

THE STUDENT'S MANUAL OF  
ANCIENT HISTORY

UNIVERSITY OF INDIA  
SOCETY OF  
POONA.

CONTAINING THE POLITICAL HISTORY GEOGRAPHICAL  
POSITION AND SOCIAL STATE OF THE PRINCIPAL  
NATIONS OF ANTIQUITY

DIGESTED FROM THE ANCIENT WRITERS AND ILLUSTRATED BY THE  
DISCOVERIES OF MODERN SCHOLARS AND TRAVELLERS

By W. COOKE TAYLOR, LL.D.



*THE SIXTH EDITION*

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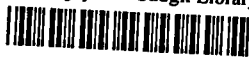
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TO  
THE RIGHT HONOURABLE  
THE MARQUIS OF LANSDOWNE, K.G.  
THIS WORK  
IS RESPECTFULLY DEDICATED,  
BY HIS OBLIGED  
AND GRATEFUL SERVANT,  
THE AUTHOR.

Dhananjayrao Gadgil Librar



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## PREFACE TO THE THIRD EDITION.

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THE plan of the following work is briefly explained in the Introductory Chapter, and may easily be understood by a glance at the Table of Contents. The author's design was to present students with a survey of ancient history, containing not merely a simple record of facts, but some notice of the natural and moral causes that produced the chief revolutions of antiquity. For this purpose he has described the geographical position, the social state, the commercial condition, and the progress in civilization of the leading empires and republics. In this he has only followed the example of Heeren, whose *Manual*, an invaluable treasure to historical lecturers, is unsuited to the use of students, requiring a stock of information not to be expected in youth, and referring to a great number of volumes that could not be comprised in ordinary libraries. Though restricted to narrow limits, the author hopes that no important omission will be detected; while, at the same time, he trusts that he has opened to youthful students new and valuable stores of information, which were hitherto available only to the learned; among these subjects he may mention, as particularly interesting to British youth, the chapters on the trade of Asia and Africa, and on the colonial policy of the Greeks.

Some important documents are added in the Appendix, especially the first commercial treaty between Rome and

Carthage, and Hanno's *Periplus*, the earliest account of a voyage of discovery that has come down to our times.

It will be observed, that in the chapters on Asiatic history, the author has consulted the oriental writers, as well as the western historians. From the importance that attaches to the age of Cyrus, on account of his connexion with sacred history, a brief dissertation respecting the various narratives given of his career has been inserted; and the author trusts it will be found to corroborate, in no slight degree, the historical verity of the Old Testament.

It would be a mere parade of learning to enumerate the works used in the preparation of this Manual; but respect to the memory of a dear friend justifies the mention of the late Professor Shea's excellent translation of *Mirkhond*; and very extensive obligations demand the special mention of the three great German historians, Heeren, Niebuhr, and Washmuth. The author is himself responsible for the theory, that there was some connexion in origin between the dominant races of Persia and India; but it was suggested by a dissertation of Schlegel's in the Reports of the Royal Society of Literature, and seems to be hinted at in Burnouf's Dissertations on the Zend Language.

In conclusion, the author begs leave to express a hope, that while this will be found to contain sufficient information respecting the ancient world for the use of ordinary students, it may serve as a guide and stimulus to those who have taste and leisure for more extensive investigations.

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*BY THE SAME AUTHOR.*

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THE STUDENT'S MANUAL OF MODERN HISTORY.

HISTORY OF MOHAMMEDANISM.

HISTORY OF CHRISTIANITY.

## APPENDIX.

### No. I.

#### CATALOGUES OF THE EGYPTIAN KINGS.

HERODOTUS is the first author who has given us a catalogue of the Egyptian Kings. Heeren has shown, that though it differs from the list given by Diodorus Siculus, the inconsistency is not so great as to render either incredible, because both seem to have given fragments of a series derived solely from public monuments. Let us compare the two historians, and we shall see that this account of the discrepancy is far from being improbable.

