SUPPLEMENTAL NOTES ON DANIEL

BROWN TRAIL SCHOOL OF PREACHING

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Nebuchadnezzar II

(reigned 605-562 BC),

Greatest king of the neo-Babylonian, or Chaldean, dynasty, who conquered much of southwestern Asia; known also for his extensive building in the major cities of Babylonia.

The eldest son of Nabopolassar, Nebuchadnezzar commanded a Babylonian army late in his father's reign and in 605 BC triumphed over Egyptian forces at the decisive Battle of Carchemish in Syria, which made Babylonia the primary military power in the Middle East. After his father's death, Nebuchadnezzar returned to Babylon and ascended the throne on September 7, 605 BC. During the next eight years he campaigned extensively in the west against Syria, Palestine, and Egypt and against the Arabs. On March 16, 597 BC, he captured Jerusalem and took Jehoiakim, king of Judah, and many of his people captive to Babylonia. He was subsequently troubled by major revolts in Babylonia (594 BC) and in Judah (588-587 BC), which were vigorously punished; many more Jews were exiled to Babylonia. Nebuchadnezzar also conducted a 13-year siege of the Phoenician city of Tyre and launched an invasion of Egypt in 568 BC. During the latter part of his reign, as the empire of the Medes increased in power to the north and east, Nebuchadnezzar built a wall, known as the Median Wall, in northern Babylonia to keep out the potential invader.

Nebuchadnezzar's conquests brought in much booty and tribute, creating an age of prosperity for Babylonia. He undertook an ambitious construction program, rebuilding the temples in the major cult cities and refurbishing his capital at Babylon with a splendid ziggurat (pyramid temple) as well as other shrines, palaces, fortification walls, and processional ways. Later legend credited him with building one of the Seven Wonders of the World, the Hanging Gardens of Babylon, for his Median wife Amyitis. Nebuchadnezzar died in early October 562 BC and was succeeded by his son Amel-Marduk (the biblical Evil-Merodach).

Babylonian Captivity or Babylonian Exile

Term applied to the period between the deportation of the Jews from Palestine to Babylon by the Babylonian king Nebuchadnezzar II and their release in 538 BC by the Persian king Cyrus. Two main deportations are recorded: one in 597 BC, when Israelite nobles, warriors, and artisans were transported; and one in 586 BC when Nebuchadnezzar's army destroyed Jerusalem, and the major part of the remaining Israelite community was taken to Babylon. At the time of the second deportation an important group of Israelites fled to Egypt; thereafter, only the poorest peasants were allowed to remain in Palestine, and the political dissolution of independent Israel was an accomplished fact. The majority of the Jews living in Babylon did not return to Palestine at the end of the exile period, but became a part of the Diaspora, or body of Jews dispersed among nations outside Palestine.

In the history of the Roman Catholic church, the term Babylonian Captivity is frequently applied to the residence of the popes in Avignon, France, from 1309 to 1377.

Babylonia

(Babylonian *Bābili,* "gate of God"; Old Persian *Babirush*), ancient country of Mesopotamia, known originally as Sumer and later as Sumer and Akkad, lying between the Tigris and Euphrates rivers, south of modern Baghdād, Iraq.

Babylonian Civilization

The Babylonian civilization, which endured from the 18th until the 6th century BC, was, like the Sumerian that preceded it, urban in character, although based on agriculture rather than industry. The country consisted of a dozen or so cities, surrounded by villages and hamlets. At the head of the political structure was the king, a more or less absolute monarch who exercised legislative and judicial as well as executive powers. Under him was a group of appointed governors and administrators. Mayors and councils of city elders were in charge of local administration.

The Babylonians modified and transformed their Sumerian heritage in accordance with their own culture and ethos. The resulting way of life proved to be so effective that it underwent relatively little change for some 1200 years. It exerted influence on all the neighboring countries, especially the kingdom of Assyria, which adopted Babylonian culture almost in its entirety. Fortunately, many written documents from this period have been excavated and made available to scholars. One of the most important is the remarkable collection of laws often designated as the Code of Hammurabi, which, together with other documents and letters belonging to different periods, provides a comprehensive picture of Babylonian social structure and economic organization.

Society

Babylonian society consisted of three classes represented by the *awilu,* a free person of the upper class; the *wardu,* or slave; and the *mushkenu,* a free person of low estate, who ranked legally between the *awilu* and the *wardu.* Most slaves were prisoners of war, but some were recruited from the Babylonian citizenry as well. For example, free persons might be reduced to slavery as punishment for certain offenses; parents could sell their children as slaves in time of need; or a man might even turn over his entire family to creditors in payment of a debt, but for no longer than three years. Slaves were the property of their master, like any other chattel. They could be branded and flogged, and they were severely punished if they attempted to escape. On the other hand, because it was to the advantage of the master that

the slaves stay strong and healthy, they usually were well treated. Slaves even had certain legal rights and could engage in business, borrow money, and buy their freedom. If a slave married a free person and had children, the latter were free. The sale price of a slave varied with the market, as well as with the attributes of the individual involved; the average price for a grown man was usually 20 shekels of silver, a sum that could buy some 35 bushels of barley.

The mushkenu

The position of the *mushkenu* in society can be surmised from a number of legal provisions in the Code of Hammurabi. To cite comparative examples, if a *mushkenu* was injured in eye or limb, he was indemnified by the payment of a mina (roughly 0.45 kg, or 1 lb, of silver); in the case of an *awilu* similarly injured, the law of retaliation (*lex talionis*) was applied; whereas for an injured slave, the indemnity was to be half the slave's market value. If the injury required surgical treatment, the *awilu* had to pay a fee of ten shekels, but the *mushkenu* paid five shekels; and, in the case of a slave, the master had to pay a fee of only two shekels.

Family life

The family was the basic unit of Babylonian society. Marriages were arranged by the parents, and the betrothal was recognized legally as soon as the groom had presented a bridal gift to the father of the bride; the ceremony often was concluded with a contract inscribed on a tablet. Although marriage was thus reduced to a practical arrangement, some evidence exists to show that surreptitious premarital lovemaking was not altogether unknown. The Babylonian woman had certain important legal rights. She could hold property, engage in business, and qualify as a witness. The husband, however, could divorce her on relatively light grounds, or, if she had borne him no children, he could marry a second wife. Children were under the absolute authority of their parents, who could disinherit them or, as has already been mentioned, could even sell them into slavery. In the normal course of events, however, children were loved and, at the death of the parents, inherited all their property. Adopted children were not uncommon and were treated with care and consideration.

Cities

The populations of the Babylonian cities cannot be estimated with any reasonable degree of accuracy, because the authorities, so far as extant documents reveal, took no census. The number of inhabitants of a city probably ranged from 10,000 to 50,000. The city streets were narrow, winding, and quite irregular, with high, windowless walls of houses on both sides. The streets were unpaved and undrained. The average house was a small, one-story, mud-brick structure, consisting of several rooms grouped around a court. The house of a well-to-do Babylonian, on the other hand, was probably a two-story brick dwelling of about a dozen rooms and was plastered and whitewashed both inside and out. The ground floor consisted of a reception room, kitchen, lavatory, servants' quarters, and, sometimes, even a private chapel. Furniture consisted of low tables, high-backed chairs, and beds with wooden frames. Household vessels were made of clay, stone, copper, and bronze, and baskets and chests were made of reed and wood. Floors and walls were adorned with reed mats, skin rugs, and woolen hangings.

Below the house was often located a mausoleum in which the family dead were buried. The Babylonians believed that the souls of the dead traveled to the nether world, and that, at least to some extent, life continued there as on earth. For this reason, pots, tools, weapons, and jewels were buried with the dead.

Technology

The Babylonians inherited the technical achievements of the Sumerians in irrigation and agriculture. Maintaining the system of canals, dikes, weirs, and reservoirs constructed by their predecessors demanded considerable engineering knowledge and skill. Preparation of maps, surveys, and plans involved the use of leveling instruments and measuring rods. For mathematical and arithmetical purposes they used the Sumerian sexagesimal system of numbers, which featured a useful device of so-called place-value notation that resembles the present-day decimal system. Measures of length, area, capacity, and weight, standardized earlier by the Sumerians, remained in use. Farming was a complicated and methodical occupation requiring foresight, diligence, and skill. A recently translated document written in Sumerian but used as a textbook in the Babylonian schools is a veritable farmer's almanac; it records a series of instructions and directions to guide farm activities from the watering of the fields to the winnowing of the harvested crops.

Babylonian artisans were skilled in metallurgy, in the processes of fulling, bleaching, and dyeing, and in the preparation of paints, pigments, cosmetics, and perfumes. In the field of medicine, surgery was well known and often practiced, judging from the Hammurabi law code, which devotes several paragraphs to the surgeon. Pharmacology, too, doubtless had made considerable progress, although the only major direct evidence of this comes from a Sumerian tablet written several centuries before Hammurabi.

Legal System and Writing

Law and justice were key concepts in the Babylonian way of life. Justice was administered by the courts, each of which consisted of from one to four judges. Often the elders of a town constituted a tribunal. The judges could not reverse their decisions for any reason, but appeals from their verdicts could be made to the king. Evidence consisted either of statements from witnesses or of written documents. Oaths, which played a considerable role also in the administration of justice, could be either promissory, declaratory, or exculpatory. The courts inflicted penalties ranging from capital punishment and mutilation to flogging, reduction to slavery, and banishment. Awards for damages were from 3 to 30 times the value of the object to be restored.

To ensure that their legal, administrative, and economic institutions functioned effectively, the Babylonians used the cuneiform system of writing developed by their Sumerian predecessors. To train their scribes, secretaries, archivists, and other administrative personnel, they adopted the Sumerian system of formal education, under which secular schools served as the cultural centers of the land. The curriculum consisted primarily of copying and memorizing both textbooks and Sumero-Babylonian dictionaries containing long lists of words and phrases, including the names of trees, animals, birds, insects, countries, cities, villages, and minerals, as well as a large and diverse assortment of mathematical tables and problems. In the study of literature, the pupils copied and imitated various types of myths, epics, hymns, lamentations, proverbs, and essays in both the Sumerian and the Babylonian languages.

History

Long periods of the history of the Middle East in antiquity cannot be dated by an absolute chronology or according to a modern system of reckoning. The *Sumerian King List* gives a succession of rulers to the end of the dynasty of Isin, about 1790 BC, but it is quite unreliable for dates prior to the dynasty of Akkad, about 2340 BC. A relative chronology is well established for the era from the beginning of the dynasty of Akkad to the end of the 1st Dynasty of Babylon, about 1595 BC. This period, however, is followed by an obscure period of more than 700 years, during which dates are only approximate. Scholars follow at least three chronological systems for the ancient Middle East: high, middle, or low, depending upon whether the date assigned to the first year of the reign of Hammurabi of Babylon is 1848, 1792, or 1728 BC. The dates in this article and in that on Sumer follow the so-called middle chronology and date the first year of Hammurabi's reign to 1792 BC.

