he had loved beyond all others. The redeeming feature of his latter end was that he had with him as an elevating companion his



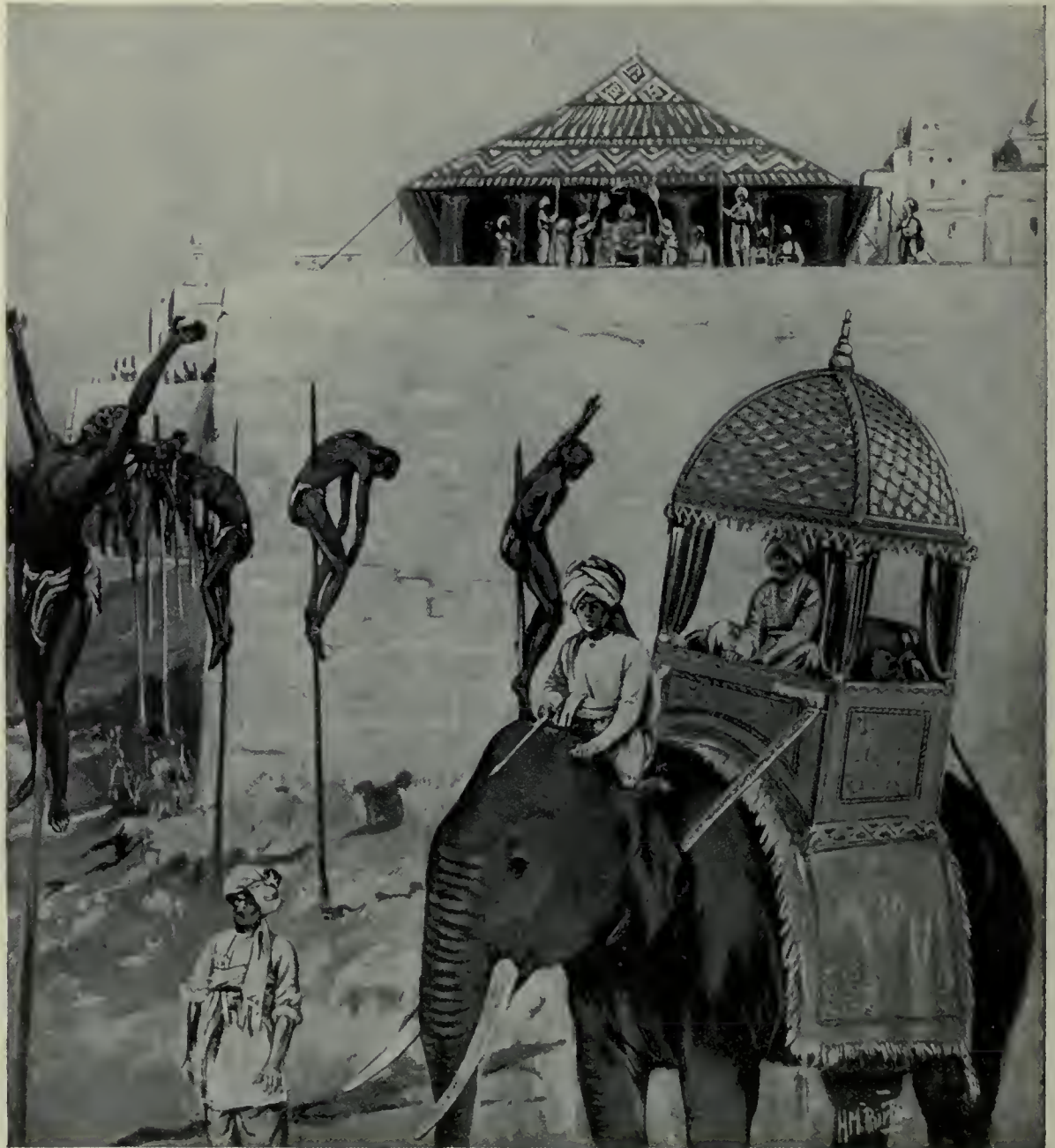
Painted specially for this work.

PRINCESS CHAND BIBI DEFENDS AHMADNAGAR 1595

Chand Bibi, sister of Burhanu'l Mulk, the Nizam-Shahi King of Ahmadnagar, made a gallant and successful defence of that city in 1595 against the forces of Akbar. During the siege the assailants constructed a ramp across the ditch and made a breach in the wall of the fort. whereupon Chand Bibi, dressed and armed as a man, led a famous sortie through the breach.

other daughter, Jahānārā, "an example of female modesty, beautiful, heroic, witty, generous, elegant, accomplished", whose grave near Delhi has still only grass above it, according to her request: "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind."

Aurangzēb, known equally well to Indian historians as Alamgīr, was forty when he came to the throne, a man of strong character and fixed ideas. He reigned forty-nine years (1659-1707), and throughout that time he remained a fanatical Musalmān, never deviating from his principles and his



*Painted specially for this work.*¹

A SAVAGE LESSON, 1606.

Soon after Jahangir's accession, his eldest son Khusru rebelled unsuccessfully at Lahore, and the Emperor thought he would give him a warning by compelling him to ride on an elephant between long lines of his companions impaled on stakes. Jahangir's own words describing this are: "I directed a number of sharp stakes to be set up in the bed of the river, upon which thrones of misfortune and despair I caused the three hundred traitors who had conspired with Khusru to be impaled alive."



Painted specially for this work.]

HUMPHREY COOKE TAKES POSSESSION OF BOMBAY, 1665.

The first Governor sent from England to take over Bombay from the Portuguese was Sir Abraham Shipman, whose expedition fared very badly for nearly three years. Most of the party died, including Shipman himself, but at last, in 1665, a small mud fort on the Island of Bombay was handed over to his secretary, Humphrey Cooke. The European dress of the period in India was that of the natives except as to breeches and hoots.

notion of duty : to suppress infidels and idolaters and all heretics from his own sect, the Sunni Muhammadans. He was a capable man, a brilliant writer, an astute diplomatist, a courageous military commander, an able administrator, a just judge, and of ascetic personal habits ; but no considerations of his own advantage or public policy ever made him swerve from his fixed principles. The actions which his austerity induced him to perform broke up the Empire he sought so assiduously to extend and maintain all the years of his long life for the sake of what he considered to be the benefit of his people : their conversion, willing or unwilling, to his sect of Islām. His was the career of a bigoted missionary, invested with imperial authority, who carried out settled ideas to their logical end regardless of results, and it failed disastrously.

But for all his ill-treatment of those who disagreed with his religious views Northern India enjoyed profound peace for at least twenty years of his reign. His acts, however, in the end brought about rebellion and the complete alienation of the Hindus. He reimposed the poll-tax on unbelievers (*jizya*), destroyed sacred buildings and schools, built mosques in such holy places of the Hindus as Benares, and tried to kidnap the children of Rājput chiefs for "conversion". He did not massacre, but he worried perpetually. His clever defeat of his able eldest brother, Dārā Shikōh of the large tolerant heart, had much to do with the further history of India, and one cannot help wondering what would have happened had Dārā Shikōh triumphed and held the Empire together by his religious tolerance and not split it to fragments as did Aurangzēb by his fanaticism.

The European intruders into India had not advanced far enough in Aurangzēb's reign to affect the general history of his Empire, though they had progressed considerably towards the end of it, but a new and for the time a much more menacing power had come into existence soon after he assumed imperial authority. The old Mahārāshtra (Rāshtrakūta) Hindu power of the Deccan once again appeared in the form of the Marāthās under the able Sivaji, who was the son of Sāhuji Bhōnslā, a soldier of fortune and a fiefholder under the Bijāpur kingdom in the Deccan. He afterwards became one of the greatest generals and military and civil administrators of Indian history. Sivaji began by annexing territory from Bijāpur,

and before his death in 1680 he had acquired practical supremacy for his people over all Western India. But he had done much more. He had created the Marāthā nation as the champion of Hinduism.

After Sivaji's death, Aurangzēb succeeded in getting possession of the remaining Musalmān kingdoms of the Deccan, Bijāpur and Golkōndā, but the Marāthā power was ever becoming more efficient and the



Painted specially for this work.

JOB CHARNOCK FOUNDING CALCUTTA, 1690.

In 1686 the noted factor, Job Charnock, fixed upon the site of Calcutta (Satanati) and built a wattle and daub factory on the banks of the Hugli from which he had to flee on account of troubles between the British and native authorities. He went to Madras until these were over. In 1690 he returned to Bengal, and with an armed party proceeded to Satanati and scrambled up the mud bank in the rains, to find only the remains of a burnt hut, out of which eventually grew the great capital of Calcutta.

repeated the sack of Delhi, disappearing with his plunder, except for intermittent raids into the Panjāb, and did one important, though unintentional, service to India by defeating the Marāthās in 1761 at Pānipat. Among the Indian Muhammadans, kingdoms were set up in Bengal and Oudh, the Rohilla Afghāns made themselves independent in Rohilkhand, north of the Ganges, and in the Deccan a new power, which still exists, arose in 1723, when a Turkomān noble, Chīn Kilich Khān, better known as Asaf Jāh, became independent as the Nizām of Haidarābād, near the older Deccan capital of Golkōndā.

Emperor's religious policy had destroyed the efficiency of his own unwieldy armies, and thus the now very aged man of eighty-nine was forced into retirement and death at Aurangābād, not far from which he lies buried at Khuldābād in an unhonoured grave, in contrast to that of his great predecessor Akbar, which is still honoured by Hindu and Muhammadan alike. After the death of Aurangzēb (1707) the history of India is much concerned with the doings of the three great Brāhman ministers of the ineffective successors of Sivaji at Poona, better known to history by their Persian title of Pēshwā (leader).

The condition of India for the next fifty years was just chaos with "hell let loose" at times in places. Nominally there was sovereignty at Delhi, but there was no physical empire, nor were there any emperors that ruled. The political history of the time resolves itself into the varying struggles of local peoples and personages for sovereign power, and the rise of new States and authorities. Out of the general mêlée certain important powers and personages emerged. Thus there were two foreign invaders who, for a brief while, wrote their names large on the page of Indian history. In 1739, Nādir Shāh, the famous Afghān usurper of the Persian throne, swooped down on Delhi, and committed the notorious massacre there, carried off an immense treasure, and last, but not least, took away with him hundreds of skilled artisans. Nine years later (1748) his successor in Persia, Ahmad Shāh Durrāni, founder of the Durrāni (Abdāli) Dynasty of Afghānistān, invaded the Panjāb and annexed it. In 1756 he



A scene at the Jhula Jatra or Summer Swinging Festival in honour of Krishna.



Figures of Durga, the goddess of destruction, at the great Autumn festival of the Durga Puja.

Meanwhile the Sikh Khālsa, or military Order, had become a political confederation, and began to ravage the Panjāb and set up petty principalities. And, lastly, the Hindu Marāthās had rapidly made themselves into an important Indian power under the great Pēshwā, Bāji Rāo, and by 1760 had occupied most of Western India from the Himālayas to Mysore. But in 1761, on the historic field of Pānipat,



Nila-puja: devotees in procession with iron spikes run through their tongues in honour of Mahadev (Siva).



Asnan Jatra: the ceremony of bathing Jagannath after his miraculous arrival at Serampore in one night from Cuttack.

Ahmad Shāh Durrāni and his Muhammadan allies utterly defeated the Marāthās, and broke the power of the Pēshwās, leaving it to the Holkars of Indōr, the Gaikwārs (Gāyakwād) of Barōda, the Sindhias of Gwālīor, and the now extinct Bhōnslās of Nāgpur, all families of humble Marāthā origin, to revive the power of their nation for a while, with the help of an army thoroughly organized and armed on the European model of the time. The Marāthās, of course, sacked the unfortunate Delhi, but they did much more harm



Drawn by Balthasar Solvyns.]

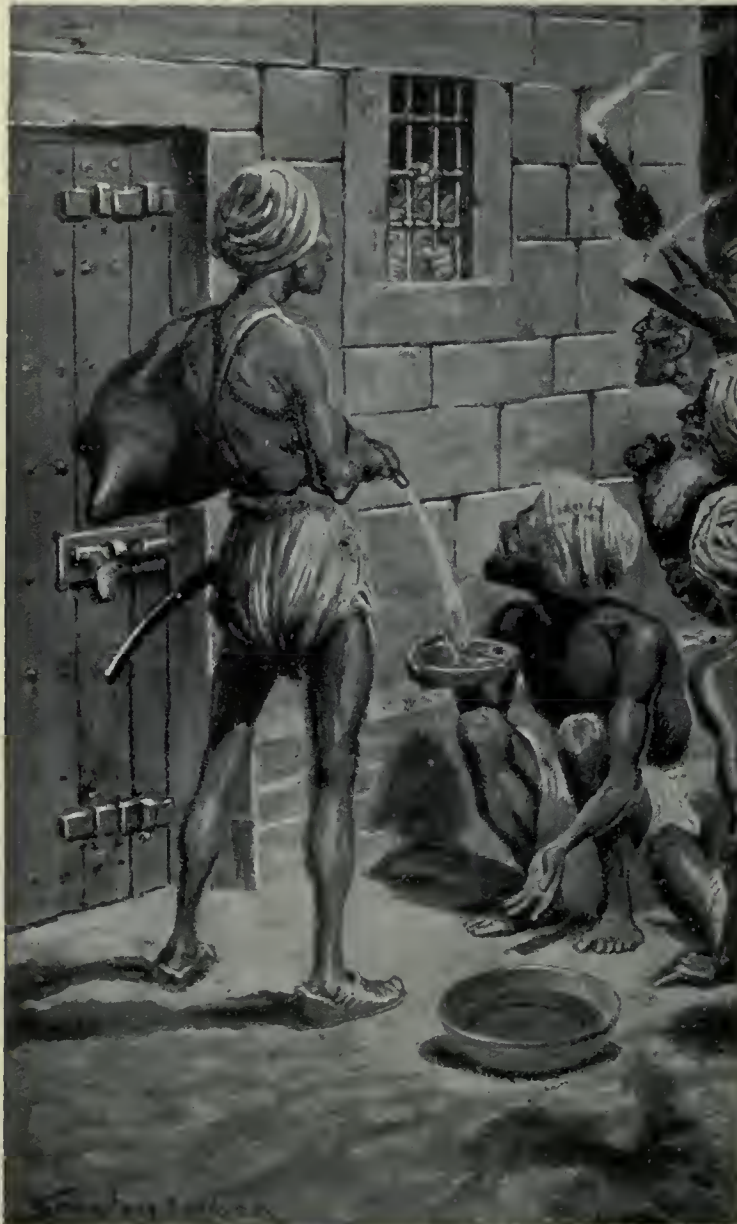
The final ceremony at a Hindu marriage (*biyah*): joining the hands of the bridal pair over a brass vessel of water.



[By permission of the Secretary of State for India. Sannyasis (devotees) throwing themselves on to boards studded with nails carried on men's shoulders

than this. Their rule included the levy of a heavy tribute (*sardēsmukhi*), and the extraction of the *chauth*, nominally a land-tax of a fourth of the land revenue, as the price of forbearance from ravage, but in reality a terrible blackmail extorted at odd times whenever practicable. The ascendancy of the Marāthās was indeed a national terror, and meant the impoverishment of all but themselves, and the increase of power for that section of the Brāhman caste to which the Pēshwās belonged.

Indefinite and often indiscriminate authority exerted by the Marāthās, the Sikhs and the Muhammadan States of Oudh, Bengal and the Deccan describes the state of India, when yet another power, the British,



Painted specially for this work.

THE BLACK HOLE, JUNE 20, 1756.

The Black Hole was the name of a guard-room lock-up used for refractory soldiers of the garrison of old Fort William in Calcutta. In 1756, Suraju'ddaula, the young and worthless successor of his grandfather, the great Allvardi Khan, Viceroy of Bengal, attacked Calcutta and drove out the English, except 146, who were confined for a whole night in the Black Hole while Suraju'ddaula slept. All but twenty-three died of heat and thirst. The sepoy guard posted outside the barred window amused themselves by ostentatiously pouring out water and drinking it before the eyes of the sufferers.

arose, which was destined to imperial sway on a larger scale than any that had ever been known before. In the seventeenth and eighteenth centuries England, Holland, France, Denmark, Scotland, Spain, Austria, and Sweden all made bids for the sea-borne trade between India and Europe; but of these only the companies established by England, Holland, and France rose to any position of importance. The Dutch arrived before the English, the English East India Company being formed in order to compete with the Dutch monopoly of the trade, and all through the seventeenth century there was a long-continued struggle between them for the command of the sea-borne trade, from which they ousted the Portuguese in 1658. This rivalry continued till just before the final triumph of the British in India over all other Europeans. The British East India Company had several English rivals until the time of Charles II (1660-1685), whose five charters gave it rights of rule, and after various vicissitudes it was endowed with political power by Parliament in 1708. The French first came into India as rivals of the British with the Compagnie des Indes in 1664, and for a long while there was a most serious struggle between them for supremacy, culminating in the final defeat of the French in 1761, as the result of want of backing and intelligent interest at home. The brave and capable French leaders in the East left a great legacy behind them in the form of many permanently valuable points in administration, and of teaching the British trading



Painted specially for this work.

THE BATTLE OF PLASSEY, JUNE 23, 1757.

At the end of 1756 Clive arrived in Calcutta from Madras to avenge the proceedings of Suraju'ddaula, whom he defeated in February of 1757, at Dum Dum. Thereupon Suraju'ddaula invited the aid of the French at Chandernagore, which Clive captured. He finally routed the allied forces at Plassey, near Kasimbazar, on June 23, 1757, against enormous odds. Suraju'ddaula, who showed great cowardice on this occasion, fled and was soon afterwards murdered. By this victory Clive made possible the British Empire in India.

community the importance in the then existing conditions in India of empire in order to make trade succeed.

The first attempts of the British Company at attaining practical political power in India were an unsuccessful armed resistance, undertaken with the sanction of James II, in 1686, against encroachments on the part of Shayista Khān, uncle of Aurangzēb and Viceroy of Bengal, and a successful blockade of Surat in 1690, which brought Aurangzēb, much occupied elsewhere, to terms. In 1696 Fort William was built at Calcutta, and trading went on quietly there until 1756, when Surāju'ddaula, the graceless Viceroy of Bengal, attacked Calcutta, inflicting on the European survivors the horrors of the Black Hole, a military guardroom lock-up, where one hundred and forty-six prisoners were confined in one room during a hot July night while the Viceroy slept. Only twenty-three came out of it alive. Revenge was, however, soon forthcoming from Madras in the person of a great man, Robert Clive, who had already become famous. With a very small force Clive badly defeated Surāju'ddaula at Dum Dum, near Calcutta, and in the following year (1757) routed him at the famous battle of Plassey (Palāsi), near Murshidābād, which led to his death and the placing of his uncle, Mīr Jāfir, on the Viceregal throne as the candidate of the British Company. Thus did the British begin to rule, and soon afterwards a quarrel with the new Viceroy, in 1759, backed by the Dutch, led to the end of Dutch power in India. Five years later, in 1764, Sir Hector Munro gained a great victory at Buxar over the forces of the Mughal Emperor, Shāh Alam, and in 1765 there followed the formal British occupation of Bengal, Bihār, Orissa, and part of Oudh by grant from the Emperor. In this year Clive, who had gone to England in 1760, returned for a short while, during which he introduced real imperial sway for the Company, and, by raising the pay of public servants to a reasonable amount, aimed at purity of conduct and loyalty of service in India. To the efforts of this one individual, then, are to be traced, first the origin of British empire in India by his victory at Plassey, and, secondly, the beginnings of the British system of administration. In 1767 Clive left India ill, only to be bitterly attacked by malignant calumny in England and to end his life by his own hand in 1774. Courageous, resourceful, indomitable of will, a born general and a far-seeing statesman: in the words of the final



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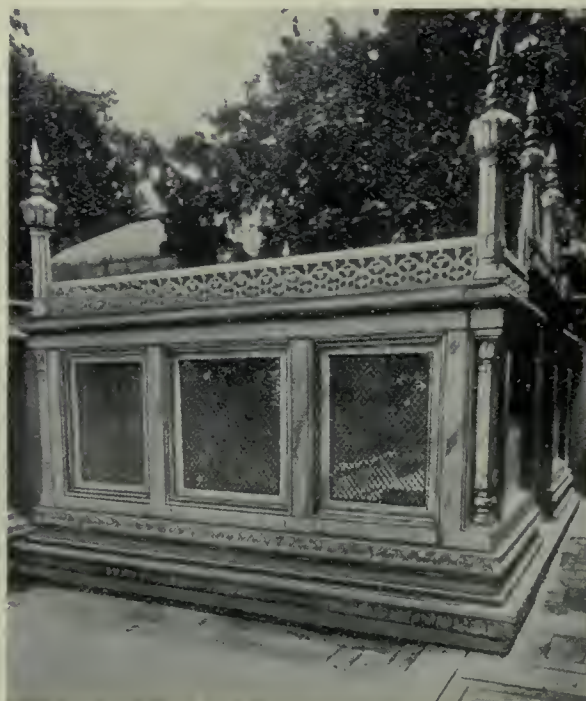
[the Secretary of State for India.

THE ACTION BETWEEN THE FRENCH AND THE ENGLISH OFF PULO AOR IN 1804.

At the beginning of the nineteenth century Napoleon was the bugbear of the British in India and his intrigues were the cause of a great struggle. In 1804 the ships of the French squadron (in the foreground), under Admiral Linols, were routed by the East India Company's Indiamen under Commodore (Sir Nathaniel) Dance off Pulo Aor, an island in the Straits of Malacca.

judgment of Parliament upon his work, he rendered "great and meritorious service to his country". Clive's rule was followed by five years of mismanagement by incompetent and dishonest officials, in whose time occurred, in 1770, one of the worst famines on record. To them succeeded another great man, Warren Hastings, as Governor of Fort William in 1772 and Governor-General in 1774. Meanwhile in the south there occurred a life-and-death struggle between the French and the English. Dupleix, the able Governor

of the French settlements at Pondicherry, had devised the policy of intervening in native politics, captured Madras in 1746, and carried on war against the British till 1754, when his inappreciative masters in France recalled him, and left a really great man to die in poverty and disappointment. After this the British became predominant in the Carnatic, and the French in the Deccan. By 1756 De Bussy, a capable French official, had taken possession of the Northern Circars, south of Orissa, and instituted a form of administration still used in part by the British Government; but by the folly of his superior, Lally, all his work was destroyed at the battle of Wandiwash, near Arcot, in 1760, and French power disap-



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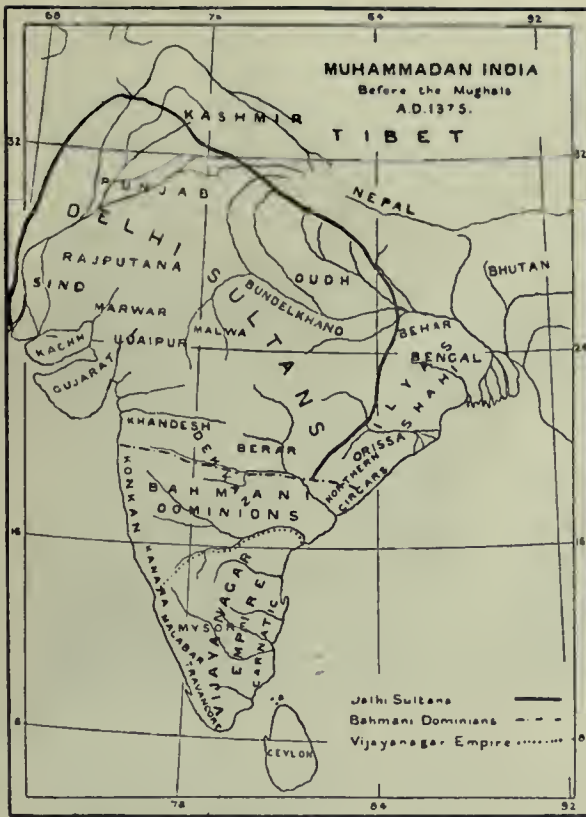
[the Secretary of State for India.

THE TOMB OF JAHANARA BEGAM AT DELHI.

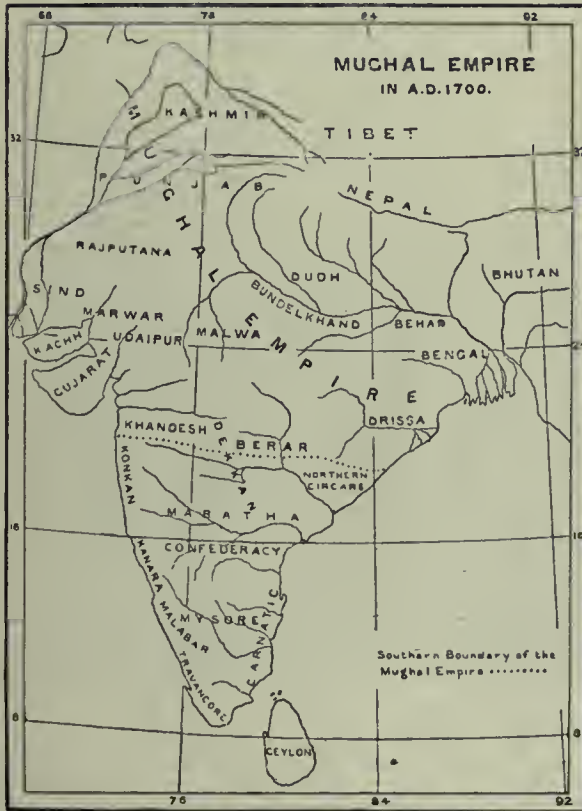
Jahanara Begam, one of the daughters of Shahjahan, generous, elegant and accomplished, has come down to modern times as the model of Muhammadan womanhood and filial devotion. She died in 1680 and was buried near Delhi, in accordance with her will, without a tomb over her. "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind." The railings round her grave are among the finest known examples of pierced marble work.

peared from India in 1761, except in so far as French officers and adventurers of note were able to harass British armies by capable leading of those of native rulers until their final destruction by Lord Lake in 1803.

The year 1761 saw the destruction of the Marāthā Empire, the disappearance of French rule in India, and at the same time the rise of a new temporary power in the south. Haidar Ali, an illiterate Muhammadan officer in the service of the Hindu kingdom of Mysore, one of those to survive the ruin of the Vijayanagar Empire, and a man of remarkable energy power of work, resource and general capacity, made himself master of the country owing to the weakness of the



MAPS OF MUHAMMADAN INDIA IN THE XIVth AND XVth CENTURIES.



MAP OF THE MUGHAL EMPIRE.



MAP OF THE EARLY BRITISH EMPIRE.



THE TRIAL OF WARREN HASTINGS, 1788.

Warren Hastings, the first Governor-General (1774-1785), was with Clive the founder of the British Empire in India, but during his administration he made many enemies. On his retirement he was pursued by them with extraordinary rancour, which led to a trial before Parliament, lasting nine years (1786-1795). He was acquitted on all charges, but received no reward whatever for his magnificent services to his country.

Marāthās after their defeat at Pānipat by Ahmad Shāh Durrāni. In 1769 he was a serious menace to the British at Madras, and it was not until 1780 that he was beaten by Sir Eyre Coote, to die unsubdued, however, in 1782, but acknowledging the coming power of the British in pathetically prophetic terms. Thus, when Warren Hastings was called to govern, the English were in actual power over a considerable portion of India, and were alone among the European peoples in having any foothold in the country.

All the great Mughal Emperors, from Bābar downwards, were men of cultured taste, which showed itself in literature, architecture, and the arts generally, and because their work is the most recent, the remains are nowadays the best preserved in India, and the most widely renowned over the world. The influence of the Mughal architecture is foreign, as these rulers brought the Persian style of the sixteenth century with them: at first modified by the ideas of the Indians employed as builders and subsequently by the introduction of Italian stone-inlay. Their buildings are, however, among the most beautiful in the world in any style, and remarkable indeed, from Akbar's tomb to his father, Humāyūn, at Delhi and his buildings at Fatehpur Sikrī, to Shāhjahān's great masterpiece, the Tāj at Agra, and his superbly magnificent palace at Delhi. Like their architecture, the literature of the Mughals was mainly Persian, so much so that some of the most famous works in that language were composed in India under their influence. But under them was initiated a new literature, which promises to be of permanent value and to go down to posterity as one of the most important of the world. The rough *lingua franca* of the camp, Urdu, has been transformed into the highly polished and cultivated literary tongue now known as Hindustāni, in which have been and are still being produced works of general importance and reputation in every branch of study, æsthetic and practical.

Perhaps no one fact shows the effect on popular domestic affairs of the general influence of the Mughal sovereignty and of the chaos at its latter end more than the state to which religion was reduced among the people under its sway. No proselytizing by force or otherwise was able to turn them as a whole from their ancient faith and they remained essentially Hindu, but after the days of the tolerant Akbar, the indifferent Jahāngīr, the unstable Shāhjahān at first tolerant and then intolerant, and the sympathetic Dārā Shikōh, no teacher or reformer of note arose, until long afterwards in the days when the Pax Britannica became established. Tulsi Dās, the great poetical teacher of salvation by faith, died in 1623,

and Dādu, the deistic follower of Kabīr, the last to found a sect (Dādupanthi) of any consequence, died in 1603. After them, indeed, the sects and divisions of Hinduism lived on in places, but only after a fashion, under repression and discouragement, and the result was this: scholarship sank low, and a coarse, ignorant ritualism was the rule, covering a grossly immoral idolatry with all its worst features on the surface—immolation of widows, hook-swinging, ascetic torture, and so on. This was the Hinduism of the first days of British rule, and that which greeted the earlier English residents in the country, and is described in their records: a very different form of religion from that which had gone before and that which was to come afterwards and to exist in our own time.

Since the Mughal days the dominating influence on the people's daily life has been that of the British, and its present trend is largely due to the direction given it by the great Robert Clive. One of his lasting services to his countrymen, and that which brought about the subsequent attack on him, was his enforcement of the principle that honesty is the best policy in all public administration. The principle adopted by the Company in his day was to give grotesquely inadequate salaries, and to allow private trade within the limits of the country to make up for them, probably on the anticipation that servants so far beyond control would in any case peculate. It led to all sorts of evil: to demoralized habits of unlimited peculation both from the Company and from the people, high and low, and to endless insubordination, for, when once a man had acquired a private estate under the terms of his employment, dismissal had no terrors for him, and he proceeded to act for his own advantage in successful defiance of his masters. It led also to continuous bickering and trouble between the Company and their servants. But though in the records of the times the average Englishmen in India in the seventeenth and eighteenth centuries



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LORD CORNWALLIS RECEIVING THE SONS OF TIPU SAHIB AS HOSTAGES, 1792.

Tipu Sahib (1782-1799), the troublesome successor of Haidar Ali of Mysore, carried on a desultory war in the Madras Presidency against the English for many years. In 1790 he attacked Travancore, which induced the Governor-General, Lord Cornwallis to take the field in person. Tipu Sahib was subdued for the time being, and in 1792 had to pay a heavy indemnity, giving his sons as hostages for the payment.

are not revealed to us as men of a high class of character or mental attainments, their leaders were wonderfully acute men of business and judges of those with whom they had to deal, carrying on successfully a large trade under extraordinary difficulties of financing and merchanting. Their account system was at first bad, and so arranged as to provide opportunities for hiding speculation, until Streyensham Master considerably discouraged it by a new and more correct method of book-keeping in 1678, thereby rendering a service to India the effects of which are felt to this day.

The Company's servants led isolated and not very elevated lives as a rule, and much of their time was taken up with undignified quarrelling among themselves, but many of them nevertheless acquired a knowledge of the Indians, their habits, religions, customs and history, which, though not by any means accurate, was much to their credit, considering their opportunities for literary study. There is a point



Painted by]

[R. K. Porter

THE FINDING OF THE BODY OF TIPU SAHIB AT SERINGAPATAM, 1799.

The fourth and last Mysore War lasted exactly two months, and on April 4, 1799, Seringapatam, the fortress of Tipu Sahib, the ruler of Mysore, was stormed by General Baird in seven minutes, Tipu himself being killed in the breach in the wall. Mysore was handed back to the Hindu Wodeyar Dynasty, which still holds it.

also in their lives which has been much misunderstood and misreported in the past. Large fortunes under the system of private trading were made in individual cases and comfortable competences in others, but as a rule Englishmen in India at that time were unsuccessful in "shaking the pagoda tree". Most of them died in the country, many in debt, while many others left but little property behind them, and not much of that ever found its way to heirs at home.

BRITISH RULE (from 1774)

THE RULE OF THE EAST INDIA COMPANY (1774—1858)

THE CHILDHOOD OF A GOVERNMENT

THE system initiated by Clive and kept up till the formal establishment of British imperial power in 1858 was that the Mughal Emperor reigned, but the British East India Company ruled wherever its territory



Maharawal Sallvahan of
Jaisalmer, 1891.



Shah Alam, Mughal Emperor,
1759-1806.



Maharaja Jal Singh of Alwar,
1892.



Maharaja Dhangar Singh of
Bikaner.



Akbar, the Great, Mughal Emperor,
1556-1605.



Maharaja Sajan Singh of
Udalpur, 1874.



Maharaja Rain Singh of
Jaipur, 1835-1880.



Farrukhsiyar, Mughal Emperor,
1707-1712.



Jahangir, Mughal Emperor.
1605-1628.



Maharaja Jaswant Singh of
Jodhpur, 1873.



Shahjahan, Mughal Emperor,
1628-1658.



Aurangzeb, the Great Mughal,
1658-1707.



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LORD WELLESLEY REVIEWING HIS BODYGUARD AT BALIGANJ, NEAR CALCUTTA, 1805.

The Marquess of Wellesley, the elder brother of the Duke of Wellington, pursued a decidedly forward policy as Governor-General (1798-1805), and under him were obtained in various parts of India a long series of victories over native states, resulting in a great extension of British territory. This was distasteful to the Directors of the East India Company, and he was recalled in 1805.

extended. So that from his time onwards the Emperors may be ignored as factors in the Government of India, though by a political fiction all the Governors-General held sway in their name.

Warren Hastings was the first Governor-General in British India (1774-1785) and was deliberately selected by the Directors of the Company to put an end to the misrule of Clive's successors in office, because he was a strong man with a high reputation for ability and integrity, who had long acted with discretion in the Company's service. He justified his selection by laying the foundations of the existing system of administration in India and checking the encroachments of the Marāthās, of whom a menacing Confederacy had arisen. Hastings worked under extraordinary difficulties, as he was in conflict with his High Court and constantly and deliberately hampered by his colleagues. In 1785 his stormy and effective career in India came to an end, and on his departure he was attacked with extraordinary rancour owing to party politics at home, impeached, and subjected to an undignified trial in 1786, which dragged on for nine years until his acquittal in 1795. He was a great Englishman: inflexible, patient, imperturbable, far-seeing and an untiring worker, generous, amiable and refined as a private gentleman, though somewhat arrogant and intolerant of opposition in his public career.

In 1784 Pitt's India Act confirmed all real power to the Crown, while it left patronage to the Company; and a special Act permitted the Governor-General to overrule his Council, a power that Hastings ought to have had. It was under these conditions that Lord Cornwallis (1786-1793) succeeded Hastings. He performed two famous acts. One was the Permanent Settlement of the land revenue in Bengal (1793), a "benevolent" measure designed to create a race of great landowners of the British type, and at the same time to protect the interests of tenants. It effected neither, but it benefited Bengal at the expense



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THE BATTLE OF KIRKI, 1817.

In 1817 Baji Rao, the Peshwa of Poona and chief of the Maratha confederacy, thought he had an opportunity of destroying British influence at Poona, and after much intrigue finally attacked and destroyed the British Residency there. The situation was saved by the despatch of a small force from Bombay, which entirely routed the huge Maratha army at Kirki, near Poona. Twelve days later Baji Rao surrendered and the Peshwas disappeared as Indian rulers.

of other provinces. The other was his judicial Code, which, though defective in many important respects, is the foundation of the existing Indian system of administering justice. Cornwallis was followed by his trusted friend and colleague, Sir John Shore (Lord Teignmouth, 1793-98), who initiated a disastrous policy of non-intervention, which was reversed by his successor, Lord Wellesley (1798-1805), the elder brother of the Duke of Wellington, then serving in Madras as Colonel Arthur Wellesley. Wellesley's aim was the supremacy of the British power over all India. He began by the foundation of a British force to be maintained by the Nizām, causing the destruction of Tipu Sāhib at Seringapatam under Lord Harris in 1799, and the restoration of the old Hindu Dynasty of Mysore under British suzerainty, a most important series of acts, as it broke the Marāthā power and destroyed all chance of the French ascendancy which



Painted specially for this work.]

VILLAGERS BURNING THEMSELVES TO AVOID THE PINDHARIS, 1815.

The Pindharis were bodies of marauding outlaws composed of all castes and classes, which arose out of the troubles following on the death of Aurangzeb in 1707. A century later their ravages in Central India were so cruel and severe that the inhabitants of whole villages sacrificed themselves and their wives and children by fire rather than allow the latter to fall into the freebooters' hands. This led to their forcible suppression in 1818, under Lord Minto.

Napoleon had planned. Then followed war with the Marāthās, ending in their total defeat in 1803 at Assaye (Asāi), near Aurangābād, by Arthur Wellesley, the victories of Lord Lake in Hindustān proper, and the final disappearance of the French commanders, de Boigne, Perron, Filoze, and others, who had helped the Marāthās, not as mere adventurers, but as capable military leaders of large ideas and of a magnificent style of living. Out of the welter of all this fighting arose Great Britain as the paramount power in India. This was Wellesley's political achievement, but it was too much for the unimaginative Government at home, which, after worrying him, resolved to reverse his policy by one of non-intervention, a line of action that, like all political timidity, brought misery to India and much further war.

The greater part of the term of office of Lord Minto (1807-13) was spent in resisting the non-intervention policy and demonstrating its futility in the then conditions of India, and in combating French designs

under Napoleon. In his time, too, there were many outrages in Central India by the Pindhāris, armed lawless plunderers of all castes and classes, who arose in large bodies under chiefs during the century of local misrule that followed on the death of Aurangzēb in 1707. Along the frontiers there were serious encroachments by the Gurkhas of Nēpāl in the North, and by the Burmans in the East. And all the while there was a haunting fear of the French everywhere, and trouble in Persia and Kābul, on account of the action of the Czar Alexander I in consequence of the Treaty of Tilsit, when he and Napoleon divided the whole world between them with a sublime indifference to the interests of all other States. In the North-West the great Ranjīt Singh, the Lion of the Panjāb, as head of one



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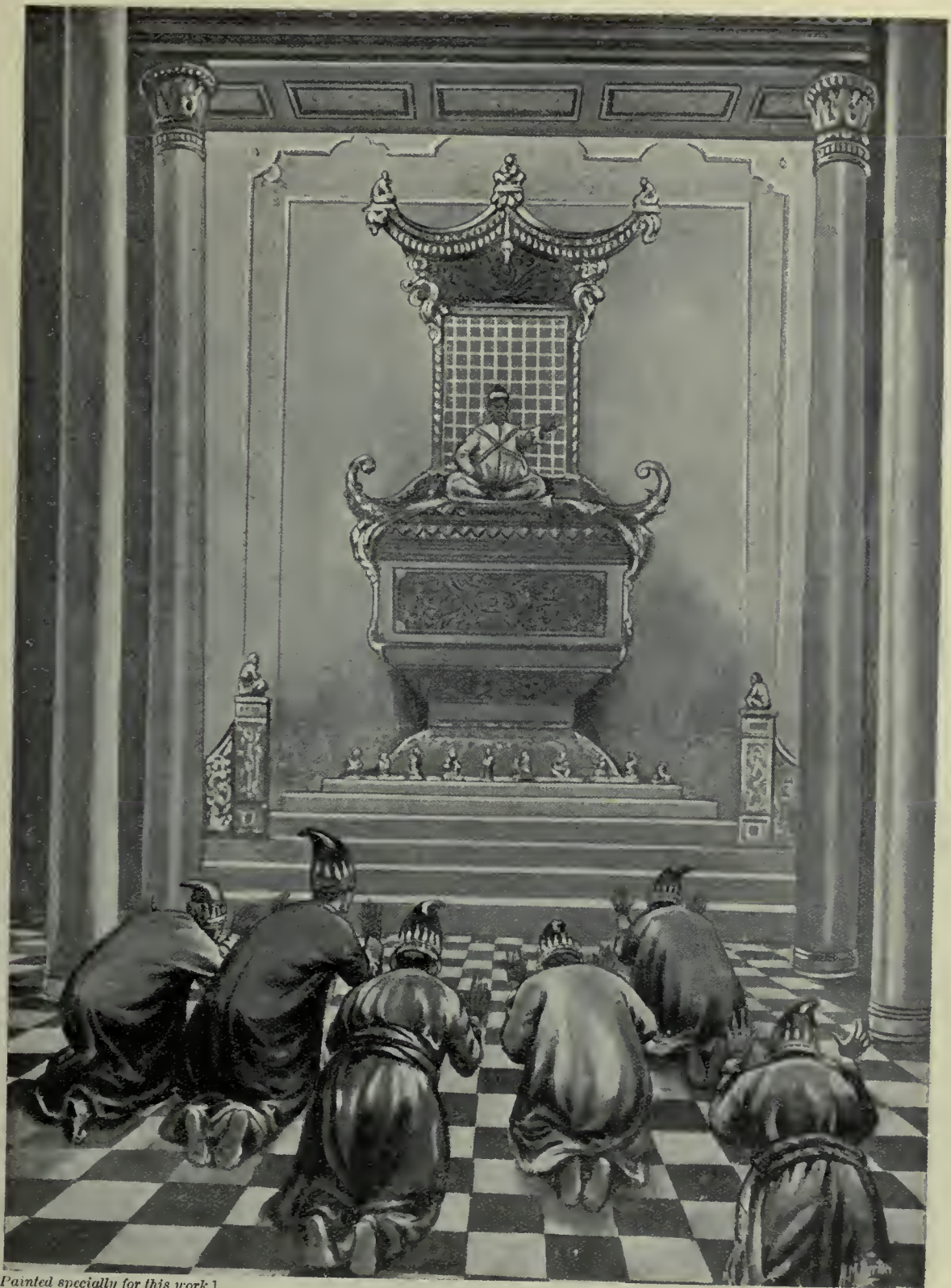
[the Secretary of State for India.

MAHARAJA RANJIT SINGH OF THE PANJAB (1780-1839).

The confusion in the Panjab in the last quarter of the eighteenth century caused by the raids of Ahmad Shah Abdali and the feebleness of the Mughal Emperors of the time, enabled Ranjit Singh, the head of a local Sikh confederacy (*misal*), to raise a large and well-trained army, by means of which he created for himself the kingdom of the Panjab, including Kashmir. In 1809 he concluded a treaty of alliance with the British at Amritsar, which he faithfully kept until his death in 1839.

After Amherst came another personality that performed great services for India, Lord William Bentinck (1828-35), the most peaceful of rulers, whose energies were mainly devoted to internal improvement. He toured all over the country, extending to other parts of the country the Madras system of leasing lands direct to the peasantry (*ryotwari*). He commenced the long crusade against female infanticide, prohibited *sati* (1829), making the immolation of widows a criminal offence for all participants, and he suppressed thuggee (*thagi*), a widely organized system of strangling travellers by gangs of armed highwaymen. He threw open judicial and executive appointments to the people of the country, and introduced with the help of Macaulay the teaching of English, making it "the official and literary language" of India. The mere enumeration of his chief measures is sufficient to show how much the India of to-day owes to his personal efforts. Amongst his services was the foundation of

himself master of the whole of that country; but Minto obliged him to sign a treaty of "perpetual amity between the British Government and the State of Lahore" at Amritsar in 1809, a compact to which he carefully adhered until his death thirty years later in 1839. Thus did the non-intervention policy of the Home Government lead immediately to incessant trouble all over India, and eventually to the increase of British authority. Later on it caused much further trouble, as the next Governor-General, Lord Hastings (1813-23), was forced to spend most of his time in serious war, and achieved much. Lord Hastings' successor, Lord Amherst (1823-8), famous on his appointment for having conspicuously upheld British prestige in China, was another Governor-General who "sought peace and found war". His main achievement, after a campaign not well conducted on the whole, was the annexation of Assam, Arakan and Tenasserim, as the result of resisting the aggressions of the Alompra (Alaungphayā) dynasty of Burma. On his departure the Sikhs of the Panjāb and the Amirs of Sind were the only independent States left in India.



Painted specially for this work.]

BAJIDAW, KING OF BURMA, ORDERS HIS GENERAL TO WREST BENGAL FROM THE BRITISH, 1823.

Almost immediately after his arrival in India, in 1823, as Governor-General, Lord Amherst received a demand from Bajidaw, King of Burma, for the cession of the whole of Bengal, followed by the despatch of an army under the command of Maha Bandula, who was ordered to bring Lord Amherst bound in golden fetters to the king. These proceedings brought on the First Burmese War of 1824-1826, which resulted in the annexation of Assam, Arakan and Tenasserim to the British dominions.



Painted by Prince Soltykoff.

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THE CAVALCADE OF RAJA DHYAN SINGH AT AMRITSAR IN 1829.

Dhyan Singh Dogra was the younger brother of Gulab Singh of Jammu, afterwards the first Maharaja of Kashmir. He was in the employ of Ranjit Singh of the Panjab, and after his patron's death became the chief minister of his successors. He was finally assassinated in 1843, an act which led to a series of palace murders extraordinary even in the history of India.

the "Overland Route" to England, *via* the Red Sea and Suez, by utilizing the then novel application of steam power on the sea. Shortly after his departure Sir Charles (Lord) Metcalfe introduced the freedom of the Press, then wholly European, a measure that has been attended with varying success.

By the Charter Act of 1833, the Company ceased to exist as a commercial body, and became merely an adjunct of the mechanism of imperial administration, the Government of India being empowered to legislate. A careful survey of the Company's administration while the Court of Directors held sway will show that it was not competent to deal with the imperial problems involved in the acquisition of power, and that India accrued to the British Crown in consequence of the efforts of the loyal representatives of the nation abroad in spite of persistent discouragement on the part of the directors. They perpetually interfered with their servants and very often mistakenly; they constantly recalled and dismissed those who did them eminently good service, and they seldom grasped the political situations with which they were confronted. India has indeed been won for England and held on the initiative of the men on the spot rather than by the guidance of their official superiors at home.

The careers of the next three Governors-General, Lords Auckland, Ellenborough and Hardinge (1837-48), working under the revised system, may be best taken together. All Lord Auckland's time (1837-42) was filled up with combating the bugbear of Russian aggression consequent on the extension of the dominion and influence in Central Asia of the Czar Nicholas I, the opponent of the British and their allies in the Crimean War. This brought on the disastrous campaign in Afghānistān, ending in the destruction of the forces sent to Kābul in 1842, and the recall of the Governor-General. His successor, the impetuous Lord Ellenborough (1842-44), commenced with repairing the damage done to British prestige in Afghānistān, and followed it up with the annexation of the territories of the Amīrs of Sind on account of their attitude during the Afghān Wars. But his operations were not skilfully conducted, and he, too, was recalled. To him succeeded a distinguished general of the Peninsular Wars, Lord Hardinge (1844-48), a man of peace like his two predecessors, who had to spend his time in war with the political

successors of Ranjit Singh in the Panjāb. Ranjit Singh's death in 1839 gave occasion for a series of palace murders and general anarchy extraordinary even in the annals of India, and finally his widow, Rāni Jindān, mother of Dalip (Dhuleep) Singh, his last successor, then a boy, was led to induce the armed nation she could not control to attack the British outposts at Ferozepore (Firōzpur). After a war including several famous battles, the Sikh forces were routed at Sobrāon on the Satluj near Ferozepore, and a British regency was set up under Sir Henry Lawrence at Lahore in 1846. In the midst of all these struggles Gulāb Singh, the hereditary Dōgrā chief of Jammu, who had possessed himself of the neighbouring State of Kashmir and had rendered important services to the British Government during the war with the Sikhs, was confirmed in his acquired territories. The acceptance by Lord Hardinge's Government, in accordance with immemorial Oriental custom, of seventy-five thousand rupees, paid by Gulāb Singh to the British on this occasion as *pēshkash* (present on appointment), in token of their suzerainty, has often been virulently criticized as the "Sale of Kashmir".

After Hardinge came a truly great man, Lord Dalhousie (1848-56), who crowded into his short life of forty-eight years an astonishing amount of work of the first order. Like his predecessors, he expected to rule in peace, but the Sikhs revolted, and, after the memorable battles at Chiliānwāla on the Jhelum and at Gujrāt in 1849, were so completely beaten that the Panjāb was annexed, and thereafter so managed that within three years a Sikh battalion was fighting for the British Government in Burma, and the general body of the Sikhs supported it loyally in the great Mutiny of eight years later (1857). In 1852 further aggression on the part of the Burmese king brought on a well-conducted war, which ended in the



Painted by F. C. Lewis.

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THE INSTALLATION OF THE NAWAB OF THE CARNATIC (ARCOT), 1842.

The Carnatic is the country along the East Coast of Southern India over which Aurangzeb appointed a Nawab or Viceroy in 1692. After the Emperor's death the Viceroy made himself independent as the Nawab of Arcot, and eventually the succession to that throne became a cause of the disputes between the French and English, which ended in the Nawabs becoming dependants of British power and purely titular princes.



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SIR-I-KHAJUR IN THE BOLAN PASS, 1839.