##### HERODOTUS.

*Ménes*, the first man who reigned in Egypt; but he is said to have been preceded by the gods Osiris, Horus, and Typhon.

Three hundred and thirty kings in succession, including one queen (*Nitocris*) and eighteen Ethiopians. The names of all these were told to Herodotus; but the only one he mentions is *Méris*, who built the vestibule to the temple of Vulcan, and dug the lake that bears his name. Great importance attaches to the date of this reign assigned by Herodotus, namely, 900 years before the historian visited Egypt, consequently between B.C. 1500 and B.C. 1450.

*Sesostris*, the conqueror of Palestine, Scythia, Thrace, Ethiopia, and the neighbouring countries. By means of his captives, he formed the trenches by which Egypt was intersected and irrigated.

*Pheron*, son of *Sesostris*.

*Prôtus*, in the time of the Trojan war.

##### DIODORUS SICULUS.

*Ménes*.

Fifty-two unnamed successors.

*Busiris I.*

Seven successors.

*Busiris II.*, founder of Thebes.

*Osymandias*.

Seven successors.

*Uchoréus*, founder of Mem'phis.

*Egyptus*, his grandson.

Twelve generations.

*Méris*.

Seven generations.

*Sesostris*, or *Sesoosis*.

*Sesostris II.*; an interval of several generations, during which we meet the names of *Amasis* the Ethiopian, *Actisénus* and *Méndes*, or *Ménes*, builder of the labyrinth.

*Prôtus*, or *Clétes*, in the time of the Trojan war.

*Rhampsinitus*, the richest of the Egyptian kings.

*Cheops*, who closed the temples, forbade sacrifices, and made all the people of Egypt work at his favourite structure, the great pyramid.

*Chéphres*, brother of Cheops, builder of a pyramid.

*Mycerinus*, son of Cheops, builder of a pyramid.

*Amyctis*, the legislator, builder of a pyramid.

*Amyctis*, the blind king.

*Sabaco*, the Ethiopian.

The blind *Amyctis* restored.

*Séthos*, a priest of Vulcan.

Dodecarchy.

Psammetichus of Sáis.

*Remphis*.

Seven generations.

*Chemmis*, or *Chembes*, builder of the great pyramid.

*Céphren*, brother of Chemmis, builder of a pyramid.

*Mycerinus*, son of Chemmis, builder of a pyramid.

*Bocchoris*, the legislator, builder of a pyramid.

Several generations.

*Sabaco*, the Ethiopian.

Dodecarchy.

Psammetichus of Sáis.

Manétho was an Egyptian priest, who lived under Ptolemy Philadelphus: he wrote a history of his native land, but only some fragments, in a very corrupt state, have been preserved; these contain little more than a list of kings' names arranged in dynasties; but we are not told in what order the dynasties succeeded each other, nor which reigned at the same time in different parts of Egypt. It is from Manétho's fragments, verified by existing monuments, that the list of kings in the chapter on Egypt has been taken.

## No. II.

### C Y R U S.

We have four different accounts of Cyrus: that of Herodotus, that of Xenophon, that contained in the Jewish Scriptures, and that given by Mirchond and Firdausi. All these narratives vary so much, that in some parts they cannot be reconciled: it may be interesting, if not useful, to investigate the cause of the discrepancy. No greater source of error to western writers can be found than the oriental custom of confounding epithets and proper names. The same habit, indeed, existed in Europe, and especially among the Celtic nations. It has been gravely stated that Brennus, after having sacked Rome, invaded Macedon; an error arising from the circumstance of Brenn, or Brennus, being the old Gallic name for 'a leader.' Cyrus, or, as the Hebrews write it, Khóresh, is simply an epithet of dignity derived from the old Persian *Khór* or *Khóreshid*, which signifies 'the sun,' whence Eastern Persia at the present day is called *Khóreshán*, or 'the province of the sun.' In like manner Darius, or rather *Darawesh*, is derived from the Persian *Dará*, which, like the modern *Sháh*, signifies 'a monarch.' Most of the objections urged against the Scripture narrative rest on what the writers are pleased to term the anachronism of making Darius contemporary with Cyrus. But who told them that the Darius of the prophets was the Darius Hystaspes of profane history? The sovereign who threw Daniel into the lions' den is described in Scripture as the 'Median Darawesh, son of Achásh-werósh;' that is,