The Sumerians

Toward the end of the 3rd millennium BC, Sumer and Akkad was a kingdom of empire proportions ruled by a Sumerian dynasty known as the 3rd Dynasty of Ur. After a century or two, hordes of Semitic nomads, the Amurru, or biblical Amorites, who had migrated from the Arabian desert lands to the west, made themselves masters of some of the more important cities such as Isin, Larsa, Babylon, and Eshnunna (now Tell Asmar). About 2000 BC the last ruler of the 3rd Dynasty of Ur was carried off into captivity by the Elamites. The kingdom of Sumer and Akkad disintegrated, and civil strife became rampant. At first the city of Isin attempted to control Sumer and Akkad, but in the course of time its authority was challenged by Larsa, considerably to the south, and the two cities were constantly at war. About 1790 BC King Rim-Sin (reigned about 1823-1763 BC) of Larsa conquered and occupied Isin, an event considered so important that it actually marked the beginning of a new, though limited, dating era in the scribal annals.

Hammurabi

Rim-Sin was unable to exploit his victory, because at the same time in the previously unimportant city of Babylon to the north, the ruler Hammurabi came to the fore. As king, Hammurabi combined astute diplomacy and military leadership; he defeated Rim-Sin, as well as the kings of Elam, Mari, and Eshnunna, and about 1760 BC became the ruler of a united kingdom extending from the Persian Gulf to the Habur River. The history of Babylonia is considered to begin with Hammurabi.

An unusually active and capable administrator, Hammurabi gave his personal attention to such details as the cleaning of irrigation canals and the insertion of an extra month into the calendar. He was an outstanding lawgiver; the Code of Hammurabi is one of the most significant legal documents ever uncovered. He was also an inspiring religious leader; during his reign the Babylonian city god Marduk became a recognized leader in the pantheon of deities.

The Kassites and the 2nd Dynasty of Isin

During the reigns of Hammurabi and his son Samsu-iluna (reigned about 1750-1712 BC), who succeeded him, Babylonian civilization reached the zenith of its cultural development and political power. Some of the more important cities of Babylonia began to seek independence, however, and, in the reign of Samsu-iluna, the Kassites first invaded the country. Although Samsu-iluna succeeded in beating them off, the Kassites continued to infiltrate Babylonia in the centuries that followed. Samsu-iluna suffered another serious setback when a rebel leader, Iluma-ilum, founded a dynasty in the southern Babylonian district, bordering on the Persian Gulf, commonly known as the Sea-land.

Under Samsu-iluna's successors Babylonia suffered a serious decline in power and territory. When, about 1595 BC, a Hittite army penetrated as far south as Babylon and carried off Babylonian prisoners and wealth to far-off Anatolia, the kingdom became badly disorganized. Babylonia later fell under the rule of the dynasty of the Sea-land, at least for a brief period. Finally, toward the middle of the 16th century BC, a Kassite ruler named Agum (reigned about 1570 BC) became master of Babylonia and extended its territory from the Euphrates River to the Zagros Mountains.

Under Kassite rule, Babylonia once again became a power of considerable importance. At the beginning of the 15th century BC, for example, it was one of the four major powers of the Orient, the other three being the Egyptian, Mitanni, and Hittite empires.

After Assyria made itself independent of Mitanni domination early in the 14th century BC, its rulers began to interfere in the affairs of Babylonia and sought to control it politically. They were eventually successful, and Babylonia became so weak that it fell prey to the Elamites who invaded it from the east, deposed its Kassite king, and practically reduced it to a state of vassalage. A revolt then broke out in southern and central Babylonia, and a new dynasty, known usually as the 2nd Dynasty of Isin, was founded. Toward the end of the 12th century BC, Nebuchadnezzar I (reigned about 1125-1103 BC), one of the Isin kings, defeated the Elamites and even attacked Assyria. Not long afterward Aramaean nomads began swarming into Babylonia. For about two centuries thereafter the country was in a state of political chaos.

The Chaldean Period

Among the surrounding tribes was one powerful group known as the Chaldeans. They settled in and dominated the district along the Persian Gulf. Beginning in the 9th century BC, the Chaldeans were destined to play an important political role in the history of the Orient; their rulers helped destroy the Assyrian Empire and, at least for a brief period, made Babylonia, or, as it gradually came to be known, Chaldea, the dominant power of Mesopotamia.

One of the outstanding Chaldean kings was Merodach-baladan II (r. 722-710 BC), who fought bitterly and bravely, if unsuccessfully, against four mighty Assyrian monarchs: Tiglath-pileser III (r. 745-727 BC), Shalmaneser V (r. 727-722 BC), Sargon II (r. 722-705 BC), and Sennacherib (r. 705-681 BC), the destroyer of Babylon. Sennacherib's successors, Esarhaddon (r. 681-699 BC) and Ashurbanipal, retained political control of Babylonia in spite of numerous rebellions and defections. In 626, however, when Assyria was in turmoil and menaced by the Medes, the Scythians, and the Cimmerians, a Chaldean named Nabopolassar (r. 626-605 BC) proclaimed himself king of Babylonia. Allying himself with the Medes, he helped to destroy Assyrian might.

With Assyria no longer to be feared, Egypt began to menace Palestine and Syria. Nabopolassar's son Nebuchadnezzar II marched against the Egyptians and defeated them at Carchemish. Nebuchadnezzar, who reigned for 43 years, extended Babylonian political control over practically all of Mesopotamia. To students of the Bible he is known as the destroyer of Jerusalem and as the king who took the captive Jews to Babylonia. To archaeologists and historians he is known as the great builder and restorer. He reconstructed Babylon, his capital, in elaborate style and restored many temples throughout Babylonia.

The Babylonian revival did not long endure. After Nebuchadnezzar's death (562 BC), a struggle for power apparently went on among various parties and individuals for several years. In 556 BC Nabonidus, one of Nebuchadnezzar's governors, became king of Babylonia (r.

556-539 BC). A somewhat enigmatic figure, he in some way antagonized the influential priestly class of Babylon. Nabonidus left the city of Babylon under control of his son Belshazzar and lived for a while in the city of Ḥarran and later in the oasis of Teima, in the Arabian Desert. In 539 BC the Babylonians were defeated by the Persian king Cyrus the Great, who had defeated Media. Nabonidus was captured at Sippar (near modern Baghdād, Iraq), and the Persians entered Babylon without resistance. Babylonia was then annexed to Persia and lost its independence for all time.

The Babylonian Legacy

More than 1200 years had elapsed from the glorious reign of Hammurabi to the subjugation of Babylonia by the Persians. During this long span of time the Babylonian social structure, economic organization, arts and crafts, science and literature, judicial system, and religious beliefs underwent considerable modification, but generally only in details, not in essence. Grounded almost wholly on the culture of Sumer, Babylonian cultural achievements left a deep impression on the entire ancient world, and particularly on the Hebrews and the Greeks. Even present-day civilization is indebted culturally to Babylonian civilization to some extent. For instance, Babylonian influence is pervasive throughout the Bible and in the works of such Greek poets as Homer and Hesiod, in the geometry of the Greek mathematician Euclid, in astronomy, in astrology, and in heraldry.

Cyrus the Great

(circa 600-529 BC)

King of Persia (550-529 BC). He was the son of Cambyses I, a descendant of Achaemenes (Hakhamanish) (flourished 7th century BC), and a member of the Achaemenid dynasty. When Cyrus became (558 BC) ruler of the Persian district of Anshan, the district was subject to the Medes; five years later he led a rebellion against the Medes that resulted in the capture of King Astyages (reigned about 584-c. 550 BC) and the overthrow (550 BC) of the Median Empire. Thereafter Cyrus called himself king of Persia and ruled a territory extending from the Halys River in Asia Minor, eastern border of Lydia, to the Babylonian Empire on the south and east. Babylon, Egypt, Lydia, and the city-state of Sparta in Greece combined to curb the power of Cyrus, but in 546 BC the Persians added Lydia to their realm, and in 539 BC the kingdom of Babylon fell to Cyrus.

The Persian Empire was the most powerful state in the world until its conquest two centuries later by Alexander the Great. Cyrus was an able and merciful ruler. Significant among his deeds was his granting of permission to the Jews to return from their exile in Babylon to their native Israel to rebuild the Temple of Solomon. Cyrus died while leading an expedition against the eastern tribe, the Massagetae, and was succeeded by his son, who became Cambyses II.

Cyrus the Younger

(424?-401 BC)

Persian prince, son of Darius II, king of Persia, and brother of Artaxerxes II (reigned 404-358? BC). In 408 BC he was made satrap (governor) of the Persian provinces in western Asia Minor and was ordered to assist the forces of Sparta during the last years of the Peloponnesian War. When Darius died and Artaxerxes succeeded (404 BC) to the throne, Cyrus planned a revolt, but his plan was revealed by Tissaphernes (f. 413-395 BC), the satrap of Caria. Cyrus was pardoned through the influence of his mother, Parysatis, and sent back to his satrapy. There he collected a force of about 100,000 Persian subjects and 13,000 Greeks, mainly Spartans whom Cyrus helped win the Peloponnesian War. Under the pretext of leading an expedition against bandits in Pisidia, he set forth from Sardis toward Babylon, then under Persian rule. In 401 BC the armies of Artaxerxes met those of Cyrus in battle at Cunaxa, near the Euphrates River, and Cyrus was killed while fighting. An important repercussion of this battle was the strategic retreat of the Greeks through the heart of Persian territory to the Black Sea, exposing the military weakness of the Persians to the Greek world. The story of Cyrus's revolt and of the march of the Ten Thousand Greeks was told by the Athenian general and historian Xenophon in the *Anabasis.*

Jehoiakim

(died about 597 BC)

King of Judah (609-597 BC), son of Josiah. Originally he was a vassal king under the control of the Egyptians. In 605 BC, however, after the battle at Carchemish, Jehoiakim submitted to the conqueror of Egypt, Nebuchadnezzar II, the Neo-Babylonian overlord of

Palestine. Some years later, he rebelled against Nebuchadnezzar but was subdued after a siege of Jerusalem in 597 BC and possibly assassinated. He was succeeded by his son, Jehoiachin, who ruled for a few months before being deposed and carried into captivity (see 2 Kings 23:34-24:6).

Darius I

Called The Great (558?-486 BC)

King of Persia (521-486 BC), son of the Persian noble Hystaspes, and a member of a royal Persian family, the Achaemenids. In 522 BC, on the death of King Cambyses II, a group of Magian priests tried to give the throne to one of their number, the usurper Gaumata; he pretended to be Smerdis (died about 523 BC), the murdered brother of Cambyses II. In 521, Darius defeated Gaumata and was chosen king of Persia.