The steepest part of Bolan Pass is the Sir-i-Khajur (the crest of the date-tree), where it is steep and covered with boulders. There the army of 1839 suffered considerably from Baloch robbers, who hid in crevices and caves and fired on the passing troops. They were circumvented by armed scouting parties.

the contemporary annexation of Oudh for persistent misgovernment to an appalling extent was carried out in consequence of orders from home issued against Dalhousie's advice as to the wisdom thereof; and another grievance of the time, that the notorious Nānā Sāhib of Bithūr, near Cawnpore, adopted son of the last Pēshwā of Poona, who died in 1851, was unjustly deprived of a compensatory pension, was without any foundation in fact. The policy of "lapse", however necessary politically at the time of its application, is nevertheless contrary to Indian ideas of the just rights of possessors of property, and was withdrawn by Lord Canning in 1862, to the great relief of the rulers of Native States.

Dalhousie's activities were endless in all directions. He steadily built on the foundations of his predecessors and made Modern India. He upheld the integrity of the independent States, reorganized the Army and Civil Service, created many of the existing State Departments, and inaugurated public instruction on the basis of the celebrated dispatch of Sir Charles Wood as Secretary of State for India, often called the Education Charter (1854), which established universities and colleges, with State-aided English and vernacular schools in all districts. But the incessant labours undertaken by Dalhousie were too much for his strength, and he returned to England in shattered health, to die a few years later in 1860.

In his time the patronage of the Civil Service was withdrawn from the Directors and the

annexation of Pegu. Dalhousie was firmly convinced of the advantage of British rule to the inhabitants of India, owing to the conspicuous mismanagement and misrule of so many of the princes since the adoption by Lord Wellesley of the system of treaties with Indian rulers "in subordinate alliance". He sought to overcome this evil by enforcing "the doctrine of lapse", by which a childless ruler, created or revived by the British Government, could not pass on his sovereignty by the adoption of an heir from amongst his relatives according to the ordinary Indian practice. Under the application of this doctrine several Marāthā and other States passed to the Crown, and much territory came under direct British sway. But



Painted by]

[James Alkinson.

THE BURNING OF A WIDOW (SATI).

The burning of widows with the bodies of their husbands was a common practice among certain castes of Hindus. It was officially prohibited by Lord William Bentinck in 1829, and was finally suppressed soon afterwards. Women who performed this act of devotion were called *sati* (hoiy).



The 31st Regiment at Mudki, December 18, 1845.



The charge of the 3rd King's Own Light Dragoons at Ferozshah, December 21, 1845.



The charge of the 16th Lancers at Aliwal, January 28, 1846.



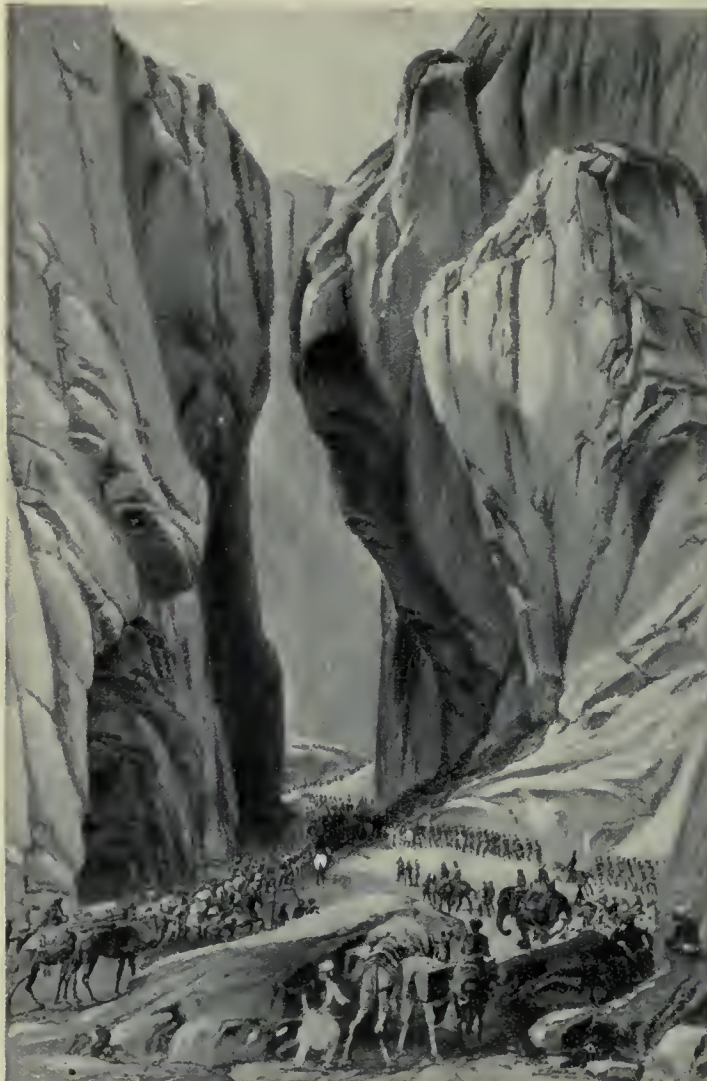
The 31st Regiment at Sobraon, February 10, 1846.

Painted by Henry Martens.

THE FIRST SIKH WAR.

On the death of Ranjit Singh the rulers of the Panjab were unable to control the army. To divert its attention from internal politics, Rani Jindan commenced hostilities against the English. In 1845 the army crossed the Satluj with the object of cutting off the great garrison of Ferozpur, then on the frontier, from the rest of the British army, causing the great battles of Mudki, Ferozshah, Aliwal, and Sobraon, which were disastrous to the Sikhs. This war caused Rani Jindan to be deposed in favour of her son, Maharaja Dalip Singh then a child under British tutelage.

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THE BRITISH ARMY ENTERING THE BOLAN PASS.

The first Afghan War, 1838-1842, arose out of the Russian scare, which had its origin in the division of the world by Napoleon and Alexander I of Russia between themselves. After Napoleon's death in 1821 the Russians continued their designs on Persia and India. The Bolan is the first of the passes between Sind and India.

strict toleration of creed and faith—each had its separate effect on the people, all the greater for being gradual and imperceptible.

This was indeed a period of Western influence on the popular daily life, in which arose a new class deeply imbued with it, the modern educated men of India, the class on which the future of India must largely depend. And thus, while war and discord and actual rebellion against the new order of things were in those days everywhere rife, the steady extension of British rule silently produced a revolutionary change in the Indian mind, which cannot but remain effective, whatever the political future may bring forth. Even as a lusty child, forcing its growth through all obstacles and vigorously combating all opposition, British control brought into India conditions that can never be eradicated, and through storm and stress laid on the national character an indelible stamp of Western civilization.

appointments to it were thrown open to public competition. Soon after his departure an equally momentous change was made in the Government of India, as the result of the Mutiny of 1857, whereby the country passed from the rule of the East India Company, and empire therein directly to the Crown under Viceroys in 1858.

In the course of an extremely rapid historical survey it is impossible to mention even by name the very many loyal and capable men, European and Indian, of all classes and descriptions, who ungrudgingly and indefatigably performed yeoman service for the Governors-General in building up the British Indian Empire in all its aspects, and thus made possible the attainment of their great aims. But though the epoch of the Governors-General was necessarily one of strife and confusion, inseparable from the imposition of Western authority on an Eastern population, the efforts of those who laboured under them rapidly began to take effect.

The introduction of Western teaching, inventions and arrangements; the action of Christian ideas, moral and social, expounded by able and earnest teachers by word of mouth and by literature; the critical examination of Indian religious and historical traditions by competent Western scholars; the spectacle of Western methods of philanthropy in the care of the sick, the famine-stricken, the ignorant, the outcast and the down-trodden; the equal administration of justice; the

THE BRITISH EMPIRE FROM 1858

THE RULE OF THE VICEROYS—THE MANHOOD OF A GOVERNMENT

WHEN Lord Canning (1856-62) arrived in India as Governor-General, unrest was universal, and especially was this the case in Hindustān, north of the Nerbudda owing to a natural distrust of the inevitable concomitants of European progress on the part of the population. Innovations such as railways, telegraphs, steamships, and education on novel lines were in their ultra-conservative eyes all objects of dread, and upset them as being unorthodox. But it was in Oudh, whence the Bengal Army was largely recruited, that the discontent was most marked, in consequence of the ill-feeling roused by the recent annexation of that province among the soldiers and the large landowners and their dependants, classes that had profited by the old bad order of affairs. Rebelliously inclined leaders of the people were well aware of all this, and when England, while still unrecovered from the military exhaustion following on the Crimean War with Russia (1853-56), became involved in wars in Persia and China, and the home authorities unduly depleted India of European troops to complete their requirements in those countries, seditious agitators, employed by disloyal social leaders, fancied that their opportunity had come. So when some unthinking military authorities blundered and issued cartridges for a newly adopted rifle greased with animal fat, said to be that of cows and pigs, to the Indian troops, a cry was successfully raised that the Europeans contemplated the destruction of caste and religious customs, Hindu and Muhammadan alike, and the forcible conversion of all to Christianity. Thereupon the smouldering dislike of the new order of things quickly burst into flame, and in 1857 practically the whole army in Northern India mutinied. There was, however, no national rebellion: it was military mutiny, taken advantage of by malcontents of political standing for their own ends. There were, of course, violent convulsions for the time being, memorable massacres of white men and their families, and much natural retaliation. There were also innumerable gallant actions in local defence, while many reputations were



Painted by Prince Soltykoff.]

[By permission of the Secretary of State for India.

THE HAREM CARRIAGE OF THE LAST KING OF DELHI, 1857.

Bahadur Shah, the last titular Mughal Emperor, came to his semblance of an empire in 1837, and was the nominal king of Delhi during the Mutiny. He was afterwards tried and deposed for his complicity therein, in 1857, and finally died as a prisoner in Rangoon. The single bullock-cart, accompanied by one racing camel, shows how low had fallen the state which the great Mughal Emperors maintained for their families in the days of their decay.



THE DEFEAT OF TANTIA TOPI BEFORE CAWNPORE.

Immediately after the massacre, Cawnpore was reoccupied by Sir Henry Havelock and made the base of the first relief of Lucknow. While the bulk of the British forces were there, Cawnpore was besieged by Tantia Topi, the most capable of the mutinous leaders, who was finally defeated by Sir Colin Campbell on December 6, 1857.

Council for the Board of Control on taking over the government, and last, but not least, the practical demonstration of the uselessness of rebellion against the British nation. The famous Queen's Proclamation was published on November 1, 1858, appointing a Viceroy and containing the principles on which Her Majesty proposed to rule her Indian possessions. In it are many words of wisdom, but of them all the following have sunk most deeply into the Indian mind: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the

lost and won. Revolted Delhi and Lucknow had to be besieged and captured, and a severe following up of the scattered mutineers was thereafter necessary. But it was all over in a year, and in the story of India it is historically only an episode with far-reaching results. The practical effects of it were the creation of a definite proportion between British and Indian troops in India, the final disappearance of the Muhammadan sovereignty, the abolition of the Company's rule, the transfer of the government directly to the Crown, substituting the Secretary of State in

desire to impose our convictions on any of our subjects." These words expressed the principles which guided the policy of another great Indian ruler, the Muhammadan Emperor Akbar, in the days of Queen Elizabeth, and are strongly reminiscent of one of the edicts promulgated over two thousand years earlier by the first great ruler of India, the Buddhist Emperor Asoka: "His Majesty King Piyadasi (Asoka) reverences men of all sorts, whether ascetics or householders, by largesses and other modes of showing respect."

After the Mutiny was quelled, Lord Canning's



THE NANA SAHIB LEAVING LUCKNOW FOR CAWNPORE.

The Nana Sahib, Raja of Bithur, near Cawnpore, though ostensibly a friend of the English, was one of the chief fomenters of the Mutiny. In April 1857 he paid a treacherous visit of friendship to Sir Henry Lawrence at Lucknow, shortly before the outbreak, and suddenly left that city on a pretext of business at Bithur.



THE VISIT OF NIZAM AFZULU'DDAULA, 1857.

On the advice of his great minister, Salar Jang, the young Nizam of Haidarabad remained true to the English and paid a ceremonial visit to the British Residency in proof of his loyalty.



THE STORMING OF DELHI, SEPT. 14, 1857.

Immediately after the destruction of the Kashmir Gate, the 52nd Foot entered the city and rushed a gun commanding the advance, under a tremendous fire, in which General Nicholson lost his life.



BLOWING UP THE KASHMIR GATE, DELHI.

The storming of Delhi commenced with an act of splendid audacity by a party of six, under Lieutenants Hono and Salkeid, in which the latter and three others lost their lives.



AN ATTACK OF GHAZIS, MAY 6, 1858.

Khan Bahadur Khan was proclaimed Viceroy of Rohilkhand, of which Bareilly was the capital. Among his forces were a number of *ghazis*, fanatical "death or glory boys".



DEFEAT OF TANTIA TOPI, AT JHANSI.

The Rani of Jhansi, a victim of the "Doctrine of Lapse", joined in the Mutiny with Tantia Topi and led her troops in person, and was killed in battle at Kotk Soral June 17, 1858.



VINCENT EYRE AT ARRAH, AUGUST 2, 1857.

Vincent Eyre, en route from Calcutta to Allahabad with a battery, hearing of the mutiny at Patna and Arrah, diverted his line of march, and with great gallantry drove the mutineers into the Ganges.

time as the first Viceroy was wholly taken up in the arduous and most difficult task of pacifying the animosities it had aroused and reorganizing the whole administration, including that of the army, law, and finance. These tremendous tasks wore him out, and he returned to England in 1862, only to die within a month of his reaching it. His successor, Lord Lawrence, is rightly remembered as the saviour



From the Indian Section]

[The Victoria and Albert Museum.

THE PLUNDER OF THE KAISARBAGH, LUCKNOW

Sir Colin Campbell, after relieving the garrison at Lucknow in November 1857, withdrew to the Alambagh, outside the city. In the following March when strong enough, he finally captured it. The Kaisarbagh, the residence of the deposed Kings of Oudh, was stormed, whereupon the troops got out of hand, and the treasures of Waidd All Shah, the last king, were plundered and destroyed.

of the Panjāb during the Mutiny. His administration (1864-1869) typically inaugurated the government of India by the Viceroys. It created that internal peace ever since maintained as the Pax Britannica, and from the date that his rule began there has been no war anywhere on the soil of India, a state of things hitherto unknown in its long drawn-out history. It also carefully followed up the policy of the steady consolidation of the material and moral well-being of the people, which was commenced by Lord Canning and has been thoughtfully adhered to by all succeeding viceroys. So that although the events of the last half-century are far too close to us to admit of unbiased review at the present time, two points of policy may safely be called the distinguishing feature of the Rule of the Viceroys: the maintenance of internal peace, and government aimed directly at the promotion of the welfare of the people.

Incidents of lasting importance have necessarily arisen, and each Viceroy has had some special difficulty, political or administrative, to meet as the principal preoccupation of his brief career. In Lord Lytton's time (1876-1880) the Queen of England was formally proclaimed Empress of India (*Kaisar-i-Hind*) at a magnificent darbar held at Delhi on January 1, 1877. In his time, too, aggressive designs on the part of Russian politicians on the north-western frontiers again loomed large, and brought on war with Afghānistān,

which followed an uncertain course similar to that of 1842, owing to party politics at home, and was finally settled by his successor, Lord Ripon (1880-1884), by just withdrawing from the country. In Lord Dufferin's (1884-1888) day a very narrow escape from war with Russia, owing to frontier disputes, ended in a material strengthening of the army and in a large extension of strategic frontier railways for defensive purposes. It also brought about the far-reaching measure of the organization of the Imperial Service Corps, which gave the Indian aristocracy an opportunity for a military career, and through the Indian rulers greatly added to the value of the Indian troops. In Dufferin's time too, Upper Burma was annexed owing to the dangerous intrigues of its King with foreign

European powers. The energetic Lord Curzon (1898-1905) moved in practically every branch of the administration and tightened up the whole machinery of government; among his achievements were the Tibet expedition of 1904, the Coronation (Edward VII) Darbar at Delhi in 1903, the partition of Bengal, the formation of an Imperial Cadet Corps, and a great forward movement in education. Lord



THE WELL AT CAWNPORE, 1857.

On the eve of the arrival (July 12) of Sir Henry Havelock, in relief of Cawnpore, the British women and children were all massacred in their prison and their bodies next morning thrown into the neighbouring well.

make for the securing of suitable occupation in after life. Lord Hardinge of Penshurst succeeded, in 1910, to meet a tide of unrest which was steadily rising. There was soon, however, to come a dramatic lull with the visit to India of the King-Emperor and his Consort. At a magnificent "coronation darbar", which he held on December 12, 1911, King George V announced the transfer of the capital from Calcutta to Delhi, along with a number of other administrative changes, and his subsequent progress through the country was the occasion for a remarkable outburst of the innate loyalty of the people. Within a year after, the

Minto (1905-1910) was occupied in coping with sedition fomented by the discontented among the newly formed educated classes, encouraged by the successes of the Japanese in their war with Russia. The discontent was largely due to a cheap system of education which turned out youths detached from the wholesome home influences that build up sound moral character and



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THE MEETING OF SIR COLIN CAMPBELL WITH HAVELOCK AND OUTRAM AT LUCKNOW, NOV. 17, 1857.

(the Secretary of State for India.

The Mutiny broke out at Lucknow on May 30, 1857, and the loyal garrison under Sir Henry Lawrence (who was killed on July 4), was besieged until September 25, when it was reinforced by Havelock and Outram. The siege then lasted until the garrison was relieved by Colin Campbell on November 17, after hard and long-continued fighting. The three Commanders and their staffs met in an open space under a heavy fire, in which Havelock nearly lost his life and several others were wounded.

paradox of Indian life was illustrated by the Viceroy's narrow escape from death by a bomb thrown at him as he was entering Delhi in December 1912. Yet once again was revolutionary crime hushed with the outbreak of the Great War, when there surged through India, in every class, from prince to peasant a wave of allegiance to the Empire and enthusiasm for its cause. By the time that war ended, India had sent altogether some 700,000 combatants and 400,000 non-combatants into the field. She had added over £150 millions to her public debt, and had been mainly responsible for the conduct of the campaign in Mesopotamia, an enterprise which wrung the hearts of our Moslem fellow subjects when they found themselves fighting their own co-religionists, the Turks. The assistance given by India at the most critical period of the British nation's history can never be forgotten.

Before peace came, Lord Chelmsford had taken office as Viceroy. He arrived to find the enthusiasm



LORD CANNING DECORATING LOYAL CHIEFS AT CAWNPORE, NOVEMBER 3, 1859.

During the Mutiny, the Sikh chiefs and a number of Rajput and other chiefs in Northern India remained loyal to the English, and in pursuance of his policy of pacification Lord Canning made a tour and rewarded those who had done good service. The most magnificent of these ceremonies was a Darbar at Cawnpore, when the Rajas of Rewa, Benares and Chikari were publicly honoured.

of 1914 on the wane, and the forces of political and social unrest again asserting themselves. At no period in the history of the country have influences been at work causing such an upheaval in society as has been going on, ever since the Mutiny and especially since Lord Curzon's régime, under the irresistible pressure of an old and highly developed Western civilization upon that of a people saturated with an Eastern culture equally old but developed on entirely different lines. The changes brought about in this way have affected every phase of the people's life; and, however great they may have been, they have necessarily tended to be imperceptible and impalpable, but, nevertheless, very real, and they have inevitably led to deep-seated unrest. Threefold have been its causes. First is the struggle for existence among the mass of imperfectly educated youths, for whom there seems to be no place in the slowly expanding economic structure of the country, and who fall an easy prey to the organizers of anarchy and senseless crime. Second is the unhappiness of the old orthodox Hindus at the changes which have come from the West and shaken the ancient order of their social life. And third is the rising political



From the Victoria and Albert Museum.]

[Painted by William Simpson.

THE TAJ MAHAL AT AGRA, AS IT APPEARED IN 1864.

Mumtaz Mahal, the wife to whom the Emperor Shahjahan was so devoted, died in childbirth with her fourteenth child, in 1631. In the following year Shahjahan began the construction of the famous mausoleum to her memory, known as the Taj Mahal, and finished it in 1643, holding a great ceremony in honour of its completion, on the twelfth anniversary of her death.



From the Victoria and Albert Museum.]

[Painted by William Simpson.

THE AKAL BUNGA AT THE GOLDEN TEMPLE AT AMRITSAR, IN 1861.

The Amritsar (Pool of Immortality) was granted by Akbar to Guru Ram Das, the Sikh leader, in 1577, and round it has since risen the great city of that name. In and about the pool has been constructed the Darbar Sahib, as the Sikhs call the Golden Temple. It is their holy place and contains the Granth Sahib, or Scriptures. The Akal Bunga in the middle of the pool protects the temple treasures.



From the

[Victoria and Albert Museum.

THE DURGA PUJA ON THE HUGLI IN 1882.

Durga, the inaccessible, is the Hindu goddess of destruction, and in her honour is held the chief annual festival of the Bengalis in the autumn, lasting ten days. It corresponds to the ten days Dasahra of Northern India, which is the "taker-away of sins", and is the chief military festival during which, in former days, campaigns were opened.

received a powerful stimulus from the Great War, and from the terms of peace. Indian troops had fought both alongside of and against European armies. Indian magnates had signed the Treaty of Versailles. Why should India not meet with the same consideration as the nations which that treaty had

ambition of the literati, fired by their knowledge of Western ways and thought, to claim the right of self-determination and to dream of a unified India, governed by her own leaders, and marching along the path of economic progress to prosperity and independence. Of this last movement the National Congress, founded in 1885 by a group of moderate reformers, has been the mouthpiece; though it has recently been captured by the more extreme section of the Nationalists.

Home rule aspirations received a powerful stimulus from the Great War, and from the terms of peace. Indian troops had fought both alongside of and against European armies. Indian magnates had signed the Treaty of Versailles. Why should India not meet with the same consideration as the nations which that treaty had emancipated? It was largely a foreboding of this sentiment which set the British Cabinet devising a formula for India's future. The result was the most momentous pronouncement since Queen Victoria's proclamation after the Mutiny. It was the decision to lead India towards the goal of responsible government by progressive stages, which the British Parliament would determine from time to time. The Viceroy and Mr. Edwin Montagu, the then Secretary of State, held a joint inquiry which led to the first stage of the new constitution being embodied in an Act of 1919. The other outstanding events of Lord Chelmsford's rule were a serious rising in the Panjāb, which brought Mr. Gandhi into the forefront of political agitation, and a short war



Painted by

G. G. Palmer.

THE MUHARRAM FESTIVAL AT CALCUTTA, IN 1882.

Hasan and Husain, the grandsons of Muhammad, were both killed in such tragical circumstances that the memory of their death is still vividly preserved amongst Muhammadans, and has led to the performance everywhere of a Passion Play, known as the Muharram Festival. Part of the proceedings is a procession of *tabuts* or *taziyas*, models of their tomb at Karbela, near Baghdad.

with Afghānistān which followed an abortive invasion of British territory by King Aman-ulla.

With the opening of the doors of political freedom to India, a number of other movements sprang into activity. During the British connection there has been no internal alteration in Hinduism, but it has been vitally affected by external influences of Western and Christian origin, which have been silently at work ; so that Hinduism to-day embraces a definite tendency towards the absorption of unorthodox ideas from without, combated from within by a vigorous orthodoxy. Christian teaching as such has little direct effect on the castes of recognized social standing ; but on the castes outside the pale of orthodox Hinduism it has, in combination with education and British equality before the law, resulted in no small upheaval from below and a general claim for a better social status among those customarily regarded as the lowest. Thus we see a general drift among the literate classes away from the traditional creed of their fathers towards a vague agnosticism ; a growing demand by the "Untouch-



Painted by Louis Desanges.

[By permission of the Wantage U.D.C.]

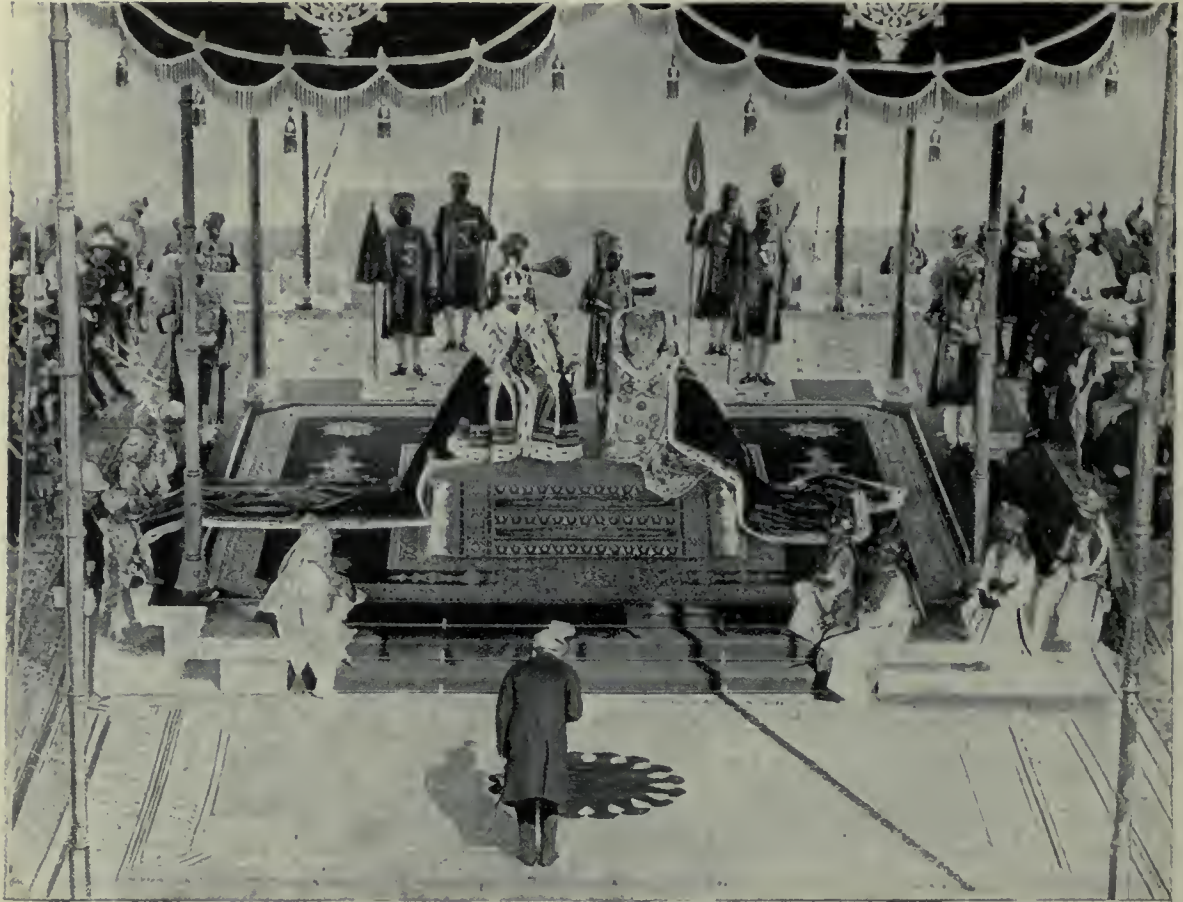
LORD ROBERTS AT THE ZAMBURAK KOTAL ON THE MARCH FROM KABUL TO KANDAHAR, 1880.

After the disaster at Maiwand on July 27, 1880, during the Second Afghan War, the country rose and the British garrison at Kandahar was besieged. Sir Frederick Roberts was sent from Kabul in relief, and by an extraordinary march of 318 miles through the mountains reached Kandahar in twenty-three days.

ables" for more considerate treatment (e.g. admission to Hindu temples) and some political representation ; and a strong revolt by the older-fashioned Hindus, particularly the Brahmans, against Western innovations. The last of these has had the curious result of throwing orthodox influence into the home-rule scale, not from any love of democratic principles, but in the hope that an independent India will find its way back to the ideals and practice of a purer Hinduism. Alongside all these movements, and almost more striking than any of them, is the stirring of a new spirit among the women of India. The old fetters of the Purdah (seclusion of women) are being strained nearly to breaking. Women who had never before been seen outside their own doors have flung themselves into street riots and served as pickets in the home-rule scheme of boycott. Agitation is growing against child-marriage, and in favour of widow-remarriage. Education is being demanded as a right, and "votes for women" have been accepted, after much heart-burning, by all the provincial legislatures.

Into all this whirlwind of emotion and excitement Lord Reading entered when he took over the viceroyalty in 1921. His tenure of office was a continual struggle against the forces of disorder marshalled

by the Congress party and placed generally under the direction of Mr. Gandhi, an ascetic whose character and methods exercise an enormous influence over the credulous masses. The whole energy of the extreme Nationalists was consecrated to discovering means—whether called non-coöperation, civil disobedience, boycott, soul-force, or by any other name—by which the Government of the country could be discredited and crippled. Disastrous though often were the consequences of the movement, it was countered with infinite patience both by Lord Reading and by Lord Irwin who followed him in 1926. It had penetrated, however, among the common people and produced an atmosphere of lawlessness and unsettlement such as India had never formerly known under the British Crown. It had also succeeded



THE NIZAM OF HAIDARABAD PAYING HOMAGE AT THE DELHI DARBAR, 1911.

King George V and Queen Mary of England were crowned Emperor and Empress of India in full *darbar* (court) at Delhi in 1911. During the ceremonies the rulers of the Native States in succession paid them public homage, led by the senior chief, the Nizam of Haidarabad, in whose dominion are thirteen million inhabitants.

in conveying the mistaken impression to the world at large that India has suddenly become a great and united nation struggling for freedom.

During the last few years, in common with the other agricultural countries of the world, India has suffered severely from the universal fall in prices, and both her Government and her people have had to face grave hardship. But, as a result of the internal turmoil just described, the focus of interest has been almost exclusively political. In 1930 a Royal Commission, which had been at work under the presidency of Sir John Simon for two years before, reported on the next step to be taken, in pursuance of the policy of 1919, towards self-government. The proposals were curtly repudiated by the Congress party, who also refused any lot or part in a Round-table Conference which His Majesty's Government summoned for the end of the year, to consider, in free consultation, the whole situation. At an adjourned session, it is true, held in the autumn of 1931, Mr. Gandhi was persuaded by Lord Irwin to attend; but



INDIAN CAVALRY ON THE MOVE, 1914.

During the Great War, Indian troops played a prominent part in many fields of war. Large contingents came to the Western Front, while the courage and loyalty of the Indians did much also to secure victory in Mesopotamia and elsewhere in the East. Altogether 800,000 combatants and 400,000 non-combatants took part in the struggle overseas, while as the result of the War £153,000,000 was added to the Indian National Debt.



THE ROUND TABLE CONFERENCE, 1931.

Mr. Gandhi, the Indian Nationalist leader, attended the adjourned Round Table Conference at St. James's Palace in September 1931. The picture shows a meeting of the Federal Structure Committee with Lord Sankey in the chair.



DISPERSING DEMONSTRATORS IN CALCUTTA, 1931

During recent years demonstrations by the Nationalist extremists have often led them into conflict with the police, and heavy loss of life has only been avoided owing to the great tact and forbearance exercised by the authorities. The riots in Calcutta on "Independence Day", 1931, were due to the persistence of the Nationalists in holding a banned parade.



MR. GANDHI
Leader of Indian Congress Party, a fanatical adherent of the Nationalist cause.

his presence did nothing to abate the cleavage between Hindus and Moslems which had threatened the conference with failure, and he added no iota of constructive wisdom to its deliberations. Indeed, on his return to India he called for a renewal of the civil disobedience campaign, exactly as if nothing whatever had been done to conciliate Indian opinion; and his intransigence left the new Viceroy, Lord Willingdon, with no option but to put him in confinement and to proscribe the whole activities of the National Congress. The third and closing session of the Round-table Conference in the winter of 1932 paved the way for a complete



LORD SANKEY
Presided over the Round Table Conference in London attended by Mr. Gandhi and other Indian leaders.

scheme of advance which is now being examined by a joint committee of both Houses of Parliament with a view to legislation in 1934.

To make India mistress in her own house is a very different problem from the grant of self-government in Canada or Australia. As in their case, the only way of bringing the widely scattered provincial interests into harmony is through a central federal power. But in India it will not be a federation of provinces or states speaking the same language and accustomed to the same political institutions; it will be a grouping on the one hand of British provinces, each with its own parliamentary system, and of Indian states on the other hand, with no parliamentary systems at all, but governed by more or less independent rulers, with autocratic powers—a mixture of which the world has had no previous experience. Add to this complication the diversity of languages among the different units, and the racial dissensions which they inherit from their stormy past. In such circumstances Federation must be a gradual, and may even be a painful, growth, and the first step towards it is the emancipation of the British provinces from official control.

This is the immediate advance which the new constitution will inaugurate, and while the central federal organ is slowly evolving the provinces will provide an ample field of trial and experience for India's best brains in the coming generation.

India is thus on the threshold of a new era in her ancient and troubled story. We have observed how, long before the dawn of history she was the scene of a great and advanced civilization. We have seen how she was invaded by branches of the Aryan stock, which gradually penetrated to the ocean and were slowly absorbed among the older inhabitants, with Hinduism as the chief fruit of the amalgam. We



LORD IRWIN
Viceroy 1926-31, pursued a patient and conciliatory policy in his dealings with Indian extremists.



SIR JOHN SIMON
Chairman of the Royal Commission which after two years' investigation presented its report in 1930.



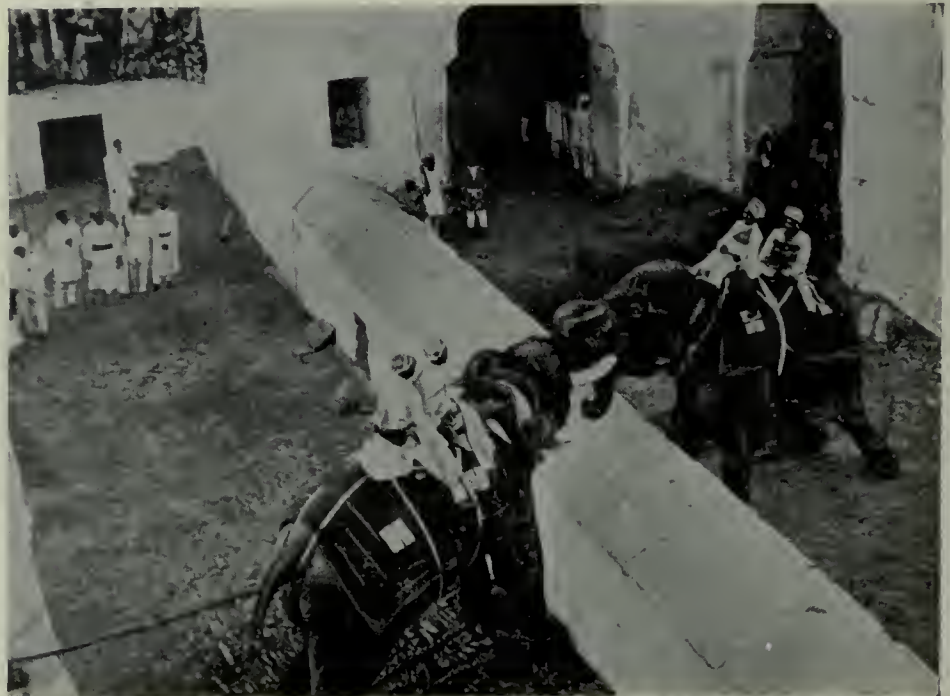
THE BOYCOTT ON FOREIGN CLOTH.

One of the measures adopted by the Indian Nationalists was a boycott on foreign cloth. A dealer who sold foreign cloth in Karachi was carried through the streets in effigy amid the jeers of the populace.

different footing from the work of any of the earlier empires; but perhaps the historian of the future will describe as its finest achievement that it has planted in the Indian mind the ambition of self-government; that it has provided the machinery for realizing that ambition; and that it has left a model which should enable India, when once she becomes a nation, to step into the front rank of the great nations of the world

then witnessed century upon century of dynastic struggle, with splendid empires arising out of the welter and falling back into it; with powerful upstarts establishing kingdoms ever shifting in their personnel and their boundaries; with the fury of war periodically devastating vast areas and defenceless peoples.

Synchronous with these alternations of greatness and chaos, we have seen the unhurrying evolution of the complex philosophy and ritual of Hindu life; the rise and decay of Buddhism; the epic masterpieces of Hindu literature; and the crystallization of social forms and practices on lines widely divergent from those of the West. Then about a thousand years ago, came the sword of Islam; and through centuries of agony and rapine we watched it culminate in the mighty Mughal Empire. Yet, as though as a symbol of the ephemeral nature of all earthly splendour, in fullness of time this also tottered to its fall, and after another period of strife and anarchy there were laid the first frail foundations of the British power. What that power as it grew and extended did for India stands on an entirely



AN ELEPHANT BATTLE.

Elephant fights are still staged in the grounds of the Maharana's Palace at Udaipur. The elephants are held by chains and parted by a barrier. The fight lasts for about an hour. The exhausted beasts are then parted and chained up safely.

CHAPTER IV

THE BABYLONIAN NATION. Edited by CHAUNCEY P. T. WINCKWORTH, M.A.

IN the history of the nations of antiquity two races stand out pre-eminently as centres of civilization, from which other nations of the ancient East drew inspiration. The successive stages of Egyptian civilization have already been described, from the remotest prehistoric times down to our own era. We may now turn to that other great cradle of culture, Babylonia, and follow its gradual growth from comparatively rude beginnings until its influence dominated a great part of Western Asia. But when we come to investigate the origins of this second great civilization we find that the circumstances under



Photo by]

A BABYLONIAN DATE PLANTATION.

[Sir William Willcocks, K.C.M.G.]

The date-palm was cultivated from the earliest period in Babylonia. In antiquity the date formed one of the chief sources of the country's wealth, supplying wine, vinegar, palm-sugar and a species of flour; ropes were twisted from its fibrous bark and its wood furnished a light but tough building material. It was the Sacred Tree of the Babylonians.

which it arose are altogether different from those which prevailed in Egypt. In that country we were dealing with a self-contained community, the growth of whose culture it was possible to trace back to the simple beginnings of the older Stone Age, in the palæolithic flints scattered over the limestone and sandstone ridges that bound the Nile valley. It was in this valley, rather than in the delta, that the civilization of Egypt steadily developed along its own lines. In Babylonia, on the other hand, we are confronted with a plurality of racial and cultural groups, each of which made its own contribution to the complex growth of Babylonian civilization. It was in the newly formed delta of the Tigris and the Euphrates that the elements of Babylonian culture were first implanted, the growth of which was only later to extend up the river valleys. The earliest arrivals in the delta were men who had advanced far beyond the palæolithic stage of existence when they came to establish their settlements there. For they were living in the period called chalcolithic, the age of transition from stone to metal, when neolithic tools of flint and of obsidian were still used alongside of copper. We cannot therefore trace back the

growth of Babylonian culture to such simple, remotely prehistoric origins as we could that of the Egyptian. To attempt to do so would not only involve us in boundless speculation, but also carry us far beyond the geographical limits of Babylonia itself.

The earliest civilization of which we find traces in Babylonia, like those that succeeded it, was essentially agricultural in character. The country obtained from its twin rivers all that it needed for its development ; and, as the natural fertility of its alluvial soil was gradually increased by scientific irrigation, it became a more tempting prey to neighbours settled in less favoured regions upon its flanks. As a result, the history of Babylonia is in great part a record of successive incursions by new races into the lower plains of the Euphrates and the Tigris. But on no occasion did Babylonian civilization undergo any subversive change in consequence of such incursions ; in every instance the conquerors were themselves



Painted specially for this work.]

DRAINING THE MARSHES.

Babylonia is an alluvial country formed by the deposit carried down by its two great rivers. The earliest settlers are here shown building a dam of wattles and earth across a branch stream of the Euphrates, in order to confine its waters and control them for the purposes of irrigation. They also piled up earthen embankments as a protection against flood.

gradually absorbed, and, although the Babylonian race was certainly enriched thereby, the general character of its civilization remained in all essentials unchanged. And the reason for such persistence of one type of culture is not far to seek : it was entirely suited to the peculiar character of the country. Let us then glance for a moment at Babylonia itself and note the climatic and geographical conditions which so deeply impressed and moulded the life of its inhabitants.

The country of Babylonia lies in the lower half of the Tigris and Euphrates valley and covers what is really the delta of these two rivers. It has, in fact, been formed by the deposit their streams have carried down into the waters of the Persian Gulf, and its rich alluvial soil forms a marked contrast to the northern half of the valley to which the Greeks gave the names of Mesopotamia and Assyria. The natural limit of the country on the north extends along a line drawn from Hit upon the Euphrates to a point below Samarra on the Tigris, where the slightly elevated and undulating northern plain changes



Painted specially for this work]

THE FAMOUS LIBRARY OF KING ASHUR-BANI-PAL AT NINEVEH.

In 728 B.C. Babylon was captured by the Assyrians, and from then until 625 Babylonia remained a troublesome province of the Kings of Assyria, who either ascended the throne themselves or appointed nominees. The last and among the most famous of these Assyrian conquerors was King Ashur-bani-pal, who collected a great library in his palace at Nineveh, the capital of the country, sending out scribes to every city in his dominions to make copies of the ancient texts. These were written in cuneiform characters on clay tablets which were afterwards haked; they are here represented as stored upon shelves in the thickness of the wall.

abruptly to the dead level of the alluvium. North of this line the valley differs but little from the Syro-Arabian desert and it is only in the neighbourhood of the rivers and their tributaries that cultivation is possible; at a short distance from the river banks the plain is covered with vegetation after the winter and spring rains and serves only as a pasture-land for nomad tribes. But south of the dividing line the whole alluvial region is capable of cultivation and is marvellously fertile. Its subtropical climate and parching summer-heat are further causes of prosperity, in view of its ample water-supply.

During her periods of greatness the whole of Babylonia was intersected by a network of canals, and the modern traveller may still see the remains of the great irrigation system which formerly distributed water over the surface of the plain. But the system could never be left to itself; it needed constant



Painted specially for this work.]

AN INCURSION OF SEMITIC NOMADS.

From a very early period Scimitic nomads from the Arahian desert made continual raids upon the Babylonian plain. Armed with the bow, they were able to attack the Sumerian settlers from a distance, and were always their most dreaded foe. They gradually obtained a permanent foothold in Northern Babylonia and exchanged a pastoral for an agricultural life.

attention and careful management. For the rivers carry down much silt in their waters; and the channels could only be kept clear by continual dredging. Even so, the level of the canals was gradually raised above the surrounding plain, and to retain their waters reliance had to be placed upon the massive embankments of earth which gradually rose as the result of dredging operations. The strength of these embankments was amply sufficient during the greater part of the year, but in the spring they were often subjected to a heavy strain when the rivers rose suddenly with the melting of the snows in the Taurus and the mountains of Armenia. The Babylonians of all ages have had to wage a continual war against the dangers of silt and flood, and the problems which Sir William Willcocks had to face in his survey of the country are precisely those which the engineers of ancient Babylonia met and solved in their own way. To carry off flood-water, and to keep the channels clear, have been the two watchwords of the successful



Painted specially for this work.]

A PRIMITIVE SUMERIAN SETTLEMENT.

Among the earliest inhabitants to leave any traces of their presence in Southern Babylonia were the Sumerians, a race who brought with them a knowledge of metal and the art of picture-writing. On their first settlement in the Euphrates valley they made themselves huts of reeds which they cut in the marshes. Later they practised brickmaking, and lived in villages around the rude temples of their local gods.



MAP OF THE BABYLONIAN, ASSYRIAN AND HITTITE EMPIRES.

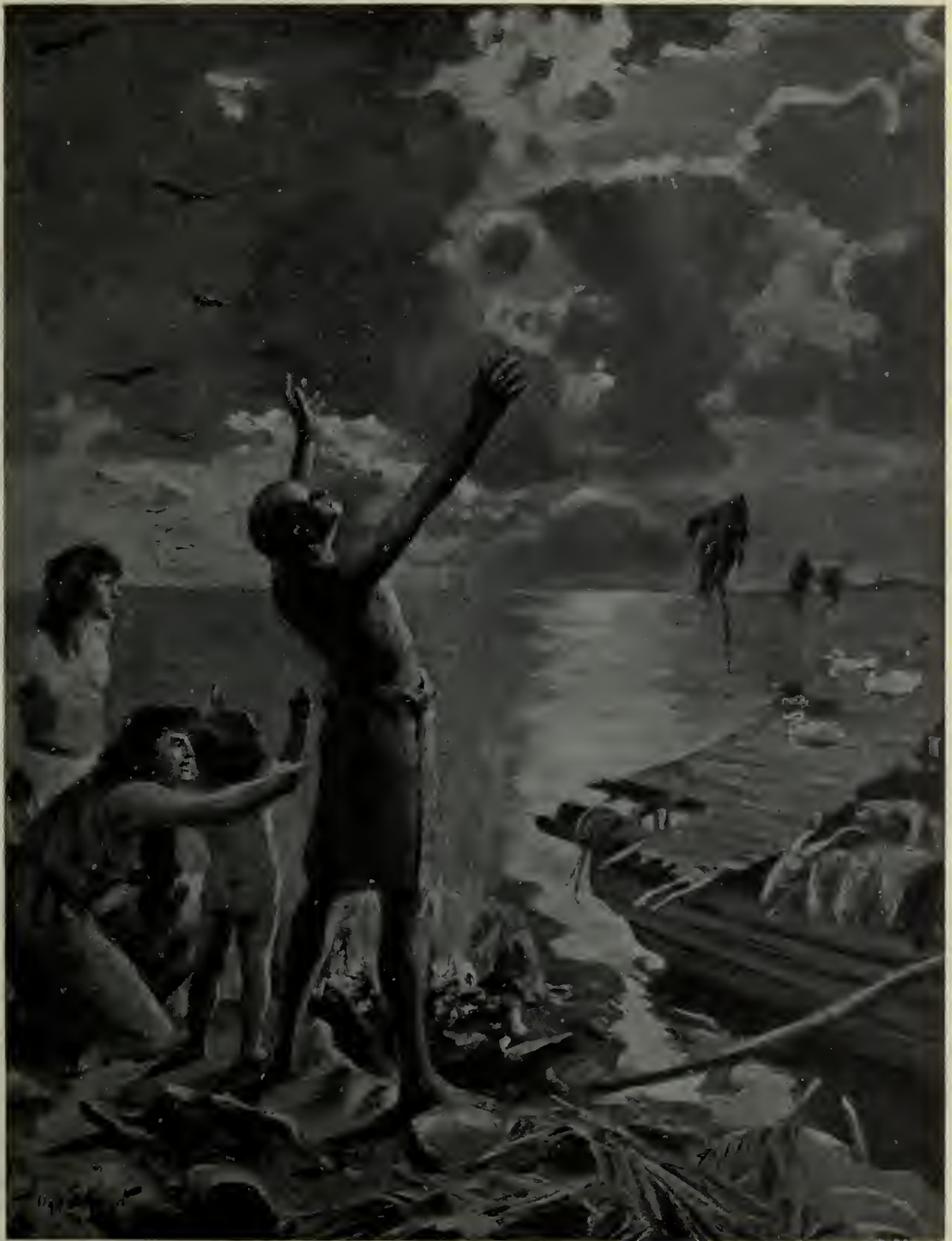
DATES OF BABYLONIAN HISTORY

N.B.—The first twenty-one dynasties are given in the order in which they occur in the traditional King-list. Of the first eleven some must have been more or less contemporary, but there is no means of determining their overlap, as nothing is known about their relative chronology. From Dynasty XII onward the amount of overlap is indicated by the approximate dating given in the second column.]

DYNASTY.	DATE.	KING.	CHIEF EVENTS.
I.—FIRST DYNASTY OF KISH (24,510 years!).	—	23 kings.	According to the Sumerian king-list this was the first dynasty to rule "after the Flood". Seven of its kings bear Semitic names. The earliest remains discovered at Kish are perhaps to be assigned to it.
II.—FIRST DYNASTY OF ERECH (2,310 years!).	—	12 kings.	The existence of a flourishing civilization at Erech in the Early Sumerian period has been proved by the excavations on its site, now called Warka. The civilization represented by the earliest cemetery at Ur may perhaps have flourished under this dynasty.
III.—FIRST DYNASTY OF UR (177 years).	Began to rule between 3000 and 2900 B.C.	MES-ANNI-PADDA. [A-ANNI-PADDA]. MES-KI-AG-NANNAR. FLULU. BALULU.	The first historical dynasty. The name of the second king "A-anni-padda, King of Ur, son of Mes-anni-padda, King of Ur", is known from the excavations at Ur, but is omitted from the king-list. Temple at el-'Ubaid built by A-anni-padda.
IV.—DYNASTY OF AWAN (356 years!).	—	3 kings.	
V.—SECOND DYNASTY OF KISH (3195 years!).	—	8 kings.	
VI.—DYNASTY OF HAMAZI (360 years!).	—	HADANISH.	The name of this king sounds Gutian.
VII.—SECOND DYNASTY OF ERECH (480 years!).	—	3 kings.	
VIII.—SECOND DYNASTY OF UR (108 years).	—	4 kings.	No certain remains of this dynasty yet discovered at Ur. The names of the kings are not preserved in the list.
IX.—DYNASTY OF AGAB (90 years!).	—	LUGAL-ANNI-MUNDU.	The name of this King is mentioned in a text of the time of Ammizaduga.
X.—DYNASTY OF MARI (136 years).	—	6 kings.	This dynasty must have overlapped the preceding and the following dynasties.
XI.—THIRD DYNASTY OF KISH (100 years!).	—	KU-BAU, a woman, wine-seller.	This dynasty is almost certainly contemporary with that of Akshak.
XII.—DYNASTY OF AKSHAK (OPIS)	c. 2651-2559	6 kings.	The rise to power of the Semites of Akkad took place during the rule of this dynasty, the last three kings of which bear Semitic names.
XIII.—FOURTH DYNASTY OF KISH	c. 2558-2467	7 kings.	The second king of this dynasty was Ur-Ihaba, against whom Sharrukin (Sargon I), his former cup-bearer, revolted and set up the Dynasty of Agade.