'the Median monarch, the offspring of a vigorous hero.' So that the Darius mentioned by Daniel may have been either Cyrus, Cyaxares, or Cambyses. Neither are we helped to a decision by the mention of the capture of Babylon, because the break between the narrative of Belshazzar's death, and that which tells us of Daniel being cast into the den of lions, clearly includes a considerable space of time; but there are no means of determining its duration. The epithet 'Median' would seem to point at Cyaxares; and we shall presently see that some oriental traditions confirm this theory.

The comparative value of the histories of Cyrus given by Xenophon and Herodotus, has been the subject of countless controversies. Xenophon himself settles the question in a single sentence, declaring that his work was derived from the traditional songs of the Persians. A history of Spain, founded on the ballads of the Cid, would consequently be just as authentic as the *Cyropædia*. Besides, if he collected all the ballads in which a Khorshah was mentioned, he would probably have procured more relating to Jemshid than to the son of Cambyses. This, indeed, seems likely to have been the case. It is exceedingly probable that Xenophon's philosophical romance is founded as much on the traditions respecting Jemshid and Rustem, as upon the notorious facts in the history of Cyrus.

The leading fact in the history of Cyrus is, that he subverted the Median dynasty, and established the superiority of the Persians. 'The Medes,' says Herodotus, 'were formerly called A'rii.' It has been now well established, by the labours of eminent orientalists, that both the Zendic and Pehlvi dialects of Persia present a strong similarity to the Sanscrit; a circumstance that proves a connexion in origin between the Persians and Hindús. *A'rya* in Sanscrit signifies 'honourable;' Hindustán itself is in the old Indian writings named *A'rya-ávarta*, or 'the country of honourable men;' and the Brahmins divide the inhabitants of the earth into *A'ryas* and *Mlechas*, as the Greeks did into *Hellénes* and *Barbariana*. The name, then, would seem to indicate that the Medes were an ascendant caste, and also the professors of an idolatrous creed similar to the Brahminical. Cyrus, or Khósráu is described by the orientals as a religious reformer; he is said to have overthrown the tyranny of the idolatrous Afrasiáb, and enforced the worship of the Divine Unity. He is made to exclaim,

We shall make the world too narrow for the wicked,  
And bring destruction on the prosperity of Afrasiáb.

Herodotus describes the young hero as beginning his expedition by a solemn sacrifice, which appears from his narrative to have been of an unusual nature; and it is not obscurely hinted in Scripture that the Jews owed the favour he showed them to their being worshippers of the one true God. It appears, therefore, to us no improbable conjecture, that Cyrus was the leader of a religious as well as a political revolution, similar in its principles to that attempted by the Buddhists in Hindustán. That that caste existed in Persia, is sufficiently evident from the narrative of Herodotus, whose account of the Persian Magi would, with little alteration, form a tolerably correct description of the Indian Brahmins: we know also that the Magi were the enemies of the Kaiánian dynasty to which Khósráu belonged; and we regard the story of Smerdis as the perverted account of a struggle made by the priests to recover their superiority. The persecution of the Magi by Gushtasp, or Darius Hystaspes, is mentioned both by

eastern and western writers ; it is declared to have been a punishment for rebellion ; that is, for an attempt to establish the supremacy of the priestly over the regal race. The difficulty of getting at anything like a chronological arrangement of the Hindu traditions prevents us from inquiring whether this revolution was contemporary with a similar struggle between the priestly and warrior castes beyond the Indus ; but it is notorious that such contests were frequent in Hindustán.