The first two years of his reign were occupied with suppressing rebellions, the most important of which occurred in Babylonia. Thereafter he devoted himself to reforming the internal organization of Persia and making its outer borders secure. He reorganized the vast empire into 20 satrapies, built highways, organized a postal system, reformed the currency, encouraged commerce, and won the goodwill of large portions of the heterogeneous population. Because he respected their religions, he was honored by the Jews, whom he permitted to complete the rebuilding of the Temple at Jerusalem in 516; by the Egyptians, whose high priest he consulted; and by the Greeks of Asia Minor, whose oracles supported him during the revolt of the Greek cities.

In protecting the borders of the empire, Darius conquered new territories along the Indus River in the east and in the Caucasus Mountains in the northeast, but his expedition in 516 against the tribes of the Danube River failed. In 499 a revolt broke out among the Ionian Greek cities of Asia Minor, partly encouraged by some of the Greek cities on the mainland. The revolt was suppressed by 493, and Darius prepared to punish the mainland Greeks for their intervention. In 492 an army under Mardonius, the son-in-law of Darius, crossed the Bosporus into Thrace but was unable to reach Greece because the supply ships were wrecked off Mount Áthos. Two years later, a strong Persian force under the joint command of Artaphernes (flourished 5th century BC), a nephew of Darius, and the Mede commander Datis (flourished 5th century BC) invaded Greece from the north but was defeated at Marathon. A third expedition was being prepared when Darius died. He left a detailed account of his reign, inscribed in three languages on a towering rock. This Behistun Inscription, the first English transcription of which was complete in 1849, confirms many details of the life of Darius.

Darius II

Original name Ochus (died 404 BC)

King of Persia (423-404 BC). He was an illegitimate son of Artaxerxes I, hence his Greek name, Nothos, meaning "bastard." As Ochus, he was a satrap of the province of Hyrcania when his father died. Ochus's half brother, Xerxes II, was king for a few weeks; another half brother, Sogdianus, murdered Xerxes II and was king for a few months; then Ochus murdered Sogdianus and ascended the throne, assuming the name of Darius. In the early years of his reign the power of Athens prevented him from interfering in the affairs of Greece. But after Athens was defeated by Syracuse in 413 BC, Darius II intervened and supported Sparta for the remaining years of the Peloponnesian War. In 407 BC he sent his son Cyrus the Younger to command the combined Persian and Spartan forces in Asia Minor. Three years later he died. The 20 years of Darius's reign were notable primarily for ruthless suppression of a series of revolts within his empire.

Darius III

Called Codomannus (380?-330 BC)

King of Persia (336-330 BC), great grandson of Darius II. He was placed on the throne by the eunuch Bagoas, following the latter's assassinations of Artaxerxes III, who had reigned for 20 years, and Arses (died c. 336 BC), who had reigned for two years; Darius, in turn, killed Bagoas. In the course of his 6-year reign Darius III led the Persian army against the forces of Alexander the Great of Macedonia but was defeated at the battles of Issus in 333 BC and Gaugamela in 331. He was killed by one of his own satraps while fleeing from Gaugamela.

Persia

Conventional European designation of the country now known as Iran. This name was in general use in the West until 1935, although the Iranians themselves had long called their country Iran. For convention's sake the name of Persia is here kept for that part of the country's history concerned with the ancient Persian Empire until the Arab conquest in the 7th century AD.

The First Empire

The Iranian plateau was settled about 1500 BC by Aryan tribes, the most important of which were the Medes, who occupied the northwestern portion, and the Persians, who emigrated from Parsua, a land west of Lake Urmia, into the southern region of the plateau, which they named Parsamash or Parsumash. The first prominent leader of the Persians was the warrior chief Hakhamanish, or Achaemenes, who lived about 681 BC. The Persians were dominated by the Medes until the accession to the Persian throne in 550 BC of Cyrus the Great. He overthrew the Median rulers, conquered the kingdom of Lydia in 546 BC and that of Babylonia in 539 BC and established the Persian Empire as the preeminent power of the world. His son and successor, Cambyses II, extended the Persian realm even further by conquering the Egyptians in 525 BC. Darius I, who ascended the throne in 521 BC, pushed the Persian borders as far eastward as the Indus River, had a canal constructed from the Nile to the Red Sea, and reorganized the entire empire, earning the title Darius the Great. From 499 to 493 BC he engaged in crushing a revolt of the Ionian Greeks living under Persian rule in Asia, and then launched a punitive campaign against the European Greeks for supporting the rebels. His forces were disastrously defeated by the Greeks at the historic Battle of Marathon in 490 BC. Darius died while preparing a new expedition against the Greeks; his son and successor, Xerxes I, attempted to fulfill his plan but met defeat in the great sea engagement the Battle of Salamís in 480 BC and in two successive land battles in the following year.

The forays of Xerxes were the last notable attempt at expansion of the Persian Empire. During the reign of Artaxerxes I, the second son of Xerxes, the Egyptians revolted, aided by the Greeks; although the revolt was finally suppressed in 446 BC, it signaled the first major assault against, and the beginning of the decline of, the Persian Empire.

Many revolts took place in the next century; the final blow was struck by Alexander the Great, who added the Persian Empire to his own Mediterranean realm by defeating the troops of Darius III in a series of battles between 334 and 331 BC. Alexander effected a temporary integration of the Persians into his empire by enlisting large numbers of Persian soldiers in his armies and by causing all his high officers, who were Macedonians, to wed Persian wives. His death in 323 BC was followed by a long struggle among his generals for the Persian throne. The victor in this contest was Seleucus I, who, after conquering the rich kingdom of Babylon in 312 BC, annexed thereto all the former Persian realm as far east as the Indus River, as well as Syria and Asia Minor, and founded the Seleucid dynasty. For more than five centuries thereafter, Persia remained a subordinate unit within this great realm, which, after the overthrow of the Seleucids in the 2nd century BC, became the Parthian Empire.

The Sassanids

In AD 224 Ardashir I, a Persian vassal-king, rebelled against the Parthians, defeated them in the Battle of Hormuz, and founded a new Persian dynasty, that of the Sassanids. He then conquered several minor neighboring kingdoms, invaded India, levying heavy tribute from the rulers of the Punjab, and conquered Armenia. A particularly significant accomplishment of his reign was the establishment of Zoroastrianism as the official religion of Persia. Ardashir was succeeded in 241 by his son Shapur I, who waged two successive wars against the Roman Empire, conquering territories in Mesopotamia and Syria and a large area in Asia Minor. Between 260 and 263 he lost his conquests to Odenathus, ruler of Palmyra, and ally of Rome. War with Rome was renewed by Narses; his army was almost annihilated by Roman forces in 297, and he was compelled to conclude peace terms whereby the western boundary of Persia was moved from the Euphrates River to the Tigris River and much additional territory was lost. Shapur II (ruled 309-379) regained the lost territories, however, in three successive wars with the Romans.

The next ruler of note was Yazdegerd I, who reigned in peace from 399 to 420; he at first allowed the Persian Christians freedom of worship and may even have contemplated becoming a Christian himself, but he later returned to the Zoroastrianism of his forebears and launched a 4-year campaign of ruthless persecution against the Christians. The persecution was continued by his son and successor, Bahram V, who declared war on Rome in 420. The Romans defeated Bahram in 422; by the terms of the peace treaty the Romans promised toleration for the Zoroastrians within their realm in return for similar treatment of Christians in Persia. Two years later, at the Council of Dad-Ishu, the Eastern church declared its independence of the Western church.

Near the end of the 5th century a new enemy, the barbaric Ephthalites, or "White Huns," attacked Persia; they defeated the Persian king Firuz II in 483 and for some years thereafter exacted heavy tribute. In the same year Nestorianism was made the official faith of the Persian Christians. Kavadh I favored the communistic teachings of Mazdak (flourished 5th century), a Zoroastrian high priest, and in 498 was deposed by his orthodox brother Zamasp. With the aid of the Ephthalites, Kavadh was restored to the throne in 501. He fought two inconclusive wars against Rome, and in 523 he withdrew his support of Mazdak and caused a great massacre of Mazdak's followers. His son and successor, Khosrau I, in two wars with the

Byzantine emperor Justinian I, extended his sway to the Black Sea and the Caucasus, becoming the most powerful of all Sassanid kings. He reformed the administration of the empire and restored Zoroastrianism as the state religion. His grandson Khosrau II reigned from 590 to 628; in 602 he began a long war against the Byzantine Empire and by 619 had conquered almost all southwestern Asia Minor and Egypt. Further expansion was prevented by the Byzantine emperor Heraclius, who between 622 and 627 drove the Persians back within their original borders. The last of the Sassanid kings was Yazdegerd III, during whose reign (632-651) the Arabs invaded Persia, destroyed all resistance, gradually replaced Zoroastrianism with Islam, and incorporated Persia into the caliphate.

Jews

In modern usage, synonymous with Hebrews and Israelites; historically and ethnically, however, the words have different meanings. As a general historical term, the word *Hebrew* has no ethnic connotation, being applied to any of numerous Semitic, nomadic tribes dwelling in the eastern Mediterranean area before 1300 BC. In Jewish history, the term is applied specifically to those tribes that accepted Yahweh as their deity, from the time of their prehistoric origins to the time they conquered ancient Palestine (called Canaan) and, about 1020 BC, became a united nation ruled by a king. The term *Israelite* connotes a particular ethnic and national group, descended from the Hebrews and united culturally by their religion; the term is historically descriptive of this group from the conquest of Canaan to the destruction of the kingdom of Israel in 721 BC by the Assyrian king Sargon II. The term *Jew* refers to a third group, the cultural descendants of the first two, from the time of their return from the so-called Babylonian Captivity to the present. The word itself stems ultimately from the Hebrew *yehudhi,* originally meaning a member of the Hebrew tribe of Judah, the ancient territory of which was organized as the Roman province of Judaea in AD 6. The English word *Jew* is derived directly from the Latin *Judaeus,* meaning an inhabitant of Judea.

Modern Jews are members of a separate ethnic community or fellowship rather than of a race—a community that, in the face of incessant and terrible persecution, has maintained its identity for almost 19 centuries, from the final dissolution of the Roman province of Judea in AD 135 to the establishment of the modern state of Israel in 1948. In 1970 the Israeli Knesset adopted legislation defining a Jew as any one born of a Jewish mother or of a convert. The remarkable preservation of Jewish group identity has resulted, primarily, from strict adherence to Judaism, with which Jewish history is inextricably bound. This religion governs Jewish life in every aspect, requires the education of the young, and includes in its traditional doctrines hope for and faith in the establishment of a messianic kingdom. Although reform movements began to affect Judaism in the 19th century, the survival of all Jewish communities was the result of the piety with which preceding generations had adhered to the Jewish Law. A distinguishing characteristic of the Jewish people has been their respect for and devotion to education and learning, which are considered acts of worship.