DATES OF BABYLONIAN HISTORY—*Continued*

DYNASTY.	DATE.	KING.	CHIEF EVENTS.
XIV.—THIRD DYNASTY OF ERECH.	c. 2528–2504	LUGAL-ZAGGISI.	Lugal-zaggisi, patesi of Umma, destroyed Lagash and established himself in Erech as king of S. Babylonia.
XV.—DYNASTY OF AGADE.	c. 2528–2332	SHARRUKIN. RIMUSH. MANISHTUSU. NARAM-SIN. SHARGALISHARRI. (interregnum). 6 other kings.	Sharrukin, the Sargon of later tradition, founded at Akkad the first great Semitic dynasty, establishing its authority in S. Babylonia, in Elam, and westwards to Syrian coast. After, Shargalisharri there was an interregnum which the king-list indicates by the remark, "Who was king, who was not king?" After this six other kings are named.
XVI.—FOURTH DYNASTY OF ERECH.	c. 2380–2350	UR-NIGIN. UR-GIGIR. 3 other kings.	Known from inscriptions. Three other kings named.
XVII.—DYNASTY OF GUTIUM.	c. 2370–2282	20 kings.	Babylonia subject to the foreign domination of the Zagros people called Gutians. The last king, Tirigan, overthrown by Utu-hegal.
XVIII.—FIFTH DYNASTY OF ERECH.	c. 2282–2275	UTU-HEGAL.	The conqueror of Tirigan and liberator of Babylonia from Gutian supremacy.
XIX.—THIRD DYNASTY OF UR.	c. 2277–2170	UR-NAMMU. SHULGI. BUR-SIN. GIMIL-SIN. IBI-SIN.	The most brilliant epoch of Babylonian civilization and of Ur's fortunes. The city then was the capital of an extensive empire and the kings of Ur ruled without rival. The final phase of Sumerian supremacy.
XX.—DYNASTY OF ISIN.	c. 2170–1945	15 kings.	The founder of this dynasty was a westerner named Ishbi-Irta, who succeeded to the control of Ur after the city had been sacked by Elamite invaders with whom he had allied himself. A period of internecine conflict.
XXI.—DYNASTY OF LARSA.	c. 2170–1910	14 kings.	The dynasty was founded by Naplanum simultaneously with that of Isin by Ishbi-Irta. The fifth king, Gungunu, took Ur from Isin, after which that dynasty ceased to be a serious rival. The last two kings of Larsa, Warad-Sin and Rim-Sin, were Elamites, the latter being Hammurabi's great rival.
XXII.—FIRST DYNASTY OF BABYLON (11 kings; c. 300 years).	c. 2040	SUMU-ABU. HANMURABI. SAMSU-ILUNA. ABESHU.	A strong dynasty of West-Semitic kings; Hammurabi (c. 1940) consolidated the whole of Babylonia. Its later kings were weakened by struggle with rulers of the Sea-Land (Dynasty XXIII). It ended with the capture and sack of Babylon by the Hittites.
XXIII.—SECOND DYNASTY OF BABYLON (11 kings).	c. 1890–1520	ILUMA-ILU. EA-GAMIL.	Ruled only in Sea-Land at head of Persian Gulf; contemporaneous with the second half of the First, and the first half of the Third Dynasties of Babylon.
XXIV.—THIRD DYNASTY OF BABYLON. (36 kings; 576½ years).	c. 1740	GANDASH. KARA-INDASH. KADASHMAN-ENLIL. BURNA-BURIASH.	A dynasty of Kassite kings, established in Babylon on the withdrawal of the Hittites. After the reign of Ea-gamil the Sea-Land was occupied. Kadashman-Enlil and Burna-Buriash corresponded with Amenophis III and IV of Egypt. Conflicts with Assyria and Elam begin.
XXV.—FOURTH DYNASTY OF BABYLON (11 kings; 132½ years).	c. 1168	NEBUCHADNEZZAR I. MARDUK-NADIR-ARHI.	Nebuchadnezzar freed Babylonia from the Elamites. Conflicts and alliances with Assyria continue. The Arameans ravage Babylonia.
XXVI.—FIFTH DYNASTY OF BABYLON (3 kings; 21½ years).	c. 1019	SIMMASH-SHIPAK.	Babylonia weakened by Aramean onslaught.
XXVII.—SIXTH DYNASTY OF BABYLON (3 kings; 20½ years).	c. 998	EULMASH-SHAKIN-SHUM.	Babylonia still powerless and a prey to invasion.
XXVIII.—SEVENTH DYNASTY OF BABYLON (1 king; 6 years).	c. 978	MARBITI-APAL-USUR.	This king is said to have been of Elamite extraction; name not certain.
XXIX.—EIGHTH DYNASTY OF BABYLON (About 13 kings).	c. 972	NABU-MUKIN-APLI. NABU-APAL-IDDINA.	Assyria takes an active part in Babylonian affairs. The Chaldeans appear in S. Babylonia and begin to give trouble.
XXX.—NINTH DYNASTY OF BABYLON (4 or 5 kings; 22 years).	753	NABU-SHUM-ISHKUN II. NABONASSAR.	Tiglath-pileser III of Assyria defeats the Aramean and Chaldean tribes, and Nabonassar acknowledges him as suzerain.
XXXI.—TENTH DYNASTY OF BABYLON (16 kings; 106 years).	732	UKIN-ZER. MERODACH-BALADAN II. SHAMASH-SHUM-UKIN.	From 731 to 625 B.C. Babylonia remained a troublesome province of Assyria, whose kings appointed their own nominees or ascended the throne themselves. Principal periods of independence under Merodach-baladan and Shamash-shum-ukin.
XXXII.—NEO-BABYLONIAN EMPIRE (6 kings; c. 87 years).	625	NABOPOLASSAR NEBUCHADNEZZAR II. NERIGLISSAR. NABONIDUS.	The Chaldean, Nabopolassar, having declared his independence in 625 B.C., occupied the S. and W. provinces of Assyria after the fall of Nineveh, 612 B.C. Nebuchadnezzar II consolidated the empire and even invaded Egypt; his successors were weak, and under Nabonidus, Babylon falls an easy prey to the Persians.
XXXIII.—ACHÆMENIAN (OLD PERSIAN) DOMINATION (10 kings; 208 years).	539	CYRUS. CAMBYSES. DARIUS I. XERXES I.	Babylonia becomes a Persian satrapy. Rebellions take place on the death of Cambyses and in the reigns of Darius and Xerxes, but are suppressed.
XXXIV.—GREEK DOMINATION (14 kings; 192 years).	331	ALEXANDER THE GREAT. SELEUCUS I, NICATOR.	In 331 Alexander conquered Babylon, and ten years later Babylonia became part of the Seleucid Empire.
XXXV.—PARTHIAN DOMINATION (26 kings; 364 years).	139	ARSACES VI (MITHRIDATES I). ARSACES XXXI (ARTABAN IV).	The Parthian king, Mithridates I, who came to the throne in 174 B.C., took possession of Mesopotamia and Babylonia in 139 B.C.
XXXVI.—SASANIAN (MIDDLE PERSIAN) DOMINATION (28 kings; 410 years).	A.D. 226	ARDASHIR I. YEZDEGIRD III.	The Sasanian Ardashir, after his decisive defeat of Artaban IV in A.D. 226, took possession of Babylonia with the rest of the Parthian Empire.
XXXVII.—ARAB DOMINATION (The Caliphate).	636	OMAR. MUSTASSIM.	Omar, who succeeded Abu Bekr in A.D. 631, defeated the Persians near Babylon in A.D. 636; in 637 he took Medina, the combined cities of Seleucia and Ctesiphon, which had superseded Babylon as the capital.
XXXVIII.—MONGOL DOMINATION.	1258	HULAGU. TIMUR (TAMERLANE).	The Mongols, having conquered Persia, Hulagu, the grandson of Jenghiz Khan, advancing from Hamadan, sacked Baghdad in A.D. 1258, and put Mustassim, the last of the Caliphs, to death.
XXXIX.—PERSIAN AND TURKISH RIVALRY.	1502	SHAH ISMAIL I. SULTAN SULEIMAN I. SHAH ABBAS I.	Timur died in 1405 and the Mongol Empire began to decay. In 1502 Ismail I occupied Baghdad and for long it was an object of Persian and Turkish rivalry. The Ottomans had captured Constantinople (Byzantium) in 1453, and in 1517 Selim I overthrew the Mameluk Dynasty in Egypt. In 1534 Selim's son, Suleiman I, took Baghdad; but in 1620 Shah Abbas I recaptured the city.
XL.—TURKISH DOMINATION.	1638–1918	MURAD IV. MAHOMMED V.	In 1638 Sultan Murad IV captured Baghdad, and from that time until the defeat of Turkey in the Great War Babylonia formed part of the Turkish Empire. It is now part of the Arab Kingdom of Iraq (1933).



Painted specially for this work.

ZIUSUDRA'S SACRIFICE AFTER THE FLOOD.

The Sumerians preserved the tradition of a great flood, which took place in the Euphrates valley in the time of their earliest rulers. A pious priest-king named Ziusudra (also called Utu-napishtim) was divinely warned of its approach, and he succeeded in escaping in a boat with his family and various animals. After seven days the heavy rain ceased and the sun came out, and when the boat grounded Ziusudra sacrificed an ox and a sheep to Enlil.



Painted specimen for this work.]

MIGRATION OF SUMERIAN TRIBES.

The early inhabitants of Sumer, or Southern Babylonia, may have reached the Euphrates valley from some region of Central Asia. Proof that they came from a mountainous country may perhaps be seen in their employment in their system of writing of the same picture-sign for "mountain" and "country".

cultivator, and have lain at the base of Babylonia's prosperity. It is to the neglect of these two principles that the arid plains and swamps of modern Babylonia are due.

There are two other points we must notice with regard to the geographical conditions in Babylonia during the ages with which we are about to deal : a considerable alteration in the course of the Euphrates and the gradual extension of the Babylonian coast-line southwards at the head of the Persian Gulf. For unless these two great changes are realized it is impossible to understand the grouping of the ancient cities, the chief centres of population. A glance at a modern map of Babylonia on which the mounds are marked which cover the sites of her ancient cities will show that these now lie far from the course of either river, and not upon their banks, where we should naturally expect to find them. Now the Tigris has undergone comparatively little change in the course of ages, and the fact that none of the great Babylonian cities, with the exception of Opis in the north, was built upon its banks is no doubt to be traced to its swift current and high banks, which rendered irrigation of the surrounding country a difficult matter. The Euphrates, on the other hand, with its lower banks, tends during high water to spread itself over the plain, and this must have suggested to the earliest inhabitants the possibilities of utilizing the excess of its water by means of reservoirs and canals. The more sluggish stream of the Euphrates, and its consequently slower fall during the summer months, were doubtless additional reasons for their preference. How, then, is it that almost all the cities of Old Babylonia lie so far to the east of its present bed ?

The answer to this question is to be found in the fact that the Euphrates, after entering the alluvium to the south of the modern town of Falûja, has always shown a tendency to break away westward. We need not follow the successive changes in its course, but will merely note that the main stream formerly flowed far to the east of its present channel. In the north, Sippar and Cutha were on its banks ; and more to the south its bed is now marked by the practically dry channels of the Shatt en-Nil and the Shatt el-Kâr. Hence, the important cities of Nippur, Erech, and Larsa, to name but three of the more central sites, were on the main waterway or on one of its channels. It is true that Babylon, the later capital of the country, lies on the present bed of the Euphrates, but this westward channel probably did not

extend further south than Babylon ; flowing eastwards by way of Kish, the modern El-Ohémir, it rejoined the main stream to the south of Cutha.

The other fact to realize is that Babylonia in these earlier ages was a far smaller country than it appears on a modern map ; for the natural process which formed the alluvium, on which most of her early cities were built, has been going on without interruption to the present day. In a modern map it will be seen that the streams of the Tigris and Euphrates now unite below the modern town of Kurna and flow thence by a joint channel, the Shatt el-Arab, into the Persian Gulf. A little more than half-way down its course this channel is joined from the east by the great Karun River, which drains the mountains and valleys of Western Persia. But in the early historical period the head of the Persian Gulf extended for some hundred and twenty, or hundred and thirty, miles to the north of its present coast-line. Hence each of the three great rivers, the Euphrates, the Tigris, and the Karun, had its independent outlet to the sea. The head of the Gulf has been gradually filled up by the deposit of the copious silt carried down by their muddy waters ; and it has been calculated that the coast-line is now extending southwards at the average rate of a mile in thirty years. At the time of the early Babylonians, Eridu, their most southerly city, lay on an inland lake connected by a short channel with the sea ; Ur lay almost on the coast on the right bank of the most western mouth of the Euphrates ; and Lagash, the city from which we have gained so much of our knowledge of the early history of the Babylonians, was a seaport.

BABYLONIA BEFORE THE BABYLONIANS

SUCH, then, was the country which was known to the Greeks as Babylonia, and whose inhabitants we may conveniently style Babylonians from the great city which eventually dominated the land and became



Painted specially for this work.

THE MARKET-PLACE IN NIPPUR.

Nippur, in Central Babylonia, was the country's first metropolis. In it was the temple of Enil, the chief god of the Sumerians, whose templo-tower is seen rising in stages above the city. During the wars of the city-states the possession of Nippur was considered to confer supremacy, and in its market-place Sumerians and Semites met and trafficked.

its permanent capital. But the city of Babylon did not achieve such pre-eminence until after the year 2000 B.C. And the excavations systematically carried out upon the sites of other early cities have enabled us to carry back the history of the country and its inhabitants for more than a thousand years before that time. What, then, do we know of Babylonia before the Babylonians? Who were the men whom we first find in occupation of the country, and whose civilization so intimately affected all those that came after them?

We have already noted that the most ancient inhabitants of Babylonia were men of the chalcolithic age, who manufactured implements both of flint and of copper. But they are chiefly distinguished by their use of a hand-made pottery painted with geometric designs in black upon a buff or greenish surface, the most characteristic examples of which come from the little suburb of Ur called al-'Ubayd. Similar wares have been found very widely spread over the ancient East, and always in association with remains

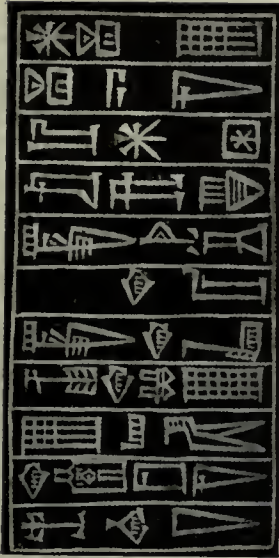


Painted specially for this work.]

THE WORSHIP OF NINGIRSU.

Ningirsu was god of Lagash in Southern Babylonia. Like other Sumerian deities, he was believed to be the real king of his city and to lead its army into battle. The patesi, or priest-king, who ruled the city in his name, is here seen worshipping Ningirsu, into whose presence he is being led to the accompaniment of sacred music.

typical of the chalcolithic period, which may therefore be appropriately termed "the painted-pottery age". According to one view the painted pottery of Southern Babylonia is closely analogous to the earlier of two styles of ware found at Susa in Elam. It has therefore been argued that the first inhabitants of Babylonia were early colonists from Elam, who continued to make and to use the type of pottery to which they had been accustomed before their migration. However this may be, the period of the painted-pottery makers was of comparatively short duration. They were simple folk, living in humble dwellings of reed-matting plastered with mud, and they cannot be said to be the originators of the specifically Babylonian culture. The excavations at Ur have proved that they flourished about 3500 B.C. Then they pass from our purview, leaving little more than their broken crockery and flints behind them. The people who enter upon their heritage build for themselves walled cities, use copper in abundance, and content themselves with plain, yellowish earthenware. These are the people whose civilization we designate Early Sumerian.



SUMERIAN WRITING.

Specimen of Sumerian writing, still retaining to some extent its pictorial character. Notice the star in the first and third lines, which was employed as the sign for "god" and "heaven"



ASSYRIAN WRITING

After being written on soft clay the characters became cuneiform, or wedge-shaped. The "star" sign, in a simplified form, occurs as the second character in the sixth line.

Sumer. They probably entered Babylonia at the head of the Persian Gulf ; but it is impossible to say where they came from. A considerable number of theories have been put forward as to their racial and linguistic affinities ; but no one of these can be supported by conclusive evidence. One theory, based

upon their physiognomy, would connect them with the Dravidian race of India, whose languages also happen to be of the agglutinative type. Some colour is lent to this hypothesis by the recent discoveries at Mohenjo Daro and Harappa, which have revealed the existence of an ancient civilization in the Indus valley that certainly had close connections with that of the early Sumerians. But as yet we have no right to assume that the Sumerians and the exponents of the Indus civilization were of one and the same racial stock ; nor, on the other hand, can we deny the possibility of this. For the present we must be content to accept the Sumerians as we find them in Babylonia at the dawn of history, in a stage of culture that is already well advanced.

The earliest phase of Sumerian civilization yet revealed to us is illustrated by recent discoveries at Kish. It is at Kish that the most ancient example of Sumerian writing has been found, a stone tablet inscribed with signs that are purely pictographic. The community among whose remains it was found must have flourished before 3500 B.C., by which time we know that the Sumerian script was fast losing its pictorial character. Among other early objects from Kish



[Mansell.

EARLY SUMERIAN PRIEST-KING.

This stone figure is a specimen of archaic Sumerian sculpture in the round, typical with its harsh and conventional treatment of the features. There is little attempt at representation of detail.



[Mansell.

GUDEA, PRIEST-KING OF LAGASH.

The advance in technique which had taken place in the course of five centuries may be noted in this portrait-figure. The treatment of the features is more naturalistic.

is an inlaid slate plaque upon which is depicted the bearded figure of a king. While the style of the art is typically Sumerian, the figure thus represented is by no means so. In all probability it portrays an early Semite, which serves to illustrate the fact that even at this remote period Sumerian civilization was made up of heterogeneous elements. Tradition knows of a very ancient First Dynasty of Kish, some of whose kings bear unmistakably Semitic names. To associate these earliest remains with that traditional dynasty is by no means unreasonable.



Painted specially for this work.

DELIMITATION OF THE BOUNDARY OF LAGASH

Lagash and Umma constantly disputed the possession of a neighbouring fertile plain. The high priest of Nippur is here seen delimiting the boundary, and pointing to the stele of delimitation set up beside the frontier-ditch. On either side stand the priest-kings, accompanied by officials holding the city emblems.

The magnificence of the grave-goods from the prehistoric cemetery at Ur, the like of which were never seen again in Babylonia, testifies that the dead laid to rest there must have been great personages indeed. This fact is further borne out by the apparent practice of mass human sacrifice on the occasion of certain burials, the most natural explanation of which barbarous rite would seem to be that it was, as elsewhere, the prerogative of royalty, although it appears to have died out completely in later days. But if these early tombs at Ur are those of royal, or at least semi-royal, personages, there is nothing in the historical traditions of a later age to tell us who they were or what part they played in the political history of early

The next phase of early Sumerian civilization is that represented by the truly astonishing collection of funerary objects from the prehistoric cemetery at Ur. The richness and the beauty of these remains entitle us to speak of the period to which they belong as the "golden age" of Sumerian civilization. Of the wealth of golden objects discovered in the tombs, the wig-helmet of the prince Meskalamshar, the royal head-dress of the princess Shubad, and the exquisitely sheathed dagger, with hilt of lapis-lazuli set with gold studs, are universally famous. Of the many other treasures yielded by these tombs, gold and silver work, sculpture, small carving and inlay, two objects in particular claim special attention. The first is the mosaic "standard", now in the British Museum, with its brightly coloured series of pictures, made by inlaying shell figures in a background of blue lapis-lazuli, the whole tricked out with red and black fillings, which exhibit a wealth of details in the life of an early Sumerian prince in war and peace. The second of these objects is a small limestone plaque sculptured in low relief, upon which is seen a warrior walking behind a two-wheeled chariot drawn by a team of four. That the chariot was used in warfare by these earliest Sumerians at Ur is indeed remarkable when we consider that it was unknown in Egypt before the Hyksos invasion.



Painted specially for this work.]

VULTURES CARRYING OFF THE LIMBS OF THE SLAIN.

The powerful city of Lagash was continually at war with the other city-states of Babylonia. The chief historical record of these campaigns is generally known as the "Stele of the Vultures", from the carving at its head representing these birds carrying off in their talons the severed limbs of the slain. The Sumerians generally left their dead enemies unburied on the field of battle, that their spirits might wander about and have no rest.

Babylonia. Whoever they were, they must have antedated the First Dynasty of Ur by several centuries.

It is with the First Dynasty of Ur, the advanced culture of which marks the third phase of early Sumerian civilization, that the history of Babylonia properly begins for us. Long before this the Sumerians had founded towns or cities all along the lower course of the Euphrates, many of them little more than a collection of rude mud huts of sun-dried brick, built around the shrine of the local city-god. The god was regarded as the real ruler of the city, and the "patesi", or local governor, was little more than his human representative. At first each settlement, or town, was independent of its neighbours, and the authority of the city-god did not extend beyond the limits of the territory farmed by his own worshippers. But in a purely agricultural population, the fertility of whose land depended so entirely upon artificial irrigation, it was natural that disputes should soon arise with regard to the control of the water-supply or of coveted areas which lay between two cities and could be reached by either's system of canals. On such occasions each city went out to do battle for its local god, and it was through conflicts of this sort that one city from time to time claimed predominance over its neighbours and laid the foundations of a dynasty. The order in which cities thus rose to predominance and the names of their dynastic rulers, who bore the title "lugal", or king, are preserved in a traditional king-list, which was compiled by Sumerian scribes living at the turn of the third and the second millennia. Before this time the human memory had been almost the sole repository of native learning, so it is not surprising to find that the earlier passages of the king-list contain much that belongs to legend rather than to history. But when we come down to the third dynasty to rule all Babylonia "after the Flood", namely the First Dynasty of Ur, we find ourselves on firm historical ground. For the king-list alleges that this early dynasty was founded by a certain Mes-anni-padda, and the excavations at Ur have brought to light inscriptions dating from about 2900 B.C. in which this very same king's name may be read. The veracity of the king-list at this point is therefore strikingly confirmed, although it for some reason excludes mention of his son and successor. A-anni-padda, who built a temple to the mother-goddess at al-'Ubaid, near Ur



Painted specially for this work.

EANNATUM, PRIEST-KING OF LAGASH, PRESIDING AT FUNERAL RITES ON THE BATTLEFIELD

The Sumerians scrupulously buried their own dead to ensure their safe arrival in the Underworld. It was their custom to collect their dead upon the battlefield and arrange them in a shallow trench, head to feet and feet to head alternately. After the pouring of libations and the sacrifice of an ox, a tumulus of earth was piled over the bodies.

While the king-list serves as a framework upon which to reconstruct the course of Babylonian history during the third millennium, the material for this purpose has to be gathered in from a variety of external sources. One of the most fruitful of these is the archives of the city of Lagash, whose earlier rulers have much to tell us of the kind of local dispute in which they and their contemporaries were constantly involved. As typical of this earliest phase of Babylonian history we will note the relations which existed between Lagash and the neighbouring town of Umma, during the reign of Eannatum, the most powerful of the former city's long line of early kings and rulers. Many years before Eannatum ascended the throne of Lagash there had been disputes from time to time between that city and Umma as to the possession of a very fertile tract of land between the two towns; and after each fight the boundary between their territories had been delimited under the direction of Enlil of Nippur, the principal god of Babylonia, to whose high priest each side appealed. In Eannatum's reign the men of Umma renewed their attempts to gain control of the plain, which the men of Lagash had always regarded as the sacred property of Ningirsu, their city god. On receiving news that his enemies had violated the

frontier and were plundering Ningirsu's land, Eannatum repaired to the latter's temple in Lagash and, lying flat upon his face, besought the god's protection. And as he lay stretched out upon the ground, Ningirsu appeared to him in a dream and promised him victory with the help of the Sun-god, who would advance to battle at his side. It is needless to say that with such encouragement Eannatum and his army smote the men of Umma and utterly defeated them, although we may conjecture that his scribes patriotically exaggerated the number of the slain, which they put at three thousand six hundred men. Eannatum took an active part in the fighting, and proudly records how he raged in the battle.

This battle is one of the earliest to be recorded in history, and the monument which commemorates it is one of the most famous in antiquity. It is known as the "Stele of the Vultures", from the fact that upon one side of it, near the top which represents the sky, vultures are carved bearing off in their beaks the severed heads and limbs of the slain. On another part of the stele we see Eannatum himself leading his troops into battle, and we obtain a vivid picture of the Sumerian method of fighting. We see the troops advancing to the attack, the leading rank being protected by huge shields, or bucklers, which covered the whole body from neck to feet, and were so broad that only enough space was left for a lance to be levelled between each. These shields protected the whole front of an attacking force, and when



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BUILDING A TEMPLE-TOWER.

A Babylonian temple-tower rose in stages high above the surrounding buildings. It was a solid structure, the interior being composed of unburnt brick. The exterior was strengthened by the use of burnt bricks set in bitumen, and every few courses a layer of reeds was spread, which bound the fabric together.



Photo by]

[Sir William Willcocks, K.C.M.G.

RUINS OF THE MOSQUE OF CALIPH MUTASSIM AT SAMARRA.

The city of Samarra on the Tigris was the capital of the Caliphs from A.D. 836 to 892. The photograph shows the great mosque founded by Mutassim in A.D. 836. The design of its great minaret, built of solid brick with a spiral stairway winding round it to the top, was evidently suggested by one of the temple-towers of Babylonia.

once the frontal attack had been delivered and the enemy was in flight, the lance-bearers dropped their heavy lances and the shield-bearers their shields, and all joined in the pursuit armed only with a light axe, which was admirably suited for hand-to-hand conflicts.

The religious element bulked largely in the life of the early Sumerians; and Gudea, another of the rulers of Lagash, has left us a fine description of one of the great temples and of the elaborate ceremonial which characterized their cult. It is true that Gudea came to the throne some five hundred years after Eannatum, but he was a pure Sumerian; and although things were simpler and more primitive under his earlier predecessors, his descriptions may be taken as characterizing the theocratic spirit of his race.

From them we gather that Ningirsu, a typical Sumerian city-god, was endowed with all the attributes and enjoyed all the privileges of the patesi, or king, his human representative. The ritual of the temple was modelled in great part upon the routine of the royal palace, for the god had his wife and household like the king, and when not engaged in leading his city's forces into battle, would recline at ease within his own apartments, listen to music and singing, and partake of the divine repasts. The patesi was essentially his high priest, but the details of his service were controlled by an elaborately organized priesthood. Each great temple was a little world in itself, for it was surrounded by dwellings for the priests and temple-servants, storehouses, treasure-chambers, and immense gran-



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[M. Ernest Leroux.

AN EARLY BABYLONIAN OBELISK.

The inscription records in sixty-nine columns of Old Babylonian writing the purchase of large tracts of cultivated land near Kish and other cities by Manishtusu an early Akkadian king.

aries, and pens and stabling for the flocks and cattle destined for sacrifice. Above these single-storied buildings, with their flat mud roofs, rose the "ziggurat", or temple-tower, of which by far the best preserved example is to be seen at Ur. A brief description of this imposing structure will not be out of place here.

The "ziggurat" of Ur is one solid, rectangular mass of brickwork, having a core of unbaked brick and a thick facing of baked brick mortised with bitumen. At its base the tower, of which the original height would have been about 70 feet, measures some 200 by 150 feet, and the walls, which are relieved by shallow buttresses and have a pronounced inward slope, rise to a height of about 50 feet. The top of these walls marks the level of the lowest of the four stages,



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A BABYLONIAN LOOM.

Babylonia was famed in antiquity for its weaving. In the earliest period the loom must have been of a very primitive kind, consisting of a few upright posts upon which the threads were stretched, the transverse threads being inserted by hand and pressed home with a piece of wood. But gradually the mechanism of the upright loom was elaborated. According to Hebrew tradition it was a "goodly Babylonish garment" that tempted Achan to his destruction.



Painted specially for this work.]

BATTLE BETWEEN SUMERIANS AND SEMITES.

The Semites of Northern Babylonia were armed with the bow, and were thus enabled to shoot the Sumerians down from a distance, armed as they were with heavy shields and spears.

was often broken, as we have seen, by internal conflicts and jealousies, but their political horizon was soon to be enlarged by dangers which began to threaten them from foreign neighbours on the east and west. The most pressing danger was from the west, beyond the Euphrates, where the nomads of Arabia were already deserting their pasture-lands and were soon destined, as we shall see, to dominate and eventually to displace the Sumerians themselves in their more fertile country. But in the mountains to the east of the Babylonian plain was another and more highly civilized race, with whose warlike raids the city-states of Babylonia had always to reckon. Its capital was at Susa, "Shushan the Palace" of a later age, and on its upland site it has been found possible to trace back the history of the Elamites to an age as remote as that of any of the earliest remains in Babylonia. Among the more recent discoveries on the site of Lagash is a record of an Elamite raid, which probably took place in the reign of Enannatum II, the grandson of Eannatum's brother. The inscription is an extremely interesting one, as it is undoubtedly the oldest letter in the world. It was written by a certain Lu-enna, chief priest of the Sumerian goddess Ninmar, and is addressed to Enetarzi, chief priest of Ningirsu, the city-god of Lagash. Its contents are scarcely those we should expect to find in a letter written by one priest to another. The writer states that a band of Elamites had pillaged

or "steps", in which the tower is built, each stage being smaller than the one below. On the north-east side are three stairways, each of a hundred steps, which meet at the level of the second stage. Of these, one is a central stairway, standing out at right-angles to the wall-face, and the other two, starting from its lower corners and lying against its surface, converge at the top of the central stairway. Upon the uppermost stage there once stood a small temple built entirely of blue-enamelled bricks, which would have been dedicated to the worship of the city's patron deity, the Moon-god Nannar, or Sin. Although such temple-towers once rose over every great Babylonian city, we do not know exactly what religious purpose they served. They continued to be built throughout the whole course of Babylonian history, and one of them doubtlessly inspired the story of the Tower of Babel.

In the Sumerian period the best land around each city was the property of the great temples, and was farmed by a large staff under the control of the priesthood. The power of the priesthood and the extent of the property they controlled is illustrated by the thousands of tablets inscribed with temple-accounts which make up the great bulk of the documents found on every Sumerian site.

The peaceful existence of these agricultural settlements



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THE CITY OF SUSA.

Situated on the Euleus, the city of Susa became the capital of the great Elamite empire. Its civilization had much in common with that of Babylonia, its rival during all periods.



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THE BULL OF BABYLON.

Nebuchadnezzar II decorated the great Ishtar Gate in Babylon with hundreds of bulls and dragons moulded in relief and built into the structure of the wall, many being decorated with coloured enamel.



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THE GODDESS ISHTAR.

Votive clay figures, stamped in the form of Ishtar, the goddess of love, occur on many ancient sites throughout Western Asia. The figure in the photograph was found at Susa.

the territory of Lagash, but that he had fought a battle with the enemy, had put them to flight, and had captured or slain five hundred and forty of them. He then tells of various amounts of silver and wool and some royal garments which he had taken as booty, and in the division of this spoil directs that certain offerings should be deducted for presentation to the

goddess Ninmar in the temple under his control. The central government in Lagash was probably not very stable at this time; but that a priest should lead an army against the enemies of Lagash and report his success to another chief priest of the city is striking proof of the political influence and power wielded by the Sumerian priesthood.

With the enlarged outlook which such territorial conflicts with a neighbouring power were bound to bring, commercial relations began to be extended beyond the limits of the country. Soon after 3000 B.C.

there must have been some kind of trade connection between Babylonia and north-west India, either by land or by sea. For among the remains of that time at Ur we find seals of exactly the same type as those recently discovered at Mohenjo Daro and Harappa in the Indus valley. In Egypt there have been found vases and cylinder-seals, dating from late



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BABYLONIAN MAP OF THE WORLD.

For the Babylonian world consisted of Babylonia and the neighbouring countries, surrounded by the ocean, which is represented by the circle. The triangles are unknown "districts" beyond the sea.



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CLAY MODEL OF A LIVER.

Divination was largely practised by observing the markings on the livers of sheep. In the model the different parts of the liver are labelled for the instruction of young diviners.

pre-dynastic and early dynastic days that betray unmistakable signs of Sumerian cultural influence. It is therefore certain that commercial traffic existed between that country and Babylonia in the Early Sumerian period, most probably by way of the Persian Gulf and the Red Sea. A very important trade route led from Babylonia, up the Euphrates valley, through northern Syria and Cilicia, to Asia Minor, and this may have been opened up in prehistoric times. There will be occasion to refer to it later.

Babylonia was thus the centre of a very extensive trade, which during the Early Sumerian period reached from Egypt to India. Had it not been for this widespread commerce, civilization in Babylonia could



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THE REFORMS OF URUKAGINA.

Urukagina, King of Lagash, introduced extensive reforms into the administration of his city. He abolished the posts of a large number of officials who for many years had batted on the people, and he attempted to stamp out all corruption. Some of his convicted officials are here shown receiving punishment.

from Susa to the Lebanon. A hoard of cuneiform tablets discovered near Cæsarea in Cappadocia proves the existence there at this period of a flourishing business community engaged in financing and organizing a regular system of caravans between Asia Minor, Assyria, and Babylonia. These merchants had adopted Babylonian commercial usage, and they recorded their transactions in a Semitic dialect akin to that which was spoken by the non-Sumerian element in the population of Babylonia, the so-called Akkadians.

But while Sumerian cultural influence was making itself thus widely felt abroad the Semites in Babylonia were being more and more reinforced by fresh immigrants of the same stock. It is time then that we should give some account of this other element in the population of Babylonia, and, after tracing its origins, note its gradual conquest and absorption of the whole of Babylonia.

never have attained to the luxuriousness revealed by the pre-dynastic tombs at Ur. For the natural resources of Babylonia are extremely limited, and only the agriculturist could thrive upon them. The scientific cultivation of the date-palm from the earliest period, and the ingenuity of the inhabitants in adapting it to an astonishing variety of uses, made it one of the country's chief sources of wealth. But the industrial population was almost entirely dependent upon foreign imports for the raw material of trade; for there is no metal in Babylonia, and the only kind of stone to be had locally is a limestone of poor quality. Copper was brought from Magan, somewhere to the south-west; various hard stones from the Zagros hills, to the east; cedar-wood from the Amanus, far away to the west. If such essential commodities could not be acquired by peaceful trading they must be obtained by force of arms.

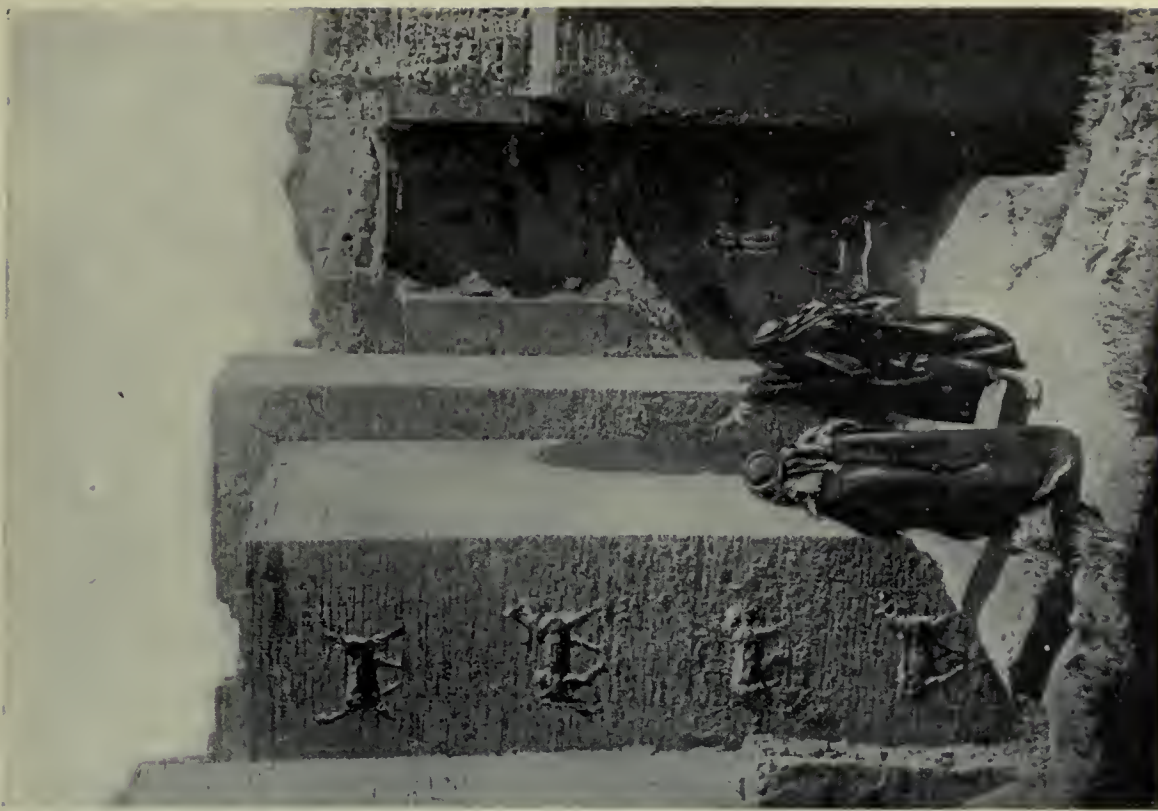
The caravans plying along the great trade route between Babylonia and the north-west were largely responsible for the widespread diffusion of Sumerian cultural influence in Asia Minor, Syria, and the river valleys. This process appears to have reached its culminating point in the period of the Third Dynasty of Ur (about 2277-2170 B.C.), when that city became the centre of a unified empire extending from the Persian Gulf to the Upper Zab, and



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EXCAVATIONS IN PROGRESS.

The photograph shows the method by which a deep trench is dug. An inclined ramp is left uncut on one side, and up this the labourers climb, carrying the earth in baskets.



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THE ISHTAR GATE AT BABYLON.

At the head of the Sacred Way, between the Temple of Ninmah and the royal palace, stood the Gate of Ishtar, its flanking towers decorated with dragons and bulls in relief.



Painted specially for this work.]

SARGON I AT THE MEDITERRANEAN.

Sargon, the founder of the first great Semitic dynasty in Akkad, or Northern Babylonia, carried his arms from the shores of the Persian Gulf to the Mediterranean. He is here seen leading his army along the coast-road in Northern Syria. He is related to have carved images of himself in the Lebanon to commemorate his conquest of the country.

THE SEMITES

THE Semites of Western Asia, south of the Taurus and the mountains of Armenia, may be classified into four groups: the Aramæans, including the Syrians, in the north; the Babylonians and the Assyrians in the east; the Arabs in the south; the Phœnicians, Hebrews, Moabites, etc., in the west. To account for this dispersion various theories have been propounded as to their ultimate place of origin. The older view, that their homeland was the Arabian peninsula, out of which they spread over the Near East as the result of five epoch-making migrations, the last of which was the Muhammadan invasion of the seventh century A.D., is now repudiated by many authorities. For the alleged migrations of the first three epochs are no more than inferential, the Semitic invasions of Mesopotamia and North Syria in the fourth millennium, and of Canaan about the middle of the third, as well as the widespread movement of Aramæan tribes a thousand years later, being ascribed to precisely the same cause as that which led to the establishment of the Nabatæan kingdoms of Petra and Damascus in the second century B.C., and to the Muhammadan colonizations of the seventh century A.D., namely, a great exodus of nomads from the deserts of Arabia. An alternative theory would seek the homeland of the Semites somewhere in North Africa, and this has much to commend it. But the perplexing question of ultimate Semitic origins does not directly concern us here.

From about 3500 to 2700 B.C. there was spread over the whole of Babylonia a homogeneous civilization, which we designate Sumerian, because its chief exponents were the people whom we call Sumerian for reasons already stated. These Sumerians formed by far the most important element in the population of Babylonia, which even at this early period was a mixed one. But it also included a definitely Semitic

element, which not only partook of, but also contributed to, the common culture. It is not unlikely that Semitic nomads from the south had always been present in Babylonia. But nomads do not readily settle down to agricultural pursuits, preferring to hover on the outskirts of cultivation and to engage in barter with their more civilized neighbours. Therefore the Semites that formed part of the settled community in Babylonia must have come from a home more civilized than the arid deserts of Arabia. Moreover, had they come from the south, either along the western shore of the Persian Gulf or from the direction of the Hijaz, we should expect to find evidence of this at Ur and Eridu, which we do not. On the other hand there is abundant evidence that they entered Babylonia from the north-west, descending the Euphrates valley from the direction of Syria and bringing with them a tradition of settled habits.

These Semitic immigrants were at first of little consequence. But in course of time their number in the north increased to such an extent that they were able to wrest authority from the Sumerians and to seize the reins of government at the important city of Akshak, or Opis, some time about the beginning of the twenty-sixth century. Fifty years later they founded the Fourth Dynasty of Kish. But no sooner had this dynasty assumed control of the north than a young cupbearer of its second ruler, Ur-Ilbaba, cast off allegiance to his sovereign, started a successful revolt, and set himself up as rival king at Agade, a new city that he had built for his capital. This was the famous Sargon I, the founder of the powerful Semitic Dynasty of Agade, which proceeded to establish an effective control over the whole of Babylonia. The territorial distinction between Sumer and Akkad dates from this period the name Akkad being derived from that of the new northern capital, Agade, where Sargon I began to rule about 2528 B.C. Sargon I is the first Semitic king to have left monuments of any importance, and his inscriptions preserve for us the oldest Semitic dialect of which we have any real knowledge, the so-called Akkadian.

This northern success had been preceded by a period of internecine conflict among the Sumerian cities, in the course of which the city of Erech had established a short-lived hegemony in the south. During the century which followed the death of that great conqueror Eannatum, the city of Lagash had been weakened by corruption and abuses among the secular officials and the priesthood. The old simplicity of life had been exchanged for the elaborate organization of a powerful court, and the country groaned under the heavy taxation levied by an army of officials upon every class of the population. Farmers, owners of flocks and herds, fishermen, and the boatmen plying on the canals and rivers were never free from the rapacity of these officials, who billeted themselves on their unfortunate victims. In the words of the



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THE GUTIANS CAPTURING A BABYLONIAN CITY.

About 2370 B.C. a confederation of tribes from Gutium descended upon the Babylonian plain. After a severe struggle they overcame the more civilized Akkadians, as well as the Sumerians in the south, and dominated the country for many years. Akkadian troops are here seen making a stand outside their strongly fortified city, which has fallen by assault.

reformer Urukagina, throughout the whole territory of Ningirsu there were inspectors down to the sea. On securing the throne Urukagina set himself zealously to put an end to these abuses by dispossessing the host of officials from office. But his well-meant efforts had a result he had not foreseen. He succeeded in putting an end to corruption, but at the same time he completely disorganized the civil administration and military power of the state; and when her old rival Umma made a renewed attack upon the city, Lagash was taken and laid waste with fire and sword. Her conqueror, Lugal-zaggisi, soon added Erech to his dominion, and, taking that city as his capital, he pushed his army northward along the Euphrates and claims to have extended his conquests to "the Upper Sea", a phrase we may probably interpret as the Mediterranean coast.

This was the first attempt at imperial rule on the part of a Sumerian city-state, and it brought a



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UTU-HEGAL IMPLORES VICTORY FOR HIS ARMS.

It was Utu-hegal, a prince of the Sumerian city of Erech, who put an end to the Gutian domination. Having organized an army, he led it against Tirikan, the Gutian king. On his march he entered the ancient shrines of his country's gods, whose assistance he implored in the coming battle. He completely routed the Guitians, and drove them from Babylonia.

speedy retribution in its train. By embarking on his adventurous northern march, the Sumerian king put himself into direct rivalry with the growing Semitic power of Akkad; soon afterwards Sargon I invaded Sumer, completely defeated Lugal-zaggisi, and proceeded to lay the whole of Babylonia under Semitic rule. The secret of his swift success is no doubt to be traced to his use of the bow, an inheritance from his nomad ancestors which he had greatly improved. For his bowmen were enabled to destroy the heavily armed phalanxes of the Sumerians from a distance, precisely as the Assyrian archers of a later day caused havoc among the chariotry of Egypt. Sargon's preliminary success was amply sustained by his immediate successors on the throne of Akkad, Manishtusu, Naram-Sin and Shargani-sharri, and the kingdom which these Semitic rulers founded may be regarded as the first Babylonian empire in any true sense of the term. For its internal administration was founded on a regular system of communication between the principal cities and the capital. We have incontestable evidence of the establishment of a service of convoys under the direct control of the king's officers, for many clay seals have been discovered



Photo by:

RUINS OF BABYLON.

Babylon was considered the most magnificent of all the cities of antiquity. In the reign of Nebuchadnezzar it is said to have measured three and a half miles long and two miles broad. The excavations have revealed the immensity and thickness of the walls, built of brick so hard that it is a matter for wonder that anything short of an earthquake should have riven them asunder.

Donald McLeish

bearing the different addresses to which the roped packets they secured had been despatched. They constitute the earliest recorded example of a parcel-post.

From this period until the rise of Babylon the history of the country is a continuous struggle between Semite and Sumerian for supremacy. The Dynasty of Akkad was followed by a short return of power to the south, when Erech once again for a generation succeeded in recovering the hegemony. Then follows a time of disaster when the whole of Babylonia was for about ninety years subjected to the foreign domination of the kingdom of Gutium, established to the east of the Lower Zab among the upland valleys of the Zagros range. The Gutian supremacy was brought to an end through the valour of Utu-hegal, a



Painted specially for this work.]

TRIAL BEFORE HAMMURABI.

Hammurabi codified his country's laws and administered them in person. He here occupies the seat of judgment by the city-gate, and is trying a surgeon accused by a member of the upper class of having caused the loss of his eye by an unskilful operation. The executioners stand ready, in case of a conviction, to cut off the surgeon's hands.

Sumerian king of Erech, who in a recently discovered inscription records how he overcame "Gutium, the dragon of the mountain", defeating and capturing Tirikan, its king, after having sought and obtained the assistance of the great Babylonian gods in their ancient shrines upon his line of march.

But the real heirs of this success were the kings of the Third Dynasty of Ur, whose rule marks the most brilliant epoch of Babylonian civilization. The founder of this powerful line of kings was Ur-Nammu, a former vassal of the king of Erech, from whom he wrested the suzerainty and transferred it to his own city of Ur, where he and his successors ruled without rival from about 2277 to 2170 B.C.

Some notion of the greatness of the Third Dynasty of Ur is to be regained from its monumental remains within the city itself. The "ziggurat", which has already been described, was begun by Ur-Nammu and completed by his son Shulgi, or Dungi. To the latter must be assigned the main part of the recently discovered "Royal Tombs of the Third Dynasty", which were added to by his son Bur-Sin. These "Royal Tombs" comprise a massive superstructure in three parts—a large central building with



Photo by]

[Messrs. Mansell

A CYLINDER-SEAL AND ITS IMPRESSION.

The seals used by the Babylonians were in the form of cylinders, which were rolled over the surface of their clay tablets before these were hardened by baking. They were made of the more precious stones, and the designs upon them were generally of a religious character. According to Herodotus every Babylonian carried a seal.

that these kings were deified in their lifetime and worshipped as gods after their death. The palatial residential quarters above the tombs would, then, have been conceived as the earthly abode of the discarnate god-kings, where their cult might be fittingly perpetuated by generations to come. The grandeur of the conception is quite in keeping with what we already know of the achievements of these mighty monarchs under whose benign and energetic rule Ur must have been a very stately and magnificent city.

But the glory of Ur was soon to depart. A presage of this may be discerned in the business documents of the period, which betray a rapid increase of Semitic names among the working-class population. The people bearing these names were known to their contemporaries as "Amorites", that is, they were natives of Amurru, or the northern plateau of the Syrian desert. Shulgi's grandson, Gimil-Sin, evidently found it necessary to check further immigrations from that region by building a fortification known as "the wall of Amurru". But no sooner had his successor Ibi-Sin ascended the throne than a certain Ishbi-Irra placed himself at the head of a band of Amorites, invaded Akkad, and proclaimed himself king of Isin. In this venture he was aided by the Elamites, who threw off the supremacy of Ur and attacked Babylonia. For a few years Ibi-Sin held his own against the twofold menace. But about 2170 B.C. the Elamite invaders reached Ur, sacked the city, and carried away its king captive to Elam, thus bringing the Third Dynasty of Ur to a close. Their ally Ishbi-Irra of Isin assumed control of Ur, and for about a century his successors ruled it from their capital, after which it fell into the hands of Gungunum, king of Larsa, at which city a rival dynasty to that of Isin had been established at the very time that Ishbi-Irra ascended the throne. With the collapse of the empire of Ur, Babylonia had again become a scene of internecine conflict, which was to last until the rise to power of the First Dynasty of Babylon under its great king Hammurabi.