It has been long a tradition among the orientals, that Zerdusht, or Zo-roaster, was the disciple of a Jewish prophet ; some say Jeremiah was his instructor, some Ezekiel, but the majority give that honour to Daniel. Now it is known to most Rabbinical scholars that the Jews view Daniel with great suspicion, asserting that he refused to return to Jerusalem with his countrymen, and that he became the vizier of Cyrus at Persepolis. They further declare that he broke through the exclusive principle, so conspicuous in the Jewish creed, and that he communicated to the Gentiles a knowledge of Jehovah and of the laws given to Moses. Indeed, in the Talmud of Jerusalem, Daniel is described as little better than a renegade, and his claims to rank in the first class of prophets are discussed very unceremoniously. We have here something like a clue to the persecution of Daniel by the Median Darawesh, whoever he was : the priests, like the Indian Brahmins, persuaded their sovereign that he was an incarnation of the Divinity, and therefore entitled to worship—a line of conduct which we know to have been by no means unusual in Central Asia. They directed his wrath principally against Daniel, because the religion which he taught threatened to subvert the dynasty of their caste ; and but for Divine interference, they would have succeeded in destroying their capital enemy.

If Daniel became the vizier of Cyrus, and we see nothing improbable in the tradition, the great favour shown by this monarch to the Jews becomes perfectly intelligible, and we discover a probable cause for the high compliment paid by Ezekiel to his countryman, whom he ranks with Noah and Job. There may be some who would assert that a Persian monarch would not nominate a foreigner his premier, nor a Jew hold eminent rank under a strange government ; but the undoubted history of Nehemiah shows us that such an event, so far from being improbable, was not even unusual or unfrequent.

We have now gone through the examination of the character and actions ascribed to the Khoreesh of Scripture, and shown that all the light which the examination of oriental tradition has enabled us to collect serves to confirm not merely the historical verity, but the strict accuracy, of the Old Testament.

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### • No. III.

#### COMMERCIAL TREATY BETWEEN ROME AND CARTHAGE.

CONCLUDED B. C. 509.

BETWEEN the Romans and their allies on the one part, and the Carthaginians and their allies on the other, peace and alliance shall be established on the following conditions :—

Neither the Romans nor their allies shall sail beyond the Fair Fromon-





## No. V.

## THE PERIPLUS OF HANNO

ROUND THOSE PARTS OF LIBYA WHICH ARE SITUATED BEYOND THE PILLARS OF HERCULES; A NARRATIVE OF WHICH VOYAGE HE DEPOSITED IN THE TEMPLE OF SATURN.

It was decreed by the Carthaginians that Hanno should undertake a voyage beyond the Pillars of Hercules, for the purpose of establishing Libyan-Phœnician cities; and he sailed, taking with him a fleet of sixty galleys, of fifty oars each, having on board a multitude of men and women to the number of thirty thousand, and provisions and other necessaries.

When we had passed through the pillars, and sailed beyond them for two days, we founded the first city, and named it *Thymiæterium*. Below it lay an extensive plain. Proceeding thence towards the west, we came to *Solocia*, a promontory of Libya, a place densely covered with wood, where we erected a temple to Neptune; and again proceeded for the space of half a day, towards the east, until we arrived at a lake not far from the sea, producing an abundance of large reeds. Here elephants, and a great number of other wild beasts, were feeding.

Having made about a day's sail beyond the lake, we founded cities near the sea, called *Cariconticos*, and *Gytte*, and *Acra*, and *Arambya*. Thence we came to the river *Lixus* (*Al Harack*), which flows from Libya. On its banks the *Lixitæ*, a shepherd-tribe, were feeding flocks, amongst whom we remained some time on very amicable terms. The inhospitable Ethiopians dwelt beyond the *Lixitæ*: they pasture a wild country, intersected by large mountains, from which they say the river *Lixus* flows. The *Trogloditæ* dwelt close to the mountains, men of great variety of appearance, whom the *Lixitæ* described as swifter racers than horses.