The Hebrews in Canaan

The biblical accounts of Hebrew genealogy and history are credible in most instances, as far as can be ascertained from archaeological and historical research. They were not written in their present form, however, until centuries after the events described; therefore they require careful interpretation. In a confession of faith that Moses imparted to the assembled Hebrews, he said, "A wandering Aramaean was my father" (Deuteronomy 26:5). This characterization of the ancestors of the Hebrews as Aramaean nomads ("wandering" signifying the nomadic state of constant economic hardship) is more or less accurate. In addition to Aramaean blood, the physical ancestry of the later Israelites included a mixture of other strains, such as Amorite and Hittite. The physiognomy typical of the ancient Hebrews, as depicted in Babylonian friezes, was similar to that of the Hittites. The Hebrew language belongs to the northwestern Semitic language group.

The 12 Tribes

The history of the tribes as told in the Hebrew Bible must be viewed in light of the national

consciousness developed by the Jewish scribes who compiled and edited the historical books in the 6th and 5th centuries BC. In their efforts to tell a continuous and detailed story establishing a common ancestry, these scribes undoubtedly recorded legends as history; nevertheless, the biblical narrative is in accord with historical theory. The Scriptures tell of 12 Hebrew tribes, descended from 12 sons of the patriarch Jacob: Asher, Benjamin, Dan, Gad, Issachar, Joseph, Judah, Levi, Naphtali, Reuben, Simeon, Zebulun. Biblical scholars view the Jacob story as an etiological, or explanatory, account, with actual tribal history cloaked in the guise of personal experiences. Thus, the tribes were interrelated by blood, and some—such as Reuben, Simeon, Levi, and Judah (sons of one mother)—maintained an even closer alliance. The tribes of Asher and Gad (named as descendants of servants) were subordinate tribes. Another instance of tribal history written as personal experience is the covenant between Jacob and Laban (see Genesis 31:44-54), which reflects an early treaty between Hebrew and Syrian tribes, delimiting the borders of their grazing lands to the north of Gilead.

Tradition and historical theory trace the Aramaean ancestors of Israel (used collectively) to the district of Ur in Sumer, on the lower Euphrates River. About the beginning of the 2nd millennium BC a group of Aramaean tribes migrated to the region around Carrhae (now Harran, Turkey), an ancient Babylonian colony. Several centuries later several family units of these tribes migrated to the west and south, settling in scattered groups around the Jordan River. The Jordan settlers became the Hebrew tribes, including the Ammonites, Moabites, Edomites, and the Yahweh-worshiping Hebrews. In the Bible this period of tribal migration is known as the age of the patriarchs.

The Exodus

Some of the tribes, traditionally belonging to the Joseph group, migrated into Egypt, probably during the period of the Hyksos kings (the predominantly Semitic conquerors of Egypt) between 1694 and 1600 BC. There they prospered until the Hyksos were expelled about 1570 BC, and as a result the Hebrews were persecuted as aliens and forced into slavery. The Exodus is viewed by many historians as the successful effort of the Hebrews in Egyptian bondage to be reunited with other Hebrew tribes with which they retained a sense of kinship. No archaeological records of the Exodus exist, even on Egyptian monuments, probably because the Egyptian Hebrews numbered at most a few thousand and probably less than that. Their flight evidently caused no great concern in Egypt.

In Jewish history, however, the Exodus assumed major proportions. It was led by Moses (the first great prophet) who, on Sinai, the sacred mountain, received the covenant with Yahweh (*see* Sinai, Mount). This early religion incorporated in itself and bequeathed to later Judaism nomad concepts of the position of property, individual rights, sexual morality, and the essential equality of all members of the community. Personal liberty and the love of freedom—characteristic of the wandering Semites—in addition to the concept of a God who is creator, lawgiver, and king, became part of the religion of Israel and later became part of its political theory.

The conquest of Canaan in the 2nd millennium BC was accomplished as much by intermarriage and alliance with the Canaanites as it was by military conquest. Moreover, the invaders had an undisturbed and unique opportunity to acquire dominance: The Egyptian, Hittite, and Sumerian empires were no longer strong, and Assyria, the potential great power, had not yet organized its forces. Under Joshua, the successor to Moses, the Yahweh tribes

crossed the Jordan River, conquered the town of Jericho and the surrounding plain, and established themselves in western Palestine. Although numerically they were not superior to the Canaanites already resident, the Yahweh tribes were united by their religious covenant, their tradition of common descent, and their democratic ideal. During the period of the judges (the great military and civil leaders), the Hebrews, now known as the Israelites, secured their land. They fought off invasions by the Moabites, the Midianites, and especially the Philistines, an Aegean people who were attempting to settle on the coast of Palestine.

The Kingdom

With the accession of Saul, the first Israelite king, about 1020 BC, the Israelites became truly united as a political entity. With David, Saul's successor, the kingdom acquired greatness.

The Kingdom under David

In both Jewish history and religion, David is considered second only to Moses. He is regarded as the true founder of Israel, the instrument of the religious and political system foreshadowed on Mount Sinai. He captured Jerusalem, the strongest fortress in Palestine, and made it his capital. Under his direction, the Israelite army broke the power of the Philistines and conquered Edom, Ammon, and Moab. David organized religious services and arranged the duties of the priesthood, establishing the religion of Israel as supreme in Palestine. At his death all the countries surrounding the Israelite Kingdom were either subjugated or bound by treaties of friendship.

The Kingdom under Solomon

David's son and successor, Solomon, is known as the builder of the Temple at Jerusalem, which became a symbol of Israelite glory and splendor. Solomon was a powerful ruler who brought prosperity to his people by carefully using the treasures inherited from his father, by unifying the internal administration of his kingdom, and by promoting commerce and industry through the opening of trade routes linking Africa, Asia, Arabia, and Asia Minor. Solomon also tried to strengthen the political position of his kingdom by marrying influential women of many of the neighboring principalities. His royal behavior, however, as well as his elaborate building program—typified by various remains at Megiddo, Israel, excavated between 1925 and 1939 and after World War II (1939-1945)—proved costly in human and economic terms. Forced labor and high taxes provoked dissatisfaction and resentment among the population and caused political instability. Edom, in the southeast, successfully revolted, and the district of Damascus, in the northwest, made itself independent of Israelite influence. The oppression of Solomon's rule and his sybaritic way of life, which was directly opposed to the stern nomadic traditions of the Israelite religion with its democratic ideal, resulted in the division of the kingdom after Solomon's death, about 922 BC.

The Divided Kingdom

Upon Solomon's death Jeroboam, a former servant of Solomon, returned from Egypt, where he had lived in exile following a failed plot against Solomon's life. When a delegation under Jeroboam requested guarantees of reform from Solomon's son and successor, Rehoboam, they were refused. In the dissension that followed, Jeroboam was supported by Sheshonk I, king of Egypt, called Shishak in the Bible, who invaded and plundered the kingdom of Rehoboam and despoiled the temple. The kingdom was then divided. The rebel

leader became king, as Jeroboam I, over the northern parts of the old kingdom known afterward as the Kingdom of Israel; according to biblical tradition, its inhabitants included 10 of the original 12 tribes—all except Judah and Benjamin. Rehoboam remained king over the southern parts of the kingdom, known afterward as the Kingdom of Judah; about 775 sq km (about 300 sq mi) in area, it was reduced to a secondary power. Separate religious shrines and sanctuaries were established at Dan and Bethel in Israel, and although the two states retained their feeling of blood kinship, they were divided politically.

Jewish history for the next two centuries became a series of struggles among petty states as Israel, Judah, Moab, Edom, and Damascus warred against one another. For a time, in the early 9th century BC, Israel became a major power under the great king Omri. Omri founded Samaria in about 870 BC as the capital of Israel, and under his direction a period of peace was instituted. Under Ahab, his son and successor, however, Israel was shaken by internal strife concerning the most vital topic: religion. Ahab's wife, Jezebel, a princess of Tyre, attempted to incorporate her pagan deity, the Phoenician god Melkarth, into the religion of Israel. Foreign religious influences had long been filtering into both Israelite kingdoms, but Jezebel's boldness resulted in great popular protest. Such protest was political as well as religious, for the ethical system of the Mosaic Law concerned government as much as it did worship, and autocracy could be construed as sin. A series of prophets waked the conscience of the Israelites. In the northern kingdom, Elijah, Elisha, Amos, and Hosea called for a return to the rugged, democratic desert principles. In Judah, Isaiah and Micah inveighed against idolatry and luxury. Thus religious struggle was added to military conflict. In the 8th century BC the power of Assyria, grown to a position of dominance in the Middle East, advanced to the frontiers of the disorganized states, and disaster was inevitable.

Assyria had, for more than a century, attempted to conquer ancient Palestine. In 853 BC the first major Assyrian invasion, led by Shalmaneser III, had been turned back at the Battle of Karkar by a coalition of the little states, including Israel, under Ben-hadad I, king of Damascus. Assyria withdrew, but its forces continued to harry the Palestinian borders. In 734 BC, when incessant quarreling among the weakened Palestinian states precluded another coalition, an Assyrian army under Tiglath-pileser III invaded and conquered Israel. Only the fortress of Samaria held out until 722 to 721 BC, when the Assyrians besieged and took the city. The kingdom of Israel was destroyed, and many of its inhabitants were deported. Thenceforth they were known as the Lost Tribes. Samaria was repopulated with emigrants from Mesopotamia, who adopted the Israelite religion and became a sect known as Samaritans. Although the kingdom of Judah became a tributary of Assyria, it retained its nominal independence for another 135 years.

The Fall of Jerusalem to Nebuchadnezzar

During the next century Judah maintained its identity, while the balance of Middle Eastern power shifted from Assyria to Egypt and, finally, to the renascent Babylonian Empire of the Chaldeans. The Judean Kingdom, however, refused to submit to Chaldea as it had to Assyria. In 598 BC Nebuchadnezzar II, ruler of Chaldea, faced with defiance in Judah, conquered Jerusalem. Most of the Judean nobles, warriors, and artisans were taken to Babylon, and Nebuchadnezzar made the Davidic prince Zedekiah king of Judah. In 588 BC Zedekiah led a revolt against Chaldea, and two years later Nebuchadnezzar's army destroyed Judah and razed Jerusalem. All Judeans who were potential leaders of revolt were taken to Babylon.

Another group fled to Egypt, taking with them, despite his protests, the prophet Jeremiah. Only the poorest Judean peasants remained. The Babylonian Captivity marked the end of the political independence of ancient Israel, except for a brief revival more than four centuries later.

Judea

At the time of the dissolution of Judah, Judeans were living in Egypt, in Babylon, and among the peasants in Palestine.