The turn of the third and the second millennia was a period of intense literary activity in Babylonia. Hitherto the human memory had been the chief repository of Sumerian learning. But now that the Semitic speech of Akkad

two smaller annexes—all of which are modelled after the private house of the period, and an underground substructure some forty feet in depth. A flight of steps leads down from the central building above to a landing situated half-way down, and in the centre of, a spacious brick-lined shaft, and from this landing there descend to the bottom of the shaft two further broad flights of balustraded steps, one to the right and the other to the left. At the foot of each of these two stairways, which pass beneath massive corbelled arches spanning the opposite ends of the shaft above, is the entrance to one of two large vaults. These vaults were doubtless intended to serve as tombs for the kings of the Third Dynasty. We know



PORTRAIT OF HAMMURABI.

In addition to his fame as a legislator, Hammurabi is remembered as the king who first raised the city of Babylon to pre-eminence in the country. He defeated the Elamite, Rim-Sin, and welded Sumer and Akkad into a strong kingdom. The portrait is taken from a bas-relief in the British Museum.

was rapidly displacing the Sumerian, knowledge of which was becoming more and more confined to the learned, it was necessary to commit to writing what had until then been preserved by oral tradition alone. Consequently we find that most of the important Sumerian compositions that have come down to us can be traced back to this period. These compositions were copied and recopied until the cuneiform script became extinct, and the original Sumerian texts were often either provided with an interlinear Semitic translation or else replaced by purely Semitic recensions. Until comparatively recent years the Semites in Babylonia were credited with more than is their due, for no other reason than that much of the mythical and legendary literature of Babylonia was known to scholars only through the medium of late Semitic versions. But now that modern excavations have brought to



Painted specially for this work.

ELAMITES BURNING AND PILLAGING A BABYLONIAN VILLAGE.

Babylon's struggle with Elam continued after the death of Hammurabi, whose closing years were probably marred by fresh conflicts with his old enemy. An end was finally put to these depredations when Samsu-iluna, Hammurabi's son and successor, defeated the Elamite army and captured or slew Rim-Sin. Thereafter Elam ceased for many years to trouble the Babylonian plain.

light more and more written material dating from earlier periods it becomes increasingly clear that Babylonian learning in all its branches is essentially Sumerian. The discovery of the famous Code of Hammurabi was held to prove that it was the Semites who first introduced systematized law; but we now know that Hammurabi's Code is no more than an enlarged and ordered collection of Sumerian laws upon which a definite legal system was already based in the days of the Third Dynasty of Ur. The great Babylonian Epic of Creation is known to us only in a very late Semitic recension; but the original composition can be proved to belong to the turn of the third and the second millennia, and there can be no doubt that this was based upon Sumerian mythology. The Story of the Deluge is of Sumerian origin, and the results of excavation at Kish and at Ur have been held to prove that the legend was based upon an actual occurrence. The famous Epic of Gilgamesh, which we know principally from a Semitic version of the seventh century B.C., is to be traced back to a Sumerian original of very great antiquity.



Painted by Edwin Long.

A SALE OF SLAVES IN BABYLON.

Slavery was an essential part of the Babylonian social system. The female slave bore her master a child, she could not be sold again. In the period represented in the picture the price of female slaves varied from two and a half to as much as ninety shekels. The slaves here shown are all maids of marriageable age, and if they had accomplishments such as skill in weaving, embroidery, or the making of unguents, they would have fetched good prices. After the sale contracts were drawn up in the presence of witnesses, when the slaves were handed over at the prices agreed.

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Painted specially for this work.

BABYLONIAN VOTRESS DESPATCHING A CARAVAN
FOR TRADE.

Under the First Dynasty of Babylon bodies of religious votresses, drawn from the upper class, enjoyed special privileges. They were allowed to engage in commerce on their own account, but were forbidden to open or even enter a beer-shop. The penalty for misbehaviour on their part was death.

"Amorite" immigrants continued to settle in the north. The city of Babylon, which had hitherto been of little significance in politics, although a place of special sanctity, offered an easy prey to these westerners, one of whom, Sumu-abu by name, declared himself king and founded the First Dynasty of Babylon. With the loss of Ur the power of Isin was so undermined that for the future the real issue lay between the rival dynasties of Larsa and of Babylon. We know little about the political relations of the three powers to begin with. But when, about 1980 B.C., the throne of Larsa was occupied by an Elamite lord named Warad-Sin, who had been installed there by his father, Kudur-Mabug, the rivalry between Larsa and Babylon became really serious. The crisis was reached during the long reign of his brother Rim-Sin, who succeeded him twelve years later. For about thirty years Hammurabi, the fifth successor of Sumu-abu, and Rim-Sin waged war upon each other, until the latter's final defeat after a reign of sixty-one years. After this success Hammurabi succeeded in uniting the whole of Babylonia into a single kingdom with Babylon as its capital.

The view that "Amraphel, king of Shinar", in the fourteenth chapter of Genesis, is no other than Hammurabi, king of Babylon, is not so generally accepted as it used to be. The story in which he figures doubtless has a basis in fact; but it is not possible to link it up with any known historical event of

The old argument that the Sumerian gods were of Semitic origin, because they are represented with beards, whereas the Sumerians themselves did not grow beards as a rule, is now regarded as fallacious. The religion of Babylonia is essentially Sumerian, and of the several thousand deities that make up the enormous Babylonian pantheon there are only a few minor ones of purely Semitic origin. Sumerian theologians of the latter half of the third millennium reduced this unwieldy pantheon to a logical scheme, and the liturgies and the litanies that they based upon it received their final canonical form. The Semites who became the heirs of the older Sumerian civilization from the time of Hammurabi until the fall of the Neo-Babylonian Empire, and after that right through the Persian and Greek periods, accepted these religious traditions as sacred and unalterable. Babylonian culture in all its branches no doubt owed its ultimate inspiration to the ancient Sumerians, but it was the Semitic inheritors of this culture who diffused it among the younger races of the Near East long after the Sumerians themselves had passed from history.

THE RISE OF BABYLON, AND HER FIRST
THREE DYNASTIES: 2040-1169 B.C.

WHILE the rival dynasties of Isin and of Larsa were contending with each other for the control of the south,

Hammurabi's time. The inconsistencies that so seriously prejudice the identification have not yet been satisfactorily accounted for, despite the exercise of considerable ingenuity. It is best to regard the question as unsettled until more evidence is forthcoming.

In accordance with this identification Abraham would have been contemporary with Hammurabi, that is, he would have lived in the second half of the twentieth century B.C. This possibility is borne out by independent considerations. We know that there were in Babylonia at the time of Rim-Sin and later, that is, from about 2000 to 1900 B.C., a people called "Habiru", and there is very good reason to suppose that the "Habiru" are "Hebrews". The biblical story of Abraham's journeying from Ur to Haran may very well be reminiscent of a general northward movement of these "Habiru" from Southern Babylonia, which we are able to infer took place at this time.

Hammurabi was the real founder of Babylon's greatness. To his military achievements he added a genius for administrative detail, and his letters and despatches which have been recovered reveal him as in active control of even subordinate officials stationed in distant cities of his empire. That he should have superintended matters of such public importance as the transference of troops, the arrangement of the calendar, the dredging of the canals, and the regulation of land and water transport was what we should naturally expect; but we also see him investigating quite trivial complaints and disputes among the humbler classes of his subjects, and often sending back a case for re-trial, or for further report, especially



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HEPATOSCOPY, OR DIVINATION BY THE LIVER

The Babylonians believed that the gods made their will known to men by the markings on the livers of sheep, after these had been consecrated for sacrifice. The Babylonian King is here seen in the temple-court anxiously awaiting the verdict of the diviner, who is conning the liver in his hand. A scribe takes down his words for future reference.

when it concerned the extortions of a moneylender, or if he suspected bribery on the part of the officials concerned. In fact, Hammurabi's fame will always rest on his achievements as a law-giver, and on the great legal Code which he drew up for use throughout his empire. It is true this elaborate system of laws, which deal in detail with every class of the population from the most powerful noble to the slave, was not the creative work of Hammurabi himself. Like all other ancient legal Codes it was governed strictly by precedent, and where it did not incorporate earlier collections of laws it was based on careful consideration of established custom. Indeed, a great body of its enactments were probably already in force under the Sumerian kings and rulers several centuries before. Hammurabi's great achievement was the codification of this floating mass of legal enactments and the rigid enforcement of the provisions of the resulting Code throughout the whole territory of Babylonia. Its provisions reflect the king's own enthusiasm, of which his letters give independent proof, in the cause of the humbler and more oppressed classes of his subjects; he saw to it that not only the poor free-man but also the slave was protected by legislation. The rights and privileges of landowners, officials and professional men, such as physicians, were amply secured, but the penalties exacted from them for any infringement of the law were proportionately larger.

We have not space to deal in any detail with this remarkable Code, which in the opinion of some



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THE HITTITE RAID ON BABYLON.

It appears that the strong dynasty of Hammurabi, weakened by struggles with the kings of the Sea-Land, was brought to an end by a Hittite raid about 1740 B.C. These wild tribes, descending the Euphrates from Anatolia, sacked the city and carried off its gods, leaving it a prey to the Kassites.

celibacy, were they restricted by rules or regulations. A high standard of commercial and social conduct was expected from them, and severe penalties were imposed for its infringement. But they had complete freedom in other respects; they lived in houses of their own, and could dispose of their time and money in their own way. It is a striking fact that women of an Eastern race should have achieved such a position of independence at the beginning of the second millennium before Christ. The explanation is to be sought in the great part already played by commerce in the Babylonian social scheme. Among contemporary races, occupied mainly with agriculture and war, woman's activity was necessarily restricted to the rearing of children and the internal economy of the household. But with the growth of Babylonian trade and commercial enterprise some of the problems of our modern commercial world seem to have made their appearance. Not the least interesting sections of Hammurabi's Code show how the Babylonians met the demand of their women of the upper class to take part in activities in which they considered themselves capable of joining. The success of the experiment was doubtless due to the fact that the government was not restricted by any false sentimentality from inflicting the penalty of death in cases of misdemeanour.

The rise of Babylon to the position of capital of the whole of Babylonia naturally led to a number

writers had an influence on the Mosaic legislation. We will be content to refer only to one subject on which it throws light, the position of women in Babylonia at this early period. The laws regulating divorce are in themselves remarkable enough, for they safeguard the woman against injustice, and they provide for her proper maintenance and that of her children, except in the case of infidelity on her part. But what is still more remarkable is the proof the Code affords that unmarried women were in certain circumstances entitled to hold property in their own names, and to engage in commercial undertakings. Such women were naturally drawn from the more powerful and wealthy families, and they were enrolled as members of guilds attached to the great temples, particularly that of the Sun-god. But they were not confined in any nunnery, nor, except for their vows of



BABYLON RESTORED.

In the period of her greatness Babylon was the metropolis of Western Asia, and although the description of her size and extent as given by Herodotus has been shown to be exaggerated, she was the most magnificent city of the ancient world. In the picture the great temple-tower of Esagila, the shrine of Marduk the god of Babylon, may be seen rising above the walls. Canals from the Euphrates were employed both for irrigation and defence.

Painted specially for this work.]



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THE LION OF BABYLON.

This roughly hewn, and possibly unfinished, sculpture, found many years ago in the ruins of Babylon and still standing on the palace-mound, probably represents Babylon trampling on a fallen foe.



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[Underwood & Underwood.

THE RUINS OF BABYLON.

The view shows the remains of Babylon as they appeared after the German excavations before the Great War. In the foreground is the Ishtar Gate, decorated with rows of bulls and dragons in relief.

of changes in the religious sphere and to a revision of the Babylonian Pantheon. Marduk, the god of Babylon, from being a comparatively obscure city-god, underwent a transformation in proportion to the increase in his city's importance. The achievements and attributes of Enlil, the chief Sumerian deity, were ascribed to him, and the old Sumerian sagas and legends, particularly those of the creation of the world, were rewritten in this new spirit by the Babylonian priesthood. Enlil could not be entirely ousted from the position he had so long enjoyed, but Marduk becomes his greater son. He is represented as winning his position by his own valour in coming to the help of the older gods when their very existence was threatened by the dragons of chaos; and, having slain the chief monster of the deep, he is portrayed as creating the universe from her severed body. The older legends no doubt continued to be treasured in the ancient cult-centres of the land, but the Babylonian versions, under royal sanction and encouragement, tended to gain wide recognition and popularity.

At this period of renaissance a great impetus was also given to all branches of literary activity. The old Sumerian language still bulked largely in the phraseology of legal and commercial documents as well as in the purely religious literature of the country. And to aid them in their study of the ancient texts, the Semitic scribes undertook a systematic compilation of dictionaries and explanatory lists of words and ideograms which, surviving in later Assyrian copies, have been of great assistance to the modern decipherer. The Sumerian texts, too, were copied out and furnished with interlinear Semitic translations. The astronomical and astrological studies and records of the Sumerian priests were also taken over and great collections were edited of their astronomical observations, and of the omens which had been deduced from them.

Other great literary and religious series, which were now compiled, dealt with omens deduced from the livers of sacrificial victims, from the phenomena of birth, and from countless incidents in animal and human life. The old medical texts and magical prescriptions were also carefully collected and written out upon series of numbered tablets. A study of the Babylonian literature, in fact, affords a striking proof that the Semitizing of the country was accompanied by no break or setback in the Babylonian civilization. The older texts and traditions were taken over in bulk and, except where the rank and position of Marduk was affected, little change or modification was made. The Semitic scribes no doubt developed their inheritance, but expansion took place on the old lines. In commercial life, too, Sumerian customs remained unaltered. Taxes, rent, and prices continued to be paid in kind, and though the talent, maneh, and shekel were in use as metal weights, no true currency was developed. In the sale of land, for example, even during the period of the Kassite kings, the purchase-price was settled in shekel-weights of silver, but very little metal actually changed hands. Various items were exchanged against the land, and these, in addition to corn, the principal medium of exchange, included slaves, animals, weapons, garments, etc., the value of each item being reckoned on the same silver basis until the agreed purchase-price was made up. The Semitic Babylonian, despite his commercial activity, did not advance beyond the transition stage between pure barter and a regular currency.

Under Hammurabi's Dynasty the common speech of Babylonia became Semitic, and it remained so throughout the course of her subsequent history. The Sumerian race and language appear to have survived longest in the extreme south, for under Hammurabi's son, Samsu-iluna, an independent dynasty, largely of Sumerian origin, established itself in the "Sea-Land" at the head of the Persian Gulf. The later kings of the First Dynasty of Babylon attempted to dislodge these rulers, but without success, and they continued to hold their strip of territory in complete independence at the time of the earlier kings of the Third or Kassite Dynasty. It is a tribute to their importance that the native Babylonian annalists included them in the official lists of Babylonian kings, and it was formerly supposed they succeeded Hammurabi's Dynasty in Babylon; consequently they were known as the Second Babylonian Dynasty. But it is now clear that their authority never extended beyond the littoral of the Persian Gulf. Babylon was undoubtedly weakened by her struggles to subdue this revolting province, and her attention was now distracted from the south by a new enemy who began to make his appearance on her north-eastern frontier. Bands of Kassite tribes were beginning to descend from the mountains of Media, through the Zagros Pass, and to make periodical raids across the Akkadian frontier. They repre-



Painted specially for this work.

THE KASSITE INVASION.

The Kassites, who invaded Babylonia from the east, owed their victories to the horse, which they introduced into Western Asia. The astonishment of a frontier village is here shown on first beholding the invaders advancing on the backs of strange animals. In the earlier period very few people in Babylonia had seen a horse.

sented an early wave of the great Indo-European migration, which at about the same period led to the establishment of the kingdom of Mitanni in Northern Mesopotamia, and affected in a marked degree the early history of Assyria. But the first arrivals in Babylonia were not strong enough to cause much trouble to Samsu-iluna and his successors. It is in Samsu-iluna's reign that we find the earliest record of the horse in Babylonia, and it was probably introduced by the Kassites; for the Babylonians expressed their name for this strange animal by an ideograph signifying literally "the ass of the mountain", suggesting that it was brought to Babylonia by mountain tribes from the east.

Even in the reign of Ammi-zaduga, the great-grandson of Samsu-iluna, Babylon continued to retain a semblance of Hammurabi's empire, for she had recovered her control of Elam and held that land as a tributary state. But she had necessarily to garrison the country, and other large bodies of her troops



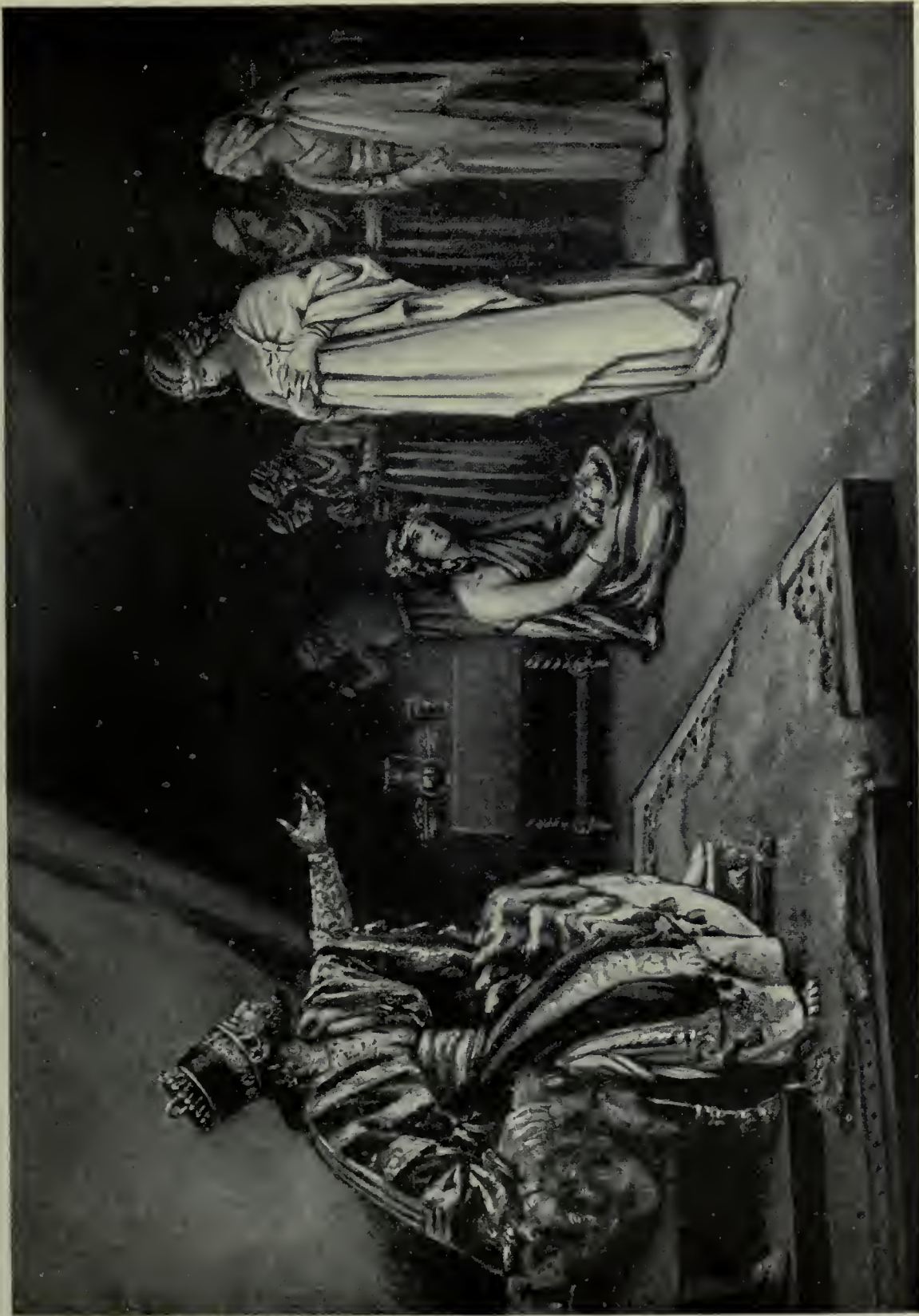
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CONQUEST OF THE SEA-LAND BY THE KASSITES.

The people living in the Sea-Land, the swampy district at the head of the Persian Gulf, had given trouble to the kings of the First Dynasty, and they retained their independence after the Kassites had conquered Babylon. Their last king, Ea-gamil fired with ambition, invaded Elam, but he was signally defeated, and soon afterwards the Kassites of Babylon, under Agum occupied the country.

must have been massed in the south to retain the forces of the Sea-Land kings, and also in the north-east to safeguard her mountain frontier against Kassite raids. She does not appear to have given much attention to the west, the direction from which her West Semitic rulers had themselves entered the country; and it was from this quarter that the blow fell which shattered her defences and paralysed her existence for a time. In the reign of Samsu-ditana, the last king of Babylon's First Dynasty, the Hittites of Anatolia marched down the Euphrates, broke through Babylon's defences, captured and sacked the city, and carried off as spoil the sacred images of Marduk, the national god, and of Sarpanitum, his consort. The Hittites do not appear to have occupied the country for long, which soon fell an easy prey to the Kassites, who, finding no opposition to their advance, now pressed across her eastern frontier. Gandash, their leader, established himself in Babylon, and the Kassite Dynasty he founded endured according to the native annalists, for five hundred and seventy-six years.

We know little of the earlier Kassite kings. Our principal contemporary records of the period are boundary-stones, which prove that the kings rewarded their military commanders and principal



Painted especially for this work.]

MARRIAGE OF AN ASSYRIAN PRINCESS TO KARA-INDASH, KING OF BABYLON.

The Assyrian king Ashur-uballit sent his daughter Muballit-aherna, as a bride to Kara-Indash, king of Babylon. The bridegroom, still clad in his royal robes, is seen seated in the harem of his palace. The Assyrian princess, informed of his arrival, has just entered from an inner apartment and stands shyly before her lord and master. She bore him a son named Kara-khardash, who eventually succeeded his father upon the throne.



BOUNDARY-STONE OF NEBUCHAD-NEZZAR I.

The stone commemorates a grant of land made by Nebuchadnezzar I to Ritti-Marduk, captain of his chariots, for valour in the Elamite war. Divine symbols are carved on the stone to protect it.

but she does not hesitate to encourage Assyria, which now begins to display her power as Babylon's rival. The Babylonian king, writing to the Egyptian Pharaoh, might boastfully refer to the Assyrians as his "subjects", but he had to defend his own northern frontier against Assyrian encroachment by force of arms. Indeed, Tukulti-Enurta I of Assyria, about the middle of the thirteenth century B.C., succeeded in capturing and sacking Babylon and, according

supporters by grants of land throughout the country. In fact, the Kassites in Babylonia were a ruling aristocracy, and though they doubtless brought with them numbers of humbler followers their domination did not affect the linguistic nor the racial character of the country in any marked degree. We may compare their rule to that of Turkey before the Great War in the Tigris and Euphrates valley. They give no evidence of having possessed a high degree of culture, and, though they gradually adopted the civilization of Babylon, they tended for long to keep themselves aloof, retaining their native names along with their separate nationality. They were essentially a practical people, and produced successful administrators. The chief gain they brought to Babylon was an improved method of time-reckoning. In place of the unwieldy system of date-formulæ inherited by the Semites from the Sumerians, under which each year was known by an elaborate title taken from some great event, the Kassites introduced the simpler plan of dating by the years of the king's reign.

It was not until the sixteenth century B.C. that the new rulers of Babylon succeeded in establishing their authority throughout the whole of the country in the south. The last Sea-Land king was Ea-gamil. More ambitious than his predecessors, he invaded Elam, but was defeated by a Kassite chieftain, Ulam-Buriash, who held his kingdom for a few years as an independent fief, until it was incorporated with Babylonia. In the fourteenth century we find the Kassite kings ruling a powerful kingdom, and maintaining friendly relations with Egypt, which meanwhile had extended her empire over Syria. The letters discovered at Tell el-Amarna, in Upper Egypt, are striking evidence of the extent to which Babylonian culture had meanwhile spread throughout Western Asia; for the Babylonian writing and language were used by Egypt for her communications with her Syrian and Palestinian dependencies, as well as for letters to Babylonian and Assyrian kings. The documents which have been recovered include correspondence which was carried on between Amenophis III and IV and the Kassite kings, Kadashman-Enlil and Burna-Buriash, the son of Kurigalzu, and they throw an interesting light on the international diplomacy of the period. Egypt succeeds in preventing Babylon from giving support to revolts in Canaan,

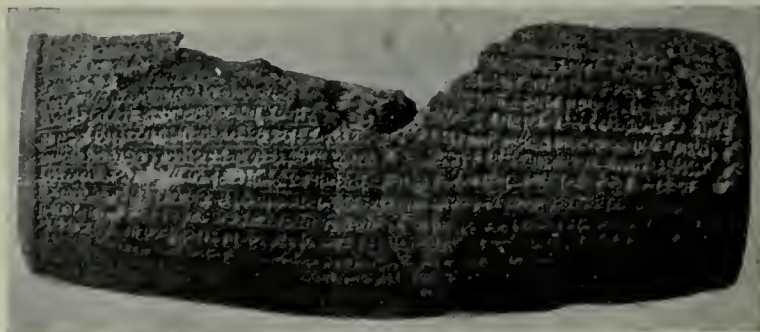


Photo by]

BABYLONIAN FOUNDATION-CYLINDER.

[Messrs. Mansell.

Clay cylinders, inscribed with the deeds of the reigning king, were buried in the foundations of buildings, as we bury coins and newspapers. This one commemorates the conquest of Babylon by Cyrus.

to one account, ruled the city for seven years. But Assyria was not yet strong enough to dominate the southern kingdom for any length of time, and Babylon not only regained her independence, but afterwards carried the war into the enemy's country. It was Elam, not Assyria that brought the long and undistinguished Kassite Dynasty to an end

FROM THE FOURTH TO THE NINTH DYNASTY OF BABYLON : 1168-625 B.C.

THE native Babylonian annalists make no mention of the Elamite conquest of Babylonia, which put an end to the Third Dynasty ; but we have unimpeachable evidence of its drastic character in the number



Painted specially for this work.]

THE DESTRUCTION OF BABYLON BY SENNACHERIB.

Babylonia had always been a thorn in the side of Assyria, and the Sargonids tried conciliation and force alternately in their treatment of the province. The latter policy reached its culmination under Sennacherib in 689 B.C., when he attempted to blot out Babylon completely by diverting the Euphrates so that its waters flowed over the city and destroyed all but the most massive buildings.

of Kassite monuments from Babylonia which have been discovered during recent excavations at Susa, the Elamite capital. These had been carried off as spoil of war by the Elamite king Shutruk-Nakhunte, and it is probable that for some years the Elamites retained their hold on Babylon. But they were finally driven out by Nebuchadnezzar I of the Fourth Dynasty, whose early rulers appear to have established themselves at first in Isin and, using that city as their headquarters, to have extended their authority gradually over the rest of the country. Nebuchadnezzar I followed the retreating Elamites across the frontier, and subdued the Kassite tribes who were settled in the upland valleys of Western Elam. We have an interesting memorial of one of Nebuchadnezzar's successes against the Elamites in what is probably the finest Babylonian boundary-stone which has yet been recovered. It recorded a grant of land to Ritti-Marduk, the captain of the king's chariots, as a reward for his valour in battle against the

Elamites, when the Babylonian army, led by the king in person, drove the Elamites out of the frontier fortress of Dur-ilu and routed them in their own territory on the banks of the Eulæus.

Nebuchadnezzar was not equally fortunate against Assyria, and when he attacked the Northern Kingdom he was defeated by Ashur-resh-ishi, who captured forty of his chariots of war and slew Karashtu, the commander of his army. But Babylonia was to experience still worse disasters at the hands of Tiglath-pileser I, the great successor of Ashur-resh-ishi. Under his able leadership Assyria achieved her



Painted specially for this work.]

NEW YEAR'S DAY IN BABYLON, 680 B.C.

Esarhaddon completely reversed his father's Babylonian policy. He rebuilt the city and revived the national worship. He is here seen in Babylon on the first Feast of the New Year after his accession, witnessing the restoration to its ancient shrine of the statue of Marduk, whose hands he grasped as suzerain.

resistance, and the Babylonian king, Marduk-shapik-zer-mati, lost his throne to an Aramæan usurper named Adad-apal-iddin. His fourth successor, Nabu-shum-libur, is reckoned to be the last king of Babylon's Fourth Dynasty, which was followed by a period of impotence, covered in the native annals by three short dynasties of unimportant kings. The first of these, the Fifth Dynasty, consisted of three kings from the Sea-Land, which had probably escaped the attention of the nomads. But it was not until the Eighth Dynasty that a stable government was once more re-established. Even in the reign of Nabu-mukin-apli, its founder, the Aramæans continued to give trouble, holding the Euphrates in the neighbourhood of Babylon and Borsippa, cutting communications and raiding the countryside. In the reign of

first period of empire, and his successes in the south, which included the temporary capture of Babylon and other Akkadian cities, was his justification for assuming the ancient Babylonian title of "King of Sumer and Akkad". During the reign of Tiglath-pileser's son, Ashur-bel-kala, we find Babylon maintaining friendly relations with Assyria; but her power of resistance and recuperation after defeat was now considerably weakened by the attacks of a new and uncivilized foe.

The expulsion of the Hyksos from Egypt and Southern Palestine, about 1580 B.C., caused an upheaval among the tribesmen of the Syrian desert, who began to push northwards towards Syria, and later spread south-eastward. This was the beginning of the great Aramæan movement. At first their presence was more a source of annoyance than of danger to their civilized neighbours. But before the beginning of the eleventh century they had become a menace to civilization both in Babylonia and in Assyria. Tiglath-pileser I conducted vigorous campaigns against these tribes, who had begun to abandon the nomadic life and to take possession of the rich lands of the middle Euphrates valley. Driven southward by the Assyrian attack, they pressed into Babylonia, which was too enfeebled to offer any effective



Painted specially for this work.]

THE HANGING GARDENS OF BABYLON.

The Hanging Gardens of Babylon were one of the wonders of the ancient world. They were laid out on terraces supported by massive arches of burnt brick, the foundations of which have been laid bare during recent excavations. The Neo-Babylonian kings delighted to collect plants and shrubs from foreign countries and to acclimatize them in their capital. Nebuchadnezzar II is here seen inspecting a rare flower which his head gardener is about to plant out in the border.



Painted specially for this work.

THE BATTLE OF CARCHEMISH.

In the reign of Nabopolassar, the founder of the Neo-Babylonian Empire, Necho II of Egypt took advantage of the siege of Nineveh and occupied Palestine. In 605 B.C. Nebuchadnezzar, the Babylonian crown prince, utterly defeated his Nubian troops at the Battle of Carchemish, and pursued them to the Egyptian border, whence he was recalled to Babylon on hearing of Nabopolassar's death.

Nabu-aplu-iddina, in the ninth century, we have evidence that efforts were made to repair some of the material damage caused by Aramæan raids, for we have recovered the memorial inscription this king engraved to commemorate his rebuilding of the great Temple of the Sun-god at Sippar, which for long had lain in ruins. But, politically, the centre of gravity in the Tigris and Euphrates valley now passes to the north. Under that ruthless conqueror Ashur-nasir-pal II and his son Shalmaneser III, the military forces of Assyria were entirely reorganized, and she achieved her second period of empire. In the year 852 B.C. Shalmaneser marched through Babylonia and, having appointed a vassal king, exercised his privileges as overlord by sacrificing in the great temples of Babylon, Borsippa, and Cutha.

The subsequent period shows a gradual tightening of Assyria's grasp upon the southern kingdom, varied by comparatively ineffective struggles and revolts on Babylon's part to avoid her loss of independence. A temporary decline of Assyrian power in the eighth century enabled Babylon for a time to regain her former position, under Nabu-shum-ishkun and his son Nabonassar. But the military revolt in Assyria, which in 745 B.C. placed Tiglath-pileser III upon the throne, put a speedy end at this period to Babylon's hopes of a permanent recovery of power. For Assyria now entered upon her third and last phase of empire, which made her for a time the mistress of the Nearer East. Babylon was taken in 728 B.C., and her Ninth Dynasty of kings is mainly composed of Assyrian rulers or their nominees.

Babylonia was no match for the trained legions of Assyria at the height of the latter's power, but the industrial and commercial life of her cities, based ultimately on the rich return her soil yielded to her agricultural population, enabled her to survive blows which would have permanently disabled a race less favoured by nature. Moreover, she always regarded the Assyrians as an upstart people, who had borrowed her culture and whose land had been a mere province in her empire at a time when her own

political influence extended from Elam to the Mediterranean coast. Even in her darkest hour she was buoyed up by the hope of recovering her ancient glory, and she let no opportunity slip of striking a blow at the Northern Kingdom. She was consequently always a drag on Assyria's advance to the Mediterranean, for when the latter's armies marched westward they left Babylon and Elam in their rear. It follows that the history of Babylon during the period of Assyria's domination is best studied in detail from the standpoint of the Assyrian nation: Babylon's political activities constituted but one factor in the drama of Assyria's rise as the greatest power of Western Asia and of her speedy decline and fall. We will here only note the alternative policies with regard to the Southern Kingdom which Assyria was constantly trying, with equal want of success: intimidation and indulgence. They reached their climax in the reigns of Sennacherib and Esarhaddon—Sennacherib carried the stern policy of repression to its utmost limits. He attempted to destroy Babylon for ever, and succeeded, by deflecting the course of the Euphrates, in wiping out the greater part of the city, so that its houses and many of its temples and palaces were carried away by the waters. Immediately on his accession Esarhaddon completely reversed this policy by rebuilding the city and restoring its ancient rights and privileges. It is quite possible that either of these policies, if consistently pursued, would have been equally futile in its aim of coercing or placating Babylonia. But their alternation was a far worse blunder: it only succeeded in revealing to the Babylonians their own power, and in confirming them in their obstinate resistance. Hence in the reign of Ashur-bani-pal, Esarhaddon's successor, we have the long revolt under Shamash-shum-ukin, when Babylon, with Elam's help, struck a succession of blows which helped in a material degree to reduce the power of the Assyrian army, already weakened by the Egyptian campaigns. And in 625 B.C., when the Scythians had overrun the Assyrian Empire, and her power was on the wane, we find Nabopolassar proclaiming himself king in Babylon, and founding a new empire, which for nearly seventy years was to survive the city of Nineveh itself.



Painted specially for this work.]

NABONIDUS SENDING INSTRUCTIONS TO BELSHAZZAR.

The last Babylonian king, Nabonidus, was a weak monarch, and estranged the priesthood by ill-advised changes in the ritual. On the advance of the Persians, 539 B.C., he placed his son, Belshazzar, in command of the army, and contented himself with sending messages to the front. Belshazzar was defeated near Opis, Nabonidus was captured, and Babylon surrendered.

THE NEO-BABYLONIAN EMPIRE: 625-539 B.C.

FREED from her Assyrian oppressors, Babylon now renewed her youth, and the city attained a material splendour and magnificence such as she had not achieved during the long course of her earlier history. But it took her more than a generation to realize to the full her newly awakened ambitions. After his declaration of independence, Nabopolassar's influence did not extend far beyond the walls of Babylon



Painted specially for this work.]

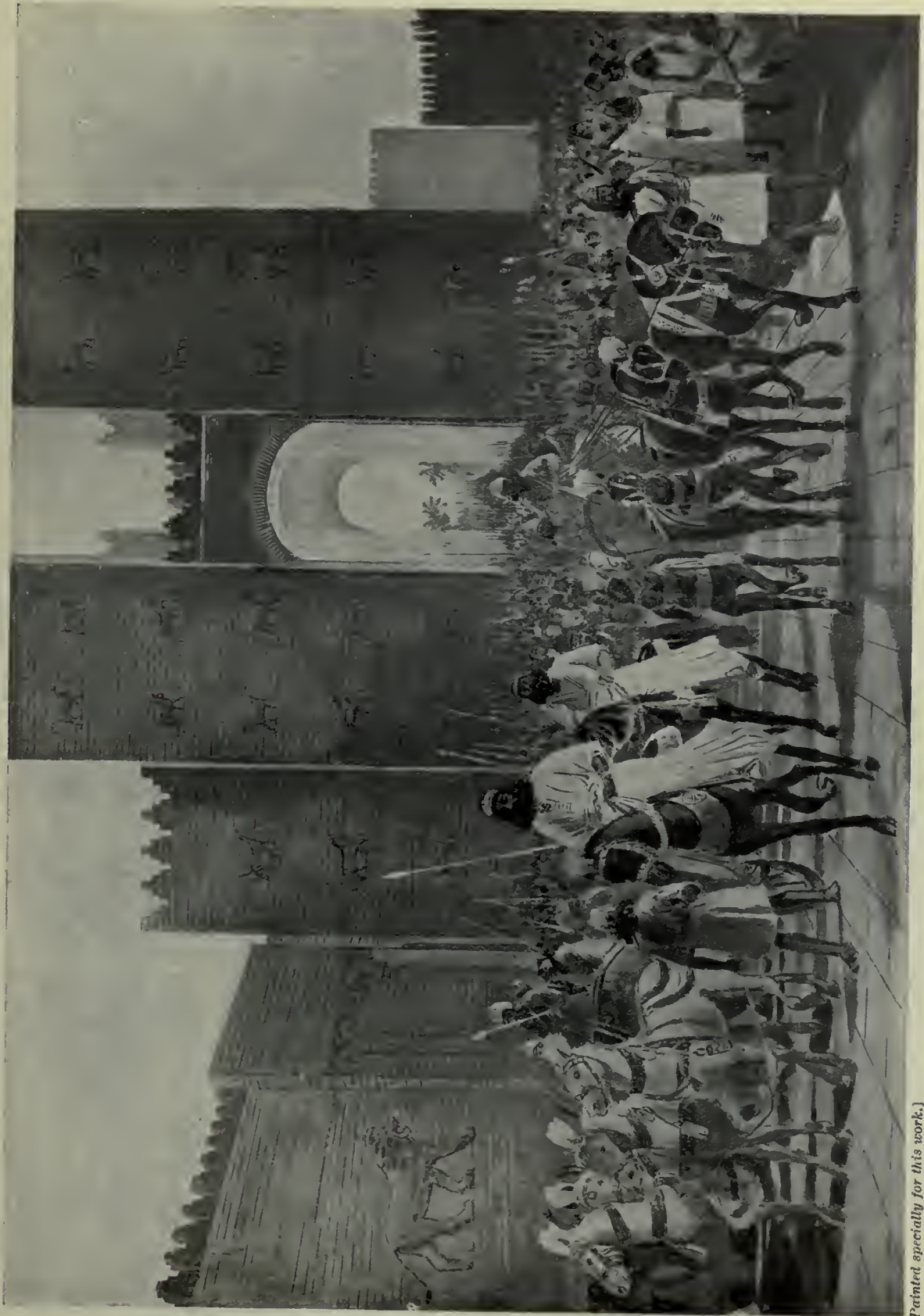
THE PERSIANS STORMING THE CITADEL OF BABYLON.

Although the city of Babylon surrendered without fighting to the Persian general Gobryas, the strong citadel seems to have been garrisoned by loyal troops and to have held out for a time. But it was soon captured by assault. The picture shows the Persian besiegers penetrating its triple line of defence.

But Nabopolassar did not intend to allow this portion of the Assyrian Empire to fall to Egypt unchallenged, and he despatched a Babylonian force northwards along the Euphrates under the command of the crown prince, Nebuchadnezzar. The two armies met at Carchemish in 605 B.C., where the Egyptians were utterly routed and driven back through Palestine. But Nebuchadnezzar did not press his pursuit beyond the borders of Egypt, for news reached him at Pelusium of Nabopolassar's death, and he was obliged to return at once to Babylon in order to carry out at the capital the necessary ceremonies attending his accession to the throne.

and Borsippa. The other great cities, both in the north and south, continued for a time to acknowledge Assyrian supremacy. But the sons of Ashur-bani-pal, who succeeded him upon the throne, had inherited a reduced empire, whose sole support, the Assyrian army, was now largely composed of disheartened mercenaries. According to Herodotus, the Medes had already twice invaded Assyria before Cyaxares finally invested Nineveh. It was natural that Nabopolassar should have regarded them as his allies, and have concluded a definite alliance with them. Though he does not appear to have taken any active part in the long siege of Nineveh, he was not slow in securing his share of the dismembered empire when the city fell in 612 B.C. The northern territory of Assyria fell to the Medes, while Mesopotamia and the districts south of Nineveh became parts of Nabopolassar's empire.

It was not long before Babylon had the opportunity of putting her newly organized army to the test. In 608 B.C. Egypt had seized the opportunity, afforded her by Assyria's impotence, of occupying Palestine and Syria. She had crushed Josiah and his Hebrew army at Megiddo, and, though it is not certain whether Judah had the support of other allies, it is clear that Necho encountered no effective opposition on his advance to the Euphrates.



Painted specially for this work.]

STATE ENTRY OF CYRUS INTO BABYLON.

On his arrival at Babylon Cyrus was welcomed by the people and their priests as a liberator, and he secured their permanent good-will by restoring the ancient ritual which Nabonidus had abolished. He is here seen riding at the head of his army along the Sacred Way of Babylon to visit the temple of Marduk. He has just passed beneath the Ishtar Gate, its flanking towers decorated with rows of bulls and dragons in relief.

In spite of his withdrawal from the country the greater part of Syria and Palestine lost no time in transferring their allegiance to Babylon. The little state of Judah was an exception, for though she paid her tribute at first, she soon put the warnings of the prophet Jeremiah at defiance, and her short-sighted revolt led to the capture of Jerusalem by Nebuchadnezzar in 596 B.C. and to the carrying away of a large portion of her population into captivity. A few years later Egypt made her last attempt to



Painted specially for this work.]

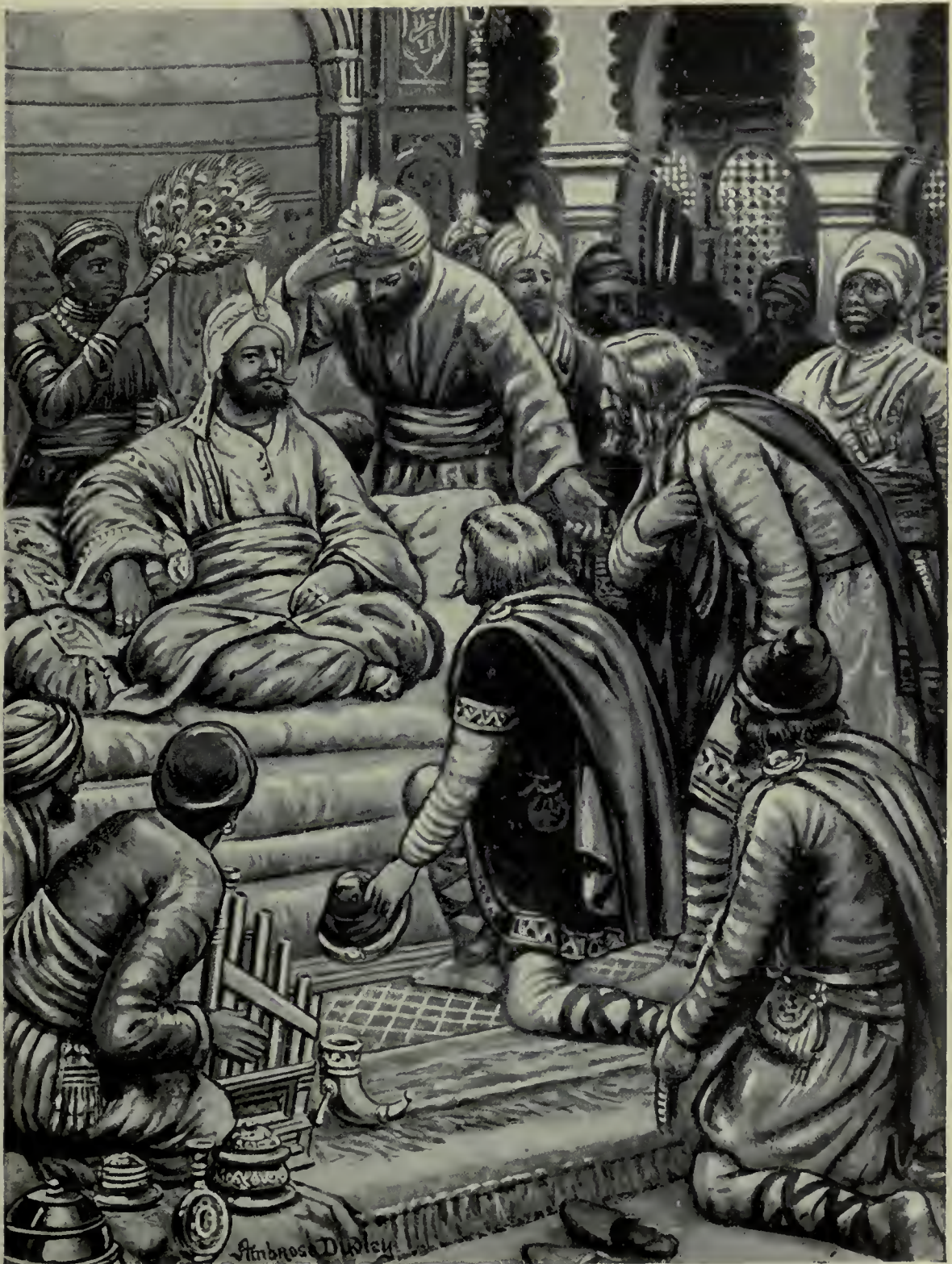
ALEXANDER INSPECTING THE RUINS OF ESAGILA.

On his capture of Babylon in 331 B.C. Alexander, according to tradition, wished to restore Esagila, the temple of Marduk, which had been allowed to fall into decay since its partial destruction by Xorxes. But on seeing the mounds of fallen brickwork he gave up the idea. The piers of the bridge on which he stands are built in the shape of boats which they displaced.

that he may well have conducted at least one successful campaign on Egyptian territory. The troubles of Apries, in consequence of his ill-advised expedition against Cyrene, followed by the revolt of Amasis and his own deposition and death, may well have furnished the occasion for a successful invasion of the country by Nebuchadnezzar.

A very large number of inscriptions have been recovered of the Neo-Babylonian kings; but, unlike the foundation-records of Assyria, they contain no records of military expeditions, but confine themselves

to reoccupy Palestine and Syria, and Judah joined the Phœnician cities of Sidon and Tyre in rallying to her support. In 587 Nebuchadnezzar advanced into Northern Syria and took up a strong strategic position at Riblah on the Orontes, whence he despatched a part of his army to besiege Jerusalem. An attempt by Apries, the Egyptian king, to relieve the city was unsuccessful, and in 586 Jerusalem was once more taken and the greater part of the remnant of the Jews followed their fellow-countrymen into exile. The Babylonian army then occupied Phœnicia, though the city of Tyre offered an obstinate resistance and only acknowledged its allegiance to Babylon after a long siege which is said to have lasted for thirteen years. Thus Nebuchadnezzar completed the work begun by his father, Nabopolassar, and by the skilful and vigorous prosecution of his campaigns established the Neo-Babylonian Empire on a firm basis, so that its authority was unquestioned from the Persian Gulf to the Egyptian frontier. Of his later campaigns we know nothing beyond a fragmentary reference to a conflict with Amasis of Egypt in the thirty-seventh year of his reign. Though we do not know the circumstances under which it took place, we may assume that the Babylonian army was again victorious against the Egyptian troops and the Greek mercenaries who fought in their ranks. A tradition is indeed preserved by Josephus that Nebuchadnezzar made Egypt a Babylonian province, and, although that is certainly an exaggeration, the evidence suggests



Painted specially for this work.

HARUN AL-RASHID RECEIVING AN EMBASSY FROM CHARLES THE GREAT.

Under Harun al-Rashid the empire of the Abbasid Caliphs was of greater extent than at any other period. His reputation in the West is sufficiently attested by the fact that Charlemagne, about the time he was crowned emperor of the Romans in A.D. 800, sent an embassy to the Caliph to obtain facilities for trade and for pilgrimage in the Holy Land. The ambassadors were two Christians and a Jew, and among the gifts they brought was an organ.



Painted specially for this work.

ENTRY OF THE TURKS INTO BAGHDAD, A.D. 1534.

Early in the thirteenth century the Turks, who were destined to found the Ottoman Empire, retreated from Central Asia before the Mongols. Three centuries later they had captured Byzantium and had occupied Egypt. Sultan Suleiman I directed his arms against Persia, and his army, after wresting Armenia and a great part of Babylonia from the son of Shah Ismail I, entered Baghdad in A.D. 1534.

to commemorating the restoration or erection of temples and palaces in Babylon and the other great cities in the land. Nebuchadnezzar in particular was a mighty builder, and he transformed the city of Babylon. He greatly enlarged and entirely rebuilt his father's royal palace, and in the course of his reconstructions raised its terraced platforms to so great a height above the surrounding city and plain that its Hanging Gardens became one of the Seven Wonders of the ancient world. He rebuilt the great temples of Ezida at Borsippa and of Esagila in Babylon, and the Sacred Road within the city he sumptuously repaved, spanning it between the temple of Ninmakh and his own palace with the famous Ishtar Gate, adorned with hundreds of bulls and dragons in relief. The fortifications of the city he also greatly strengthened by his extension and completion of its double line of walls. During his long reign of forty-two years he devoted his energies and the new wealth of his kingdom to this work of rebuilding both in the capital and in the other ancient religious centres of Babylonia.