Having procured interpreters from them, we coasted southwards two days along a desert country, and thence eastwards for a single day. Here we found a small island in a recess of a certain bay, on which we established a colony, and called it *Cerné* (*Suana*). We judged from our voyage, that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars was equal to that from the Pillars to *Cerné*.

We then came to a lake, which we reached by sailing up a large river called *Chretes* (*Nûn*). This lake had three islands larger than *Cerné*; from which, proceeding a day's sail, we came to the extremity of the lake. It was overhung by huge mountains, inhabited by savages clothed in the skins of wild beasts, who drove us away with stones, and hindered us from landing. Sailing thence, we came to another river which was large and broad, full of crocodiles and hippopotami (probably the *Senegal*); whence returning back we came again to *Cerné*.

Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach, but fled from us. Their language was not intelligible even to the *Lixitæ* who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and variegated. Having sailed by these mountains for two days, we came to an immense opening of the sea, on each side of which, towards the conti-

ment, was a plain: from this, at night, we saw fire, sometimes more and sometimes less, arising in all directions.

Having taken in water there, we sailed forward five days near the land until we came to a large bay, which our interpreters informed us was named the Western Horn (apparently the mouth of the *Senegal*). In this was a large island, and in the island a salt-water lake; and in this another island, where, when we had landed, we could discover nothing in the daytime except trees; but in the night we saw many fires burning, and heard the sound of pipes, cymbals, drums, and confused shouts. We were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence, we passed a country burning with fires and perfumes, and streams of fire supplied from it fell into the sea. The earth was impassable on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered a country full of fire. In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came we discovered it to be a large hill called 'the Chariot of the Sun,' (some place in the neighbourhood of Cape Verd, but the description is applicable to the greater part of the coast of *Senegambia*). On the third day after our departure thence, having sailed by these streams of fire, we arrived at a bay called the Southern Horn (probably the river *Gambia*), at the bottom of which lay an island like the former, having a lake, and in this lake another island full of savages, the greater part of whom were women, whose bodies were hairy, and whom our interpreter called Gorilla. Though we pursued the men, we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were, however, taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further, our provisions failing us.

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## No VI.

### HEEREN'S ACCOUNT OF THE CONDITION OF THE FEMALE SEX IN THE HEROIC AGES OF GREECE.

'THE internal regulations of families were simple, but not without those peculiarities which are a natural consequence of the institution of slavery. Polygamy was not directly authorized; but the sanctity of marriage was not considered as violated by the intercourse of the husband with female slaves. The noble characters of Andromache and of Penelope exhibit, each in its way, models of elevated conjugal affection. It is more difficult for us, with our feelings, to understand the seduced and the returning Helen; and yet, if we compare Helen, the beloved of Paris in the *Iliad*, with Helen, the spouse of Menelaus in the *Odyssey*, we find truth and harmony in the character, which could err indeed, but never lose the generosity and nobleness of its nature. It is a woman, who, having become in youth the victim of sensuality, first repented and returned to reason, before she was compelled to do so by age. Even after her return from Troy, she was still most beautiful (for who could think of counting her years!) And yet even the two sexes stood to each other in the same relation which continued in later times. The wife was a housewife, and nothing more. Even

the sublime Andromache, after that parting, which will draw tears as long as there are eyes which can weep and hearts which can feel, is sent back to the apartments of the women to superintend the labours of the maid-servants. Still we observe in her a conjugal love of an elevated character. In other instances, love has reference, both with mortals and with immortals, to sensual enjoyment; although in the noble and uncorrupted vestal characters, as in the amiable Nausicaa, it was united with that bashfulness which accompanies maiden youth. But we meet with no trace of those elevated feelings—that romantic love, as it is improperly termed,—which results from a higher regard for the female sex. That love and that regard are traits peculiar to the Germanic nations; a result of the spirit of gallantry, which was a leading feature in the character of chivalry, but which we vainly look for in Greece. Yet in this respect the Greek stands between the east and the west. Although he was never wont to revere women as beings of a higher order, he did not, like the Asiatic, imprison them by troops in a harem.