Life in Babylon

The most important of these communities was in Babylon. There the exiles found a thriving colony of their coreligionists composed of the Judeans deported in 597 BC and others who had settled there during the destruction of the Kingdom of Israel in 721 BC. Under the direction of the priest and reformer Ezekiel, the Babylonian community retained its separate identity by replacing political Israel with spiritual Israel. The religion was ritualized and made liturgical to govern the life of the exiles. Scribes began to compile the traditions of the Israelites in the books destined to become the Bible. Prayer meetings took the place of worship in the temple. An anonymous prophet (called Deutero-Isaiah because his speeches form the second part of the biblical book of Isaiah) prepared the faithful exiles for a new life in a rebuilt Jerusalem.

Return to Jerusalem

In 539 BC Cyrus the Great, founder of the Persian Empire, conquered Babylon. The next year he issued an edict emancipating the Jews. About 42,000 members of the Babylonian community prepared to return to Palestine, taking all their wealth, contributions from those remaining in Babylon, and, according to tradition, contributions from Cyrus himself. Led by Zerubbabel, a prince of the house of David, the expedition journeyed to Jerusalem. The country was still lying waste from the havoc of the Chaldean wars, and the emigrants despaired at the enormous task confronting them. The resulting apathy of the returned Jews was alleviated by the work of two religious leaders, the prophets Haggai and Zechariah, who held out, as Ezekiel had done before them, the rewards of spiritual life as the ultimate goal. The Jews turned their attention to rebuilding, and in 516 BC the Second Temple was completed. The latter date is regarded, in the Jewish tradition, as the true end of the exile in Babylon, which thus endured 70 years from 586 to 516 BC.

The Jewish high priest was elected ruler of the province of Judah, or Judea, which thereupon became a theocracy. The task of rebuilding proceeded slowly, and about 445 BC Nehemiah, a Jewish favorite of Artaxerxes I, king of Persia, was given permission to direct the reconstruction. Under his management Jerusalem again became a great city. During the same period, the Babylonian community, hearing reports of religious laxity, may have sent Ezra, a famous teacher and scribe, to institute religious reforms; the possibility of confusion of the identity of Artaxerxes, as mentioned in the Book of Ezra, however, makes a date of 398 or 397 BC for Ezra's return also plausible. By the middle of the 4th century, Judea had become a country organized in accordance with formalized doctrines of belief and dominated by a powerful priesthood. The Torah, the books of the Law, governed every aspect of Jewish life, and the scribes and teachers of the Law gave the Scriptures final form. Judea prospered. Thus, adjusting to adverse circumstances, the Jews had, in about 150 years, transformed themselves from a political entity to a people almost entirely motivated by religion.

The Diaspora

In the late 4th century BC, the dominant power in the ancient world became Macedonia, under Alexander the Great. After the Macedonian subjugation of Persia in 331 BC, Judea became a province of Alexander's empire. According to tradition, Alexander showed a special consideration to the Jews—thousands of Jews migrated to Egypt after the founding of Alexandria. With the growth of commercial opportunities under the united empire, Jews migrated to colonies throughout the known world: to the shores of the Black Sea, to the Greek Islands, and to the coasts of the Mediterranean Sea. These migrations assumed such large proportions that they became known collectively as the Diaspora (Greek for "dispersion"). Far removed from the center of Jewish life in Judea, the emigrants had to learn and use the Greek language, rather than Hebrew, and adopt Greek customs and ideas. The Pentateuch was translated into Greek during the 3rd century BC, and the Greek version, the Septuagint, which later included the other parts of the Hebrew Bible, became standard among the Jews of the Diaspora. The Greek way of life and Greek culture, known as Hellenism, became influential among Jews of the Diaspora.

After the death of Alexander in 323 BC, the Greeks became a political as well as a cultural danger to the Jews. Alexander's empire was divided among his generals, and Judea was first invaded by Ptolemy I, king of Egypt. Jewish territory, as the trade route to Arabia, was strategically important, and it became the subject of intense conflict between the Ptolemies of Egypt and the Seleucidae of Syria. In 198 BC, in the Battle of Panion, King Antiochus III of Syria overwhelmed Egypt and added Judea to his domains. The Seleucid rulers began a campaign to replace Judaism with Hellenism. The campaign reached its height under King Antiochus IV, who in 168 BC proclaimed the Jewish religion illegal and replaced the altar to Yahweh in the temple with an altar to Zeus.

The Hasmonaean Period

An inevitable Jewish rebellion began the same year under the Jewish priest Mattathias and his sons, called the Maccabees. After a bitter military struggle, the Jewish forces defeated Syria. The Hasmonaean dynasty, or Maccabees, became the leaders and, finally, the kings of an independent Jewish state.

Under the Hasmonaeans, the Jews concentrated their efforts to keep their religion pure and free of foreign influence. The two major political parties that came into being, the Sadducees and Pharisees, differed as much in religious doctrine as they did in political theory. Other religious factions of the period included the Essenes, Jewish religious brotherhoods that maintained a monastic way of life in communal settlements. The Hasmonaeans established the Sanhedrin, a council of state composed of 71 Jewish leaders and sages that was the supreme authority for civil and religious legal decisions. The kingdom was expanded and, under John Hyrcanus, came to include Samaria and Edom, known as Idumaea, where the inhabitants were compelled to accept Judaism. Like its predecessors, the Hasmonaean Jewish kingdom faced widespread factional conflict. During the last century BC, a civil conflict erupted between the brothers Hyrcanus II and Aristobulus II, rival heirs to the throne of Judea. Antipater, an Idumaean who was seemingly a supporter of Hyrcanus, intrigued with the Roman General Pompey the Great to resolve the conflict in his own favor, in return for making Judea a client state of the Roman Empire. The Roman Army entered Jerusalem in 62 BC, and in 47 BC the kingdom of Judea became directly subject to Rome, with Antipater as procurator. His son Herod the Great became king in 37 BC.

Christianity Appears

The last century of the ancient Jewish state was marked by religious and political upheaval. At the beginning of the Christian era the Jewish population in the ancient world numbered some 8 million, living, outside Judea, mainly in Alexandria, Cyrenaica (northern Africa), Babylon, Antioch, Ephesus, and Rome. This dispersion created, in addition to the force of Hellenism, several movements that struck at Judaism. One was directed against all Jews and was based on business competition, religious difference, and the political privileges granted to many Jews who rose to high office. A second movement came from within Judaism itself, as Christianity. The hellenized Jews who came to believe in Jesus (Hebrew *Yeshua,* or Joshua) as the promised Messiah far outnumbered the Judeans who accepted Jesus (*see* Jesus Christ). Moreover, as the disciples of Jesus traveled through the ancient world, many pagans were converted to the new belief. Christianity was originally regarded as a Jewish sect, but as more and more pagans were accepted into Christianity, their faith revolved almost entirely about the person and preaching of Jesus. The Jewish members of the Jesus movement, on the other hand, remained essentially Jews. The Jewish answer to these new movements was to permit no laxity in observance of the forms of traditional religion.

The Great Revolt

During the 1st century AD religious conflict caused bloody battles. The Roman governors of Judea were despotic and gave little respect to the Jewish religion. In AD 66 a violent insurrection, led by the Zealots, a fanatic Jewish sect, was launched against Roman authority. Emperor Nero sent the Roman general Vespasian (later emperor) to put an end to the conflict. By 70 the revolt was crushed, the temple was destroyed, and Jerusalem was razed; Masada, the last fortress, fell in 73.

Nominally, Judea continued to exist. The center of Jewish learning was transferred to Jabneh (Jamnia, now Yavne, Israel) under the direction of the great sage Johanan ben Zakkai. For the next generation Judea was more or less peaceful, under strict Roman control. Then the Roman emperor Hadrian ordered Jerusalem rebuilt as a pagan city, to be called Aelia Capitolina, in honor of Jupiter and himself (Publius Aelius Hadrianus); at the same time he issued an edict banning circumcision. This double insult caused consternation among the Jews of the Diaspora as well as those of Judea.

Bar Kokhba

A violent revolt occurred in Judea, under Simon Bar Kokhba. From 132 to 135 the Jews made a desperate stand against the Roman legions and were, for a time, successful. When the rebellion was finally put down by Rome, Judea was prostrate. By order of the emperor the very name of the province was discarded and changed to Syria Palaestina. Jerusalem was made a pagan city, and the death penalty was decreed for any Jew who entered its gates. Persecution of Jews became common throughout the empire.

Moreover, the fall of Judea created a greater rift between Jews and Christians. The Jews considered the loss a calamity, but the Christians saw it as a manifestation that God had abandoned the Jews and viewed themselves as the true bearers of divine grace. During the first three centuries of the Christian era, Christianity became increasingly powerful. After 313, when Constantine I, emperor of Rome, accepted the new religion for himself and his empire, Christian antagonism against and, later, persecution of Jews became widespread.

Postexilic Jews

The destruction of the second Jewish state and the surge of anti-Jewishness did not disorganize the Jews.

Religious Development in Exile

The Jews' answer was the development of the postexilic religion known as Judaism. Their continued unity was based on a common language, a literary heritage that all Jews were required to know and study, a well-knit community life and organization, and their abiding messianic hope.

During the first six centuries of the exile, the teachers and rabbis set down the great body of oral law and religious interpretation in the Mishnah and Gemara, known collectively as the Talmud. The principal centers of Jewish learning became academies in Palestine, notably in Galilee and in Babylonia, first under the rule of the Parthians, then from AD 227 of the Sassanians, or Neo-Persians. An important Jewish community had lived in Babylonia since the 6th century BC, and it became the greatest influence on the exiled Jews. The Jewish colony was headed by an administrator known as an exilarch. The two Babylonian academies at Sura and Pumbeditha became renowned throughout all Jewish communities. The scholars who worked in the 1st and 2nd centuries AD on the codification and amplification of the oral law were the Tannaim (Aramaic for "to teach"). They were succeeded in the 3rd century by the Amoraim (Aramaic for "speakers") and in the 5th century by editors called Saboraim (Aramaic for "reflect"). With completion of the Gemara, the commentary on the Mishnah, the Babylonian Talmud was finished by the beginning of the 6th century. The less complete Palestinian Talmud (or Talmud of Jerusalem) had received its present form about a century earlier. The later heads of the Babylonian academies were called *geonim* (plural form of Hebrew *gaon,* "excellence"); they received queries on religion from every part of the medieval world, and their answers, or *responsa,* came to be incorporated into standard religious practice.

Islamic Tolerance

The rise of Islam created no great disturbance in the Jewish communities of Babylonia. Muslim armies conquered Mesopotamia in 637, and the religion of Islam became the state religion. A series of nominal restrictions against Jews was decreed by the Code of Omar, promulgated by Caliph Omar I. Jews were permitted to hold no political office and could have no Muslim servants. They could not bear arms, build or repair synagogues, or worship in loud voices. Moreover, they were required to distinguishing mark. The caliphs of Baghdād did not consider themselves bound by the code and permitted the Jews to retain virtual autonomy. The historical importance of these restrictions resulted from their later importation into Europe by Christians, who imposed them on European Jews for centuries.