Nebuchadnezzar's three immediate successors did not extend his dynasty for more than seven years, and on the accession of Nabonidus in 555 B.C., who owed his election to the influence of the Babylonian priesthood, the close of Babylon's last period of greatness is in sight. The new king carried on Nebuchadnezzar's tradition of temple reconstruction with enthusiasm, but he had none of his great predecessor's military qualities. He was an archæologist, not a soldier, and loved to occupy himself investigating the past history of the temples he rebuilt. But the Neo-Babylonian Empire did not crumble of its own accord for Nabonidus boasts in one of his inscriptions that the whole of Mesopotamia and the West, as far as Gaza on the Egyptian border, continued to acknowledge his authority. It required a blow from without to shatter the decaying empire; and this was given by Cyrus, whose Persian kingdom, rising on a new

wave of the Indo-European migration, had already absorbed that of the Medes. Five years after the accession of Nabonidus, Cyrus had deposed Astyages, and, uniting his own followers from the south of Iran with their Median kinsfolk, he proceeded to defeat Cræsus of Lydia, who marched against him. After the capture of Sardis, Cyrus was free to turn his attention to Babylon. In 539 B.C. Gobryas, the Persian governor of Assyria, marched southwards. Nabonidus entrusted the defence of his country to his son Belshazzar, who met the advancing Persians at Opis and was totally defeated. Nabonidus fled from Sippar, which was at once taken, and Gobryas then entered Babylon without further fighting. Nebuchadnezzar's strong citadel continued for some time a hopeless resistance, but fell after Cyrus himself had entered the city in the following spring. It is remarkable that the native priesthood welcomed the Persian king as their country's deliverer, whose victory had been brought about by Marduk, the national god. For in the course of his reign Nabonidus had estranged the local priests throughout the land by collecting and bringing to his capital the images of the gods from other cities. By restoring the gods to their local shrines Cyrus gained popularity with the people and completely won over the priesthood, the most powerful political section of the community. Thus it happened that Babylon made no further struggle to retain her independence, and the whole of the territory she had enjoyed was incorporated without resistance in the Persian Empire.

BABYLONIA UNDER
FOREIGN DOMINATION
539 B.C.—PRESENT DAY

THE history of the Babylonians as an independent nation comes to an end with the capture of Babylon by Cyrus. From that time forward Babylonia has remained a subject province under the foreign domination of the powers which have succeeded one another in the rule of that region of the Nearer East. The tranquillity of the country under Cyrus formed a striking contrast to the unrest and intrigue which characterized its attitude under Assyrian rule; and this was due to the fact that the policy he inaugurated in the provinces of his empire was a complete reversal of Assyrian methods. For the nationality of each conquered race was respected, and it was encouraged to retain its own religion and its laws and customs. Hence Babylonia's commercial life and prosperity suffered no interruption in consequence of the



By courtesy of

Mr. C. Leonard Woolley, Director of the Joint British Museum and Pennsylvania University Museum Expedition to Mesopotamia.

GOLDEN HEAD-DRESS OF QUEEN SHUB-AD

A remarkable reconstruction of a 5,000-year-old coiffure found by Mr. C. Leonard Woolley, the famous archaeologist, in the stone-bull tomb chamber at Ur. It is made of gold and stone, and though crushed by stones and earth when discovered, enough of the original shape remained to allow the reconstruction to be made. Queen Shub-ad reigned in the Sumerian period of Babylonian history.



By permission of]

MODERN BAGHDAD.

[Sir William Willecocks, K.C.M.G.

The modern city of Baghdad, though it retains but few relics of its former glory, is still an important centre for Eastern commerce, since it receives by way of Basrah the manufactures and produce of India, which it distributes throughout the Nearer East.

change in its political status: little was altered beyond the name and title of the reigning king in the dates upon commercial and legal documents of the period. And this state of things would no doubt have continued, had not the authority of the Persian Empire itself been rudely shaken during the reign of Cambyses, Cyrus's son and successor.

Cambyses' energies were mainly directed to the conquest of Egypt, and to making that country an integral part of the Achæmenian Empire. This he achieved after the battle of Pelusium and the fall of Memphis; but when attempting to extend his sway over Nubia in the south he received news of revolt in Persia. Before his departure for Egypt he had murdered his brother Bardiya, known to the Greeks as Smerdis. The murder had been kept a secret, and the revolt against the absent king was now headed by a Magian, named Gaumata, who gave himself out as the missing Smerdis and the true heir to the throne. Cambyses made preparations to repress the revolt, but died on the return journey in Syria in 522. The death of the king gave a fresh impetus to the forces of rebellion, which now began to spread into the various provinces of the Persian Empire. But Gaumata, the Persian rebel, soon met his fate. For after Cambyses' death the Persian army was led back by Darius, a prince of the same royal house as Cyrus and his son; Gaumata was surprised and murdered, and Darius firmly established on the throne. Darius continued to act with extraordinary energy, and in the course of a single year succeeded in quelling the rebellions in Babylon and in the various provinces.

The siege of Babylon by Darius, and a second siege which was soon rendered necessary by a fresh revolt, may be regarded as marking the beginning of Babylon's decay. The defences of the city had not been seriously impaired by Cyrus, but they now suffered considerably. Further damage was done



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CONSTRUCTING A DAM ON A CHANNEL OF THE EUPHRATES.

[Sir William Willecocks, K.C.M.G.

One of the methods employed by Sir William Willecocks for the construction of a dam was to build a solid tower on each side of the channel, leaning slightly towards the water. Dynamite was then inserted in holes bored at the base of each on the river side, and on firing the fuse the tower fell with a mighty splash into the water.

in the reign of Xerxes, when the Babylonians made their last bid for independence. For Xerxes is said not only to have dismantled the walls, but to have plundered and destroyed the great temple of Marduk itself. Large areas in the famous city, which had been the wonder of the nations, now began to lie permanently in ruins. In 331 B.C. Babylon enters on a new phase, when the long struggle between Greece and Persia was ended by the defeat of Darius III at Gaugamela. For Susa and Babylon submitted to Alexander, who, on proclaiming himself King of Asia, took Babylon as his capital.

We may picture Alexander gazing on the city's mighty buildings, many of which now lay ruined and deserted. Like Cyrus before him, he sacrificed to Babylon's gods, and he is said to have wished to restore



Photos by courtesy of

THE GOLDEN BULL.

A magnificent gold head of a horned bull, a masterpiece of decorative metal-work on the finest of the harps found in the Death Pit at Ur.



[Mr. C. Leonard Woolley, Director of the Joint British Museum and Pennsylvania University Museum Expedition to Mesopotamia.

A TUMBLER OF FLUTED GOLD.

A beautiful example of Sumerian craftsmanship found by Mr. C. Leonard Woolley at Ur, in a subterranean stone-domed chamber.

Esagila, Marduk's great temple, but to have given up the idea, as it would have taken ten thousand men more than two months to remove the rubbish from the ruins. But he seems to have made some attempt in that direction, since a tablet has been found, dated in his sixth year, which records the payment of ten manehs of silver for "clearing away the dust of Esagila". While the old buildings decayed, some new ones arose in their place, including a Greek theatre for the use of the large Greek colony. But the Babylonians themselves continued to retain their own separate life and customs. From the year 270 B.C. we have a record that Antiochus Soter restored the temples of Nabu and Marduk at Borsippa and at Babylon, and services in honour of later forms of the Babylonian gods were probably practised into the Christian era. Our latest information relates to the year 29 B.C., when we know that in a corner of Marduk's great temple at Babylon Marduk and the God of Heaven were worshipped as a twofold deity under the name of Anna-Bel.

But the city was then a ghost of its former self. Seleucia had risen on the Tigris, founded by Seleucus after he had secured the satrapy of Babylon on Alexander's death. It was largely built from bricks carted from Babylon, and the Babylonian merchants and people, in pursuit of trade and commerce, had gradually deserted the old capital for Seleucia.

The life of the ancient city probably flickered longest around the ruined temples and seats of worship; but even these, like the citadel and palaces, eventually became quarries for the builder. In 147 B.C. the Parthian Empire succeeded the Macedonian dynasty of the Seleucidæ, and the city of Ctesiphon, like Seleucia, went to Babylon for its building materials. In fact Babylon has served as the quarry for all succeeding cities and villages in its neighbourhood. Ctesiphon, indeed, declined on the fall of the Parthian Empire, but it recovered its prosperity and population under the Persian dynasty of the Sassanidæ.

When the Sassanian dominion was finally brought to an end in the middle of the seventh century A.D., Babylonia again changed hands and served new masters. For a time the armies of Islam had been fully occupied with the conquest of Palestine and Syria, and had not tried conclusions with the great Persian Empire. But Yezdigerd III, the last of the Persian monarchs, despatched his forces across the Euphrates and offered battle to the advancing Arabs in the plain of Kufa, not far to the south of the deserted ruins of Babylon. In the course of a four days' battle the Arabs were completely victorious, and, after capturing Ctesiphon and its rich spoils, marched on to Susa. The battle of Mahavend, near Hamadan, in Persia, in 641 B.C., saw Yezdigerd finally defeated, and the Persian Empire became subject to the Mohammedan Khalif at Damascus.

The last great city to be built from the ruins of Babylon was Baghdad, founded in the year 754 A.D., as the capital of the Eastern Khalifate, by Al-Mansur, the second Khalif of the Abbasid dynasty. The glory of ancient Babylon was now revived, and, except for a short period, Baghdad continued to enjoy the position of a metropolis until the overthrow of the dynasty by the Mongols in 1258 A.D., when the Khalifate was removed to Cairo. In 1534 Baghdad was captured by the Ottomans, and the country of the ancient Babylonians remained in Turkish possession until the defeat of Turkey in the Great War led to the creation of the Arab state of Irak.

European interest in the country may be said to date from the twelfth century A.D., when Benjamin of Tudela visited Mosul and Baghdad. He brought back with him a tale of ancient Babylon, with Nebuchadnezzar's palace still standing, but with the people of the country afraid to go near

because of the serpents and scorpions with which the ruins were infested. Since the time this learned Rabbi wrote his Hebrew book of travels many a European traveller has followed in his steps, and the mounds of Babylonia are steadily yielding their secrets to excavation and research. From the information so recovered it has



By courtesy of Mr. C. Leonard Woolley, Director of the Joint British Museum and Pennsylvania University Museum Expedition to Mesopotamia.

THE DEATH PIT AT OR

The remarkable discoveries made by Mr. C. Leonard Woolley in 1928-9 at Or have thrown much new light on early Babylonian history. In the outer Death Pit, about twenty-five feet square, were found the remains of seventy-four persons, mostly women victims in the wholesale sacrifice which celebrated the funeral of the king

been possible to form a picture of the country's early prosperity and magnificence. But Babylon's prosperity, as we said at the beginning of this section, was won from the waters, and was only retained by the practice of continual and systematic irrigation. When these were neglected, swamps and desert took the place of cultivated fields.

CHAPTER V

THE HITTITES. Edited by CHAUNCEY P. T. WINCKWORTH, M.A.

SCATTERED over a great part of Asia Minor, the northern half of Syria, and the north-west of Mesopotamia are the monumental remains of a very distinctive civilization, characterized by common use of a peculiar hieroglyphic system of writing and by practice of a particular style of art. The hieroglyphic script, which is elaborately carved in high relief, appears to be constructed much after the Egyptian manner; but no relation between it and the Egyptian system can be detected, and, although many attempts have been made to decipher it, it still remains unintelligible. The art is crude but vigorous, and it possesses marked individuality. On its monuments various human types are depicted, the predominant one being represented with clean-shaven face, prominent and slightly curved nose, small mouth and chin, and abruptly receding forehead. This is the type of the modern Armenian, which is neither Semitic nor Aryan, and which is doubtless indigenous to Asia Minor. It is unlike any other type in the Near East and has been aptly designated "Armenoid". The civilization thus represented by the monuments is as self-contained as, say, the Egyptian or the Assyrian, although it was subjected to local and temporal variations as much as any other. Its activity lasted at least a thousand years, during which time it was, at different periods and in different localities, shared in and developed by more than one community. As long ago as 1876 it was designated "Hittite", although there was no real justification for doing so, the application of the term being, in the first place, based upon mere conjecture.

When we speak of the "Hittites" we ordinarily understand the word to denote a people, or group of peoples, who were known to the Hebrews as "Heth", to the Assyrians as "Hatti", and to the Egyptians as "Heta". But we now know that the Biblical references to the "Hittites", according to which they were settled in Palestine, apply in reality not to the Hittites but to the Hurrians, about whom something will be said later.* The Assyrians used the term "Hittite" with such indiscriminatio that they came to apply it to the entire West, calling even the inhabitants of the Philistine city of Asdod "the faithless Hittites". Many linguistic and cultural elements were styled "Hittite" by the Semites for no other reason, apparently, than that they were obviously non-Semitic. For the Semites the "Hittites" were little more than outer barbarians, who infested the mountainous regions away to the north, from which

* See Chapter VIII. The language of the hitherto undeciphered "Hittite" hieroglyphs may also prove to be Hurrian.



Painted specially for this work.

CULT DANCE IN THE ROCK SANCTUARY OF THE HITTITE MOTHER-GODDESS.

The principal deity of the Hittites was the great Mother-goddess, whose worship was attended by orgiastic rites. The celebration of a Spring festival in her honour is here shown in the sanctuary at Yasili Kaya, where her figure may still be seen sculptured on the rock with a train of attendant deities.

they periodically descended to slay and to rob. So long, then, as our knowledge of the Hittites was confined to the traces they had left in the records of Egypt, Assyria, and the Old Testament we could never have formed any clear conception of the people themselves, even had we been certain that the alleged "Hittite" monumental remains were really theirs. But, thanks to modern discovery and research, we now know with tolerable certainty that the "Armenoid" physiognomy so vividly portrayed on the monuments of the "Hittite" civilization is the facial type of the ancient people to whom all that is most characteristic of that civilization must be ascribed; that this people was of a race probably indigenous to Anatolia; that it is they who were properly called Hittite.

Ninety miles due east of Angora, in an upland valley some three thousand feet above sea-level, lies the modern Turkish village of Boghaz Keui, in the vicinity of which are extensive monumental remains characteristic of the "Hittite" civilization. This is the site of the ancient capital city Hattushash, "the



Painted specially for this work.

RETURN OF SHUBBILULIUMA FROM HIS SYRIAN CAMPAIGN.

The second imperial period of Hittite history was inaugurated by Shubbiluliuma, who harassed and eventually annexed the powerful state of Mitanni in Northern Mesopotamia and conquered Northern Syria. He is seen entering Hattushash, his mountain capital, on his return from a victorious campaign in Syria. He brought back with him a heavy spoil and two captive Mitannian princes who had opposed him.

Hittite city" *par excellence*, which was excavated just over twenty-five years ago. Among the ruins was discovered a large quantity of clay tablets, which appear to have been collected and arranged about 1300 B.C. to form an official library. The tablets are all of them written in the cuneiform script of Babylonia, the use of which had become current in Asia Minor some thousand years earlier. Some of the tablets are in the Semitic Babylonian language itself, which was then the diplomatic medium of communication throughout the Near East, just as French has been in modern times. But the bulk of them are in native dialects, the most prevalent of which is an idiom that would seem to have been the lingua franca of the later Hittite Empire, of which Hattushash was then the capital city. This idiom, which is undeniably related to the languages of the Indo-European group, is not the indigenous Anatolian, or true Hittite speech, fragments of which are preserved in the Boghaz Keui texts, and which, probably a dead language by the fifteenth century B.C., appears to have had no relation to any other tongue spoken in the later empire. On the contrary, it is the speech of another people who, for reasons that are still problematical,

DATES OF HITTITE HISTORY

No.	a.c.	KING.	CHIEF EVENTS.
—	2525	—	Sargon of Agade undertakes an expedition into Asia Minor to protect merchants of Ganish against "the king of battle" of Burushkhanda.
—	2420	PAMBA.	Naram-Sin wars against an early Hittite king called Pamba, whose kingdom probably did not extend much beyond his native district, Kushshar, and was one of many petty kingdoms in Asia Minor.
—	2200	—	Under the Third Dynasty of Ur, Babylonian cultural influence widely extended in Asia Minor. Cuneiform writing used and Semitic dialects akin to Akkadian spoken. Period of Cappadocian tablets.
—	—	—	Proto-Hittite kings of Kushshar.
I.	—	TABARNASH.	First king of the Old Hittite Empire.
II.	—	HATTUSHILISH I.	Successor of Tabarnash.
III.	1740	MURSHILISH I.	Son of Tabarnash and last of his line. Hittites raid Patlyonia in the reign of Samsu-ditara. First Hittite king to reside at Hattushash (Boğaz Keui).
—	1580	—	The Kassite king, Agum-kak-rime, brings back from the district of Hani statues of Marduk and his Consort that had been carried off by the Hittites.
IV.	1415	DUDHALIASH I.	First king of the New Hittite Empire. Expedition against Arzawa. Destroys Aleppo. Hittite control extends to North Syria.
V.	1400	HATTUSHILISH II.	Revolt of Aleppo, which is retaken. Civil war in eastern provinces of empire.
VI.	1390	SHUBBILULIUMA.	Son of Hattushilish II. Puts end to civil war. Moves capital from Kushshar to Hattushash. Correspondence with Amenophis IV. Defeats Aziru and captures N. Syria. Marries his daughter to Mattiuaza, son of Dushratta, and establishes Protectorate over Mitanni. Concludes treaty with Egypt.
VII.	1353	ARNUANDASH I.	Eldest son of Shubbiluliuma. At his death there was a general revolt in Asia Minor.
VIII.	1352	MURSHILISH II.	Younger son of Shubbiluliuma. Partially suppresses revolt. Installs his brother as king of Carchemish to guard Euphrates valley against Assyrian advance. King of Kadesh becomes vassal. Defeat of the Hittites in N. Syria by Scti of Egypt.
IX.	1310	MUWATTALISH.	Son of Murshilish II. Defeat of the Hittites at the Battle of Kadesh by Ramesses II (1296 or 1288). Treaty with Egypt.
X.	1285	HATTUSHILISH III.	Brother of Muwattalish. Great treaty of Alliance with Ramesses II. Marries his daughter to the Egyptian king and brings her to Egypt. Friendly relations with Babylonia. Visit of the statue of the Egyptian Moon-god, Khonsu, to Hattushash, to cure the king's daughter of a devil.
XI.	1255	DUDHALIASH II.	Son of Hattushilish II. Ruled with his mother, Pudukhipa, as co-regent. Eastern provinces of Hittite empire ravaged by Assyrians.
XII.	1230	ARNUANDASH II.	Son of Dudhaliash II. Increasing weakness of Empire.
XIII.	1205	DUDHALIASH III.	Invasion of Asia Minor by the Phrygians, the Mushki, and other peoples. The Hittites, driven southward from Anatolia, establish themselves in Carchemish and other cities in N. Syria. End of Hittite power at Hattushash.
XIV.	876	SANGARA.	Prince of Carchemish. Pays heavy tribute to Ashur-nasir-pal II, and later on to his son Shalmaneser III.
XV.	717	PISIRIS.	The last prince of Carchemish. Captured on the fall of that city before Sargon II, who deported its inhabitants.
—	700	—	The Hittites cease to be a nation and are absorbed into the population of Syria.

TABLE OF THE KINGS OF ASSYRIA

[N.B.—Before 911 a.c. dates are approximate. The names of some of the earlier kings, about whom very little or nothing at all is known, are omitted. A comma follows a king's name when his son succeeded him.]

No.	a.c.	KING.	CHIEF EVENTS OF REIGN.
I.	—	KIKIA.	Traditional builder of the city-wall of Ashur, the earliest capital.
II.	—	USHPIA.	Traditional founder of the temple of Ashur, the national god.
III.	—	ITITI.	Known from a votive inscription, dating from end of third millennium. (The chronological order of the above rulers cannot yet be determined.)
IV.	2215	ZARIKU.	Appointed governor of Ashur towards end of King Shulgi of Ur's reign.
V.	2060	PUZUR-ASHUR I.	First in a consecutive list of Assyrian rulers.
VI.	2050	SHALIM-AKHUM,	Builds a chamber in the temple of Ishtar at Ashur for miracle cures.
VII.	2035	ILUSHUMA,	A contemporary of Sumu-abu of Babylon. Claims that he "established the freedom of the Akkadians".
VIII.	2025	IRISHUM I.	Numerous building operations at Ashur.
IX.	2005	IKUNUM,	Strengthened fortifications of Ashur.
X.	1985	SHARRUKIN, or SARGON, I.	An important ruler from whom Sargon II probably took his royal name. Not to be confused with Sargon of Agade.
XI.	1950	PUZUR-ASHUR II.	Known only from dynastic list.
XII.	1935	AKHI-ASHUR.	A contemporary of Hammurabi of Babylon.
XIII.	1900	IRISHUM II.	By this time Ashur had become subject to Babylon.
XIV.	1835	SHAMSHI-ADAD I.	A great conqueror, whose dominion, from east to west, was a very extensive one, reaching as far as the Mediterranean. The first Assyrian king to style himself "King of hosts".

TABLE OF THE KINGS OF ASSYRIA—*continued*

No.	B.C.	KING.	CHIEF EVENTS OF REIGN.
XV.	1800	ISHME-DAGAN I.	Rebuilt the temple of Ashur.
—	—	—	The period from the end of the nineteenth to the middle of the fifteenth century is one of obscurity in the history of Assyria, owing to lack of historical inscriptions, although the names of the kings are known from various sources.
XVI.	1540	PUZUR-ASHUR IV.	Considerable building operations at Ashur. He made a treaty with Burnaburiash of Babylon concerning boundary.
XVII.	1440	ASHUR-BEL-NISHESHU.	Fourth successor of Puzur-Ashur IV, whose building operations he continued on a large scale. He concluded a treaty with Karaindash of Babylon, similar to that of the former one with Burnaburiash.
XVIII.	1420	ASHUR-RIM-NISESHU.	Assyria becomes subject to the State of Mitanni.
XIX.	1400	ASHUR-NADIN-AKHI.	Assyria still subject to Mitanni. Relations with Amenophis III.
XX.	1380	ASHUR-UBALLIT.	Freed Assyria from Mitanni, after organizing Assyria on a military basis. Active intervention in Babylonian politics. Correspondence with Amenophis IV.
XXI.	1335	ENLIL-NIRARI,	Defeated Kurigalzu of Babylon.
XXII.	1320	ARIK-DEN-ILI,	Campaigns against mountaineers north of Assyria and Bedouin of the Assyrian desert.
XXIII.	1310	ADAD-NIRARI I,	All Mesopotamia brought under Assyrian yoke. Defeat of Nazimaruttash of Babylon, with whom a treaty is concluded. Numerous buildings at Ashur.
XXIV.	1280	SHALMANESER I,	Upholds Assyrian control of Mesopotamia after heavy fighting. Founds Calah, which he makes the new capital of Assyria.
XXV.	1250	TUKULTI-ENURTA I,	Defeats the Babylonian king, Kashtiliash, and reduces Babylon to a subject state. Destroys Babylon after a revolt, and carries away the statue of Marduk. Founds the new residential city, Kar-Tukulti-Enurta. Murdered by his son and successor.
XXVI.	1220	ASHURNADINAPAL.	In his reign the conquests of Tukulti-Enurta I are quickly lost.
XXVII.	1210	ASHUR-NIRARI IV.	Subject to the Babylonian king, Adad-shum-nasir.
XXVIII.	1205	ENLIL-KUDUR-USUR I.	Wars against Babylon, and falls by sword of Adad-shum-nasir himself.
XXIX.	1200	ENURTA-APAL-EKUR.	Founder of a new dynasty.
XXX.	1187	ASHUR-DAN I.	Began to restore Assyria's fortunes; raided in N. Babylonia and E. of Assyria.
XXXI.	—	ENURTA-TUKULTI-ASHUR.	A usurper, subservient to Babylon, to which he restored the statue of Marduk carried off by Tukulti-Enurta I.
XXXII.	—	MUTAKKIL-NUSKU,	Son of Ashur-dan I. Assyria still under Babylonian hegemony.
XXXIII.	—	ASHUR-RESH-ISHI I,	Wars against eastern mountaineers and Aramaean Bedouin. Defeats Nebuchadnezzar I and frees Assyria from Babylonian hegemony.
XXXIV.	1098	TIGLATH-PILESER I.	One of Assyria's greatest warriors. Raids Syria and reaches the Phœnician coast. Defeats Marduk-nadin-Akhi of Babylon and conquers N. Babylonia.
XXXV.	1067	ENURTA-APAL-EKUR II.	Probably a usurper.
XXXVI.	—	ASHUR-BEL-KALA.	Son of Tiglath-pileser I. Babylonia again free of Assyria, which makes a treaty with the Babylonian king, Marduk-Shapik-zer-mati.
XXXVII.	—	ERIBA-ADAD II.	
XXXVIII.	—	SHAMSHI-ADAD IV,	
XXXIX.	1047	ASHUR-NASIR-PAL I,	
XL.	1026	SHALMANESER II.	
XLI.	1014	ASHUR-NIRARI V.	
XLII.	1008	ASHUR-RABI II.	
XLIII.	—	ASHUR-RESH-ISHI II,	
XLIV.	963	TIGLATH-PILESER II,	
XLV.	932	ASHUR-DAN II.	
LXVI.	911	ADAD-NIRARI II,	With this king the "Eponym Canon" begins and chronology becomes accurate. Defeated two Babylonian kings, and marries the second one's daughter. Fortunes of Assyria greatly improved.
LXVII.	890	TUKULTI-ENURTA II,	Successful campaigns on the northern border. Kingdom of Urartu is established.
LXVIII.	884	ASHUR-NASIR-PAL II,	The most ruthless of Assyrian conquerors. Campaigns in East, in North, in Mesopotamia, and in West to Mediterranean. Capital transferred to Calah.
XLIX.	859	SHALMANESER III,	Suzerainty over Babylonia. Battle of Karkar, 854; Syrian conquests consolidated. Conflicts with Urartu.
L.	824	SHAMSHI-ADAD V,	Expeditions against Urartu and Babylonia.
LI.	811	ADAD-NIRARI III.	His mother, Semiramis, acts as regent during the first four years of the young king's reign. Conquests in North and in Syria. Babylonia once more under Assyrian rule.
LII.	782	SHALMANESER IV.	Conflicts with Urartu and Syria. Decline in Assyria's fortunes.
LIII.	772	ASHUR-DAN III,	Assyria's fortunes still on the decline. Expeditions to Assyria. Internal dissension at home.
LIV.	754	ASHUR-NIRARI V.	Continued weakness of Assyria. Military revolt in Calah (746).
LV.	745	TIGLATH-PILESER III,	Restorer of Assyria's fortunes. Syria, Phœnicia, and Palestine submit. N. Israel becomes an Assyrian province (734); likewise Damascus (732), and Babylonia (729). Devastated Urartu.
LVI.	727	SHALMANESER V.	Campaigns against Israel and Tyre.
LVII.	722	SARGON II,	Founder of a new dynasty. Capture of Samaria. Successful campaigns in the West, in Arabia, and in the North. Further devastation of Urartu. Ruled in Babylon, after expelling Merodach-baladan. Built Dur-Sharrukin, near Nineveh, as his residence.
LVIII.	705	SENNACHERIB,	Campaigns in Babylonia, Cilicia, Phœnicia, and Palestine. Makes Nineveh his residence. Unsuccessful siege of Jerusalem. Attempted destruction of Babylon (689). Murdered in Nineveh by one of his sons.
LIX.	681	ESARHADDON	Babylon rebuilt. Further expansion of Assyria. Cimmerians repulsed. Destruction of Sidon; submission of Tyre. Conquest of Lower Egypt.
LX.	668	ASHUR-BANI-PAL,	Reconquest of Egypt; sack of Thebes. Prolonged war with Elam and Babylon. Expedition in Arabia, Scythian invasion of Western Asia. Organized famous library at Nineveh.
LXI.	626	ASHUR-ETIL-ILANI.	Rapid decline of Assyrian power. Throne seized by Sin-shumi-lishir, who held it for a few months
LXII.	621	SIN-SHAR-ISKUN.	Son of Ashur-bani-pal. Ashur sacked by Medes (614). Medes and Scythians unite. Fall of Nineveh (612). Assyrian government moved to Harran in N. Syria (612-610). Harran destroyed by Nabopolassar (610). Final collapse of Assyria in 606.

Very little is known about these kings. Assyria brought low by Aramaean invasions

came to style themselves "Hittites", as though they were the natural descendants of the ancient people properly so called. The rise to power of this second "Hittite" people must have been the result of some kind of invasion.

The native religion of the Anatolians seems to be non-Aryan. It is strongly characterized by the universal worship of the mother-goddess Ma, who was known to the Greeks and Romans as Cybele, and who was probably the original of the Mesopotamian Ishtar. In close attendance upon her was the equivocal Attis, and the worship of these two deities seems to have been the most ancient cult of Anatolia. Later on there was combined with the worship of Ma and Attis that of Teshub, who was primarily a god of war and the all-powerful deity of the Hittite state. Besides these chief deities many others of less importance were worshipped by the Anatolians, whose national pantheon marked out Asia Minor as a distinct religious province. But the archives of Boghaz Keui have also yielded the names of the deities Mitra, Varuna,



Painted specially for this work.]

THE BATTLE OF KADESH

About 1288 B.C. Rameses II of Egypt marched into Northern Syria against the Hittites, who surprised his army near Kadesh on the Orontes. At one stage of the battle he was surrounded by the Hittite chariots and in great danger. But by personal courage and the help of his trained lion he kept the enemy at bay and converted imminent disaster into victory.

Indra and the heavenly twins, the Nasatyas, names that are so well known in Indian mythology. How, then, did these "Indian" deities become attached to the non-Aryan pantheon of Anatolia? The most plausible answer to this question will also explain the rise of the new "Hittite" power.

Some time about the beginning of the second millennium Indo-European tribes appeared in Anatolia from across the Bosphorus. As elsewhere, they soon gained ascendancy over the aboriginal inhabitants and established themselves as a small but powerful feudal aristocracy, imposing their own Indo-European speech on their subjects, adopting for its written expression the cuneiform script that was already in use among the older population. But by intermarriage with their dependants the members of this Indo-European ruling class soon lost their racial purity, and their nordic racial type all but disappeared. Just as an Englishman regards himself the natural heir of the Briton, so these radically Indo-European "Hittites" had come to regard themselves as the natural heirs of the aboriginal Anatolian Hittites whom they had supplanted, appropriating to themselves even their name. They were Indo-Europeans of Aryan



Painted specially for this work.]

RAMESES II RECEIVING A COPY OF HIS TREATY WITH THE HITTITES.

At last, wearied by the Hittite war, Ramses II concluded an offensive and defensive alliance with the Hittite king, Hattushilish III, a grandson of Shubbiluliuma. After the terms of the treaty had been drawn up, a silver tablet, on which a copy was engraved in the Babylonian character and language, was sent by Hattushilish to Ramses in charge of an ambassador.

stock, not yet differentiated into Iranians and Indians, and the "Indian" deities they had brought with them into Anatolia from their home beyond the Bosphorus were still the common property of the Aryan people.

So much we have been able to elicit from the contents of the Boghaz Keui archives. Of the history of the ancient people properly called Hittite, or the "Proto-Hittites", as they have been designated by modern scholars, we know practically nothing. The Semitized Cappadocians of the third millennium and the early part of the second may have been of their race; but this cannot be determined yet. The early line of "Great Kings" belonging to the new Hittite people begins with Tabarnash and ends with Murshilish I, who was apparently the first Hittite king to reside at Hattushash. A native record tells us that he destroyed Babylon and carried away the spoils to Hattushash. This event is probably to be identified as the one that led to the fall of the First Dynasty of Babylon and the rise of the Kassite Dynasty. But it is not until the time of Shubbiluliuma, the "Great King" *par excellence*, that the world south of the Taurus is finally brought into close contact with the Hittite power in Asia Minor. Shubbiluliuma, son of Hattushilish II, who succeeded his father about 1390 B.C., is the first Hittite king whose contemporary records have been found at Boghaz Keui, and it was he who moved the capital from Kushshar to Hattushash and inaugurated the second imperial period of Hittite history.

It was probably because of its strategic importance that Shubbiluliuma selected Hattushash as his capital in place of his ancestral city. From this base, as much by diplomatic means as by actual conquest, he succeeded in making the power of the Hittites felt beyond their own borders. The Syrian revolts in the reign of Amenophis III, by which the authority of Egypt was weakened in her Asiatic provinces, undoubtedly received Hittite encouragement. Shubbiluliuma also crossed the Euphrates and ravaged the northern territory of Mitanni, the principal rival of the Hittites up to that time. Later he invaded Syria in force, and returned to his mountain fastness of Hattushash laden with spoil and leading two Mitannian princes as captives in his train. On the accession of Amenophis IV, Shubbiluliuma wrote him a letter of congratulation; but when the Syrian prince Aziru acknowledged the suzerainty of Egypt,

Shubbiluliuma defeated him, and laid the whole of Northern Syria under tribute, subsequently confirming his possession of the country by treaty with Egypt. The state of Mitanni, too, submitted to his dictation, for on the murder of its powerful king Dushratta he espoused the cause of Mattiuaza, whom he restored to his father's throne after marrying him to his daughter. We have recovered the text of his treaty with Mitanni, and it reflects the despotic power of the Hittite king at this time. Referring to himself in the third person, he says: "The great king, for the sake of his daughter, gave the country of Mitanni a new life."

In the reign of Murshilish II, a younger son of Shubbiluliuma, the Hittite Empire came into armed conflict with Egypt, where a change of dynasty and the restoration of her old religion had strengthened the government, and now led to renewed attempts on her part at recovering her lost territory. On the first occasion the Hittites were defeated by Seti I in the north of Syria, and Egypt reoccupied Phœnicia and Canaan. Later on, in the reign of Muwattalish, Murshilish's son, Rameses II attempted to recover Northern Syria, and at the battle of Kadesh on the Orontes he succeeded in defeating the Hittite army, though both sides lost heavily; at one stage of the battle Rameses himself was in imminent danger of capture. For the Egyptians had never yet met so powerful an enemy as the Hittites proved themselves to be, and the disastrous opening of the battle was largely due to the over-confidence of Rameses and his complete miscalculation of the enemy's strength and resources. It is possible to follow the tactics of the opposing armies in some detail, for episodes of the fight may still be seen pictured on the temple-walls at Luxor, Karnak and Abydos. It is true that the accompanying inscriptions are very fragmentary, but they are supplemented by an historical account of the battle, introducing a poem in celebration of the valour of Rameses, preserved on a papyrus in the British Museum.*

* For a detailed account of the battle, illustrated by plans and accompanied by translations of the texts, see Breasted, "Ancient Records of Egypt", vol. iii., pp. 123ff.



Painted specially for this work.]

CURE OF THE HITTITE PRINCESS WHO WAS POSSESSED BY A DEVIL.

When Bentresh, the daughter of Hattushlish III, fell sick possessed by a devil, her brother-in-law, Rameses II, sent the statue of his god Khonsu to Hattushash in order to cure her. While the god wrought with the spirit, it is said that the Hittite king "stood with his soldiers and feared very greatly". But Khonsu was victorious, and, the spirit having departed in peace to the place whence he came, there was great rejoicing.



Painted specially for this work.]

SANGAR OF CARCHEMISH RECEIVING ASHUR-NASIR-PAL II.

About the year 876 B.C. Carchemish submitted to Ashur-nasir-pal when the latter advanced from Assyria. Sangar, the Hittite King of Carchemish, had to pay a heavy tribute and supply contingents of his foot soldiers for the Assyrian army. He and the Crown Prince are here seen starting from the palace to meet the Assyrian King. The Queen has caught a glimpse of the approaching procession and is calling to her children to retire out of sight.

The army of some twenty thousand men which Rameses led from Egypt in his advance against the Hittites he marshalled in four divisions, named after four Egyptian gods, the divisions of Ammon, Ra, Ptah and Sutekh. In this order, and with the Pharaoh at their head, they marched through Palestine and afterwards by the coast road through Southern Phœnicia. Then, leaving the coast and striking the east bank of the Orontes, Rameses and the divisions of Ammon forded the river at Shabtuna, the later village of Ribleh, only a few miles south of Kadesh. Here two Bedawin, by the instructions of the Hittite king, informed him that the enemy had retreated northwards; and Rameses, misled by the report, continued to advance on Kadesh, his divisions strung out behind him, and the last two still on the other side of the ford. Meanwhile the Hittite army lay behind Kadesh, masked from the Egyptians by the city walls. As Rameses and the division of Ammon continued to advance to their selected camping-ground on the north-west of Kadesh, the Hittite king worked round the city on its eastern and southern sides, and suddenly threw his chariots across the Orontes and drove down upon the second Egyptian division, that of Ra, as they were marching northwards to join Rameses. Taken completely by surprise, they fled towards Rameses, pursued by the Hittites, who thus cut the Egyptian army into two.

Just before his camp was driven in, Rameses had learned of the presence of the Hittite army from two captured spies, and he had sent an urgent message to his southern divisions. Meanwhile he was surrounded by the Hittites, and, rallying his bodyguard, he proceeded to charge eastwards against the weakest point in the enemy's lines. He succeeded in driving the Hittites before him into the Orontes, and, though he thereby lost his camp and his rich baggage, this proved in the end his salvation. For the

Hittites stayed to plunder, and Rameses himself was not driven into the river in his turn. Upon the opportune arrival of some reinforcements he continued to keep the main body of the Hittite chariots in check by repeated charges, until, after three hours' desperate fighting, his southern divisions came up, took the Hittites in the rear, and completed their discomfiture. Many of the Hittites were slain or captured, caught as they were between the two halves of the Egyptian army. But the Hittite king and his foot soldiers were still undefeated to the east of the Orontes, and Rameses appears to have made no attempt to capture Kadesh. Relieved at his escape, he was content to return to Egypt with the reputation he had gained for his personal achievements in the fight.

During the following years the war was continued with varying success, though Rameses appears eventually to have been more successful in the north. But in the reign of Hattushilish III both sides were weary of the conflict, and an elaborate treaty of peace and alliance was drawn up. This, when engraved upon a silver tablet, was carried to Egypt by an ambassador and presented to Rameses. The contents of the treaty have long been known from the Egyptian text engraved on the walls of the temple at Karnak; among the tablets found at Boghaz Keui was a broken copy of the Hittite version, drawn up in cuneiform characters and in the Babylonian language. Hattushilish also maintained friendly relations with the Babylonian court, and he informed the King of Babylon of his treaty with the King of Egypt.

A few years later, accompanied by a great retinue, Hattushilish brought his daughter to Egypt, where she was married to Rameses with great pomp and circumstance. An intimate friendship continued to



Painted specially for this work.]

A HITTITE PRINCE IN SYRIA.

With the fall of the Hittite empire in Asia Minor people of mixed races from that region founded "Hittite" petty principalities in Syria, imposing their language and method of writing for official purposes and strongly influencing the local art. The picture shows a Syro-Hittite prince interviewing a body of his Semitic subjects in the Bit-khilani or portico of his palace.



Painted specially for this work.

THE CAPTURE OF CARCHEMISH BY SARGON.

In 717 B.C. Pisisir, relying upon help promised by the Phrygian king Midas, revolted from Assyria, but he was defeated and captured by Sargon, who converted Carchemish and its territory into an Assyrian province. Carchemish had been chief of the cities ruled by the Hittite aristocracy in Syria, and with its fall the Hittites ceased to have an independent political existence.

were merely inhabitants of Northern Syria, and the name Hatti, or "Hittites", was now used for that region without any reference to Cappadocia.

When Tiglath-pileser I, after defeating the Mushki, invaded Northern Syria, the city of Carchemish was strong enough to avoid capture. During the middle period of Assyrian expansion, both Ashurnasir-pal II and his son, Shalmaneser III, received tribute from Sangar of Carchemish. But in the reign of Sargon II, in the year 717 B.C., the city was captured by assault, its king Pisisir taken prisoner, and its inhabitants carried into captivity. The fall of Carchemish, and the capture of the Hittite stronghold of Marash, a few years later, put an end to any semblance of a Hittite state. From that time forward the Hittites ceased to be a nation, and the remnants of their race survived only as one more strain in the mixed population of Syria.

exist between the two royal families, and when the queen's sister fell ill in Hattushash, and was believed to be incurably possessed by a devil, Rameses hastened to send his physician to cure her. But his efforts proving fruitless, the Pharaoh despatched the holy image of Khonsu, the Egyptian Moon-god, to Cappadocia, where, in the mountain capital of Hattushash, the god and his Egyptian priests succeeded in casting out the evil spirit which possessed the princess.

The son and grandson of Hattushilish, Dudhaliash II and Arnunash II, carried on their father's policy of friendliness towards Egypt, and the latter, to judge from the seals upon a Hittite document, seems to have adopted the Egyptian custom of marrying his sister.

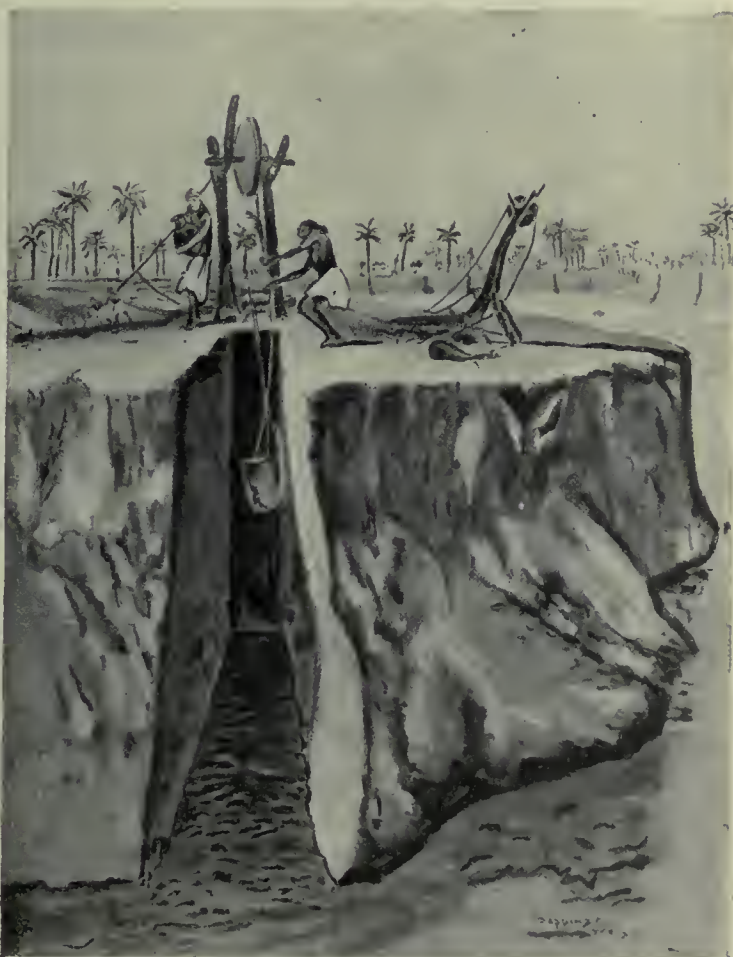
Dudhaliash III is the last king of Hattushash whose name has been recovered, and it is certain that in the following century the invasion of Anatolia by the Phrygians and the Mushki put an end to Hittite power in Cappadocia. The Hittites and related peoples were pressed southwards through the passes, and they continued to wield a diminished political influence in Northern Syria. Here they became the ruling class in scattered city-states, of which the most important was Carchemish on the Euphrates. The former inhabitants of the districts which they here controlled were mainly Semites, of Syrian or Aramean extraction, and their influence may be traced to some extent in the character of the Hittite art of this late period. To the kings of Assyria the Hittites

CHAPTER VI

THE ASSYRIANS. Edited by CHAUNCEY P. T. WINCKWORTH, M.A.

THE land of Assyria consists of the Tigris valley from about fifteen miles above Balad to the mouth of the Lower Zab. Throughout its length there is steppe-land on the western side; but above the mouth of the Upper Zab it extends eastward, across an alluvial plain, as far as the foot of the Zagros mountains. From the earliest time the country must have been populated by heterogeneous elements. From the north and the east mountaineers would have descended into the fertile plain to settle down to agricultural pursuits, while the western steppe-land would have been a constant attraction to nomads. Immigrants from Babylonia must, from time to time, have crossed the southern border, soon to lose their racial purity in their new environment, and periodical invasions by migrating hordes would have left other settlers in the plain, which is the meeting-place of natural trade-routes from north to south and from east to west. The geographical circumstances of the land and the nature of its population were, therefore, such that unity could be attained only by a political development, and these two factors largely determined the course of Assyrian history in later ages.

No palæolithic remains have yet come to light in Assyria, but the painted pottery and flints characteristic of the chalcolithic age have been found at Ashur and at Nineveh, which proves that there were settled agricultural communities in Assyria contemporary with the earliest ones in Babylonia that have already been described, which date from about 3500 to 3000 B.C. Then there is a gap in our knowledge, owing to the absence of any remains belonging to the period 3000-2700 B.C. This does not imply that Assyria was uninhabited during that period; for the absence of finds is doubtless due to the chances of excavation. We may assume that civilization in Assyria developed along the same lines as in the South, until it emerges again about 2700 B.C., when men were already far advanced in the arts of metal-working and of writing. The remains of this period at Ashur prove that Sumerian civilization was then dominant in Assyria, with the result that cultural connections with Babylonia were once and for all established. Whatever the political relations with Babylonia might be in later ages, the Assyrians continued to the last to respect Sumerian beliefs and religious observances, worshipping Sumerian deities in temples that bore Sumerian names. But it cannot be asserted that Ashur, the most ancient city of Assyria, had ever been a Sumerian settlement with a purely Sumerian population. It is almost certain that the Sumerian civilization had



Painted specially for this work.]

THE ASSYRIAN METHOD OF IRRIGATION.

The high banks of the Tigris have always hindered irrigation, and the Assyrians may well have invented the simple contrivance still in use. The water is raised in a skin ending in a funnel, through which, when at the top it is discharged into a trough connected with the irrigation channel.

been imposed upon a mixed population as the result of the city's becoming subject to a Sumerian Dynasty of the South, whose provincial governors would naturally have introduced the customs of their own country in ruling the foreign cities to which they were appointed. The main stock of this early population was neither Semitic nor Sumerian, but would seem to have been Subaræan, a people who had descended from the mountains north and north-east of Assyria, bringing with them cultural and linguistic elements that would appear to have originated in western Asia Minor. In the time of the Dynasty of Agade (c. 2528-2332 B.C.) the northern and eastern part of Assyria was known as Subartu, from which the name Subaræan is derived, and in the middle of the second millennium the Subaræans were spread right across northern Mesopotamia. In early Assyria these Subaræans, who formed the basic element of the population, had completely identified themselves with the superior civilization of their Sumerian overlords



Painted specially for this work.]

THE ASSYRIAN ARMY LEAVING ASHUR TO OPPOSE THE WESTERN SEMITES.

About 2030 B.C. Ilu-shuma, King of Assyria, fought with the West Semitic king, Sumu-abu, who founded the First Dynasty of Babylon. The Assyrians are here seen leaving their capital to march southward. Stores for the use of the army are being loaded on to rafts supported by inflated skins, which the swift current of the river will carry down-stream.

The excavations at Ashur have revealed the fact that the period of Sumerian domination in Assyria was brought to an abrupt end, the city itself being completely destroyed by a great conflagration. The evidence of the material remains and the known historical circumstances of the time point to the city's having been captured and sacked by invaders whose activities were intimately connected with the general rise to power of the Semites in the north. These newcomers were the Semitic-speaking people known to subsequent history as Assyrians, the worshippers of the Semitic god Ashur, who rebuilt and resettled the city they had destroyed, naming it after their national god. These early Assyrians would seem to have developed their national characteristics somewhere in the middle Euphrates area, in the valleys of the Balikh and the Khabur, where people of Semitic speech lived for a long time in close contact with an older population derived from Asia Minor, probably the Hurrians, who together with the Proto-Hittites



Painted specially for this work.]

SHALMANESER I POURS OUT THE DUST OF ARINA BEFORE HIS GOD.

The fierce and vindictive treatment of their foes by the rulers of Assyria is already apparent in the reign of Shalmaneser I. After capturing the mountain fortress of Arina, which had revolted "despising the god Ashur", he razed it to the ground and, gathering its dust, he poured it out in the gate of Ashur as a witness for the days to come.



Painted specially for this work.]

RAID OF SHAMSHI-ADAD I TO THE SHORE OF "THE GREAT SEA".

After the First Dynasty of Babylon had fallen before the Hittite invaders, Assyria was freed from her control and began a career of conquest. Shamshi-Adad I, who ruled at about this period, tells us that he received tribute from "the king of the Upper Country" and set up a memorial stele "on the shore of the Great Sea", that is, the Mediterranean.

formed one of the main ethnic stocks of central and eastern Anatolia. The sculptural representations of the Assyrians reveal physical characteristics that are distinctly "Armenoid", and these must have been inherited from the Hurrian element in the population of the district in which their type was moulded, although it was the speech of their Semitic ancestors that the Assyrians retained.

Although the Assyrians adopted and adapted the Sumerian civilization when they were settled in their new land, their social institutions and religious customs retained much that was distinct from the civilization of Sumer and Akkad. The Assyrian laws, unlike Hammurabi's code, lack system, and appear to have been based upon the precedent of judgments in particular cases. The position of women in Assyria differed in many respects from that in Babylonia, a remarkable feature being extensive levirate marriage. Unlike the Babylonians, they employed a dating by eponymous officers, instead of by the reigning king, and their calendar was of an origin independent of any Akkadian or Sumerian calendar. Their commercial practice differed in certain respects from that of the Babylonians. In sculpture and in some of the minor arts they struck out a line of their own; but it is for their military science that they are chiefly to be remembered. From the first they were hunters and warriors, and their persistent efforts at conquest gradually hardened the race into a very efficient fighting machine. They were essentially a military people, strongly differentiated in this respect from the commercial Babylonians. The Assyrian king always kept a small standing army of royal troops, and this was increased in time of war by the mobilization of all the manhood of the nation. The backbone of Assyria consisted in its middle class of hardy yeoman farmers, and from them the rank and file were drawn. The majority were armed with the bow, and to their power of destroying the charioteers and horsemen of an enemy at a distance the later Assyrian victories, in the Egyptian wars at any rate, were largely due.