## No. VII.

## THE REIGNING HOUSES OF MACEDON.

## HOUSE OF ALEXANDER THE GREAT.

PHILIP † 336, married, 1. Olympias. 2. Cleopatra.

ALEXANDER THE GREAT † 323, Cleopatra. PHILIP ARRHIIDMUS † 317, Thessalonica,  
mar. 1. Roxana. 2. Barsine, married Eurydice. mar. Cassander.

ALEXANDER † 311. HERCULES † 309.

## HOUSE OF ANTIPATER.

ANTIPATER † 320.

CASSANDRE † 298, married Thessalonica.

PHILIP † 297. ANTIPATER † 294. ALEXANDER † 294.

## HOUSE OF ANTIGONUS.

Antigonus † 301.

Demetrius Poliorcetes † 284.

Stratonice, ANTIGONUS I. GONATAS † 242:  
mar. Seleucus I. 2. Antigonus I.

DEMETRIUS II. † 233. Alcyonius,

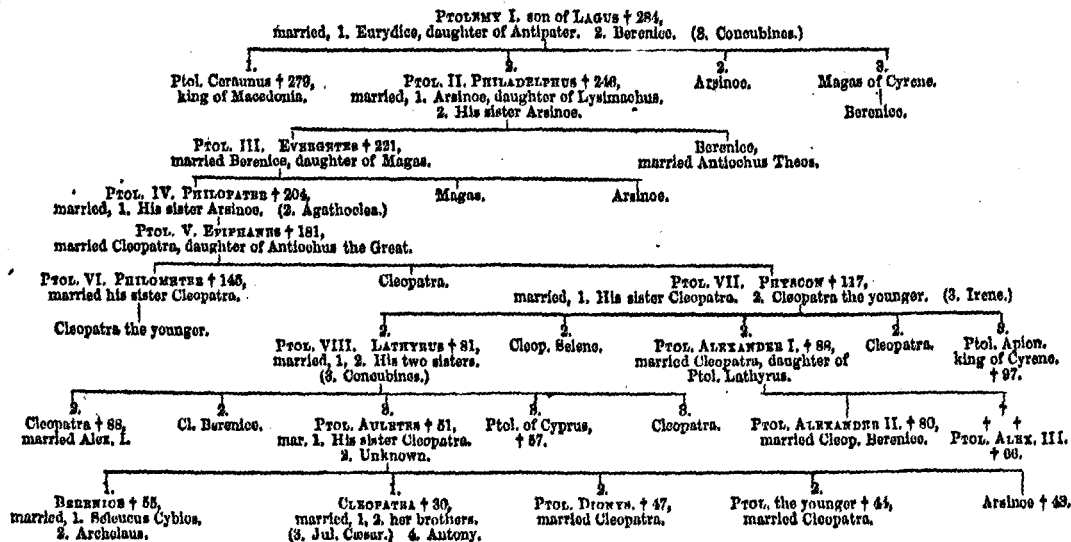
PHILIP II. † 179. ANTIGONUS II. DONOR † 221.

PERSEUS † 166. Demetrius † 190.



No. IX.