The period of Islamic tolerance was marked by cooperation between Muslims and Jews that resulted in a development of culture based on a combination of Greek, Muslim, and Jewish learning at a time when Europe was still in the so-called Dark Ages (now known as the Middle Ages, 5th century to 15th century).

Jews in Medieval Europe

In the middle of the 10th century the center of learning, both secular and religious, shifted from Mesopotamia to Spain, then a Muslim country. Colonies of Jews had existed in Spain since before the ascendancy of the Roman Empire and had long suffered persecution,

particularly after the Visigothic rulers accepted Catholicism in the 6th century. The Muslim conquest brought peace to the Spanish Jews, who came to occupy prominent positions as statesmen, physicians, financiers, and scholars. Jewish scholars contributed to the beginning of the Renaissance (14th century to 17th century) in Europe by their translations of Greek classics, brought for the first time to western Europe.

The peaceful Spanish era ended in the middle of the 13th century, with the waning of Muslim domination in the Iberian Peninsula. Under the Catholic monarchs, Spanish Jews were forced into the lowly position of other European Jews. During the Middle Ages, persecution of Jews in Christian countries was the rule. Much of this persecution was unleashed by mobs who condemned every Jew as one who had taken part in the martyrdom of Jesus. During the Crusades (1095-1270), thousands of Jews were massacred in the religious fervor of the period. In 1215 the Fourth Lateran Council of the Roman Catholic church, called by Pope Innocent III, proclaimed an official policy of restrictions, similar to the Code of Omar, and ordered all Jews to wear distinctive badges. Throughout Europe Jews were despised. In cities they were forced to live in special areas, called ghettos, and were not permitted freedom of movement. During the 13th and 14th centuries several European monarchs filled their treasuries by confiscating Jewish property and expelling the owners. In 1290 King Edward I of England beggared and expelled the English Jews. King Charles VI of France followed the English example in 1394, virtually ending Jewish history in France until modern times. During the period of the so-called Black Death in the 14th century, massacres of Jews were common throughout Europe, on the charge that Jews had caused the plague by poisoning Christian wells. In Spain systematic persecution by the church resulted in mass conversions by Jews attempting to save their lives. In many cases, such conversions were merely outward; a class of converts called Marranos (Spanish for "swine") arose, professing Roman Catholicism but adhering to Judaism in secret. The Spanish Inquisition, instituted in 1478, persecuted the Marranos, and in 1492 Spain expelled the Jews. Their expulsion from Portugal followed in 1497.

The exiles from western Europe found refuge in the eastern part of the continent. Thousands of Spanish Jews migrated to European Turkey, which preserved the Islamic policy of toleration, and Constantinople became the site of the largest Jewish community in Europe during the 16th century. Most of the Jews expelled from England, France, Germany, and Switzerland settled in Poland and Russia; by 1648 the Polish community included more than 500,000 Jews. The Polish Jews came to possess their own autonomous organization within the Polish Kingdom and became the center of Jewish activity. Then came the persecutions of 1648 to 1658, carried out by followers of Bohdan Khmelnytsky, leader of the cossacks in the Ukraine, in which countless Jewish communities of Poland were destroyed, and a decline of eastern European Jewry was initiated. Jews—then being barred from the professions, craft guilds, farming, and large commercial enterprises—were forced to live by petty commerce.

Jews in Modern Life

By the end of the 16th century only remnants of the old Jewish communities remained in western Europe.

The Reformation and the French Revolution

With the gradual increase in political and social freedom following the Protestant Reformation, however, tolerance for Jews was reestablished in the West. The new freedom came first to England, where, after 1650, the immigration of Jews was encouraged by the

Commonwealth under the military and political leader Oliver Cromwell. Jews were also encouraged to settle in the English colonies in America by such influential men as the philosopher John Locke and the colonial preacher Roger Williams. In France the Jews were enfranchised by the National Assembly in 1791, in the wake of the egalitarian ideology of the French Revolution (1789-1799), and Napoleon I, during his military campaigns, opened ghettos and emancipated the Jews as he marched across Europe. A revival of repression occurred after 1815, when the states once subject to Napoleon refused to adopt his policies, including that of Jewish emancipation, which they regarded as a tendency to liberalism. This temporary reaction, however, lasted only for a few decades, and in the 1860s Jewish emancipation in western Europe was nominally secure.

Eastern European Persecution

In eastern Europe, on the other hand, the previous policy of Jewish tolerance was reversed, and Poland and Russia instituted official policies of persecution to offset any possible liberal tendencies. Such persecution equaled that inflicted on Jews during medieval times, particularly after the partition of Poland and the incorporation of eastern Poland into the Russian Empire between 1772 and 1796. The new Russian territory contained most of the Polish Jews, on whom severe restrictions were imposed. Jews were forbidden to live outside specific areas, and their educational and occupational opportunities were narrowly circumscribed. In addition, the imperial government encouraged and even financed periodic massacres of Jews, called pogroms, in order to divert the attention of the Russian populace from their discontent with the feudalistic system still prevailing in the late 19th century. The government instituted even sterner anti-Jewish measures as it tried to isolate and render ineffective any possible political influence by Russian Jews, who were importing western European ideas and knowledge into Russia. This intense persecution endured until the Russian Revolution, which overthrew the czarist regime in 1917. As a result of the pogroms, between 1890 and the end of World War I (1914-1918), about 2 million Jews emigrated to the United States from areas under Russian control. Other colonies of eastern European Jews were founded in Canada, South America (notably in Argentina), the Union of South Africa, and Palestine.

Jews in the Western Hemisphere

Jewish immigration to the western hemisphere began almost immediately after the founding of the first American colonies. Numerous Sephardic Jews (of Spanish or Portuguese descent) first settled in Brazil; only Marranos were permitted, however, and persecution by the Inquisition resulted in their subsequent flight from Brazil. The first North American community of Jews was established in 1654 by some of these Brazilian Marranos, thenceforth openly professing Judaism, in the Dutch colony of New Amsterdam (now New York City). Other groups of Jews settled in such cities as Philadelphia, Pennsylvania; Newport and Providence, Rhode Island; and Savannah, Georgia. At the time of the American Revolution, about 1780, the Jewish population of the colonies numbered an estimated 2000. Several of these colonial Jews became prominent during the period, notably Aaron Lopez of Rhode Island and Massachusetts, one of the leading merchants in the colonies, and Haym Salomon, a famous financier and one of the principal contributors to the financing of the revolutionary army. During the greater part of the 19th century, most Jewish immigrants to the United States came from Germany, after 1815 as a result of anti-Jewish feeling following the downfall of Napoleon, and

after 1848 following an unsuccessful German revolution. Among these German-Jewish families were those of U.S. Senator Judah Philip Benjamin, who became a leading figure in the Confederate cabinet, and Isaac Mayer Wise, the organizer of American Reform Judaism. By 1880 about 250,000 Jews lived in the United States. These early immigrants had come either as separate individuals or in family groups. During the next 40 years almost 3 million Jews came to the United States, mainly from eastern Europe. This flood of immigrants, however, constituted the population of entire communities and even provinces, which preserved their communal identity on settling in the large cities along the Atlantic coast. Large-scale immigration ceased in 1924, when quota restrictions were enacted.

Life in Western Europe

The emancipation of the Jews had far-reaching religious, cultural, and political effects. Slowly, as Jews took their place in the modern world, the wall erected around the Jewish community by strict, traditional Judaism began to crumble. Moses Mendelssohn exerted enormous influence in bringing about the adjustment of Judaism, both as a religion and as a way of life, to the outside world. By translating the Pentateuch into German and teaching the value of cultural affiliations between Jews and their non-Jewish environment, Mendelssohn opened the route for the cultural contributions made by later Jews, both to the Jewish community and to the world. One of the results of his work was the Reform Judaism initiated by German Jews. Many Jewish families discarded Judaism entirely, becoming Christian to increase their cultural and civic opportunities, and this action did not occasion the stern condemnation that it would have if taken only a century before. Among such families was that of Mendelssohn's own grandson, Felix Mendelssohn, the famous German composer. One of the greatest German poets, Heinrich Heine, was born Jewish and, although he was converted to Christianity, retained his love for Judaism. Benjamin Disraeli, one of the most notable British statesmen, was the son of a converted Jew.

In every country of western Europe, as well as in the United States, Jews made monumental contributions, not as members of a Jewish community but as citizens and members of national cultures. Karl Marx originated the modern socialist and Communist movements. In France, Henri Bergson and in Germany Hermann Cohen and Martin Buber profoundly influenced modern philosophy. Sigmund Freud originated psychoanalysis. In the graphic arts, such Jews as the painters Amedeo Modigliani (born in Italy), Camille Jacob Pissarro (of Portuguese and French parentage), and Marc Chagall (born in Russia), and the sculptors Jacob Epstein (born in the United States) and Jacques Lipchitz (born in Lithuania), became famous in international art circles. Albert Einstein (born in Germany) revolutionized theories of physics and mathematics with his concept of relativity. In many fields of human knowledge and endeavor, Jews distinguished themselves as separate and equal members of all societies. The Jewish community itself underwent a cultural renaissance in the 18th and 19th century. Known as the Haskalah (Hebrew for "enlightenment"), this renaissance was begun in eastern Europe. Jews once again began to write in Hebrew, to study the new science of Darwin and Thomas Huxley, and even to study the Bible so as to provide scholarly and scientific interpretations of the once sacrosanct Scriptures. Hebrew poetry, novels, and history were published, and Hebrew again became a living language. The Yiddish language of the eastern European Jews was dignified by its use as a literary language in the works of such

great Jewish writers as Mendele Mocher Setfarim, Shalom Aleichem, Judah Leb Peretz, and Sholem Asch. The cultural revival of the Haskalah, which was specifically Jewish, was important in the revival of Jewish hope for a homeland in Palestine by its study of Jewish heritage.

Anti-Semitism

World events in the late 19th century indirectly aided the political hopes engendered by the Haskalah. In Germany and France, particularly, a movement opposing the Jews came into being. It was called anti-Semitism, because its followers based their opposition not on the Jewish religion but on what they considered the Jewish race: the Semites. Political parties were formed in such countries as Germany, France, Austria, and Hungary to keep Jews from occupying positions of eminence. In France, anti-Semitism became a predominant political issue with the so-called Dreyfus affair, which began with the trial, on false evidence, of a Jewish army officer, Alfred Dreyfus. One of the spectators at the Dreyfus trial, an Austrian writer named Theodor Herzl, became convinced that the only solution to the problem of anti-Semitism was a Jewish national state. In 1896 Herzl became the founder of political Zionism. For the next 50 years the Zionist organization fought and planned to achieve its ambition, finally realized in the state of Israel. During the first half of the 20th century, and particularly in the period between World War I and World War II, anti-Semitism became a dominant force in European politics, notably in Germany. In the 1930s the growth of National Socialism, incorporating anti-Semitic doctrines, threatened all Jews, many of whom considered themselves not Jews but assimilated members of various national groups. During the supremacy of the National Socialists in western Europe, an estimated 6 million European Jews were slaughtered, both in Germany and in German-controlled states. This period of persecution and extermination of European Jews is called the Holocaust.