The most famous of all Assyrian campaigns is perhaps that of Sennacherib, during which his

commander-in-chief appeared before Jerusalem in Hezekiah's reign. But the royal annals that have been recovered show that it was but the type of what took place almost every year against one or other of the tribes bordering on the great plain of Northern Mesopotamia. For the Assyrians never acquired a liking for commerce, and when once they had ceased to be content with the rewards of an agricultural life, a yearly expedition for plunder was necessary to secure the means of satisfying their ambitions. As a result of this continuous raiding they eventually acquired control of an extensive empire, and devised methods of subjection and of rule which, at least for a time, were successful in maintaining their domination.

The Assyrians have been termed the Romans of Asia, and it is true that in certain points they resembled them. Their skill in military organization and their mastery of the principles of war may be held to justify the comparison. But they possessed no Roman genius for consolidating a conquered province or binding it to themselves. Hence, when the manhood of the nation had been exhausted by continuous campaigns, and mercenaries had to be enrolled to fill the ranks, their empire fell to pieces with tragic suddenness. But at the height of their power the Assyrian legions proved themselves irresistible in Western Asia.

Such were the main characteristics of the Assyrians as a race; but their later military achievements were the result of a long period of gradual development. The first glimpse we have of them is in their old capital of Ashur, built on a natural rocky mound on the right bank of the Tigris some distance below its junction with the Upper Zab. Here we may picture the old priest-king Kikia, the traditional builder of the city wall of Ashur, fortifying his primitive settlement; or we may watch Ushpia, the traditional founder of the temple of Ashur, building the first shrine to Ashur, their national god.

The next time the veil is lifted, we perceive the Assyrians already giving us a foretaste of their later quality. Under the leadership of Ilu-shuma, a hardy band of citizen-soldiers are leaving the Southern Gate of Ashur, to oppose successfully the incursion of the Western Semites. At the close of the third millennium, Sumu-abu himself, the famous founder of the Dynasty of Babylon, is checked in his attempt to march northwards up the Tigris and, wisely leaving Assyria to herself, he and his immediate successors turn their attention to secure the southward extension of Babylonian control.

The last picture we possess of this earliest phase of Assyrian history is painted in different colours



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ASSYRIAN METHODS OF BURIAL.

The Assyrians, like the Babylonians, buried and did not burn their dead. In the earliest period the corpse was placed without protection in a grave dug in the soil. Later, sarcophagi of unglazed clay were employed, and more sumptuous interments took place in vaults constructed of burnt brick. The bodies were arranged in the contracted position, lying on the side.

Under Hammurabi, perhaps her most famous king, the city of Babylon has entered on her first period of empire. Assyria has become a province of Babylon, and is kept in a state of subjection by garrisons of Babylonian troops. In the British Museum there is one of Hammurabi's military despatches, directing the transference of two hundred and forty soldiers of "the King's Regiment", who had been stationed in Assyria. It is the earliest military despatch in the world.

THE FIRST PERIOD OF ASSYRIAN CONQUEST: 1835-911 B.C.

ONE of the earliest Assyrian inscriptions of any length which has been recovered was set up in Ashur to record the achievements of Shamshi-Adad I, who in it lays claim to the high-sounding title, "King of the



Painted specially for this work.]

ARRANGING THE BOUNDARY BETWEEN ASSYRIA AND BABYLON.

From the fifteenth century B.C. onwards there were continual conflicts between the growing power of Assyria and that of Babylon, which was on the decline. A battle between the two states generally ended with a rectification of their common frontier. The Assyrian king is here seen delimiting the frontier in person, while a high Babylonian official holds a plan, which he consults.

World". In view of this early date, it is of peculiar interest that he should proudly record the setting up of a stele of victory "in the land of Laban on the shore of the Great Sea", that is, the Mediterranean. It is clear that the Assyrians of the nineteenth century B.C. penetrated on their raiding expeditions over a far more extended area than was formerly thought possible.

It would seem that, while finding scope for her ambition in the north, Assyria was content to maintain friendly relations with the earlier Kassite kings of Babylon. Thus, about 1430 B.C., Ashur-bel-nisheshu forms a compact with Kara-indash of Babylon, and determines by mutual consent the boundary that should divide their respective kingdoms. Moreover, the establishment of the state of Mitanni in northern Mesopotamia provided an effective check for some time to Assyrian aggression. In fact, the kingdoms of Mitanni, Assyria and Babylon formed for a time a balance of power in Western Asia, of which the Egyptian monarchs of the Eighteenth Dynasty astutely took advantage. In the royal letters of the



Photos by]

PAGE TO ILLUSTRATE ASSYRIAN ART.

[Mansell & Co.

Reading from left to right : Great vase of baked clay decorated with dragons in relief. Bronze knives and axe-heads. Colossal limestone head of a winged bull. Limestone model of a basket. Bronze bowl from Nimrud, showing Egyptian influence. Portion of a bronze throne. Mythological being represented as fertilizer of the date-palm. Wounded lion from Ashur-bani-pal's palace at Nineveh. Corner of pavement slab from Ashur-bani-pal's palace, the design reproducing a rug or carpet. The Black Obelisk of Shalmaneser III. Figure of Ashur-nasir-pal II. The god Nabu from Nimrud. Baked clay vessel, with figure of favourite demon. Portion of one of the bronze bands from the Gates of Shalmaneser III. Winged lion from Nimrud, which flanked a palace entrance.



Painted specially for this work.]

TUKULTI-ENURTA I IN THE TEMPLE OF MARDUK

The first King of Assyria to occupy the Babylonian throne was Tukulti-Enurta I, who, after conquering the southern kingdom, ruled it for seven years by means of viceroys appointed by himself. He is here seen within the shrine of Marduk at Babylon, gazing on the holy statue of the god, which he proceeded to carry off, with other spoil, to Assyria.

period we note how these Asiatic monarchs compete with one another to secure the friendship and alliance of Egypt, and how the Pharaoh marries their daughters indiscriminately and plays one power off against the others. One of these monarchs, Dushratta of Mitanni, appears for a time to have secured control over, at any rate, the northern part of Assyria, for we find him sending the holy statue of the goddess Ishtar of Nineveh to Egypt as a mark of his esteem for the Egyptian Pharaoh. The letter, which the Mitannian monarch sent to Egypt with the Assyrian statue, throws an interesting light on the religious beliefs of the time. For we gather that this was not the first time Ishtar had visited Egypt, and we may infer from such a custom the belief that a deity, when stopping in a foreign country, with his or her own consent, would, if properly treated, confer favour and prosperity upon that land. The episode affords striking evidence of international intercourse in the fourteenth century B.C.

With the murder of Dushratta through a conspiracy by one of his sons the state of Mitanni was weakened, and in the period of internal dissension that followed the greater part of its territory fell a prey to the Hittites. Assyria thus completely regained her independence, and began to take an active part in Babylonian politics. The energetic Assyrian king Ashur-uballit had given his daughter Mubal-lit-at-she-rua in marriage to the Babylonian king Kara-khardash. The offspring of this union succeeded his father on the Babylonian throne, and when he was slain in a revolt, Ashur-uballit avenged his grandson's death by invading Babylonia and setting his own nominee upon the throne. But Assyria did not long retain her hold upon the southern kingdom, and Ashur-uballit's son, Enlil-nirari, and his great-grandson, Adad-nirari I, were both at war with Babylon and both claimed victories.

With the passing of the Mitannian kingdom the ambitions of Assyria began to turn to conquest in the west. Arik-den-ili the son and successor of Enlil-nirari, had already penetrated to the Khabur, and

Shalmaneser I, like his father Adad-nirari, captured cities as far to the west of Assyria as Haran. They claim even to have marched victoriously as far as Carchemish on the Euphrates; and the latter defeated Hittite and Aramæan armies that came against him. Shalmaneser has left us a striking picture of symbolic ritual, which throws a strong light on the fanatical character of these early Assyrian campaigns waged against his foes on behalf of Ashur, the national god. When, after a stubborn resistance on its part, Shalmaneser captured Arina, a strongly fortified mountain fastness in Armenia, he sowed its site with salt, and carried some of its soil back with him to Assyria. Then, standing in the entry to the chief gate of his capital, he took the soil in his hands and poured it out upon the ground, as a witness for the days to come against all his god's enemies.

As a natural consequence of his victories in the north and west Shalmaneser transferred his capital from Ashur to Calah, some forty miles higher up the Tigris, where he built a palace and founded a strongly fortified city. His son, Tukulti-Enurta I, continued his father's aggressive policy, and his reign marks an epoch in Assyrian history, for he was the first Assyrian monarch to ascend the Babylonian throne. Having captured Kashtiliash, the Babylonian king, and carried him in chains to Ashur, he ruled Babylonia for seven years. But at the end of that period the Babylonian nobles successfully revolted and regained their independence. Tukulti-Enurta shortly afterwards came to a tragic end, for he was murdered by one of his sons in his palace at Kar-Tukulti-Enurta, a city he had built and named in his own honour.

During this early period the power of Assyria was subject to alternate periods of expansion and relapse, and one of the latter set in during the century that followed Tukulti-Enurta's assassination. Pressed by tribes of Hittite origin from Anatolia, she lost her hold on the provinces she had gained on the north-west, and her nascent empire was once more confined to the narrow limits of what was strictly Assyrian territory. In the second half of the twelfth century Ashur-resh-ishi did something to restore his country's fortunes by twice defeating Nebuchadnezzar I of Babylon; but it was his son, Tiglath-pileser I, whose reign was to mark a fresh stage in Assyria's rise to greatness. In his earlier years this monarch led his armies far to the north and west, and broke the power of the Anatolian peoples who had annexed the territories formerly held by Assyria. The Euphrates even did not stop his advance, for he threw his troops across on rafts, supported by inflated skins, and he marched to the Mediterranean. The figure of Tiglath-pileser stands out in history, not only as a great fighter, but as one of the mightiest hunters



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THE ASSASSINATION OF TUKULTI-ENURTA I.

Tukulti-Enurta's reign ended in disaster. Babylon revolted and regained her independence, and in Assyria the nobles, led by his own son, Ashur-nasir-pal, besieged him in his palace in Kar-Tukulti-Enurta, the city he had founded in his own honour, and slew him there.

of antiquity. Lions, wild bulls and elephants he slew with his own sword and bow, and it was characteristic that on reaching Arvad on the Mediterranean coast he should have embarked in a ship and have slain a mighty dolphin in the deep. News must have been carried to Egypt of the presence of his army in Syria, for the Pharaoh sent him a present consisting of a crocodile and a hippopotamus. The odd nature of the gift was doubtless suggested by Tiglath-pileser's reputation as a hunter, and we may imagine the surprise of the Assyrians when these strange beasts were paraded through the streets of the capital.

Tiglath-pileser was thus the first Assyrian monarch, with the exception of Shamshi-Adad, to carry Assyrian arms to the coast of the Mediterranean. It cannot be claimed that his rule constituted an empire in any sense of the term, for his aim was to exact tribute, not to administer. But within these



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TIGLATH-PILESER I SLAYING A LION.

In addition to his achievements as a conqueror, Tiglath-pileser I was the most famous hunter of antiquity. He boasts that he killed four wild bulls and ten mighty bull-elephants in Northern Mesopotamia and brought their hides and tusks to Assyria. He slew eight hundred lions in his chariot, and no less than one-hundred-and-twenty lions when hunting on foot.

limits we may credit him with accomplishing more than any of his predecessors. It was probably in consequence of his preoccupation in the west that Marduk-nadin-akhê, of Babylonia, had been able to raid Assyria and carry off the statues of Adad and Shala, gods of Ekallate, which four hundred and eighteen years afterwards were recovered from Babylon by Sennacherib. But Tiglath-pileser's subsequent conquest of Northern Babylonia and his occupation of the capital restored the temporary loss of Assyrian prestige and, taken in conjunction with his achievements in the west, they form ample justification for regarding his reign as marking the culmination of this first period of Assyrian conquest.

His sons and successors did not succeed in maintaining the inheritance he left them. Friendly relations were preserved with Babylon, and Ashur-bel-kala even married the daughter of the Babylonian king. But it is certain that Assyria as well as Babylon now felt the effects of the great Aramæan migration; and while Babylonia was overrun and ravaged by the Sutu, Aramæan tribes wrested from Assyria the western provinces which Tiglath-pileser had re-annexed. It is true that tradition tells of a



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TIGLATH-PILESER INSPECTING GIFTS FROM EGYPT.

The Egyptian king soon heard of Tiglath-pileser's expedition to Northern Syria, in the course of which he had penetrated to the Mediterranean coast: and, in order to gain his good-will, sent him a present. It was doubtless in consequence of Tiglath-pileser's fame as a hunter that the gift he sent took the form of a crocodile and another animal, strange to the Assyrians, which may probably be identified as a hippopotamus.

certain Ashur-irbi, who, like Tiglath-pileser, set up an image of himself on the Mediterranean coast; he may perhaps be identified with Ashur-rabi II. But we have no evidence of any effective recovery of Assyrian power until the ninth century, when the country suddenly emerges from its temporary obscurity and by the brutal ferocity of its methods of conquest produces unparalleled terror among the races upon its immediate borders.

THE MIDDLE PERIOD OF ASSYRIAN EXPANSION: 911—745 B.C.

THE main claim to remembrance that can be advanced on behalf of Adad-nirari II, who came to the throne of Assyria in the year 911 B.C., is that he was the grandfather of that great but ruthless conqueror, Ashur-nasir-pal II. Adad-nirari certainly inaugurated Assyria's renaissance, for he defeated two successive occupants of the Babylonian throne, and with the second of them, Nabu-shum-ukin I, he afterwards formed an alliance which was cemented by the exchange of their daughters in marriage. His son, Tukulti-Enurta II, profiting by this renewed sense of security from attack upon his southern border, began to make tentative efforts at expanding westwards into Mesopotamia. But it was reserved for Ashur-nasir-pal, his son, who ruled from 884 to 859 B.C., to cross the Euphrates and lead Assyrian armies once more into Syrian territory. After securing his frontier on the east and north of Assyria, Ashur-nasir-pal turned his attention to the west. The Aramæan states of Bit-Khalupi and Bit-Adini, both on the left bank of the Euphrates, fell before his onslaught. Then, crossing the Euphrates on rafts of skins, he received the submission of Sangar of Carchemish, and marched in triumph through Syria to the coast.

Ashur-nasir-pal has left us a detailed account of his conquests, and they form a catalogue of pitiless



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PURSuing FUGITIVES ACROSS THE KhabUR.

Under Tukulti-Enurta II Assyria's fortunes, after a century and a half of weakness, began to mend. We possess records of five of his campaigns, in the course of which he raided Northern Babylonia and Eastern Mesopotamia as far as the Khabur. Assyrian archers are here seen shooting at fugitives as they swim the river to their fortress on the further bank.

torture and destruction: "I took the city, their fighting men I put to the sword, and I cut off their heads. Many I captured alive and the rest I burned with fire. Heaps of the living and of heads I piled up over against their city-gate, and seven hundred men I impaled on stakes around the city. Their young men and maidens I burned in the fire, and I laid waste their city and turned it into heaps of ruins." Such phrases occur as a refrain after the record of each capture, and those of the conquered were fortunate who fell dead into the hands of their captors. The Assyrian army, under Ashur-nasir-pal's leadership, left behind it a trail of blood and fire, and on its return to Assyria it carried back with it the chiefs and princes who had attempted any opposition, that their quivering bodies might be flayed at leisure in the capital.

With all his cruelty Ashur-nasir-pal was a great soldier, and he gives evidence of military genius of no small order. Under him and his son, Shalmaneser III, the military organization of Assyria was renewed, and both made effective use of their extraordinarily efficient armies. Ashur-nasir-pal's policy was one of annihilation, and the speed with which he struck ensured his success. Thus when he crossed the Euphrates after taking



Painted specially for this work.]

ASHUR-NASIR-PAL AND HIS PRISONERS OF WAR.

The son and successor of Tukulti-Enurta II was Ashur-nasir-pal II, perhaps the most barbarous of Assyrian kings. He reorganized the Assyrian army and led it victoriously as far as the Mediterranean coast. Fortunate were those of his enemies who fell in battle for his treatment of survivors was unparalleled in its ferocity. Many of them were flayed alive.

Carchemish, the King of Damascus, the most powerful and important state in Syria, made no attempt to oppose him or to organize a defence. He had evidently been taken by surprise. But Syria then learned her lesson, and at the battle of Karkar, in 854 B.C., Shalmaneser found himself opposed by a confederation of the northern kings, and though he eventually succeeded in ravaging the territory of Damascus, the city itself held out and remained untaken. In fact, the stubborn resistance of Damascus prevented any further attempt on Assyria's part at this period to penetrate further into Southern Syria and Palestine. So Shalmaneser had to content himself with marching northwards across Mount Amanus, subjugating Cilicia, and exacting tribute from districts north of the Taurus. He also conducted a successful campaign in Armenia, from which quarter one of Assyria's most powerful enemies was about to arise.

From this middle period of Assyrian history a very striking series of monuments have come down to us, which are now preserved in the British Museum. From the palace of Ashur-nasir-pal at Calah we have the fine series of sculptured reliefs which lined the palace-walls. On the famous "Black Obelisk" of Shalmaneser we may see portrayed the tribute which subject princes sent the Assyrian king, among them that of Jehu, King of Israel. But most interesting of all, perhaps, are the famous "Bronze Gates of Balawat", so called from the village near which they are said to have been found in Assyria. They are the bronze sheathing from two great wooden gates which were set up in one of his palaces by Shalmaneser; and the thin metal has been skilfully decorated with a series of designs in low relief



Painted specially for this work.]

THE ARMY OF SHALMANESER III IN THE TAURUS.

Shalmaneser III continued his father's policy of foreign conquest and, though in his long war with Syria he failed to capture Damascus, he extended Assyrian control over Cilicia and the southern region of the Taurus. On his famous Bronze Gates his craftsmen have portrayed the difficult country over which he took his chariots.

Assyrian custom, practised so extensively, as we have seen, by Shalmaneser's father, of punishing a stubborn defence by impalement or mutilation.

As we have already noted more than once, a forward movement on the part of Assyria was generally followed by a period of comparative weakness and inaction. Assyria, in fact, expanded in a series of successive waves, and when one had spent itself a recoil took place before the next advance. The principal cause of Assyria's contraction after the brilliant reigns of Shalmaneser III and his father may undoubtedly be traced to the rise of a new power in the mountains of Armenia, in the district known as Urartu, the Ararat of Genesis where the Ark is said to have rested.



Painted specially for this work.]

THE ASSYRIAN METHOD OF TREATING THE CONQUERED.

The Assyrian conquerors of the ninth century made no attempt to consolidate a permanent empire, but confined themselves to the collection of plunder and tribute. Any city which offered opposition to their demands was ruthlessly destroyed, and its inhabitants were mutilated, impaled, or burnt at the stake.

obtained by hammering out the back. The gates are one of the finest and earliest examples of metal *repoussé* work, and in the designs upon them the Assyrian craftsmen have given a wonderfully detailed and vivid picture of the various campaigns conducted by Shalmaneser against Armenians, Hittites, Syrians, and the other nations he conquered or fought in the course of his reign. We see the Assyrian chariots and bowmen marching over the mountains, engineers bridging streams in their advance, the fortified camps they established at headquarters, their heavy siege trains in action, and their different methods of attack. The inferior arms and quaint costumes of the conquered races are faithfully portrayed, as well as the barbarous

From their capital on the shores of Lake Van, the Urartians marched southwards and menaced the northern frontier of Assyria itself. Her kings could no longer dream of further adventures in the west, which would leave their home territory at the mercy of this new foe. Urartu was now the principal drag on Assyria's ambitions, a part we shall afterwards see so effectively played by Elam in alliance with Babylon.

THE ASSYRIAN EMPIRE: 745—650
B.C.

In the year 746 B.C. a military revolt took place in Calah against the reigning Assyrian king, Ashurnirari. The military party was



Painted specially for this work.

TIGLATH-PILESER III BEFORE THE CITADEL OF TURUSHPA.

One of the most formidable rivals of Assyria was the state of Urartu, whose capital, Turushpa, was built on the shore of Lake Van in Armenia. In 735 B.C. Tiglath-pileser ravaged the country and captured Turushpa but could not take its citadel, which was perched on a precipitous rock and defied assault. Before retreating he erected an image of himself in full view of the besieged as a token of his conquest of their country.



Painted specially for this work.]

THE ECLIPSE OF THE SUN, JUNE 15, 763 B.C.

For some years Assyria had been passing through a period of weakness. Matters reached a climax in 763 B.C., when the total eclipse of the sun was taken as a terrible portent of the wrath of the gods. Ashur-dan III is watching the eclipse. He met his death later in the year, and the country was given over to civil war and plague.

completely successful, and their leader, a general named Pulu, was placed by them upon the throne. To mark his assumption of royal rank he changed his name to Tiglath-pileser, a royal name, which from the close of the twelfth century had been associated in the minds of his subjects with a period of glorious success. His accession marks the beginning of the last period of Assyrian expansion, and the administrative policy he inaugurated justifies us in ascribing the term "Empire" to the area conquered by him and his successors in the last half of the eighth and the first half of the seventh centuries B.C.

Tiglath-pileser's first object was to secure his southern frontier, and this he effected by invading Babylonia and forcing from Nabonassar an acknowledgment of Assyrian control. He then proceeded to cripple the power of Urartu, who had already given ineffectual support to the resistance offered by Arpad and the states of northern Syria to his advance in that direction. He therefore invaded Armenia itself, and besieged Sarduris III, the Urartian king, in his rocky citadel of Turushpa, near the shore of Lake Van. The natural strength of the position was too great to admit of its capture by assault, and the Assyrian king could not spare the time for a prolonged investment. So Tiglath-pileser had to be content with setting up a statue of himself on the plain below the rock in full view of the besieged. But though he failed in his attack upon this central fortress, he laid the country waste and broke for some years its power of assuming the offensive. Thus Tiglath-pileser, having secured his frontiers on both the north and south, was able to turn his attention once more to the Mediterranean littoral.

It was in the reign of Tiglath-pileser that Assyria first took an active interest in the Hebrew states of Israel and Judah; and it is interesting to note that in each her intervention was at the invitation of the ruling king. For internal dissension in many a small state of Syria and Palestine led one or other of its political parties to invite the help of the great power which was only waiting for the chance to crush it out of existence. In 738 B.C. Menahem of Israel, in order to secure his throne, purchased Assyrian support at the cost of a heavy tribute, and a few years later we find Judah appealing for Assyrian help



Painted specially for this work.

SARGON PROCLAIMED KING OF ASSYRIA, 722 B.C.

Sargon, the founder of the last and most famous dynasty of Assyrian kings probably owed his election to the army. His early years were occupied with revolts in Babylonia and the west.

all incentives to labour. Such a country's accumulated wealth had already been drained for the benefit of Assyrian coffers, and in the hands of its half-starved colonists it was not likely to prove a permanent source either of strength or of wealth to its suzerain. Sargon himself had apparently not been present at the capture of Samaria, and his army had been soon recalled by threatening events in the south of his kingdom. For Merodach-baladan, a Chaldean chief of Bit-Yakin, at the head of the Persian Gulf, now laid claim to the throne of Babylon. By himself Merodach-baladan would not have been formidable to Assyria, but he was backed by an unexpected and dangerous ally. The kingdom of



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CAPTURE OF AN IONIAN PIRATE.

At the end of the eighth century, in Sargon's reign, the Assyrians first came in contact with the Ionians whose vessels began to harry the coasts of Cilicia and Northern Syria

but Tiglath-Pileser III had inaugurated a regular transference of nations. Fully half the population of each each conquered province was carried into captivity, and their place was taken by foreign captives from other parts of the empire. Thus the native population in each case was rendered ineffective, while the new colonists, hated by the natives, naturally supported their Assyrian masters and protectors. This policy certainly effected its immediate object: it kept the subject provinces quiet. But as a permanent method of administration it was bound to be a failure, for it sinned against every law of political economy. While destroying patriotism and love of country, it put an end at the same time to

Elam, which lay to the east of Babylonia, had not meddled in Mesopotamian affairs for centuries. But she had gradually become alarmed at the growth of Assyrian power. So Khumbanigash, the Elamite king, allying himself with Merodach-baladan, invaded Mesopotamia, laid siege to the frontier fortress of Dur-ilu, or Der, on the Lower Tigris, and defeated Sargon and the Assyrian army before its walls. Merodach-baladan was acknowledged by the Babylonians as their king, and he continued for years to be a thorn in the side of Assyria.

After the defeat of Shabaka and the Egyptians at Raphia, Sargon was occupied with the final subjugation of Urartu in the north, which had for so long been a danger to Assyria. But Urartu had to fight not only the Assyrians, but also a new enemy, the



Painted specially for this work.

BUILDING THE PALACE AT DUR-SHARRUKIN.

In 713 B.C. Sargon founded a new capital for his empire below the hill now known as Jebel Makinb, a few miles to the east of Nineveh, and he named it Dur-Sharrukin, "Sargon's town". On a high terrace upon the north-west side he erected a great palace, adorned with magnificent sculptures and bas-reliefs, and with the walls richly decorated with enamelled brick. The city and palace took seven years to build.



Painted specially for this work.]

THE DEFEAT OF AN IONIAN FLEET.

In 696 B.C. Kirua, the Assyrian governor of Ilubru, organized a revolt and, with the help of Ionian settlers in the district of Tarsus, seized the important caravan road through the Cilician gates. Sennacherib thereupon despatched an expedition thither, which defeated the rebels, captured Tarsus, and destroyed the local Ionian fleet.

materials could be obtained. They found full scope for their ambitions in the decoration of the new town and palace of Dur-Sharrukin, or "Sargon's Town", which the king built a few miles to the east of Nineveh, and used as his capital. The two colossal bulls and winged mythological figures in the Assyrian Vestibule of the British Museum once flanked a doorway in his palace. This artistic activity was further increased in the reign of Sennacherib, Sargon's son and successor, who transferred his capital to Nineveh, which he rebuilt and fortified, erecting his mighty palace on an artificial mound high above the Tigris, which continued to be the royal residence until the fall and destruction of the city.

On Sargon's death, in 705 B.C., the subject provinces of the empire rebelled. The revolt was led by Babylon, where Merodach-baladan reappears with Elamite support, while Hezekiah of Judah headed a confederation of the states of southern Syria. Sennacherib was first occupied with Babylon, where he had little difficulty in defeating Merodach-baladan and his allies. He was then free to deal with Syria and Palestine and at Eltekeh, near Ekron, he routed the Egyptian army, which had come to the support of the rebel states. He then received the submission of Ekron, and took Lachish after a siege, though Tyre resisted. A famous bas-relief in the British Museum represents Sennacherib seated on his throne

Cimmerians, who now made their appearance from the north and east. In fact, Sargon's conquest of Urartu resulted in the destruction of that people as a buffer state, and laid Assyria open to the direct attack of the barbarian invaders; though it was not until the reign of Esarhaddon that their activity began to be formidable. Meanwhile, having subjugated his other foes, Sargon was able to turn his attention once more to Babylon from which he expelled Merodach-baladan. His appearance was welcomed by the priestly party, and, entering the city in state, he assumed the title of Governor, and for the last seven years of his life he ruled in Babylon virtually as king.

It was after this success that he received tribute from seven kings of Cyprus, and established political relationship with men of the Ionian race. In the course of his conquests on the Mediterranean coast he had already come into contact with the Ionian pirates who had begun to infest the south-eastern coasts of Asia Minor, and Sargon tells us that he dragged them "like fish out of the sea". No doubt he made use of Phœnician galleys, with which he was able to overhaul the Ionian vessels.

In the reign of Sargon, Assyrian art received a strong impetus, for his conquests subjected the native craftsmen to new influences and largely increased the area from which their



From the painting by Lord Leighton, P.R.A.]

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PHOENICIAN TRADERS ON THE COAST OF BRITAIN.

The Phoenicians were the earliest commercial travellers and middlemen—buying, selling, and bartering with all the peoples around the Mediterranean, extending their commerce over all the countries of Asia and Europe, and as far even as Britain. From the discovery at Stonehenge of Egyptian beads of twelfth dynasty date—which may have been brought there by Phoenician merchants—it appears that their commerce with Britain may date from the twelfth century B.C.

outside Lachish and receiving its submission. Hezekiah of Judah at first paid heavy tribute, but later, when Sennacherib demanded the surrender of Jerusalem, he defied the Assyrian officers, and escaped punishment through the withdrawal of the Assyrian army from Palestine, possibly in consequence of plague.

Babylon, with Elam's backing, was again soon giving trouble, and Sennacherib was engaged in a succession of punitive expeditions against both countries. In the course of these Merodach-baladan was driven from the Sea-Land into Elam, while his Chaldean ally, Mushezib-Marduk, only found security by escaping into the intricate marshes and swamps of southern Babylonia. Matters reached a climax in 689 B.C., when, after the death of Uman-menanu of Elam, Sennacherib captured Babylon and attempted to put an end for all time to her constant menace by destroying the city. He succeeded in doing an enormous amount of damage, and for the last eight years of his reign the country was given over to a state of anarchy. In 681 Sennacherib was murdered by his sons, and after a struggle for the succession Esarhaddon secured the throne.

The first thought of the new king was to reverse completely his father's Babylonian policy, and by rebuilding the city and restoring its ancient privileges to placate the priestly party, whose support his grandfather, Sargon, had secured. In the year 668 the statue of Marduk was restored to its shrine and Esarhaddon's son, Shamash-shum-ukin was proclaimed king of Babylon. At the same time Esarhaddon sought to reconcile the military and aggressive party in his own capital by crowning Ashur-bani-pal, his eldest son, as king in Assyria. But Babylon was still taught to look upon Assyria as her suzerain, and the spirit of rivalry and disaffection was only driven for the moment underground.

The wars of Esarhaddon, like those of his father, were in the main aimed at retaining territory already



Painted specially for this work.]

DESTRUCTION OF CHALDEAN SETTLERS ON THE ELAMITE COAST.

Under Merodach-baladan, Chaldean settlements had been formed on the Elamite shore of the Persian Gulf, and these proved a constant menace to Babylonia. In 694 B.C. Sennacherib destroyed them, transporting his troops across the head of the Gulf in ships built on the Tigris and manned with sailors from Phoenicia and Cyprus

incorporated in the Assyrian Empire. And had he been able to confine his country's energies within these limits its existence as a state might have been prolonged. But he was unable to curb the ambitions of his generals, and in his effort to find employment for the army he achieved the ultimate object of his father's western campaigns : the conquest of Egypt.

This conflict between the two great civilized powers of antiquity was bound to follow the gradual conquest of Syria and Palestine by the Assyrian armies. From a very early period these coast-lands of



Painted specially for this work.]

THE DEATH OF SENNACHERIB.

Sennacherib had decreed that Esarhaddon, who was not his eldest son should succeed him upon the throne, and had appointed him Governor of Babylon. Jealous at being slighted, two others of his sons headed a revolt in 681 B.C. and murdered their father as he was worshipping in the temple of his god.

the desert to the south of Palestine, drove Tirhakah and his levies before him through the Delta and laid siege to Memphis. The city was strongly fortified, and was only taken by Esarhaddon after a severe assault. Tirhakah and a remnant of his army succeeded in making their escape to Thebes, and the Assyrian king contented himself with the rich spoil of Memphis, including the royal harem and twenty-five statues of Egyptian kings, which were carried to Nineveh.

That Esarhaddon's occupation of Egypt had been merely nominal was soon apparent ; for in a few months' time Tirhakah had returned with fresh forces from the south, and having massacred the Assyrian garrisons, had installed himself once more as king in Memphis. On his return to Assyria, Esarhaddon had attempted to compose internal discord in his kingdom by the coronation of his two sons, Ashur-bani-pal

of the Mediterranean had either been in the possession of Egypt or were the object of their desire. It was fully in accordance with precedent that the Ethiopian king Piankhi and his son Shabaka, after their occupation of Egypt, should have turned their eyes on Palestine ; and we have already noted how at the close of the eighth century they encouraged the Palestinian states in their resistance to Assyrian encroachment, and on two occasions sent them substantial help. Egyptian troops had taken part both at the battle of Raphia and at Eltekeh, but neither Sargon nor Sennacherib had trodden Egyptian soil. Shabaka's policy of active opposition to the Assyrian advance had been carried on by Tirhakah, who encouraged Tyre in its successful struggle to maintain its independence, and in 678 instigated Sidon to revolt. Esarhaddon had little difficulty in capturing the city of Sidon, in spite of its sea-girt walls, and, having reduced its defences, he built a new town on the mainland to which he gave the name of Kar-Ashur-ahku-iddina, or "Esarhaddon's Citadel". Here he established an Assyrian governor and Sidon became an Assyrian province.

Meanwhile Esarhaddon continued his march to Egypt, and having safely led his army across



Painted specially for this work.

THE RECOGNITION OF ESARHADDON AS KING IN NINEVEH.

On receiving tidings of his father's death Esarhaddon hastened to Nineveh, where he had no difficulty in stamping out the rebellion and in obtaining recognition of his claim to the throne. He then pursued his brothers and their adherents and defeated them in Khanigalhat in the Taurus, whence they succeeded in making their escape in Urartu. After some months of absence Esarhaddon returned to his capital, where he was formally installed as king.



Painted specially for this work.]

REJOICING IN BABYLON ON THE REBUILDING OF THE CITY BY ESARHADDON.

It was probably in consequence of his residence in Babylon as governor that Esarhaddon decided to reverse his father's policy of stern repression and restore the privileges of which the city had been deprived. In the first year of his reign he began the rebuilding of the city and of the great temple of Marduk to the great joy of the Babylonians.

and Shamash-shum-ukin, in Nineveh and Babylon. By the year 668 B.C. he was free to set out for Egypt in order to chastise Tirhakah, but he died on the road.

It thus fell to his son Ashur-bani-pal to continue the Egyptian war and to complete the work which his father had left unfinished. But though he met with far greater success, he, too, in the end, found the task of any permanent conquest of the country beyond his power. Having joined the Assyrian army, he led it across the Egyptian frontier, and at Karbaniti had little difficulty in defeating Tirhakah's forces, who forthwith abandoned Memphis and retreated to Thebes. On the approach of the Assyrian army he again retreated up-stream, and, Thebes having tendered its submission, Ashur-bani-pal proceeded to reinstate the princes whom Esarhaddon had appointed as his governors. The chief among them was a certain Necho, King of Sais and Memphis, whose son Psammetichus was destined to found a new dynasty of Egyptian kings.

Ashur-bani-pal's return to Assyria was the signal for renewed trouble in Egypt, fomented by Tirhakah. But the projected revolt was discovered in good time, and the Egyptian prince Necho, with Sharru-lu-dari, the Assyrian governor of Pelusium, were sent in chains to Nineveh to answer the charge of treason. Ashur-bani-pal received Necho in a friendly spirit, and, having won over his allegiance, sent him back in great honour to his own country. But Tirhakah continued to hold his own in Upper Egypt and on his death his nephew, Tanut-Amon, occupied Thebes, captured Memphis, and put the Assyrian garrison to the sword. Ashur-bani-pal's answer to this fresh defiance was not long in coming. He returned to Egypt in person at the head of his army, totally defeated Tanut-Amon, drove the Ethiopians from the country and plundered Thebes.

Ashur-bani-pal's reconquest of Egypt was far more thorough than his own previous campaign or than

his father's raid of Memphis and the Delta. Tanut-Amon, now driven into Nubia, gave up his ambition to rule the country and ceased to trouble Assyria. Psammetichus succeeded his father as Assyrian viceroy, and for some years Egypt continued to acknowledge Assyrian control.

But Ashur-bani-pal soon had his hands full with troubles nearer home, in consequence of which his hold on Egypt gradually relaxed. The new aggressor was Elam, whose king Urtaku carried out an invasion of Babylonia, but does not appear to have followed up his first success. On his death Teumman, who succeeded him on the Elamite throne, again invaded Northern Babylonia, but was forced to retreat on reaching Dur-ilu, and, having been defeated and slain in the subsequent battle on the Eulæus, his decapitated head was sent as a trophy to the Assyrian king at Nineveh. But the strength of Elam was not broken, and when, in 652 B.C., Ashur-bani-pal's brother, Shamash-shum-ukin, revolted, he received active Elamite support.

Not only in Elam, but also throughout the territory controlled by Assyria, Shamash-shum-ukin found support in his rebellion, a fact significant of the detestation of Assyrian rule in the scattered provinces of the empire, which continued to be held together only by fear. But the force at Ashur-bani-pal's disposal was still powerful enough to stamp out the conflagration and head off disaster for a time. He marched into Babylonia, besieged and captured Babylon, and his brother Shamash-shum-ukin met his death in the flames of his palace in 648 B.C. The Assyrian king then invaded Elam, and, having captured Susa, he determined to break its power for ever by the complete destruction of the city. So Susa was plundered and destroyed, and in Babylon itself Ashur-bani-pal ascended the throne, where he continued to rule until his death under the name of Kandalanu.



Painted specially for this work.]

A CHALDEAN SPY NOTING THE APPROACH OF THE ASSYRIAN VANGUARD.

Under Esarhaddon the Chaldeans again gave trouble, and Nabu zer-napishti-ushteshir, a grandson of Merodach-baladan, raided Southern Babylonia as far as Ur. The record relates that on hearing news of the approach of the Assyrians he fled "like a fox" to Elam. But the Elamite king put him to death, and Esarhaddon installed his brother in the Sea-Land.

Of Ashur-bani-pal's later campaigns we know but little, beyond the fact that some were undoubtedly undertaken in revenge for support accorded his brother during the latter's rebellion. The Arabian king Yailu was chastised for this reason, and his successor Uaite, who attempted aggression on his own account, was carried captive to Nineveh, where Ashur-bani-pal chained him beside the door of his palace. But the strain of incessant warfare was already telling on the striking-force of the Assyrian army, and the fact that we possess no historical records of Ashur-bani-pal's closing years is perhaps to be explained by a complete lack of military successes to record. A few years after the Babylonian revolt had been quelled, Ashur-bani-pal celebrated a solemn triumph at Nineveh to thank his gods for the victories of his reign. His conquest of Egypt up to Thebes had certainly marked the greatest limits of the Assyrian Empire, but by the time he held his triumph at his capital he must have realized that his victorious days were numbered.

THE FALL OF ASSYRIA

It is a remarkable fact that during these closing



Painted specially for this work.]

THE SCYTHIAN INVASION OF WESTERN ASIA.

In the closing years of Ashur-bani-pal's reign the Assyrian Empire was shaken to its foundations by the invading hordes of Scythians, whose onslaught Assyria was then too weak to repel.



Painted specially for this work.]

ASHUR-BANI-PAL FEASTING WITH HIS QUEEN.

When the Elamite king, Teumman, who had invaded Babylonia, was defeated and slain, Ashur-bani-pal hung his head upon a tree in his palace-garden at Nineveh while he feasted.

decades of Assyrian history, when exhaustion was following the partial attainment of a purely military ideal, Assyrian art should have reached its zenith. For vigour and naturalism the famous stone reliefs of hunting scenes from Ashur-bani-pal's palace at Nineveh find no equal in the work of earlier periods. And the ivory carving and contemporary metal-work furnish scarcely less striking evidence of artistic achievement. But it is for his literary attainments that the name of Ashur-bani-pal, the last great king of Assyria, will always be held in remembrance. In his zeal for preserving the ancient literature of his country and that of Babylon he sent his scribes into every ancient city and town throughout both lands, with imperative orders to make copies of every literary, religious or scientific text they came across. The resulting editions of these ancient works, in which the literary wealth of the country was enshrined, he stored in his famous library in his palace at Nineveh. And it is thanks to this enthusiasm on his part that we have recovered so much of the ancient literature of Assyria and Babylon.

But even in the first half of Ashur-bani-pal's reign there were signs of coming change and of the appearance of new races before whom the Assyrians were doomed to disappear. We have already noted the destruction of the great kingdom of Urartu in Armenia, which had formed a buffer state against the incursion of nomad tribes. And with its disappearance we find new racial elements pressing into Western Asia of the same Indo-European family as that of the Medes and their Iranian kinsfolk. These were the nomad Scythians, who, in the middle of the seventh century, drove the Cimmerians before them into Asia Minor; and the fall of the kingdom of Lydia was an omen of the fate in store for more distant and more powerful states.

Shortly after 628 B.C. the Scythians themselves struck the death-blow of the Assyrian Empire. For they poured across it in resistless hordes. And Assyria had no force in reserve with which to oppose their progress, or repair their ravages. For centuries this great military power had struck terror throughout Western Asia. But insatiable lust for dominion now met with its due reward. Since Sennacherib's day the ranks of the army had been filled with levies drawn from her subject peoples or with mercenary troops. And these were a poor substitute for the race of hardy fighters who had been sacrificed in their country's countless wars. So when the Medes invested Nineveh with the assistance of the Scythians and the Babylonians, the capital could look for no assistance from her provinces. Sennacherib's mighty walls kept the enemy at bay for three years, but in 612 B.C. the city was taken by storm.

Later ages preserved the tradition that her last king, Sin-shar-ishkun, the Sarakos of the Greeks, perished in the flames of his palace rather than fall alive into the besieger's hands.

A text recently discovered in the British Museum relates that the Assyrian commander-in-chief, Ashur-uballit, escaped from Nineveh at the time of its destruction and fled to the city of Harran, where he assumed the kingship of Assyria. For about two years he held his own; but in 610 B.C. the Scythians and the Babylonians took Harran and Ashur-uballit fled, apparently to Egypt. The following year, with the support of an Egyptian Army, he made an attempt to retrieve the fortunes of Assyria. After a preliminary success against the Babylonians he laid siege to Harran; but the Scythian garrison in the city prevented his taking it while the Babylonian king, Nabopolassar, hastened to its relief. Here the



Painted specially for this work.]

THE CAPTURE OF MEMPHIS BY THE ASSYRIANS.

The conquest of Egypt, so far from adding to the strength of the empire, strained its resources. The first invasion of the country was made by Esarhaddon, who in 670 B.C. captured Memphis after a fierce assault. On Esarhaddon's return to Nineveh, Tirhakah retook Memphis and, although Ashur-hani-pal afterwards occupied the country and in 661 B.C. sacked Thebes, Psammetichus threw off the Assyrian yoke.

text of the Chronicle breaks off but we may assume that Ashur-uballit fell before the advance of Nabopolassar. The army had become Assyria's only asset and with its destruction Assyria as a nation ceased to exist.

The fall of the Assyrian kingdom was followed by the almost complete disappearance of the Assyrian people themselves, which is a phenomenon without parallel in the annals of ancient history. Other great kingdoms and empires passed away, but the people lived on. Assyrian man-power had no doubt been seriously depleted by civil warfare during the last years of Assyrian history and the Medes certainly

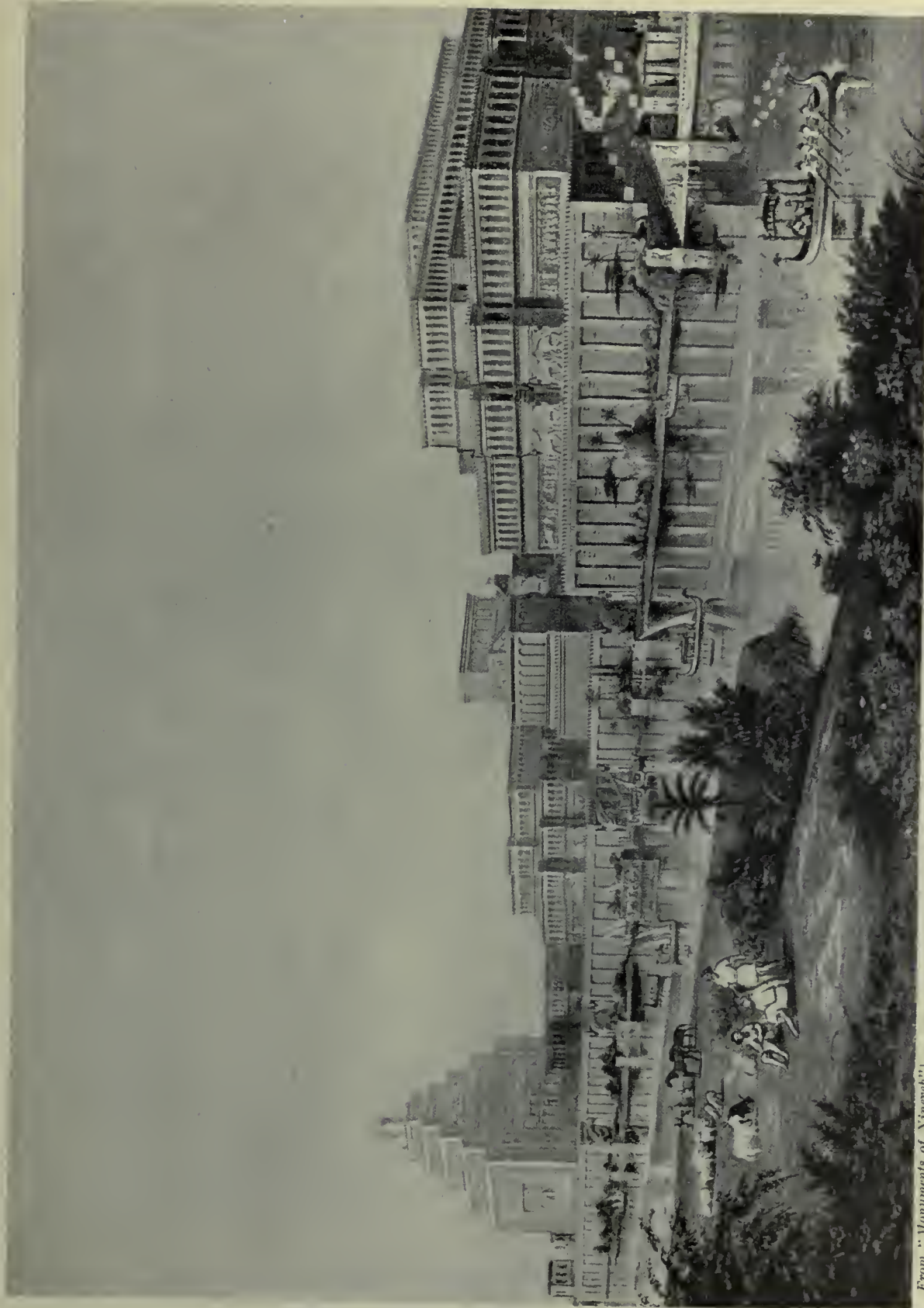


From "Monuments of Nineveh".]

INTERIOR OF THE PALACE AT NINEVEH

An attempt is here made to give some idea of the appearance of one of the halls in the great palace at Nineveh founded by Sennacherib. The limestone bas-reliefs were painted in brilliant colours, and the effect must have been very gorgeous. Traces of paint may still be detected on some of the bas-reliefs from the palace now in the British Museum.

carried away into their own land large numbers of Assyrian artisans, to whose skilled craftsmanship much of the splendour of Persepolis and Ecbatana can be traced. But these two considerations are alone insufficient to account for the entire disappearance of the Assyrian people, which was perhaps in large measure due to the fact that they are known to have been quite unusually addicted to practices that inevitably lead to racial suicide. Nor is it possible to discover any lasting Assyrian influence on the history of later ages, unless it be in the political organization of the Persian empire and that of subsequent oriental monarchies conforming to the same type of polity. It has been well said that the Assyrian empire justified its existence by keeping Babylonian civilization alive over a period during which it could hardly have survived without the might of Assyrian arms behind it.



From "Monuments of Nineveh"

NINEVEH RESTORED.

(by Sir J. H. Layard.)

The portion of the city which is here portrayed is the great Palace-mound seen from the right or western bank of the Tigris. The royal buildings were erected on an artificial platform, or terrace, so that they were raised above the level of the city-wall, which continued to front the river above and below the mound. Nineveh was completely rebuilt by Sennacherib, who protected it with a mighty wall, pierced by fifteen gates.



By permission of,

THE FALL OF NINEVEH.

Messrs. Braun & Cie.

When Cynxares, at the head of his swarming host of Medes and Scythians, invested Nineveh, Sennacherib's strong walls for three years defied assault. The end came in 612 B.C., and the last King of Assyria, Sin-sar-ishkun, is said to have perished with his wives and concubines in the flames of his palace sooner than fall into the enemy's hands.