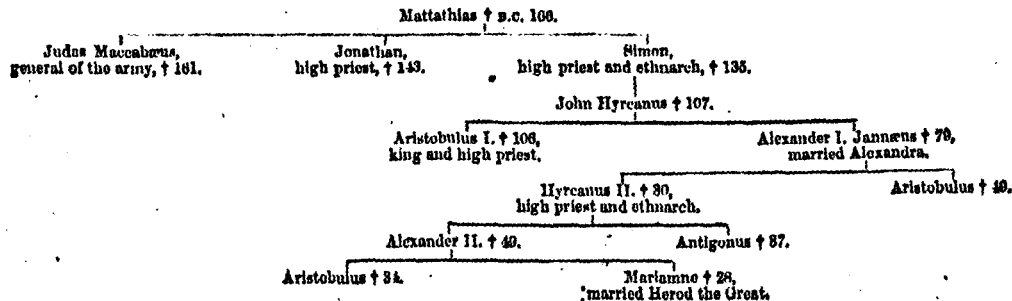
GENEALOGICAL TABLE OF THE PTOLEMIES (From Heeren.)



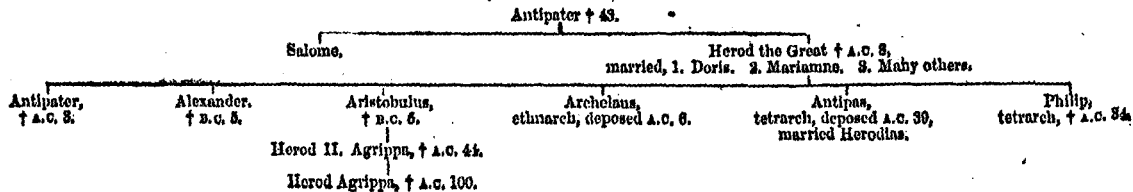
No. X.

THE REIGNING HOUSES OF THE JEWS. (From *Maccos*.)

HOUSE OF THE MACCABEES.



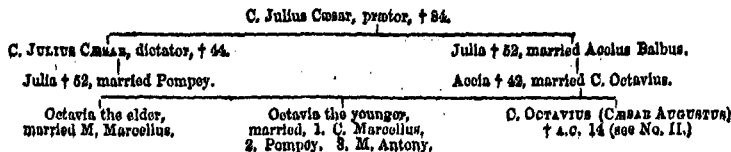
HOUSE OF HEROD.



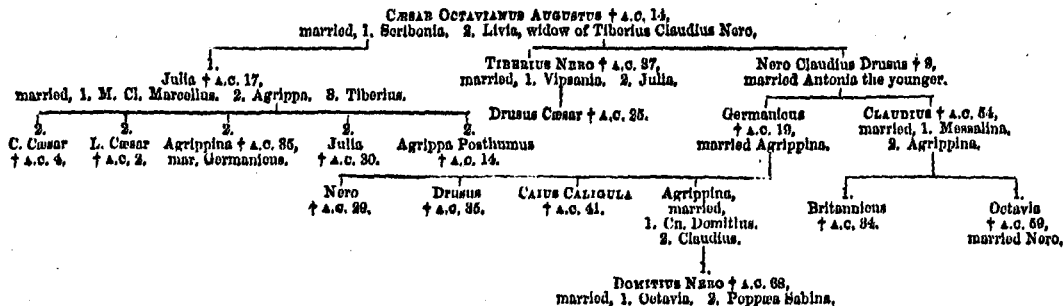
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GENEALOGICAL TABLE OF THE CÆSARS. (From Heeren.)

I.

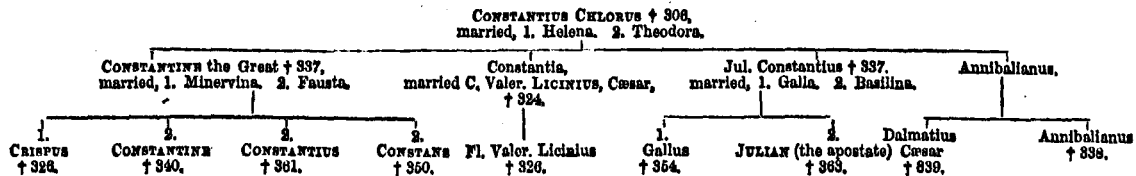


II.



No. XII.

GENEALOGICAL TABLE OF THE HOUSE OF CONSTANTINE. (From *Heeren*.)





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