Habakkuk

It is attributed to the prophet Habakkuk (flourished about 612-597 BC). Virtually nothing is known about his life, and these dates are fixed by the reference he made in his book (1:6) to the coming of the Chaldeans, an event that took place around 597 BC.

One of the 12 prophetic books of the Old Testament written by the prophets known as the Minor Prophets, primarily because the books are all short, Habakkuk consists of three chapters. Most scholars consider chapters 1-2 the work of Habakkuk. Chapter 3 is thought to be the work of another, probably later, unknown author, a theory strongly supported by the total omission of or reference to this chapter in the Dead Sea Scroll of the Habakkuk Commentary (*see* Dead Sea Scrolls).

The first book (1-2:5) may be read as a dialogue between Habakkuk and God. Habakkuk laments, protests, and questions the suffering of the righteous and the flourishing of the wicked. God declares that he is raising up a nation, which shall be all-conquering and violent. He reveals, however, that the defeat of that nation will surely come for "he whose soul is not upright in him shall fail" (2:4). God concludes his revelation by asserting that "the righteous shall live by his faith" (2:4), a key passage for its role in later Protestant theology, and recalled in the New Testament in Romans 1:17, Galatians 3:11, and Hebrews 10:38 (*see* Faith). The second section (2:6-20) consists of five denunciations (each one beginning "Woe to") directed against an unspecified people. This people, or nation, despoils others, seeks gain for itself in evil ways, builds towns and cities with the blood of the vanquished, degrades neighboring peoples shamelessly, and speaks to wood and stone idols that are dumb. The Chaldeans, mentioned earlier in the book (1:6), usually are taken to be this oppressive nation. The third section (chap. 3), "A Prayer of Habakkuk," is a poem descriptive of the triumphant manifestation of God, who is the joy and salvation of his "anointed" (3:13).

The historical situation reflected in the Book of Habakkuk is not easy to determine. If the oppressor nation was the Chaldeans, the words of Habakkuk may reflect events either several years before or immediately after the Chaldeans seized Jerusalem in 597 BC. The obscurity of the book, however, opens the possibility of a wide variety of interpretations. The underlying religious message of Habakkuk is that evils cannot endure; each has its appointed time, but ultimately righteousness always prevails.

The Chaldean Period

Among the surrounding tribes was one powerful group known as the Chaldeans. They settled in and dominated the district along the Persian Gulf. Beginning in the 9th century BC, the Chaldeans were destined to play an important political role in the history of the Orient; their rulers helped destroy the Assyrian Empire and, at least for a brief period, made Babylonia, or, as it gradually came to be known, Chaldea, the dominant power of Mesopotamia.

One of the outstanding Chaldean kings was Merodach-baladan II (r. 722-710 BC), who fought bitterly and bravely, if unsuccessfully, against four mighty Assyrian monarchs: Tiglath-pileser III (r. 745-727 BC), Shalmaneser V (r. 727-722 BC), Sargon II (r. 722-705 BC), and Sennacherib (r. 705-681 BC), the destroyer of Babylon. Sennacherib's successors, Esarhaddon (r. 681-699 BC) and Ashurbanipal, retained political control of Babylonia in spite of numerous rebellions and defections. In 626, however, when Assyria was in turmoil and menaced by the Medes, the Scythians, and the Cimmerians, a Chaldean named Nabopolassar (r. 626-605 BC) proclaimed himself king of Babylonia. Allying himself with the Medes, he helped to destroy Assyrian might.

With Assyria no longer to be feared, Egypt began to menace Palestine and Syria. Nabopolassar's son Nebuchadnezzar II marched against the Egyptians and defeated them at Carchemish. Nebuchadnezzar, who reigned for 43 years, extended Babylonian political control over practically all of Mesopotamia. To students of the Bible he is known as the destroyer of Jerusalem and as the king who took the captive Jews to Babylonia. To archaeologists and historians he is known as the great builder and restorer. He reconstructed Babylon, his capital, in elaborate style and restored many temples throughout Babylonia.

The Babylonian revival did not long endure. After Nebuchadnezzar's death (562 BC), a struggle for power apparently went on among various parties and individuals for several years. In 556 BC Nabonidus, one of Nebuchadnezzar's governors, became king of Babylonia (r. 556-539 BC). A somewhat enigmatic figure, he in some way antagonized the influential priestly class of Babylon. Nabonidus left the city of Babylon under control of his son Belshazzar and lived for a while in the city of Harran and later in the oasis of Teima, in the Arabian Desert. In 539 BC the Babylonians were defeated by the Persian king Cyrus the Great, who had defeated Media. Nabonidus was captured at Sippar (near modern Baghdād, Iraq), and the Persians entered Babylon without resistance. Babylonia was then annexed to Persia and lost its independence for all time.

Belshazzar

(flourished 550-539 BC)

Babylonian prince mentioned in Daniel 5 as the last Chaldean king of Babylon. He was slain when Babylon was captured by the Medes and the Persians. Although no ancient historian mentions his name as one of the successors of the second Chaldean king, Nebuchadnezzar II, the Babylonian cuneiform inscriptions gave the name Belsaruzar as that of the son of Nabonidus, the last king of Babylon. A later inscription suggested that Belshazzar was associated with his father on the throne.

Alexander the Great

(356-323 BC)

King of Macedonia, conqueror of the Persian Empire, and one of the greatest military geniuses of all times.

Alexander, born in Pella, the ancient capital of Macedonia, was the son of Philip II, king of Macedonia, and of Olympias, a princess of Epirus. Aristotle was Alexander's tutor; he gave Alexander a thorough training in rhetoric and literature and stimulated his interest in science, medicine, and philosophy. In the summer of 336 BC Philip was assassinated, and Alexander ascended to the Macedonian throne. He found himself surrounded by enemies at home and threatened by rebellion abroad. Alexander disposed quickly of all conspirators and domestic enemies by ordering their execution. Then he descended on Thessaly, where partisans of independence had gained ascendancy, and restored Macedonian rule. Before the end of the summer of 336 BC he had reestablished his position in Greece and was elected by a congress of states at Corinth. In 335 BC as general of the Greeks in a campaign against the Persians, originally planned by his father, he carried out a successful campaign against the defecting Thracians, penetrating to the Danube River. On his return he crushed in a single week the threatening Illyrians and then hastened to Thebes, which had revolted. He took the city by storm and razed it, sparing only the temples of the gods and the house of the Greek lyric poet Pindar, and selling the surviving inhabitants, about 8000 in number, into slavery. Alexander's promptness in crushing the revolt of Thebes brought the other Greek states into instant and abject submission.

Alexander began his war against Persia in the spring of 334 BC by crossing the Hellespont (modern Dardanelles) with an army of 35,000 Macedonian and Greek troops; his chief officers, all Macedonians, included Antigonus, Ptolemy, and Seleucus. At the river Granicus, near the ancient city of Troy, he attacked an army of Persians and Greek *hoplites* (mercenaries) totaling 40,000 men. His forces defeated the enemy and, according to tradition, lost only 110 men; after this battle all the states of Asia Minor submitted to him. In passing through Phrygia he is said to have cut with his sword the Gordian knot. Continuing to advance southward, Alexander encountered the main Persian army, commanded by King Darius III, at Issus, in northeastern Syria. The size of Darius's army is unknown; the ancient tradition that it contained 500,000 men is now considered a fantastic exaggeration. The Battle of Issus, in 333, ended in a great victory for Alexander. Cut off from his base, Darius fled northward, abandoning his mother, wife, and children to Alexander, who treated them with the respect due to royalty. Tyre, a strongly fortified seaport, offered obstinate resistance, but Alexander took it by storm in 332 after a siege of seven months. Alexander captured Gaza next and then passed on into Egypt, where he was greeted as a deliverer. By these successes he secured control of the entire eastern Mediterranean coastline. Later in 332 he founded, at the mouth of the Nile River, the city of Alexandria, which later became the literary, scientific, and commercial center of the Greek world. Cyrene, the capital of the ancient North African kingdom of Cyrenaica, submitted to Alexander soon afterward, extending his dominion to Carthaginian territory.

In the spring of 331 Alexander made a pilgrimage to the great temple and oracle of Amon-Ra, Egyptian god of the sun, whom the Greeks identified with Zeus. The earlier Egyptian pharaohs were believed to be sons of Amon-Ra; and Alexander, the new ruler of

Egypt, wanted the god to acknowledge him as his son. The pilgrimage apparently was successful, and it may have confirmed in him a belief in his own divine origin. Turning northward again, he reorganized his forces at Tyre and started for Babylon with an army of 40,000 infantry and 7000 cavalry. Crossing the Euphrates and the Tigris rivers, he met Darius at the head of an army of unknown size, which, according to the exaggerated accounts of antiquity, was said to number a million men; this army he completely defeated in the Battle of Gaugamela, on October 1, 331 BC. Darius fled as he had done at Issus and was later slain by two of his own generals. Babylon surrendered after Gaugamela, and the city of Sūsa with its enormous treasures was soon conquered. Then, in midwinter, Alexander forced his way to Persepolis, the Persian capital. After plundering the royal treasuries and taking other rich booty, he burned the city during a drunken binge and thus completed the destruction of the ancient Persian Empire. His domain now extended along and beyond the southern shores of the Caspian Sea, including modern Afghanistan and Baluchistan, and northward into Bactria and Sogdiana, the modern Western Turkistan, also known as Central Asia. It had taken Alexander only three years, from the spring of 330 BC to the spring of 327 BC, to master this vast area.

In order to complete his conquest of the remnants of the Persian Empire, which had once included part of western India, Alexander crossed the Indus River in 326 BC, and invaded the Punjab as far as the river Hyphasis (modern Beās); at this point the Macedonians rebelled and refused to go farther. He then constructed a fleet and passed down the Indus, reaching its mouth in September 325 BC. The fleet then sailed to the Persian Gulf. With his army, he returned overland across the desert to Media. Shortages of food and water caused severe losses and hardship among his troops. Alexander spent about a year organizing his dominions and completing a survey of the Persian Gulf in preparation for further conquests. He arrived in Babylon in the spring of 323 BC. In June he contracted a fever and died. He left his empire, in his own words, "to the strongest"; this ambiguous testament resulted in dire conflicts for half a century.