DATES OF PHŒNICIAN AND CARTHAGINIAN HISTORY

THE PHŒNICIANS

CHIEF HISTORIC PERIODS.	DATE.	CHIEF EVENTS.
From the earliest times to the freedom of Phœnicia from Egyptian rule, and the rise of Aradus, then Byhlos and Sidon, about 2750-1250 B.C.	B.C. About 2750-1600	The Phœnicians, a race of Semitic origin, who had probably migrated from the neighbourhood of the Persian Gulf, and had been settled for a long time on the Sidonian coast build Aradus. (It is probable that during and for some time previous to this period Babylon held some control over the country.) After the expulsion of the Hyksos from Egypt, Aahmes I visits southern Phœnicia during his invasion of Asia. About 2756 B.C. About 1600
	1600-1250	The Egyptians under Thothmes I invade Phœnicia and appear to have made the people pay tribute, and in the time of Thothmes III (1503-1449) all Phœnicia becomes tributary to Egypt. About this time the Phœnicians settle in Cyprus, and commence an establishment of colonies and trading stations on the coast and islands of the Mediterranean. By the time of the death of Rameses II (about 1250) Egypt has lost her hold over Phœnicia, and never again takes any real part in Syrian affairs.
From the commencement of Phœnician independence to the Assyrian conquest, 1250-876.	1250-876	The Phœnicians have by now reached the western Mediterranean and Spain, and have discovered the famous "Tin Islands", thought by some to be Britain. 1100 Founding of Utica in Africa and perhaps Tartessus in Spain. Tiglath-pileser I of Assyria invades northern Phœnicia and temporarily occupies Aradus. About 1100 The power of Sidon, until now the first among the Phœnician cities, has declined, and Tyre has risen to the hegemony. Phœnician history of this period is chiefly the history of Tyre. The first known king of Tyre is ABIBAAL. About 1020 He is succeeded by his son, HIRAM I. 1000-936 Under Hiram, Tyre enjoys great prosperity and power, and friendly relations are established with the Israelites; a joint expedition is sent by Hiram and Solomon down the coast of Arabia for purposes of trade. Hiram sends help for the building of the temple at Jerusalem. 936-929 BAALBAZER, son of Hiram, reigns. 929-920 He is succeeded by ABDASTARTE, his son. 920-896 METUASTARTE murders the king and usurps the throne. 908-896 ASTARTE, a member of Hiram's family, reigns in conjunction. 896-887 They are succeeded by ASTARYM, brother of Metuastarte. 887 His brother PHELLES murders him and seizes the throne. 887-855 A few months afterwards ITHOBAAL, a priest of Astarte, kills Phelles and makes himself king. 876 During his reign Ashur-nazir-pal of Assyria invades Phœnicia, and levies tribute on Tyre, Sidon, Byhlos and other cities.
Phœnicia an Assyrian dependency.	876-636	Carthage founded in Africa. 855-849 Ithohaal is succeeded by his son BAALAZAR. 846-839 Shalmaneser II levies tribute on the Phœnician towns. 849-820 MUTTON I, son of Baalazar. 820-773 He is succeeded by PYGMALION. After Pygmalion we have no continuous record of Tyrian kings. 738 HIRAM II, King of Tyre. Phœnicia falls more and more under Assyrian sway, and, although Tyre holds out longest, Sennacherib's invasion (701) greatly impairs her commerce, and her colonial power begins to decline. A revolution of Sidon against Assyria (680) leads to almost total submission of Phœnicia and Cyprus to Esarhaddon. 664 Tyre taken by Assur-bani-pal. 636 A revolt of Tyre under BAAL I (672) is unsuccessful, but troubles in Babylonia cause Assyrian power to decline in Phœnicia, and there is no record of an Assyrian governor after 608-605 Egypt for a short time obtains a hold over most of Phœnicia.
Phœnicia a Babylonian dependency till her conquest by Persia.	605-538	Nechu II of Egypt defeated by Nehuchadnezzar at Carehemish; Phœnicia comes under Babylonian sway. 605 Under ITHOBAAL II Tyre revolts against Nebuchadnezzar, who besieges the city for 11 years, without success, except that the Tyrians submit to a governor from Babylon. 574 Nebuchadnezzar deposes Ithohaal and places BAAL II on the throne. 574-504 The power of Tyre has been declining for some time; after the death of Baal there are several changes of government until the monarchy is revived by MAHASBAAL being sent from Babylon. 536 HIRAM III succeeds his brother. 538-2 Cyrus of Persia conquers Babylon, and Phœnicia becomes the fifth satrapy of the Persian Empire. 538
From the Persian conquest to the capture of Tyre by Alexander the Great, 538-332.	538-361	Sidon has now regained her place at the head of the Phœnician cities, and for some time Tyre has no political importance. The Phœnicians enjoy a period of peace and prosperity. They are favourably treated by Persia because of their valuable fleet, and take part with her in campaigns against Greece. Lade 496. Salamis 480. A Phœnician fleet assists the Athenians against the Spartans at Cnidus. 394 STRATON I becomes King of Sidon. 374-361 During his reign friendly relations are established with Athens. Evagoras, tyrant of Cyprus, conquers Phœnicia. 387 Straton joins in the great revolt of the satraps against Persia, is disgraced, and dies. 361
	361-332	Straton is succeeded by TENNES II. 361-346 Tennes conspires against Persia, but afterwards turns traitor and betrays his city to Artaxerxes III, who eventually has him killed. 346 The Persians destroy Sidon (345), and Tyre obtains a leading place in Phœnician affairs until she is besieged and taken by Alexander the Great. 332 Tyre now ceases to be of political importance, and the foundation of Alexandria changes the lines of trade; the Phœnician nation sinks into comparative insignificance.
From the conquest of Phœnicia by Alexander the Great to the inclusion of all Syria in the Ottoman Empire 331 B.C.-A.D. 1510.	331-20	Phœnicia is made part of a province by Alexander. On his death (323) the Egyptian and Syrian kings struggle for a hold over the country. 323-125 In 120 Tyre regains independence, but Sidon in 111. This state of affairs continues more or less until Pompey makes Syria a Roman province and incorporates Phœnicia. 63 Except for thirteen years (83-69) when the entire country is held by Tigranes of Armenia. 42 Autony gives Phœnicia to Cleopatra, but allows Tyre and Sidon to remain independent 20 Tyre and Sidon are reduced by Augustus. Under Roman occupation the Phœnicians as a nation finally cease to exist.

THE PHœNICIANS—*continued*

CHIEF HISTORIC PERIODS.	DATE.	CHIEF EVENTS.
	A. D. 193-636	Under the Emperor Pescennius Niger, Tyre is sacked by Mauritanian troops in his pay for supporting Septimius Severus against him. 194 Porphyry, the Neo-Platonist philosopher, born at Tyre. 232 Severus repopulates the city (201), which enjoys considerable prosperity for some time. Syria and Phœnicia remain under Roman rule, except for some years under Chosroes II of Persia (616-622), until the battle of Hieromax (636), after which the Muhammadans seize the country.
	636-1516	Tyre enjoys a long period of peaceful commercial prosperity under Saracen rule. A siege of Tyre is begun by the Crusaders under Baldwin, but abandoned. 1111 Tyre is taken by the Crusaders. 1124 Saladin attempts to retake Tyre, but is compelled to raise his siege by Guy de Lusignan. 1189 The Crusaders also capture Acre, 1189, which becomes the chief town on the Phœnician coast. Tyre is abandoned to the Saracens. 1291 The Turks, under Selim I, conquer Syria and Phœnicia, and make them a part of the Ottoman Empire (1516), in which they are still incorporated.

THE CARTHAGINIANS

CHIEF HISTORIC PERIODS.	DATE.	CHIEF EVENTS.
From the foundation of Carthage to the commencement of the First Punic War, about 850-265 B.C.	B. C. 850-550	Carthage is founded in Libya by Phœnician political refugees from Tyre (about 850), who do not dispossess the original inhabitants of the land, but pay them rent and obtain some kind of influence over the neighbouring nomad tribes. 650-550 Carthaginian colonization in Western Sicily.
Carthaginians drive back the Western Greeks.	550-500	Malchus, the first-known ruler of Carthage, increases the power of the city in Africa and Sicily, but is defeated in Sardinia and banished. He re-obtains power, but is finally killed by his own party. About 535 Alliance between Etruscans and Carthaginians. Malchus is succeeded by Mago and his family, under whose rule Carthage makes great strides towards local supremacy, control being obtained over Sardinia, Balearic Islands, and parts of Sicily and Gaul, and the Phœcians driven from Corsica after the Battle of Alalia. 536 A commercial treaty is arranged with Rome, affirming trade-monopoly in the Western Mediterranean. 509 Two expeditions sent out to explore the west coast of Africa and of Spain and the Atlantic establish trade with Britain and with Senegal. About 500
	480-277	First serious check to Carthaginian advance is caused by defeat of Hamilcar by Gelo of Syracuse. Battle of Himera. 480 Reduction of Libya into a province under Carthage, and a landed aristocracy created at Carthage. A second and more successful invasion of Sicily results in Carthage increasing her power in Sicily. 405 The tyrant, Dionysius I of Syracuse (405-367), saves Sicily from being entirely conquered by the Carthaginians; but he is never strong enough to drive them out of Western Sicily. Timoleon of Corinth aids Syracuse against Carthage and, by defeating them at the battle of the Crimisus, frees the Greek cities. 343
	277-265	Carthage receives the fugitives from Tyre when besieged by Alexander the Great, but afterwards sends an embassy to Babylon. 333 Agathocles of Agrigentum declares war on Carthage and invades Africa, but is compelled to retire owing to a revolt in Agrigentum. 310 After his death (289), Carthage extends her dominions in Sicily. Pyrrhus, King of Epirus, comes to the help of Syracuse (277), but Carthage unites with Rome and forces him to leave the island. 276 The Mamertines, besieged in Messana by the Syracusans, appeal to both Rome and Carthage for help (265). This furnishes a pretext for war between the two rival powers.
From the commencement of the First Punic War to the destruction of Carthage by the Romans, 264-146 B.C.	264-250	First Punic War 264-241 B.C. The Romans come to the help of Messana and defeat the Carthaginians and Syracusans. 264 Hiero of Syracuse joins the Romans (264), who are victorious in Sicily and win two great naval battles, Mylæ (260), and Economus (256), against the Carthaginians. Encouraged by their victories the Romans invade Africa, but are defeated by Xanthippus, and their fleet lost in a storm on the voyage home. 255 They are, however, successful in Sicily, causing Carthage to offer terms of peace, which are refused. 250
	249-219	The Carthaginians defeat the Romans in the harbour of Drepanum (249), and under Hamilcar Barca are victorious in Sicily and along the Italian coast. 247-243 Roman victory off Ægates Islands (242) compels the Carthaginians finally to evacuate Sicily. 241 A revolt of Carthaginian mercenaries and her Libyan subject soldiers develops into civil war (241-237), during which Rome seizes Corsica and Sardinia. 238 The Carthaginians invade Spain (236), and gain control as far as the Ebro, which is fixed as their boundary by a treaty with Rome. Hannibal seizes Saguntum, a town with which Rome has made an alliance although it was south of the Ebro. 219
	218-214	Second Punic War, 218-201 B.C. Hannibal leaves Hasdrubal in command of Spain and marches for Italy. He crosses the Alps by out-manœuvring the Romans, defeats them at Ticinus and Trebia (218) and winters in the Po valley. 218 Hannibal defeats the Romans at Lake Trasimene (217) and again at Cannæ. 216 Hasdruba prevented from joining him by great victory of the Scipios in Spain. 217 Encouraged by an alliance with Macedon and Syracuse, the Carthaginians invade Sicily. 213
	213-201	The Carthaginians are driven from Sicily, but are successful against the Scipios in Spain. 211 Hannibal approaches Rome, but fails to take the city, and has to retire. 211 Capture of Nova Carthago by the young Scipio Africanus. 209 Defeat of Hasdrubal in Spain. 208 He tries to join Hannibal in Italy, but is defeated and slain at Metaurus. 207 Scipio expels the Carthaginians from Spain (206) and invades Africa. 204 Hannibal recalled from Italy. 203 Scipio finally crushes the Carthaginians at Zama. 202 Carthage sues for peace, and the supremacy of the West passes to Rome. 201
	200-150	Hannibal becomes governor of Carthage, but is checkmated by his political rivals, who use Roman influence, and flies from the city by night. 195 Death of Hannibal. 183 One of the conditions which Rome laid on Carthage was the resignation of the right to wage foreign wars. Carthage is compelled to defend itself against Numidian aggression. 151 The Romans accuse Carthage of breaking the treaty and invade Africa. 150
Roman province.	149-146	Third Punic War, 149-146 B.C. Carthage besieged, taken, and destroyed; the Carthaginians cease to be a nation. Her territory made into a Roman province.

CHAPTER VII

THE PHŒNICIANS AND THE CARTHAGINIANS

Edited by BERTRAND L. HALLWARD, M.A.

ANY intelligent survey of the globe from an historical point of view will show at once how far superior is quality to quantity. For the nations that have been famous seldom owned a great area till they subdued it by arms and arts; some of the greatest never did, so that the largest changes in human civilization have often sprung from the smallest beginnings. Of these Palestine and Greece and Venice and Holland are examples; they are petty indeed on the map, but vast in their influences. Even Great



Painted specially for this work.]

ARRIVAL OF THE FOUNDERS OF PHŒNICIA.

The founders of the Phœnician nation appear to have been emigrants from the Lower Euphrates or Persian Gulf. From time to time there were various migrations of the surplus population from this somewhat congested region, and they passed westward and settled on the eastern shores of the Mediterranean. This narrow strip of land between the mountains and the sea included a sandy belt particularly favourable for the growth of date-palms, and from their abundance it became known as the Palm Land—Phœnicia.

Britain, in comparison with the Empire she has acquired, is but a small island of inconsiderable size.

These considerations apply eminently to Phœnicia—a fringe along the coast of Syria, between mountains and the sea, which consisted of a small string of cities along this coast and a few hundred thousand inhabitants; and yet, even if we exclude Carthage, her greatest colony, which in time developed an empire of her own, Phœnicia and Phœnicians were a household word as merchants in all the empires that arose in Asia and Europe for twenty centuries. They were in contact with Egypt, Assyria and Babylonia, Greece, Rome, not to speak of the barbarians of Spain, Gaul and Britain; and their solid contributions to the world's comfort and luxury, improvements in the art of shipbuilding, glass vessels and purple garments, kept them wealthy and respected down, at least, to the days of the traveller Strabo.

An indelible purple dye was the one original commercial discovery of the Phœnicians; the manufacture of glass was learned from the Egyptians, but perfected by the accident of finding a peculiar sand off the coast south of Tyre.

Great, however, as were these manufactures, and widespread and popular in their use, the main work of the Phœnicians was not manufacturing, but carrying. They created and built the carrying trade of the Mediterranean for many centuries, and so contributed, as much as any nation we know, to the civilization of Europe. The glazed beads found about Stonehenge are now recognized as Egyptian, and Egyptian of the Twelfth Dynasty ; so that the Britons obtained such foreign wares as early as the fourteenth century B.C. It is almost certain that these things were obtained through the mediation of the Phœnicians.

However, even when one has said all this about them, one has not mentioned the most important fact of all. The discovery of the alphabetic system of writing is one of the greatest discoveries in the world's history, comparable with the discovery of printing or of the steam and petrol engines. Previous



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PRIMITIVE SHIP-BUILDING.

The Phœnicians, though they made their first voyages in what were little better than open boats, afterwards made considerable advance in their ideas of ship-building. Their earlier vessels were impelled by rowers seated along each side, and under favourable conditions a small square sail was hoisted. They improved this form by decking the vessel and seating the rowers in the hold, their oars working through holes in the sides.

scripts had used pictorial signs, ideograms or syllabic representations. But the alphabet was a physiological discovery ; it recognized for the first time that all human speech is produced by conformations of the tongue, lips, palate and teeth, etc. A medium was thereby invented which all languages could use. The Greeks attributed the invention of the alphabet to the Phœnicians ; modern investigation has discovered nothing to disprove this view. There can, at any rate, be no doubt that the Phœnicians carried the alphabet all over the Mediterranean.

Where did this people come from, and when did they first occupy their very peculiar strip of land ? Their language was not only wholly Semitic, but more akin to Hebrew than any other dialect of that family. Their traditions pretended that they had come from the south-east, even from the Persian Gulf, where there were still in historical days towns called Tyre and Arved. The Hebrews also had come from the east, across the desert that separates Palestine from the Euphrates valley. But the existence of the great Semite family of the Arabs points to a possibility that the earliest seat of that race was somewhere in southern Arabia afterwards known as Arabia Felix ; and that from thence successive



Fancifully suggested for this work.

A PHOENICIAN SACRIFICE TO MOLOCH.

The annual sacrifice of children to Baal, or Moloch, was one of the most horrible customs known in primitive religion. The god was represented by a brazen figure with outstretched arms, made hot by a fire kindled inside it. The victims, placed in its arms, rolled into the flames below. Their cries were drowned in the music of flutes and drums, as any complaint from child or parent was considered to be obnoxious to the god.



Painted specially for this work.]

PHENICIAN MAIDENS MOURNING THE LOSS OF ADONIS.

This was a form of nature worship. The sun fading each winter was supposed to snuff death, which was typified by the death of Adonis while hunting on Lebanon. Every year during the autumn floods Phœnician maidens mourned his loss on the banks of the River Adonis, which, naturally swollen and discoloured at this period, was considered to be stained by his blood.

Marathus and, last of all, Tyre, the greatest of their cities. The peculiar method and site chosen for these cities may have come from the first experiment at Aradus. There was always a promontory, easily defended against an attack from land; if not an island, like Tyre, almost a mile from the mainland across a shallow sea. Sidon means the place of fishermen; Tyre (Tsur), the fortress. The model of them all seems to have been Aradus. Byblos or Gebal only was not on the sea, but a few miles inland, and reputed the most ancient city of the world, only because it was the centre of the worship of Adonis, or 'Thammuz yearly wounded.'

The mention of Adonis creates a difficulty regarding the close relation between Phœnicians and Hebrews, which is suggested by their languages. The former always remained polytheistic; their creed was cruel, demanding human sacrifices, even of firstborn children, to appease the supposed anger of their Moloch. In any great war, at moments of disaster or defeat, these sacrifices are a dark spot on Phœnician civilization. But they were shared by Canaanites, and even by Assyrians, and it was only the select minority among the Jews that maintained the pure worship of Jehovah, the one God who tolerated no divided allegiance. The history of the Old Testament shows the gradual evolution of the loftier doctrine of monotheism, but it also gives us ample evidence how difficult pious kings and prophets found it to maintain their creed against the worship of Baal and of Asthroth, the Baal-Melkart and the Astarte of the Phœnicians. The polytheistic crowd, either in Palestine or in Phœnicia have left us no literature;

waves spread north-east, north and north-west, of whom the Aramæan tribes of Palestine were an earlier invasion, displaced about 2000 B.C. by the Phœnicians, and after some centuries by the Hebrews, who had sojourned in Lower Egypt.

All these things are as yet very obscure; and still more obscure is the question, What races peopled Syria and Palestine before these Semites, and did they leave behind them and infuse into the Semites any ideas of civilization such as the pre-Aryans did into the early culture of Greece and Italy? There were wild legends among the Hebrews of Rephaim and Zum-zummin, primitive giants that dwelt in the land, not to speak of the Anikim, whom the Hebrew spies professed to have seen. It does not require so much imagination to believe that when the Phœnicians arrived on that coast they found a primitive race of fishermen, who taught them the use of boats and the art of netting for fish; quite possibly, also, the fact that a rich red dye could be extracted from pounding shell-fish on the spot.

This is all the more likely, as the new race seem not to have come across the Jordan with the Hebrews, or before them, but by some more northern route, bringing them over the Syrian mountains first to Aradus, from which they spread southward to Byblos, Sidon,

the worshippers of the one God have left us no material images, which were an abomination to them. But, nevertheless, the creed of the Phœnicians does not show any radical difference from the superstitions of those Hebrews and Canaanites who were given to idolatry.

Though the strip of land occupied by the Phœnicians was very small, about one hundred and fifty miles, with an average of twelve miles broad, both margins offered ample scope to fire the imagination and to hold out hopes of material profits. The chain of Lebanon, which shuts off the coast land by a barrier so complete that even recently it was not crossed by roads, protected the dwellers of the coast from the attacks of the inland empires, and afforded them picturesque glens, splendid forest trees, of which the cedars are world-famous, tumbling rivers, and near their issue to the sea rich alluvial valleys, good for oil and wine. On the seaside they could reap another harvest—plenty of fish and, moreover, that invaluable shell whose inhabitants, a sort of mussel, when boiled down, produced the purple dye which brought in countless millions to the dyers for a succession of ages. And within sight of the slopes of Lebanon, on a clear day, could be seen the mountains of Cyprus, a great island which they very soon colonized; its eastern chief city, Citium, founded by them, is known as Chittim in the tenth chapter of Genesis. Indeed, they so interpenetrated Cyprus with their arts and crafts that it may almost be regarded as a larger Phœnicia. Yet they found there not savages, but a people and peoples who had already adopted a graphic system foreign to their famous alphabet, and one founded, it is said, on earlier cuneiform influences from Mesopotamia.

The earliest allusions to Phœnicia known to us come from Egypt, as a country which several great Egyptian kings, such as Thothmes III, profess to have overrun and from which they received tribute. We even have pictures of the tribute brought by Phœnicians. But what is remarkable, the first account of an Egyptian official going to Palestine, in the time of the Twelfth Egyptian Dynasty.



Painted specially for this work.

COLONIZATION OF CYPRUS BY THE PHœNICIANS.

Cyprus, with its great mineral wealth and fertile soil, so near the mainland as to be visible from the slopes of Lebanon, must at a very early date have attracted Phœnician colonists. They interpenetrated the island with their arts and crafts to such an extent that it may be regarded as a Greater Phœnicia.

mentions no Canaanite tribe or town. On the contrary, in an account of the voyage of an official near the end of the reign of Ramses II—who had wars and treaties with the Hittites, northern neighbours of the Phœnicians, with a great capital at Carchemish—an official who returns from Aleppo by the sea coast, Gebal (Byblos), Berytos, Sidon, Sarepta, and other places are mentioned, and last, of course, “maritime



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THOTHMES III SACKING ZAHÍ AT HARVEST-TIME.

Repeated invasions by the Egyptians laid the country for a time under tribute and homago. Thothmes III several times entered Phœnicia at the head of his army. On one occasion it was the time of harvest, when the corn was awaiting the threshers, and the oil and wine were in store. The Egyptians marched off with all they could carry. Under the name of Zahi the Egyptians comprehended that part of Syria to which Phœnicia belonged.

mountain at Thasos turned inside out in search of gold, which Herodotus mentions, cannot be as early as some historians have supposed. It is impossible that the memory of such an occupation of Greek islands could have died out so soon. But Homeric Sidonians represent the true and eternal Phœnician (and Jew)—a middleman that barter the products of widely separated countries and who only turns manufacturer or craftsman in exceptional cases.

* A later account was written by an Egyptian official sent to obtain cedar trees, to be towed by sea to the coast of Egypt.

Tyre”, built on a rock amid the sea full of fishes, to which fresh water is carried by boats. This must be more than twelve centuries before Christ.* The cities of the coast down to Joppa number eleven or twelve, and if they were worth speaking of at that date, we may suppose that the occupation of the coast by these Semites may date at least 2000 B.C. For there is no sign or symptom of a sudden conquest. It has also been noted that not one of these cities has wholly disappeared, and that no new one has ever been established on that coast.

The claims of the various cities for the primacy are now of no importance. We need only note here that Sidon was the first of them to attain celebrity abroad. The Book of Genesis calls Sidon the eldest son of Canaan, and makes him the descendant of Ham, which may possibly mean that the earliest population there, to which we have already alluded, was pre-Semitic. Sidon means the “fishing place”, and it is remarkable that while Homer knew Sidonians as merchants, or even pirates, bartering the wares of Assyria and Egypt for native produce, and often kidnapping a girl or a child to sell as a slave, he never mentions Tyre. This seems to prove that when the earlier bards wrote, whose lays were used by the great poet of the *Iliad* and of the *Odyssey*, Tyre had not yet risen to importance. It also proves that the mining operations of the Phœnicians, such as the whole



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FIRST SIGHT OF THE "PILLARS OF HERCULES (BAAL-MELKART)".

By the end of the thirteenth century B.C. the Phoenicians were founding colonies and trading stations all round the Mediterranean, and were beginning to explore the western coasts of Spain and Africa. The appearance of the Rock of Gibraltar under the conditions here represented no doubt accounted for its picturesque Phoenician name.



Painted specially for this work.

PHœNICIAN CRAFTSMEN BUILDING A TEMPLE FOR SOLOMON.

During the reign of Hiram the Tyrians were on very friendly terms with the Israelites, who were then the dominant race in Syria. At the request of Solomon, Hiram gave him valuable help in the building of his temple to Jehovah, sending him cedar-wood from Lebanon and a large number of skilled Phœnician craftsmen.

The greatest of all carrying trades in the early centuries of which we are speaking must have been between Babylonia and Egypt. There then existed long before these Semite irruptions and wanderings, two great civilizations, which valued foreign luxuries and could pay for them handsomely. So there must have been an extensive carrying trade on the route which came up from Egypt by the coast, and at some point near or at Phœnicia struck inland by caravans of camels, such as those of the Ishmaelites who carried Joseph for sale into Egypt. With the land transit the Phœnicians were only indirectly concerned. But by ship they could not only float down their own precious produce of timber, especially cedar, to Egypt, but they could bring Egyptian luxuries a good way towards Babylon by landing them where they could take the shortest way, by Baalbec and Palmyra, to the Euphrates. In any case, they got Egyptian glass beads and precious stones, and at first gold, to carry in their ships and expose for sale in foreign ports. And if the carrying trade to Babylonia was partly beyond their possibilities, this was not at all the case regarding the traffic towards the west. Here they won the first place in the Mediterranean sea-borne trade, bringing the rarities and luxuries of Egypt, and even Assyria, to the coasts and islands of Asia Minor, Greece, Sicily, Sardinia, Gaul, and even to Spain and Britain. Of course, the first of their conquests, if a peaceful occupation for the purposes of trade can be so called, was Cyprus. Here they found more fine timber, as the word cypress still shows, and valuable mines of ore, which is still called Cyprian (copper). Here, too, they carried in, and afterwards made, objects of art and of trade—figures of gods, amulets and charms, pottery, glass—all of which have been found in large quantities in Cypriot tombs, and which form a notable feature in many museums, especially that of New York. These objects, which show very little trace of any pre-Semitic art, as the early remains in Greece show of a pre-Hellenic art, confirm the judgment of all who have studied them that the Phœnicians had no native

artistic genius ; that not only at home, but in Cyprus—afterwards in North Africa—they merely brought in objects from other countries, and imitated them without any improvements. The Assyrian and the Egyptian features in all their work are manifest ; the only originality in their art, says M. Perrot, is that it is not original. To this we shall return when we come to the great tombs found at Sidon.

As regards the political conditions under which these cities rose and flourished, we are only sure of two facts—first, that most, if not all, of them once had an hereditary king ruling over them ; but, secondly, that soon the real power lay in the hands of a few wealthy families ; so that Aristotle speaks of the constitution of Carthage, our best-known example, as an aristocracy tending to oligarchy, wealth and with it ability, being the *sine qua non* of political power. In this these cities resembled other such communities all through the ages—Venice, Genoa, the Italian republics, the Hansa towns. The main difference seems to be that the royal title was preserved in Phœnicia, probably from the very origin of the towns ; whereas the medieval parallels were, from the first, aristocracies. The particular case of Carthage tends to illustrate it. This city was founded in historical days, and by people whose names survived. Here legend accounted for the disappearance of the royal family, and history shows us a government not unlike the Roman republic. The centuries of progress, of prosperity, of endurance, shown by Tyre and Sidon are the work of nameless aristocracies, with kings only nominal, in every sense, except as high priests, ruling over them.

It is noticed that after the time of Ramessu II (*circa.* 1250 B.C.) no further attempt was ever made by Egypt to rule over northern Syria or Phœnicia ; but with the rise of Assyria another danger arose, for Tiglath-Pileser I (*circa.* 1098 B.C.), boasts that his conquests reached over Lebanon to the western sea. He does not, however, specify Phœnicia, and we know very well that the shrewd merchants of its cities were quite content to acknowledge the nominal suzerainty of such an invader, and bribe him with gifts of tribute, provided he did not interfere with their commerce. Indeed it would be for their advantage to open new or enlarged traffic with the great cities of Mesopotamia.



[Painted specially for this work.]

SOLOMON SENDS PRESENTS TO HIRAM.

In return for Hiram's assistance in the building of his temple at Jerusalem, Solomon sent him annual supplies of wheat and oil as "food for his house". Legend asserts that the famous golden pillar in the temple of Meikart, set up by Hiram, was a present from the Israelitish king as a mark of gratitude.

The cloud in the East, however, in course of time became a real danger for the cities of the coast. As yet their main outlook was westward. Finding no obstacles from any great civilized power in that direction—that of Crete must have already decayed—these traders not only settled on various coasts and islands in the Mediterranean, but actually founded Utica, in North Africa, and possibly Tartessus (Cadiz), outside the Pillars of Hercules, about 1100 B.C. The very name for the famous strait is Phœnician, for in the temples of Baal-Melkart (the Greek Heracles) there were set up two pillars, such as the Jachin and Boaz of the temple of Jerusalem, or the pillars—one of them translucent—which Herodotus saw at his temple in Tyre. How soon they penetrated beyond Tartessus towards the north of Europe we shall probably never know for certain. The Egyptian beads found about Stonehenge may have gone through many intermediate hands in barter between the Tyrian exporters and the British recipients. For Tyre



Painted specially for this work.]

PREPARING FOR A TRADING VOYAGE.

Tyre, the Venice of the ancient world, was the door between East and West. Great trading fleets were sent out, laden with Oriental luxuries to be bartered for the spoils of Africa, Greece, and the western Mediterranean. But it is a sad fact that many of the splendidly equipped ships which left the Phœnician harbours never returned, so great were the dangers from storms and pirates.

had by this time outrun Sidon. But what is certain is that it was the iron, copper and silver of Spain, and the tin (the needed alloy to make bronze from copper) of Cornwall, that was the mainspring of these long voyages.

We have names of several Tyrian kings preserved to us in the fragment of Menander of Ephesus quoted by Josephus. But they are mere names till we come to Hiram, the friend and ally of Solomon, who is said to have become king in 1000 B.C. Hiram had already been the friend of David, towards the end of David's reign. The advantages of this alliance to Hiram were obvious. In return for gold, silver and cedar wood, he not only obtained wheat and oil from Palestine, but new routes to the south and east for his commerce, especially a way—perhaps an old way renewed—to the head of the Persian Gulf, as well as the Red Sea. By this means he reached the gold of Ophir, wherever that may be, and the apes and peacocks of India. It was from Hiram that Solomon borrowed skilled workmen, who brought the

materials, wood, stone and metals for the building of the famous temple of Jerusalem. Architects who have verified the measurements in the First Book of Kings tell us that the exterior must have been to our taste an ugly elevation, narrow and tall, while of the description in the Book of Chronicles they can make no building at all, the figures being evidently either imaginary or corrupt in our texts.

We need only remind English readers, who know their Bible, of the glowing account given of the imported splendours of Jerusalem owing to this Tyrian alliance, but also of the various suspicious features, theologically, which Hiram's builders introduced into the temple. The principal worker in metal, and apparently also designer, is a namesake of the king, but the son of a Tyrian father by a woman of Naphtali. He had all the foundry work done near Jerusalem, and as to the conveyance of the cedar, the king of Tyre says he will have the trees cut in Lebanon, and brought down to the coast by gangs



Painted specially for this work.

PHŒNICIAN TRADERS KIDNAPPING MAIDENS ON THE COAST OF GREECE.

Herodotus tells how, at a period considerably antecedent to the Trojan War, the Phœnicians made long trading voyages, their vessels laden with Egyptian and Assyrian wares. They did not always return with merely that which they had received by sale or barter: occasionally, when the merchandise had been sold and the ships were ready for departure, a raid was made upon the maidens, who were taken on board by force and sold as slaves in Egypt.

of workmen, some of which are supplied by Solomon. He will then have them floated to the spot Solomon finds most convenient—probably Joppa (Ako). The whole narrative (1 Kings vi-viii) is well worth studying, to give us a picture of the expertness of the Phœnicians at that time. This long practice of dealing with cedar and fir, the forest trees here mentioned, was also the main cause of their excellence in shipbuilding, an excellence which the Greeks never attained until Hellenistic times; for even Xenophon (*Æconomicus*) tells us that a Phœnician vessel which came into Corinth from the far west was visited by the citizens in much the same way that we go to admire a German airship.

We have the names of Hiram's successors, which are of no interest till we come to one Mutton (*sic*), who left a son and daughter, Pygmalion and Elissa, but married the latter to his brother Sicharbaal, the marriage of uncle and niece being evidently lawful, as it was at Athens. But Pygmalion, according to tradition, who was to reign jointly with his sister, murdered her husband to obtain his treasure, and

hence Elissa fled the country and went off to Africa, where she founded the famous Carthage. She is known to all the world as the Dido of Virgil's immortal poem.

This is the legendary account of the foundation of Carthage, which may perhaps have taken place in the ninth century B.C., but it was not the only settlement made on the northern shore of Africa. Sidon had already founded Ityke (Utica) two centuries before, and Hippo at least as early; and, as we shall see, the former stood in peculiar relations of independence to Carthage in later days. But we shall resume the history of Carthage when we have sketched that of the mother country.

Another and an earlier Tyrian settlement is known in the Bible as Tarshish—in Greek, Tartessus—



Painted specially for this work.]

"CEDAR FROM LEBANON" TRANSPORTED ALONG THE SYRIAN COAST.

The timber cut on Mount Lebanon was usually thrown into the rivers at flood season, and, being thus carried down to their mouths, was made into huge floats or rafts which were towed along the coast of Syria to their destination, usually a Jewish or Egyptian port.

for in the eighth and seventh centuries B.C. Tartessus established a maritime empire along the south coast of Spain as far as the River Ebro and a famous King Arganthonius (Silver King) ruled over it.

It was from this country, the richest in Europe for valuable ore, that the Phœnicians imported, above all, silver, which is talked of as of no account in Jerusalem in the days of Solomon and, if so, most certainly a Phœnician import.

The next reappearance of Phœnicia on the canvas of world-history is when the Assyrian power became the chief military power in Asia, and when sovereigns like Ashur-nasir-pal II spread their conquests as far as the Mediterranean. This king, according to his own account, advanced west to the Lebanon range 876 (B.C.), and made all the coast subject to tribute. The same thing was done by his successor, Shalmaneser III. The ascendancy thus obtained over Phœnicia by the kings of Assyria, if it only amounted to a reasonable tribute, may not have been resented by its cities; for this people was always ready to pay money in order to secure peaceful trade. The markets of Mesopotamia being opened to them by their Assyrian suzerain must have far more than repaid their tribute; and it is from this time onward that



Ambrose Dudley

Painted specially for this work.

BUYING OFF ASHUR-NASIR-PAL.

The Phœnicians, in common with their neighbours, had long acknowledged Assyria as their suzerain, and had paid annual tribute. On these terms peace had been maintained for nearly a hundred and fifty years; but at length (876 B.C.) Ashur-nasir-pal marched with an army southward along the coast, and the Phœnician towns made haste to buy him off with presents.



Painted specially for this work.]

MANUFACTURING "TYRIAN PURPLE".

The wonderful purple dye of the Tyrians, which was extremely popular and valuable even in medieval days, was made from a species of shell-fish abounding on the shores of the Eastern Mediterranean. The fish is by no means confined to the Phœnician coast, but, owing possibly to superior scientific knowledge, the Tyrians always maintained a pre-eminence over all other purple-producers.

the many figurines, gems, and other objects Assyrian in style became common in the exports of Tyre and Sidon to Cyprus and the Far West. The protection of a great power in the East must have contributed to their security.

During the next two centuries of Assyrian and Babylonian supremacy there were not wanting revolts in Syria, especially with the help of Egypt, and we hear of another Shalmaneser besieging Tyre for five years (*circa* 725 B.C.) without taking it, though he had the assistance of the ships of the other Phœnician cities. So also another Ashur-bani-pal, contemporary with Gyges of Lydia (660 B.C.), boasts that he brought maritime Tyre to terms, by isolating it from the shore and cutting off the supply of fresh water. But it is very likely that as Sidon had, even in Strabo's day, ingenious means of getting fresh water from springs coming up in the shallow sea, so Tyre was preserved from capture when the other coast cities were wholly subdued. The ambitious policy of the Assyrians was to reach as far as Cyprus and into Asia Minor, and for this purpose the fleets of the Phœnicians must have been absolutely necessary.

It is very remarkable how the Hebrew prophets of this period look upon Tyre and Sidon with hatred, and prophesy their fall. They were no longer the allies of Judah and Israel, but hated rivals, who profited by the misfortunes of their Semite cousins. Moreover, Joel, one of the earliest of these prophets, who speaks of the invasions of the Assyrians, brings a very definite accusation: "What are ye to me, O Tyre and Sidon, and Philistia; will ye render me a recompense? . . . forasmuch as ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things; the children also of Judah and of Jerusalem have ye sold to the sons of the Greeks, that ye might remove them far from their border; behold I will stir them up out of the place whither ye have sold them, and will

return your recompense upon your own head; and I will sell your sons and your daughters into the land of the children of Judah, and they shall sell them to the men of Sheba." Here we see the old slave-trading of the Phœnicians brought up against them; also, that the Hebrews did not scruple to repay them by retaliation. But loyalty to their neighbours and cousins, among these Semite peoples, seems a very rare virtue. Even the rest of the coast cities, over and over again, helped the common enemy against Tyre, and probably rejoiced in her humiliation, or even her ruin.

In spite of all these difficulties, the condition of Tyre and her sister cities remained very splendid all through the Assyrian supremacy as appears from the pictures of other prophets. Thus Isaiah, in his



Painted specially for this work.]

DESTRUCTION OF SIDON BY ESARHADDON

Abdi-Milkut, King of Sidon, wished to free himself from the Assyrian suzerainty, and allied himself with Sanduarri of Lebanon. They declared themselves independent; but Esarhaddon swept down upon them, destroyed the Sidonian cities, and led a large number of the inhabitants away into captivity.

"Burden of Tyre" (chapter xxiii), beginning, "Howl, ye ships of Tarshish," prophesies that not even by passing over to Cyprus shall the inhabitants escape slavery. But the most famous passage in these prophets is the denunciation of Ezekiel (chapters xxvi.-ix), which describes the splendours of Tyre, and the universality of her traffic with all her neighbours, and yet she is to fall, and become a



Painted specially for this work.]

DEATH OF ABDI-MILKUT.

Sidon, which under its king Abdi-Milkut had conspired against Esarhaddon, was besieged, taken, and destroyed by the angry monarch. Abdi-Milkut, captured while trying to escape to Cyprus, was killed at once and his head carried in triumph back to the Assyrian capital.

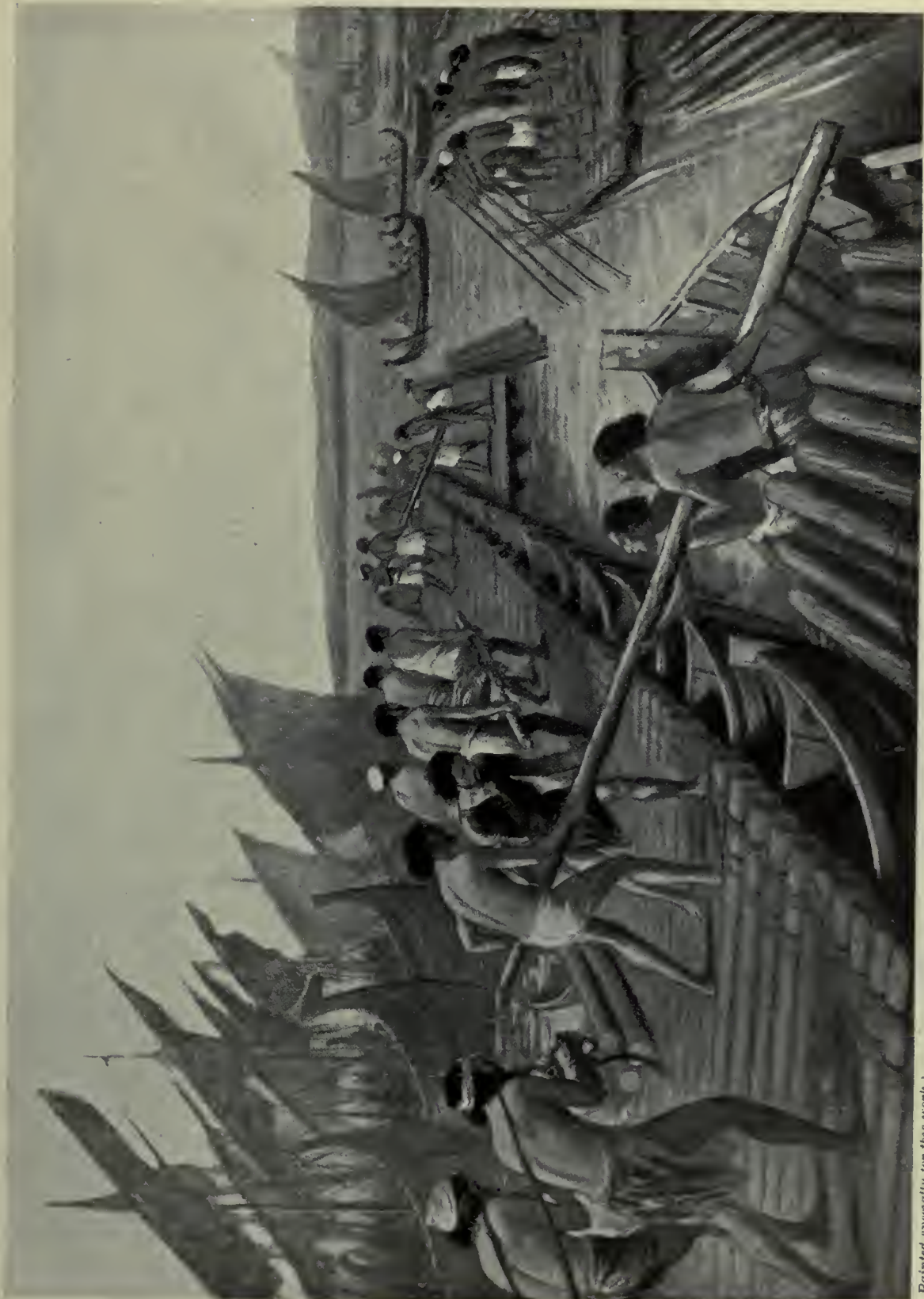
their most dangerous enemies all over the Mediterranean. They had thrust themselves into the Phœnician preserves of the West, and settled on the coasts of Italy, Sicily and Gaul. No wonder the Tyrians stood by the Oriental enemies of the Greeks. Though in the sea-battles, which they fought, the Greeks were generally successful, yet there is never any question of the efficiency of the Phœnician sailors. We must presume that it was in the fighting qualities of the marine soldiers on board that they were inferior to their enemies. Still, it is a constant fear in the minds of the Greeks that a Phœnician fleet should appear west of Cilicia, and provisions against it were not uncommon in treaties between the Greeks and the great king.

Hence when Alexander the Great led a western army to conquer Persia he met with no more stubborn

a bare rock for fishers to dry their nets. The accusations against her are two : in the first place, she has rejoiced in the fall of Jerusalem, and said that by her neighbours becoming poor and wasted she will become richer ; secondly that, being mortal, she sets up for divine honours, and says, "I am God." The actual name assumed by her king was Baal. The burden is too long for quotation, but this splendid text should be studied by any reader who desires to know the reputation of the city, when the new power of Babylon came against her.

Ezekiel's prophecy was not fulfilled as he expected it to be fulfilled. For though Nebuchadnezzar, after the capture of Jerusalem, besieged Tyre for many years (we hear for eleven), he did not capture it, but was content to retire under some treaty by which the Tyrians saved their city and partial independence.

We do not hear that the successive rise of the Medes, and then of the Persians, had any great effect on Phœnicia, except that when the Oriental powers interfered in Asia Minor, and fought with the kingdom of Lydia, they demanded from the Phœnicians that they should supply them with a fleet. This fleet was a very important item in the Persian power, and neither Darius nor Xerxes could have undertaken their expeditions against Greece without its assistance. Nor do we hear of any doubtful loyalty on the part of these subject allies of Persia. Of course, the Greeks had been, and were,



Painted specially for this work.

CONSTRUCTION OF NERXES' BRIDGE OF BOATS BY PHOENICIAN SAILORS.

The Phoenicians enjoyed unimpaired prosperity under the Persian *régime*. They were greatly favoured on account of their fleets, which constituted most of the naval strength of the Persian armaments. To them was committed the construction of the bridge of boats by means of which Xerxes crossed the Hellespont and invaded Greece.



Painted specially for this work.

TYRE BESIEGED BY NEBUCHADNEZZAR OF BABYLON.

Tyre, having thrown off the yoke of Assyria, made strenuous efforts to avoid falling under that of Babylon. Nebuchadnezzar besieged the city for thirteen years but was not able to take it. "Every head was made bald and every shoulder peeled," says Ezekiel xxix, alluding to the difficulties of the siege.

certainly favoured Sidon, and hence we find unexpected evidences of wealth and splendour belonging to it which we have not yet discovered belonging to Tyre.

I mean the famous necropolis of Sidon, from whence came, in 1855, the great basalt sarcophagus of King Eshmunazar (now in the Louvre) and the equally splendid sarcophagus of Tabnit, his son (found in 1888, and now at Constantinople), and the further group of Greek and Asianic tombs which make the collection quite the finest in the world. There is the great tomb with reliefs of Alexander's battles and hunting, which seems to belong to a king or grandee who was his companion, and therefore probably that of Philocles, the first Greek king of Sidon, who was Ptolemy Soter's High Admiral in the Ægean. This marble sarcophagus, with its coloured reliefs, with its Macedonians, Persians and Greeks in conflict or engaged in hunting the leopard or the stag, is certainly the finest in the world. But the other coffins of Greek work—the "tomb of the Satrap", "the Lycian tomb", "the mourning women", as they

resistance than that of Tyre. As usual, the other cities of the coast submitted without difficulty, and Sidon obtained good terms as compared with Tyre. For the latter, although ready to pay tribute, would not submit to a formal entry of Alexander with his troops to sacrifice at the altar of Baal-Melkart, and hence the enraged king undertook the formal siege of the island fortress—a quixotic undertaking which wasted seven months of his most precious time and a vast amount of life, and only obtained absolutely what he could have easily attained with very reasonable limitations. But as it turned out, the capture of Tyre was one of the most astonishing of all the great conqueror's performances. For he had to build a causeway for nearly a mile in the face of the active attacks of the Tyrian vessels, and make a breach in their great walls sufficient to admit his storming infantry. The task was long thought impossible, and must have remained so had the other cities remained either neutral or helped Tyre. In the end, the dæmonic force of his genius triumphed over all obstacles, and what Nebuchadnezzar had failed to do in thirteen years was accomplished in seven months. It was far from the wise policy of the conqueror to raze Tyre and scatter its population. What he wanted was to secure the power of the sea when he was making a campaign into Asia, and for this purpose Tyrian ships were needful to him; but he cer-

are called, only illustrate the lasting feature of Phœnician art ; it was always borrowed. Here the appropriation is without alloy ; but the tombs of Eshmunazar and Tabnit are bona-fide Egyptian coffins, with hieroglyphic inscriptions, adapted to new circumstances by the Sidonians, and furnished with solemn Phœnician texts, telling us who the occupant was—a king, but, above all, a priest of Ashtaroth ; in Tabnit's case telling that there are no treasures buried with him, and in both cases cursing him that would dare to disturb their bones. Nor did Hamdi Bey long survive the violating of the tomb and the exposing of Tabnit's remains.

They were concealed in a rock-chamber, with an enormous stone weighing many tons set over the sarcophagus, so that it had to be sawed off in layers to penetrate to the chamber beneath. These Egypto-Phœnician tombs are referred by the learned to the fourth century B.C., apparently not long before the days of Alexander. For we cannot conceive the older fashion being resumed after the Greek fashion of such great beauty had invaded Sidon.

We must assume that the foundation of Alexandria, and the opening of trade-routes by the Red Sea to the East, must have affected the wealth of Phœnicia very seriously, and we hear very little of Tyre and Sidon during the struggles of the Diadochi and the rise of the Seleucid empire of Syria, with Antioch for its capital ; and this, too, with its port at the mouth of the Orontes, must have been a serious rival. Nevertheless, even in Roman times we hear of Pompey taking strong measures in Sidon by executing a so-called tyrant who had evidently associated himself with the pirates, whose rapid extermination was one of Pompey's greatest feats. This was in the first century B.C. (67 B.C.). A generation or two later Strabo describes the cities of Phœnicia, and tells us of both Aradus and Tyre as still crowded cities, with many-storied houses like Rome and Ostia, because there was no room for expansion on their island site. He also tells us that Tyre was unpleasant to dwell in owing to the smell of the purple factories.

In spite of all the other changes, this industry remained constant. Tyrian purple garments were always of great value, and brought great prices ; so much so that a purple stripe was enough for a Roman senator, and purple robes were only fit for a sovereign or for great pomp. There were many shades manu-



Photo by]

[F. N. A.

THE ALEXANDER SARCOPHAGUS.

The famous Sarcophagus, now in the Museum at Istanbul, the reliefs on which illustrate the campaigns and hunting adventures of Alexander the Great, was unearthed at Sidon. It probably belonged to Philocles, first Greek King of Sidon, who was Ptolemy Soter's High Admiral in the Ægean.

factured, of which scarlet was the most highly prized. Pliny tells us that one pound of the best double-dyed Tyrian purple wool cost one thou and denarii (nearly £45); so that when Martial says you could get a Tyrian purple cloak for ten thousand sesterces (about £110) he must have been speaking of some inferior quality. Amethyst and violet colours were far less costly, but still a pound of such Tyrian wool cost £15.

We do not know when the high fashion died out or whether other factories displaced the Tyrian dye. In the publication of the treasures of the *Musée Guimet* (in Paris), which consists mainly in the wrappings of the dead from Antinoë, a city in Upper Egypt founded by Hadrian (early second century A.D.), while there is a great display of silks, woven or embroidered in many colours, which are evidently from the East—they are called Sassanid, or Persian—there do not appear to be any specimens of Phœnician purple garments, which should be linen or cotton. Perhaps the incoming of silk from



Painted specially for this work.]

CAPTURE OF TYRE BY EVAGORAS OF CYPRUS.

In the course of a war which arose between the Persians and Evagoras, the Cypriot ruler, after repulsing the invaders from his own kingdom, sent a fleet against Phœnicia, and stormed Tyre, which was at that time held by his enemies, 387 B.C.

the Far East was the main cause of the decay of the old industry of Phœnicia. It is certain that in the early dark ages Tyre and Sidon did decay, and at last literally fulfil Ezekiel's prophecy.

The other splendid industry which made the country long famous was that of glass, originally learned from Egypt, but perfected by the help of the peculiarly valuable sand of Sarepta. There were three sorts: transparent glass, which was not valued very highly, except perhaps for the greenhouses of Alexandria, where fruit and flowers were forced all the winter; glass of striped colours, of which many beautiful vessels are still extant; and opaque glass, wherewith they imitated various precious stones, notably emeralds, so as to deceive all but experts

This industry, also, is spoken of by the Romans under the Empire, and seems to have lasted as long as the purple. But, as has been said, the greatest of all the legacies left by the Phœnicians, and one which will never grow old, is the alphabet which they carried to the Greeks, probably not later than the tenth century B.C. We now know that there were earlier scripts even in the Ægean, not to speak of Egypt and Babylonia. We have found two (as yet undeciphered) on clay tablets in Crete and in Etruria;



Photo by

[Underwood & Underwood

ANCIENT CITADEL IN THE SEA AT SIDON.

This fortress must have been practically impregnable in the days of Sidon's greatness. The Apostle Paul is said to have visited it in Roman times, and in the Middle Ages it was a stronghold of the Crusaders.

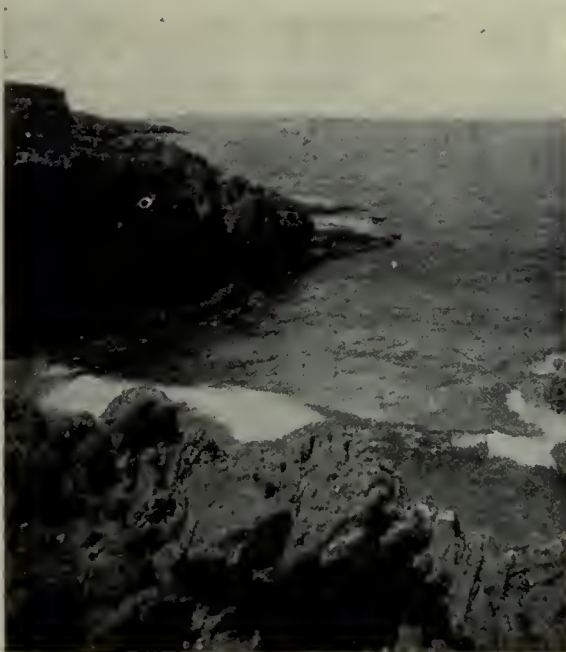


Photo by

[Underwood & Underwood.

THE COAST-LINE BETWEEN TYRE AND SIDON.

The coast of Phoenicia was very impracticable for travellers by reason of spurs extending to the sea from Mount Lebanon. This was a great protection to the inhabitants from foreign incursions.

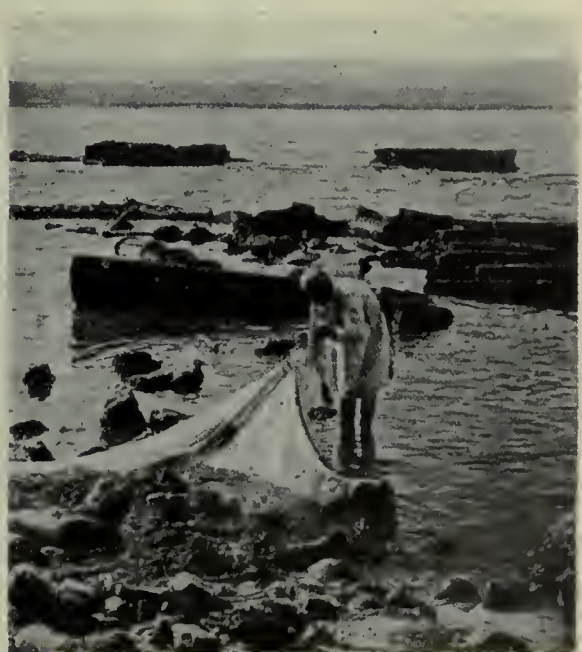


Photo by

[Underwood & Underwood.

RUINS OF ANCIENT TYRE.

A wonderful fulfilment of Ezekiel's prophecy: "And I will make thee like the top of a rock: thou shalt be a place to spread nets upon" (Ezekiel xxvi, 14).



Pavtea specially for this work]*

SIEGE OF TYRE BY ALEXANDER THE GREAT.

The capture of Tyre, which Nebuchadnezzar had failed to effect after a siege of thirteen years, was accomplished by Alexander in seven months. In the face of active attacks from the Tyrian vessels he built a mole from the mainland, a task previously thought to be impossible, and made a breach large enough to admit his infantry.

we know a Cypriot syllabary, which seems to be based on the cuneiform script of Mesopotamia, and this kept alive until late centuries B.C. But as has been explained above the Phœnician alphabetic signs were so vastly superior that they have been the models of all the present scripts in Europe and in Asia, as far as remotest India.

Yet with all this gigantic advantage, the Phœnicians left no remarkable books. It was not till the first century B.C. that they produced some Hellenistic philosophers. The genius of the nation was for trade and manufacture, and to these they confined themselves all through their history.

We now turn to sketch the history of Carthage, the only colony with imperial aspirations Phœnicia ever sent out, and one which played a great part in European history. It may also be true that both here and in Cyprus the imperial aspirations were not present to the first settlers, but only grew up in succeeding generations. But if Phœnicia began in the dim past, and only faded out in the decay of the Roman Empire, Carthage had a shorter and more brilliant history. Seven centuries completed its rise and fall, and it died, not a natural, but a violent death at the hands of the Romans.

It is certain that it was not the earliest of Tyrian settlements. The far west Tartessus was confessedly much older, and so were possibly the settlements or stations along the north coast of the Mediterranean on the way to Spain. This was the greatest source of revenue to the Tyrian traders. But it has been observed that the current which sets into the Mediterranean at Gibraltar keeps along the southern coast, so that the natural way home for eastern traders was along the coast of Africa—at least as far as Sicily. This, and the caravan trade from inner Africa to Tripoli and Tunis, which has existed from time immemorial, must have encouraged the building of factories along that coast.

One thing seems certain: except for the Tartessian Empire, the cities and factories of the Phœnicians on the coast of Africa, and even in Sicily, do not show any artistic development, any first-rate craft, any sign of creative power. The pottery made at Carthage, to judge from what has been found on the spot, is very rude and bad, and only fit to exchange with ignorant savages for what the latter possessed. Even here, then, it was as carriers, as middlemen, that this curious people made their mark on the world, and when they were destroyed by the Romans, left nothing behind of any interest to the world.

According to our scanty information, Tartessus and Utica were founded about 1100 B.C. Some other towns soon succeeded these on the African coast, and not till nearly three centuries later did Hiram's last descendants found Carthage (about 850 B.C.). For a century and a half these western Phœnicians had it all their own way in trading with Sicily, Sardinia, Corsica, and the coasts of Italy and Spain.

But then a fresh tide set in of colonists from the Eastern Mediterranean. How soon the Etruscans, who are now held to be an Ægean nation, who probably came (as Herodotus asserted) from the Asiatic coast, made their settlement, first in Campania, then north of the Tiber, we can only guess. Possibly the Greeks of Kyme, who founded Cumæ (near Naples) at least as early as the ninth century B.C., came there in imitation of their neighbours in Asia Minor. Following this example, however, and acting upon the vague rumours of Phœnician adventures in the western seas, the Greeks began to send out a series of colonists, who founded city after city on the east coasts of Sicily.

The dates assigned to them, probably on the evidence of the annalist Dionysius of Syracuse, range from 735 (Naxos) to 685 (Gela) B.C. The Carthaginians and their neighbours, who already had important marts in Western Sicily, and were on good terms with the natives, seem not to have been awake to this new danger.

An active war policy against the first founders of Naxos and Syracuse would probably have stayed the tide and delayed the adventurous competition of the Hellenes. But tradition tells us of no immediate opposition from the Phœnicians. It was not till they saw their trade with Sicily, Italy and Sardinia seriously impaired that they combined with the Etruscans, who had some naval power, to check the Hellenic advance. When the Persian stress came upon Greek Asia Minor, more emigration to the west ensued, just as the Phœnician emigration had been largely caused by Assyrian pressure. There were many Greek settlements in Corsica of refugees from the cities of Asia Minor. So Phocæa, in particular, gave the Carthaginians much annoyance by its founding of Massilia, apparently already an old Phœnician mart; and Massilia itself soon founded other colonies in Gaul and down the east coast of Spain.

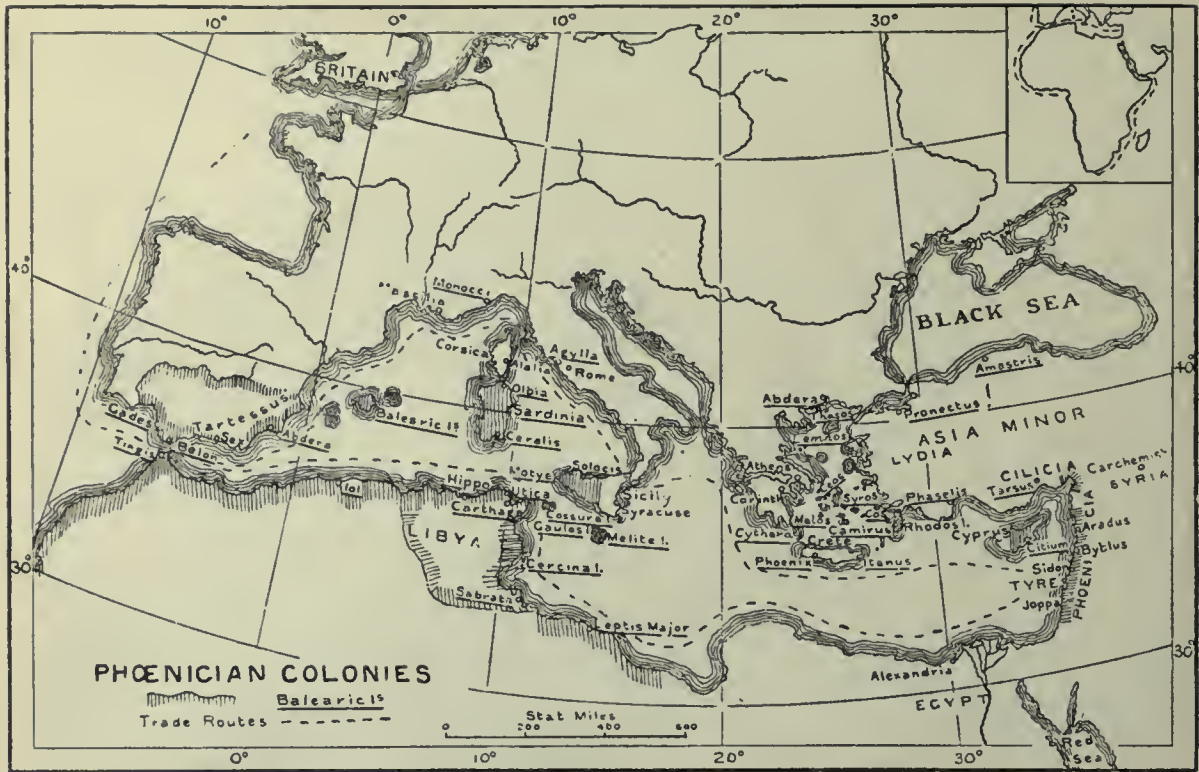
About 535 B.C., we read of the oldest sea-battle in these regions, the attack on the Phocæan sixty vessels by a superior fleet of Etruscans and Carthaginians off Alalia, in Corsica. The Phocæans were obliged to leave Corsica, and settled at Hyele (Pæstum), in Italy. The Carthaginian defensive policy was organized by unknown statesmen, and was directed (a) to make their settlements defensible cities with garrisons—such were Panormus, Lilybæum and Motya holding the west end of Sicily; (b) to promote alliances with the natives of the inner country, so as to resist any new settlements;



Painted specially for this work.]

PLUNDER FROM TYRE.

At the close of the second century A.D. Septimius Severus and Pescennius Niger were competitors for the empire. Although Niger commanded in the East, the Tyrians destroyed his insignia and proclaimed Severus. Niger sent his Mauritanian light troops against them, who behaved with great barbarity, plundering and burning the town and slaughtering most of the inhabitants.



MAP OF PHOENICIAN COLONIES.

(c) to make treaties with such enterprising cities as Massilia, defining the sphere of trade and influence within fixed limits; and reserving to themselves when possible a trade monopoly in certain ports of the western Mediterranean; (d) to occupy islands like the Balearic (especially Iviça) with a force sufficient to sink any trading vessels that were caught poaching in forbidden waters. The Etruscans lost their sea-power by their great defeat by Hiero, the Syracusan, in 474; but still they remained troublesome as pirates, and a treaty with them is implied by the importance of Cære, called Agylla (round town) in Phœnician, which was a Carthaginian mart for a long time.

These things, and many more hints, which can be gathered from the fragments of Timæus, from Justin, and others, become clearer when we arrive at the first treaty made between Carthage and Rome (509 B.C.), just after "the expulsion of the kings from Rome", according to legend, and shortly before the great Carthaginian invasion of Sicily, which was planned to coincide with the attack of the king of Persia, on the mainland of Greece. This curious treaty, written in very ancient letters, so Polybius says, and after much sceptical criticism now accepted by the learned, shows Rome as the head of a Latin confederation, controlling the coast-line of Latium, and the Carthaginians on their side having similar sway in parts of Sicily and Africa. The contracting parties are to have freedom to traffic with one another on condition that they shall not exercise piracy on one another's subjects, and that the Romans shall not sail *south* of the Fair promontory near Carthage.

A second treaty (348 B.C.) confirms this treaty with some modifications, though meanwhile great changes had been made in Carthage. For in view of the encroachments of the Greeks in Sicily, and along the coast of Gaul and Spain, Carthage found it necessary to become a land-power, as well as a trading capital, and some time in the fifth or fourth century adopted a new policy, and made the whole province of Libya, as it was called, a dependency furnishing not only taxes but soldiers, and turning many Carthaginian commercial grandees into large landowners. This change is ascribed to a certain noble called Mago. About this time also a treatise on agriculture was written by a Carthaginian called Mago, so useful in teaching his countrymen how to exploit the rich land of Africa Minor that it was abridged and translated more than once for Roman use, and known down to the Roman Empire. Whether Mago the writer was identical with Mago the alleged creator of the territorial empire of Carthage cannot

be determined, on account of the distressing repetitions of a few names all through the catalogue of Punic statesmen and generals. Hanno, Hamilcar, Himilco, Hasdrubal, and Hannibal are perpetually recurring; Mago, Gisgo and Carthalo (the last rarer) complete the list.

It is also during this anxious period, while there were constant wars with the Greeks of Sicily, chequered by great victories and defeats—Gelo, Hiero, Dionysius, Timoleon and Agathocles are household names in Græco-Sicilian histories—that Carthage perfected the constitution of which Aristotle speaks so favourably in his *Politics*.* He says it was an excellent specimen of an aristocratical constitution in which the people had a voice, but in which, as we know from the accounts of the Barcid family, an individual clan or group might obtain oligarchical power. If there had ever been royalty (there is no evidence of it) it was gone, and the leading executive officers were the two *suffetes* (judges), who were also, but not necessarily, commanders of the armies. There was a council of 104, chosen on two grounds, property and ability, which combination Aristotle naturally holds to be the best possible. The permanence of this constitution through centuries is an excellent proof of its merits. Even when a very great man in war wins signal victories, he does not set up as a tyrant which he would have done in most Greek democracies.

* A notable feature of the Carthaginian constitution, he says, for which the Spartan and the Cretan constitutions were also remarkable was the absence of revolutions or the rise of tyrants among them. The court of the 104 correspond to the Spartan ephors, save that the latter may be obscure people, whereas the others are chosen for personal merits. *Suffetes*, like the Roman consuls, are not chosen from a single family, and the Gerousia (council) is chosen rather for wealth than for age (as at Sparta). There are *pentarchies* (committees of five) which co-opt their members, and these choose the 104, and as they remain longer than them in office, this is oligarchical. But there must also have been an assembly of all qualified citizens, especially in a great crisis.



Painted specially for this work.]

SIDONIANS LANDING AT THE SITE OF CARTHAGE.

Long before the founding of the city of Carthage the Sidonians had established a trading station, which they called Cambê, or Caccabê on that part of the African coast. The station was founded in order that they might compete with the Tyrians, who had a similar station at Utica.

When, by the policy of Mago and his family, Carthage had been turned into an empire, there set in a century and a half of wars with the Greeks for the possession of Sicily which are fairly well known to us through Greek historians. So far Carthaginian becomes Sicilian history, and does not require a separate narrative. There were several Sicilian historians, of whom either fragments or whole works, such as that of Diodorus, are preserved. At the opening of this period, in the sixth century, the Carthaginians were not hindered by this conflict from extending their influence to the far west. The extant *Periplus* of

Hanno, a brief account of an exploring expedition outside the Straits of Gibraltar south, perhaps as far as Guinea, shows the enterprise of the period. Hanno's brother Himilco made a similar expedition northward round the coast of Spain; and if it was as bold and well supported by the state as that of Hanno, must have reached to the coast of Cornwall, and possibly Ireland.

Hanno's journey was not from mere curiosity, but for the carrying out of settlers to establish in suitable places, to trade with the natives from these fixed points. We long for more information on such points rather than the details of campaigns in Sicily, which consist of great victories followed by great defeats of armies ruined by pestilence, the crucifying of unsuccessful generals by the Carthaginians, who were indeed stern taskmasters, even to their own aristocracy, when they entrusted them with fleets and armies.

It may be said generally that it was only by means of tyrants who pulled together the dislocated Greek communities by force, and made them obey one leader, that the conquest of all Sicily by Carthage was stayed. Gelo, Hiero, Dionysius, Agathocles, were all such men, the episode of

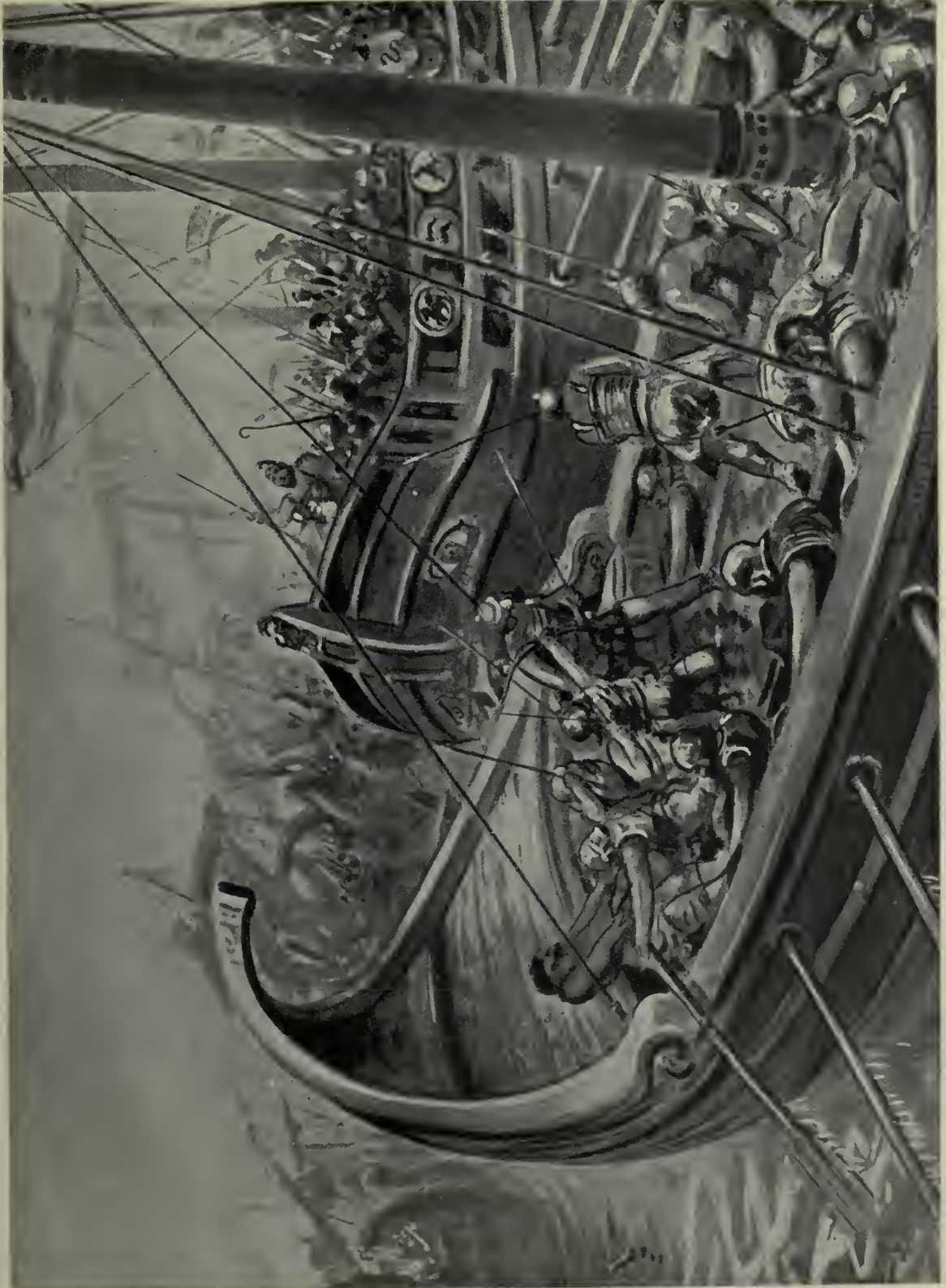


Painted specially for this work.

MEETING BETWEEN EARLY CARTHAGINIANS AND LIBYAN CHIEFS

The Tyrian founders of Carthage quickly entered into negotiations for purposes of trade with the Libyan natives of the country. They very soon acquired some kind of control over the neighbouring nomad chiefs, whose tribes eventually formed no inconsiderable portion of the Carthaginian nation.

Timoleon being the only exception. Over and over again, even Syracuse, the stronghold of the Greeks, is on the point of falling into Punic hands. Over and over again their victors are defeated in great battles, lose great fleets by storms, and are on the point of being driven out of the island. The last of the Greek tyrants in the list made the bold experiment of invading Africa and raising the discontented subjects of Carthage into a dangerous army, which long held the field with him and plundered the rich domains of the aristocracy, to the delight of their Libyan dependents. But in the end Carthage survived



Painted specially for this work,

THE PHOENICIAN FLEET FIGHTS A DRAWN BATTLE WITH THE CARTHAGINIANS NEAR ALALIA.

The Phoenicians settled in Corsica had become pirates. The Carthaginians and Etruscans, whose commerce had suffered by their raids, combined to make an attack upon them. A naval engagement took place about 535 B.C., and resulted in the defeat of the Carthaginians, but at a ruinous cost to the victors.



Painted especially for this work.

'PEACE OR WAR?'

After the fall of Saguntum ambassadors were sent from Rome to remonstrate with the Carthaginian Senate for breaking the treaty between Rome and Carthage. Quintus Fabius, the spokesman of the envoys, gathering his robe into folds, said: "Here we bring you peace and war; take which you please." In reply they shouted: "Give us which you please!" Shaking out a fold, the Roman said: "I give you war"; to which the reply from all was: "We accept it!" This was the beginning of the Second Punic War.

It was with the Carthaginian garrison of that town that the quarrel broke out, not without very high-handed and even dishonest conduct of the Roman tribune C. Claudius. So opened the series of the Punic wars, which are told in every Roman history, and which we need not here give in any detail. It is only the general aspects of the struggle that concern us. It was a conflict with a growing empire, which had ample supplies of soldiers of its own, and hired no mercenaries, but also with want of experience of foreign politics and the importance of the sea-power.

In the long and weary First Punic War (264-241 B.C.) the Romans found it necessary to construct a fleet, which they did with the help of their Greek subject allies, and contended at first with brilliant success, by using grappling-irons and loading their ships with excellent legionaries who could board the grappled enemy vessels; however, later they suffered such heavy losses, both in battle and from tempests, that the war was only ended by the exhaustion of both parties, following a Roman victory at the west point of Sicily.

Then came the shocking civil war of Carthage with her African subjects and her mercenary

even this great danger, and made peace with Agathocles after a successful counter-blow in Sicily, knowing well that with the death of the adventurer his power would fall in pieces. At this moment there was a fourth treaty with Rome (306 B.C.) which shows the Etruscans now finally defeated by Rome, and the latter gaining a commanding position in the Samnite wars far down the west coast of Italy. The contracting powers again define their respective spheres of influence, and apparently Corsica is left under Punic power, though Rome had essayed a colony there to check the Etruscans.

But now, after centuries of well-matched rivalry with the Greeks in the Western Mediterranean, Carthage was suddenly faced by a new power which was to prove too strong for her. Pyrrhus, the red King of Epirus, as he left Sicily declared: "What a fair battleground I am leaving for the Romans and Carthaginians!"

The rapid spread of the Roman power into Magna Græcia brought home to them the growing danger to the Carthaginians in Sicily. They now began to give the Greeks some countenance in their Italian ports, and so the feeling grew in Rome that Sicily was too dangerous a seat for a foreign and hostile power. Although the first excuses were connected with a disreputable band of Campanian mercenaries at Messina, it was with the Carthaginian gar-

soldiers, who were sent home too fast from Sicily, and were defrauded of their pay. (The great French novelist, Flaubert, has given a vivid picture of the scene in his novel, *Salammbô*.) But for the genius of Hamilcar, which he had already shown in Sicily, Carthage might have been ruined. The Romans took advantage of the crisis to appropriate Sardinia.

Next came the creation of a wide Punic empire by the same Hamilcar in Spain, and the splendid conception of his son Hannibal to play the game in Italy which Agathocles and Regulus had played in Africa, but to do it by land and through Gallic country which supplied him with men and resources. The genius of Hannibal is so unquestioned that he stands as one of the greatest men that ever lived. But after sixteen years of struggle Rome prevailed and forced a peace upon Carthage which many must have foreseen could only be the prelude to a complete destruction of her rival. The end came in the so-called Third Punic War, which was merely the siege and heroic defence of Carthage.

The Romans did what they could by massacre and enslavement to wipe out the population, as well as the city, of Carthage. They succeeded perfectly in their brutal and cruel purpose. Apart from motives of commercial jealousy, shown in other cases, such as the ruin of the trade of Rhodes, there was a fear that the growing power of Masinissa, now the king of a united Numidia, might grow too strong if his gradual encroachments on Carthage ended in absorbing the great city also. The real cause, however, of the total disappearance of Carthage from the face of the world was the fact that these Phœnicians had always remained foreigners in the land of Africa. Their very language disappeared, replaced by the native Berber and the imposed Latin of the conquerors. Nor did they make any addition to the great ideas which have helped to civilize the world.

The Punic leaders, especially the Barcid family, were far abler men than the Roman; nevertheless, when Carthage was destroyed, we can say that there never was a great power that left so little mark on the language, the arts, the ideas of the nations who occupied its territory.



From the painting]

HANNIBAL SWEARING ETERNAL ENMITY TO ROME.

[by Benjamin West.

Hannibal, the nine-year-old son of Hamilcar, begged to be allowed to go with his father on the expedition to Spain. The father consented, but made the boy first repair to the altar and, with his hand upon the sacrifice, swear eternal hatred to Rome.



From the painting]

HANNIBAL MEETING THE GALLIC CHIEFS.

After crossing the Pyrenees on his expedition to Rome, Hannibal met some of the Gallic chiefs in friendly conference in the old province of Roussillon. By his good relations with many of the tribes along the Rhône his progress was greatly assisted, and a line of retreat secured.

[By H. Perrault.

DATES IN THE HISTORY OF ASIA MINOR

DATE.	CHIEF EVENTS OF THE PERIOD.
B. C.	
1390	Foundation of the new Hittite kingdom at Hattushash, which endured for nearly two centuries (see Chapter V).
1200	Close of the period covered by the Hittite documents recently found at Boghaz Keui, the site of Hattushash (see Chapter V).
1000	Period of the immigration of Phrygian tribes from Thrace into Asia Minor.
800	Establishment of the Phrygian kingdom, whose rulers bore alternately the dynastic titles of Gordius and Midas, and extended their authority over Lydia and to the Halys.
718	Mita of Mushki, <i>i. e.</i> Midas of Phrygia; in alliance with Urartu, foments rebellion against Sargon of Assyria in Northern Syria and in the region of the Taurus.
700	Beginning of the Cimmerian invasion, which shattered the Phrygian kingdom in the course of a generation.
668	Gyges, the founder of the Mermnad Dynasty of Lydia, sends an embassy to Ashur-hani-pal at Nineveh, asking for help in his struggle with the Cimmerians, against whom he afterwards fell in battle.
650	Ardys, son of Gyges, aided by the Ionians, succeeds in ridding Asia Minor of the Cimmerians.
590	Weakened by the wars of Sadyattes and Alyattes against the Ionians, the Lydians enter on their conflict with the Medes.
585	On May 28 a battle on the Halys between Alyattes and Cyaxares of Media was ended by a total eclipse of the sun, which had been foretold by the Greek astronomer, Thales.
546	After an indecisive battle in Cappadocia, Cræsus of Lydia was defeated by Cyrus of Persia at Sardis; the city was taken, and the Lydian Empire brought to an end.
333	Overthrow of the Persian Empire by Alexander the Great, followed by the incorporation of Asia Minor in the Seleucid Empire.
276	Invasion of the Gauls and their settlement in the district known thenceforth as Galatia.
130	Incorporation of the kingdom of Pergamum as the Roman province of Asia.
88	Massacre of the Roman and Italian residents in Asia by Mithradates the Great.
63	Death of Mithradates, and incorporation of Pontus with Bithynia as a Roman province.
A. D.	
330	Foundation of Constantinople by Constantine the Great as the capital of the Roman Empire; the city continued to be the capital of the Byzantine Empire until its capture by the Turks.
1071	Defeat of the Greek emperor Romanus Diogenes by the Seljuk Turks, who in 1084 strengthened their hold on Asia Minor by the capture of Antioch.
1097	Defeat of the Seljuk Turks by the Crusaders at Nicæa, followed by the retreat of the Seljuks eastward and the establishment of their capital at Iconium.
1301	Consolidation of the Ottoman rule in Asia Minor under Osman, who proceeded to wage war against the Byzantine Empire.
1453	Capture of Constantinople by Mahommed II, and complete identification of Asia Minor with the fortunes of the Turkish Empire until the present day.



MAP OF ASIA MINOR.

CHAPTER VIII

*THE PHRYGIANS, THE LYDIANS, AND OTHER NATIONS OF ASIA MINOR.**Edited by CHAUNCEY P. T. WINCKWORTH, M.A.*

THE rugged peninsula of Asia Minor has always been the meeting-place of East and West, a bridge between Europe and Asia. Cut up as it is by mountain ranges surrounding a central plateau, it offers natural barriers to the establishment of a single and homogeneous empire. We have already seen how one great nation of antiquity, the Hittites, did for about two centuries extend their political control



Painted specially for this work.]

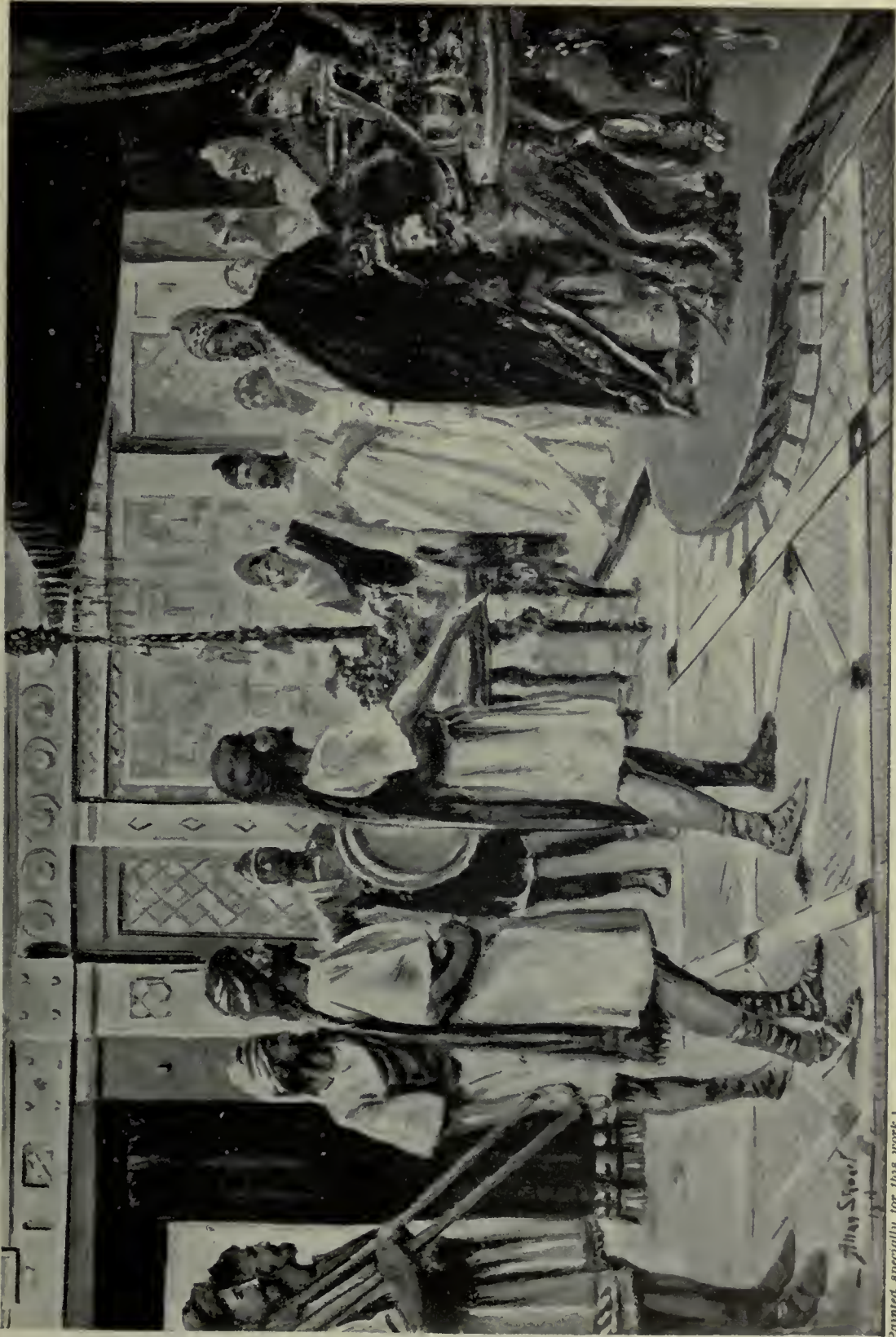
PHRYGIANS CROSSING THE BOSPHORUS FROM EUROPE INTO ASIA.

The Phrygians were a group of Indo-European tribes, akin to the inhabitants of Thrace, from which region they crossed the Bosphorus into Asia Minor at an early period. The racial movement, of which their migration formed a part, may well have had some share in putting an end to the Hittite domination of Anatolia. They possessed a knowledge of iron, but on their first settlement in Asia were in a semi-barbaric state of culture.

from the east of the Halys to the western shores of the Ægean.* But after the fall of the Hittite Empire no other nation succeeded in playing so striking a part. It was an era of minor states, to a great extent of separate nationality, and carrying on intermittent war among themselves. The greatest of these, before the Persian conquest, were the Phrygians and Lydians, each of whom for a time wielded considerable authority in the peninsula.

During periods of independence the names of four great despots stand out from the page of history—Midas of Phrygia, Gyges and Cræsus of Lydia, and Mithradates the Great, of Pontus. The first two are largely legendary figures, but Cræsus, before his defeat by Cyrus of Persia, ruled the whole of Asia Minor west of the Halys except Lycia. Mithradates, too, lived in the full light of history: he was one of the most formidable foes that Rome encountered, and Cicero called him the greatest of all kings after Alexander

* See Chapter V.



MIDAS OF PHRYGIA ARRANGING AN ALLIANCE WITH URARTU.

One of the kings of Phrygia, who bore the dynastic name of Midas and was known to the Assyrians as Mita, King of Mushki, shortly before 720 B.C. effected an alliance with the state of Urartu against their common foe, Assyria. He is here shown receiving an embassy from Urartu.

Painted specially for this work.

-Allen Soper



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GYGES OF LYDIA DISPATCHING A LETTER TO ASHUR-BANI-PAL.

The kingdom of Phrygia had been overthrown by the barbarous Cimmerians, who preceded the Scythians in their invasion of Western Asia. Gyges of Lydia at first successfully repulsed them, and he dispatched a message to Ashur-bani-pal at Nineveh asking him for aid in the struggle. But the Assyrians gave no help, and later on Gyges met his death in battle against the barbarians about 650 B.C.

kindred in Thrace and, crossing the Bosphorus, settled in the district of Anatolia to which they gave their name. Their first incursions have been placed as early as the thirteenth century, but we may probably regard the main movement as having taken place as late as the tenth century B.C. On their entry into Asia Minor the Phrygians were in a semi-barbarous state of culture, but they found a population which still maintained the traditions of the great Hittite civilization, and they in their turn were profoundly influenced by it. We know nothing of their early relations with the Anatolian population, but the tradition of their battles with the Amazons on the banks of the River Sangarius may well be reminiscent of the struggles which accompanied their first appearance in Asia Minor.

It was probably not until the end of the ninth or the beginning of the eighth century B.C. that the Phrygian tribes were amalgamated into a kingdom in the true sense of the term. The traditional founder of the kingdom was Gordius, a peasant, who is said to have been taken from his wagon and proclaimed king in accordance with the terms of an oracle. In the fourth century B.C. an ancient wagon was still preserved on the acropolis at Gordium, the early

* Ramessu is an alternative spelling.

† We are not here concerned with the traditions of the Trojan war nor with the Ionian colonization. For these subjects, and for the history of the Greek colonies which eventually ringed the western and northern shores of Asia Minor, see Chapter IX.

THE PHRYGIANS

WE know as yet but little of the tribes and races of Asia Minor over whom the Hittite kings of Cappadocia extended their sway. The Mysians are possibly mentioned among the forces which Rameses II* met in Syria; and later in the thirteenth century we perhaps have a record of Lycian pirates making a descent on the Egyptian Delta in company with other seafaring tribes from the Ægean coasts. It was not until after the passing of the Hittite power that a fresh migration took place of which the historical results are certain.† We can only guess the date approximately at which the Indo-European tribes known as the Phrygians left their



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THE CAPTURE OF SARDIS BY THE CIMMERIANS.

The city of Sardis, the capital of the kingdom of Lydia, lay on the stream Pactolus, in a fertile plain between Mount Tmolus and the River Hermus. In the reign of Ardys the city was captured by the barbarous Cimmerians, who had long troubled Asia Minor; but they were unable to storm the citadel, which was strongly fortified and built on an almost inaccessible rock.

Phrygian capital on the Sangarius, and an oracle declared that whosoever should untie the knot of bark with which its pole was fastened should rule over Asia ; this was the famous Gordian knot which Alexander cut in 333 B.C. The name Gordius, as also that of Midas, his son, were probably dynastic titles, and seem to have been borne alternately by a succession of Phrygian monarchs. It is needless to recount the stories which gathered in Greek tradition around these royal names, such as the manner in which Midas earned his ass's ears from Apollo, or his short-sighted petition, granted by Dionysus, that all things he touched should be turned to gold. But the latter tradition may at least be regarded as evidence of the wealth accumulated by the kings of Phrygia, who in the course of the eighth century extended their sway to the Halys and forced the Lydians on their western border to acknowledge their supremacy.



Painted specially for this work.]

A MIGRATION OF SCYTHIAN TRIBES THROUGH A PASS IN THE MOUNTAINS OF ASIA MINOR.

Soon after their temporary success in Lydia the Cimmerians were driven southward by a fresh influx of barbarian tribes, the Scythians, who, after invading Media, passed on through the mountains of Asia Minor and by upper valleys of the Euphrates into Syria as far as the borders of Egypt. They are said to have occupied Asia for twenty-eight years.

The Assyrian inscriptions bear witness to the power of Phrygia towards the close of the eighth century, for Sargon refers to a certain Mita, of Mushki, whom we may identify with one of the later Phrygian kings who bore the name of Midas. About 718 B.C. this monarch formed an alliance with the neighbouring state of Urartu, and for some years caused considerable trouble to Assyria by fomenting rebellions in Northern Syria and in the region of the Taurus. But in the following century the Phrygian kingdom was overrun by the barbarous Cimmerians, who swept down from the Caucasus and across the Hellespont into Asia Minor. Weakened by these raids, the rule of the Phrygian monarchs passed to the hands of their former subjects, the Lydians.

THE LYDIANS

THE Lydians occupy an important place in the history of antiquity. They held the *hinterland* to the string of Ionian settlements on the eastern shore of the Ægean, and controlled the ends to the main

caravan-routes which penetrated the interior of Asia Minor. It was probably to the important position they enjoyed, as commercial intermediaries between Europe and Asia, that we owe their greatest cultural achievement, the invention of coined money.

Herodotus speaks of three successive dynasties of Lydian rulers, but the first two are mainly legendary. His second dynasty, that of the Heracleidæ, is said to have ended with Candaules, known to the Greeks as Myrsilus; but the stories told of the manner in which this ruler's favourite officer, Gyges, secured his kingdom may be relegated to the realms of fable. There is, however ample corroborative evidence,



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CRÆSUS LED BEFORE CYRUS ON THE CAPTURE OF SARDIS.

When Cyrus had defeated Astyages and had made himself master of the Median Empire, Cræsus of Lydia, relying upon help from Babylon and Egypt marched across the Halys to oppose him. After the battle of Pteria in 547 B.C., Cræsus retreated to Sardis, which was captured by the Persians in the following year. Cræsus on his submission was received favourably by Cyrus, who banished him to Persia.

power of the Medes, who, under their king, Cyaxares, the conqueror of Nineveh, pushed back the eastern frontier of Lydia. Matters came to a head in 585 B.C., when a great battle was fought on the banks of the Halys between Cyaxares and Alyattes on May 28. The battle is famous for the total eclipse of the sun, which took place on that day and is said to have been foretold by the Greek astronomer, Thales of Miletus. Herodotus relates that the Medes and Lydians, when they perceived the day suddenly changed into night, ceased fighting (evidently taking it as a portent from the gods), and were anxious for terms of peace. By the subsequent treaty, which, according to Herodotus, was arranged in part

not only of the historical character of Gyges himself, but of the different members of the Mermnad Dynasty, of which he was the founder. We have already noted that the fall of the Phrygian monarchy is to be traced to the Cimmerian invasion of Asia Minor. Lydia, too, began to suffer from their inroads, and about the year 668 B.C., Gyges sent messengers to Ashur-bani-pal, at Nineveh, asking him, unsuccessfully, for help against their common foes. He was eventually slain by them in battle; but his son Ardys was assisted in the struggle by the Ionians, whose cities had suffered equally from the barbarian raids, and the Lydians and their allies succeeded in driving the Cimmerians from Asia Minor.

The political importance of Lydia rose considerably with the passing of the Assyrian power, and under Sadyattes and Alyattes, the successors of Ardys upon the Lydian throne, the ravages of the Cimmerian invasion were repaired. These monarchs also conducted a long series of attacks upon the cities and states of Ionia, and though they were in the main successful, they used up the resources of the nation without obtaining material advantages in return. Handicapped to this extent, Lydia entered upon a five years' struggle with the growing



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THE SURPRISE OF LAODICEA BY THE ARABS.

In 636 A.D. the Arabs under Abu Obaida advanced northward from Syria, receiving the submission of towns on their route. But the city of Laodicea, which was strongly fortified, resisted and refused to surrender. The Arab forces thereupon made a feint to retire, and, returning soon after dawn, surprised the city. Riding in through an open gate, they overpowered the garrison. Shortly afterwards the Emperor Heraclius retreated across the Bosphorus into Constantinople.



Painted specially for this work.

DEATH OF MITHRADATES.

After the third of his wars with Rome, and when Tigranes, his son-in-law, refused to allow him sanctuary in Armenia, Mithradates marched with the remnant of his forces to Panticapæum, the capital of the Cimmerian Bosphorus. There his army, headed by his son, revolted, and pursued him into a strong tower. In despair Mithradates took poison, but it had no effect; and one of his Gaulish mercenaries, at his command, thereupon slew him with his sword.

333 B.C., Asia Minor again changed masters, and the period of domestic conflict which followed Alexander's death ended in its inclusion in the dominions of the Seleucid kings of Syria. Perhaps the most notable event in Asia Minor during the earlier part of the Seleucid period was the invasion of the Gauls, who in 276 B.C. crossed over from Europe and occupied the district which was named after them, Galatia. But the change in government inaugurated by Alexander's conquests was followed by a general reaction throughout Asia against Western rule, and we find a number of independent kingdoms established throughout Asia Minor, the more important of which arose in Bithynia, Cappadocia, and Pontus, and in the city of Pergamum in Mysia. It was the fate of all these kingdoms to be incorporated in the Asiatic provinces of the Roman Empire; but in the case of Pontus its final subjugation was only brought about as the result of a fierce struggle.

The protagonist in Asia Minor's struggle with Rome was Mithradates VI, surnamed the Great, who succeeded his father on the throne of Pontus in 120 B.C. The Pontic Dynasty, which traced its descent

through the mediation of the reigning Babylonian king, Nebuchadnezzar II, the Halys was fixed as the frontier between Lydia and the Median Empire.

The last king of Lydia, Cræsus, the successor of Alyattes, raised the power of Lydia to its greatest height, and the fame of his wealth attracted many of the more cultured Greeks to his court at Sardis. But when Cyrus the Persian had made himself master of the Median Empire, Cræsus began to fear his power. In 547 B.C. he fought an indecisive battle with the Persians at Pteria in Cappadocia, and he then retreated on Sardis. Here he sent for assistance to Sparta, Egypt, and Babylonia. But Cyrus did not delay before renewing his attack, and appeared unexpectedly before the capital. The Lydian army was now signally defeated, and Sardis, in which Cræsus had taken refuge, was captured after a siege and the Lydian Empire was brought to an end.

THE LATER HISTORY OF ASIA MINOR

AFTER the conquest of Lydia by Cyrus, Asia Minor became part of the Persian Empire, and was cut up into a number of satrapies for purposes of administration. With the overthrow of the Persian Empire by Alexander the Great in

from a Persian satrap of the district, had intermarried with the house of Seleucus, and had gradually extended its authority over a great part of Cappadocia and Paphlagonia. Mithradates was a man of powerful physique and callous cruelty, but was possessed of great mental accomplishments. In 88 B.C. he came into open opposition to Rome over a dispute concerning the kingdom of Bithynia, and overrunning Galatia and Phrygia, he took advantage of the unpopularity of Roman rule to bring about a general massacre of the Roman and Italian residents in the province of Asia. It was only after eighteen years of conflict that his power was broken.

Mithradates was the last great despot that Asia Minor produced, and the incorporation of Pontus with Bithynia as a Roman province after his death may be regarded as the close of an epoch. It was typical of the process by which the turbulent kingdoms of the peninsula passed permanently under foreign domination.

From that time forward Asia Minor became merely part of a greater empire, passing successively under the rule of Rome, Byzantium and the Turks. Compared with its earlier history, these periods of foreign rule have been politically uneventful. After the rise of Islam, the Arab armies, though they repeatedly traversed Asia Minor and twice laid siege to Constantinople, never permanently occupied the country, which remained a part of the Byzantine Empire until the appearance of the Seljuk Turks.

The capture of Nicæa in A.D. 1097 by the First Crusade led to the withdrawal of the Seljuks eastward, and Iconium became for a time the centre of their activity. But the establishment of the Ottoman Dynasty early in the fourteenth century A.D. completed the work they had begun. The Turkish occupation and settlement of the country was so thorough, that the history of Asia Minor from this period may best be treated in a later chapter on the history of the Turks.



Painted specially for this work.

THE ARMY OF MITHRADATES IN ATHENS.

Mithradates the Great, of Pontus, sent an army into Greece under his general Archelaus, which occupied Athens in 87 B.C., but was soon afterwards defeated by Sulla, who in 84 B.C. concluded a temporary peace.



Photos by]

[Underwood & Underwood.

RUINS OF ANCIENT PERGAMUM.

Pergamum, like many of the ancient cities of Asia Minor, was of Hellenistic foundation. Legend relates that it was built by Arcadian colonists. Its site has been the scene of extensive excavations by the Berlin Museum since 1878, and some of its finest sculptures are restored and mounted in that city.

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