Alexander was one of the greatest generals of all time, noted for his brilliance as a tactician and troop leader and for the rapidity with which he could traverse great expanses of territory. He was usually brave and generous, but could be cruel and ruthless when politics demanded. The theory has been advanced that he was actually an alcoholic having, for example, killed his friend Clitus in a drunken fury. He later regretted this act deeply. As a statesman and ruler he had grandiose plans; according to many modern historians he cherished a scheme for uniting the East and the West in a world empire, a new and enlightened "world brotherhood of all men." He trained thousands of Persian youths in Macedonian tactics and enrolled them in his army. He himself adopted Persian manners and married Eastern wives, namely, Roxana (died about 311 BC), daughter of Oxyartes of Sogdiana, and Barsine (or Stateira; died about 323BC), the elder daughter of Darius; and he encouraged and bribed his officers to take Persian wives. Shortly before he died, Alexander ordered the Greek cities to worship him as a god. Although he probably gave the order for political reasons, he was, in his own view and that of his contemporaries, of divine birth. The order was largely nullified by his death shortly after he issued it.

To bind his conquests together, Alexander founded a number of cities, most of them named Alexandria, along his line of march; these cities were well located, well paved, and

provided with good water supplies. Greek veterans from his army settled in them; young men, traders, merchants, and scholars were attracted to them; Greek culture was introduced; and the Greek language became widely known. Thus, Alexander vastly extended the influence of Greek civilization and prepared the way for the kingdoms of the Hellenistic period and the conquests of the Roman Empire.

Tiberius

(42 BC-AD 37)

Second emperor of Rome (AD 14-37), the elder son of Tiberius Claudius Nero and Livia Drusilla.

Tiberius was born Tiberius Claudius Nero Caesar in Rome on November 16, 42 BC. Four years later his mother divorced his father and married the triumvir Octavian, later Emperor Augustus, who had Tiberius carefully educated. In 20 BC Tiberius commanded an expedition to Armenia, and he subsequently helped subdue the Rhaetians and fought against the Pannonians (12-9 BC). In 11 BC Tiberius, at his stepfather's command, dissolved his happy marriage to Vipsania Agrippina (died AD 20), daughter of the Roman general Marcus Vipsanius Agrippa, and married Augustus's daughter Julia, who was Agrippa's widow. In 6 BC he retired to the island of Rhodes, where he devoted himself to study for seven years.

Military Service

When Tiberius returned to Rome in AD 2, Julia had been banished for adultery, and within two years the deaths of both the young grandsons of Augustus, Lucius (died AD 2) and Gaius (died AD 4), paved the way for the adoption of Tiberius as heir to the imperial dignity. He was formally adopted by Augustus in AD 4. He then went into active service in northern Germany against the Marcomanni. Tiberius also succeeded in quelling formidable insurrections in Pannonia and Dalmatia, and finally in securing the frontier and taking vengeance upon the Germans, who had annihilated the army of the Roman general Publius Quinctilius Varus (died AD 9) in the Teutoburger Wald in AD 9. Accompanied by Germanicus Caesar, who was his nephew and adopted son, Tiberius made two more marches into the heart of Germany, returning to Rome several years later to be accorded a triumph, the highest official tribute that was given to honor a victorious warrior.

His Reign

When Augustus died at Nola, near Naples, in AD 14, Tiberius, unopposed, succeeded to the throne. His reign was marked by revolts and rebellions in Pannonia, Germany, Gaul, and other parts of the empire. Domestically, the reign of Tiberius was at first beneficent. He improved the civil service, kept the army in strict discipline, and managed the finances with great ability and generosity; the provinces were better governed during his rule than ever before. Gradually, however, a change took place, and the latter part of his reign was marked by a series of conspiracies and consequent executions.

In AD 26 Tiberius left Rome and withdrew to Campania, and the following year went to the island of Capreae (modern Capri), leaving Rome under the power of Lucius Aelius Sejanus (died AD 31), the prefect of the Praetorian Guard. Finally realizing that Sejanus was trying to seize the imperial power, Tiberius had him and his supporters put to death in AD 31. The emperor continued to live at Capreae until AD 37. He died on March 16, AD 37, at Misenum, near Naples; some ancient historians believed he was smothered by the prefect of the Praetorian Guard.

Evaluation

Tiberius's coldness and reserve and his desire for economy in government rendered him unpopular with the people and, together with his supposed depravity, gave him a bad name in

legend and history. Most modern scholars, however, reject the tales of his cruelty, hypocrisy, and debauchery that are related by the historians Tacitus and Suetonius. Tiberius seems to have been an able soldier and administrator who retained the republican form of government as much as possible.

Nero

(AD 37-68)

Fifth emperor of Rome and the last of the Julio-Claudian line.

Born Nero Claudius Caesar Drusus Germanicus on December 15, 37, at Antium and originally named Lucius Domitius Ahenobarbus, Nero was the son of the consul Gnaeus Domitius Ahenobarbus (died about 40) and Agrippina the Younger, great-granddaughter of Emperor Augustus. In 49 Agrippina married her uncle, Emperor Claudius I, and the following year she persuaded him to adopt her son, whose name was then changed. Later, Claudius married Nero to his daughter Octavia and marked him out for succession, bypassing his own son, Britannicus. On Claudius's death (54), the Praetorian Guards, under their prefect Sextus Afranius Burrus, Agrippina's agent, declared Nero emperor at the age of 17.

The initial five years of Nero's reign, guided by Burrus and the philosopher Seneca, Nero's tutor, were marked by moderation and clemency, although Nero had his rival Britannicus poisoned. In 59 he had his mother put to death for her criticism of his mistress, Poppaea Sabina. In 62 he divorced (and later executed) Octavia and married Poppaea. Burrus died, possibly poisoned, and Seneca retired.

In July 64, two-thirds of Rome burned while Nero was at Antium. In ancient times he was charged with being the incendiary, but most modern scholars doubt the truth of that accusation. According to some accounts (now considered spurious), he laid the blame on the Christians—few at that time—and persecuted them. He sheltered the homeless, however, and rebuilt the city with fire precautions. The building programs, like the spectacles and free grain he provided for the populace, were financed by plundering Italy and the provinces. Viewing himself as an artist and a religious visionary, he scandalized the army and aristocracy when he appeared publicly as an actor in religious dramas.

Meanwhile, the empire was in turmoil. Nero established Armenia as a buffer state against Parthia, but only after a costly, unsuccessful war. Revolts broke out in Britain (60-61) and in Judea (66-70). In 65 Gaius Calpurnius Piso led a conspiracy against the emperor; 18 of the 41 prominent Romans implicated in the plot perished, among them Seneca and his nephew, the epic poet Lucan. Poppaea was kicked to death by Nero, and he married Statilia Messalina after executing her husband. In 68 the Gallic and Spanish legions, along with the Praetorian Guards, rose against him, and he fled Rome. Declared a public enemy by the Senate, he committed suicide on June 9, 68, near Rome.

Vespasian

(AD 9-79)

Roman emperor (69-79)

Full name TITUS FLAVIUS SABINUS VESPASIANUS born in Sabine Reate, near Rome. During the middle of the 1st century AD he commanded a legion in Germany and in Britain conquered the Isle of Wight. In 66 he campaigned against the Jews in Judea. Upon being chosen emperor in 69, he left the war in Judea to his son Titus and returned to Rome, where he restored the government and the public finances. After the capture and destruction of Jerusalem by Titus in 70, the world was at peace for nine years. Other important events of Vespasian's reign include the suppression of a formidable revolt (69-70) by the Germanic Batavians under their leader Julius Civilis; conquests in Britain by the Roman general Gnaeus Julius Agricola; the development of a more extensive educational system; and the construction of the Colosseum in Rome. His son Titus succeeded him as emperor.

Titus

(39-81)

Roman emperor (79-81)

Full name Titus Flavius Sabinus Vespasianus, who destroyed Jerusalem and completed the Colosseum. He was born December 30, 39, in Rome, the elder son of Titus Flavius Sabinus Vespasianus, later Emperor Vespasian. Titus served as a military tribune in Germany and Britain and later fought under his father's command during the Jewish rebellion in Palestine. After Vespasian became emperor in 69, Titus was left in command of the Roman army in Palestine, and he brought the war to a close with the capture and destruction of Jerusalem in 70. To commemorate this victory in the Jewish war, his brother, Emperor Domitian, later erected the Arch of Titus.

On the death of his father in 79, Titus became emperor, and by his generous gifts and lavish entertainments he soon made himself popular with the Roman people. He established a lenient government, discontinuing all prosecutions for *laesa majestas,* or treason by disrespect, and decreeing heavy punishments against informers. During his short reign Titus completed and dedicated (80) the Flavian amphitheater, later called the Colosseum, begun by his father and built near the extensive baths that bear his name. The eruption of the volcano Mount Vesuvius occurred during his reign in 79, and the following year Rome was afflicted by a great fire and a plague. His beneficence to the sufferers of these disasters made Titus the idol of the populace. He died on September 13, 81.

Domitian

(AD 51-96)

Roman emperor (AD 81-96)

Full name TITUS FLAVIUS DOMITIANUS, known primarily for his conflict with the Senate and the Roman aristocracy. Domitian was the second son of Emperor Vespasian and the brother of Emperor Titus, whom he succeeded. In Germany he defeated the Chatti (83) and began construction of the *limes,* a line of fortifications marking the Roman frontier between the Rhine and Danube rivers. In Britain, Roman control was extended north into Scotland by 84, and in eastern Europe an invasion of the Dacians was ended when they were forced back across the Danube in 88. In 89 Domitian suppressed a revolt led by Antonius Saturninus, govemor of Upper Germany.

Although popular with the army, Domitian was hated by the senators, who resented his attempts to dominate them and were especially angered by his adoption of the title *dominus et deus* ("master and god"). In 85 he made himself censor for life, which gave him the official right to supervise the Senate's behavior. After Saturninus's revolt, and especially in the last three years of his reign, Domitian terrorized the aristocracy, executing many of them for supposed acts of treason and confiscating their property to help pay for his increasing expenses. On September 16, 96, he was murdered at the instigation of court officials and his wife, Empress Domitia.

Elam

(Elamite *Haltamtu;* Persian *Huwaja;* Greek *Susiana* or *Elymais;* Sumerian and Hebrew *Elam*), kingdom of ancient Asia, situated north of the Persian Gulf and east of the Tigris River, and corresponding approximately to the present-day province of Khūzestān (Khuzistan), Iran. The capital of Elam was Sūsa, today the city of Shūsh. Other leading cities included Awan, Simash, Madaktu, and Dur-Untash, the site of present-day Tchoga-Zembil, Iran. During various periods of Elamite history the rulers entitled themselves "kings of Anshan and Shushan." Anshan has been positively identified with present-day Tappeh Marjān in southwestern Iran.

The site of one of the earliest civilizations, Elam dates from the 6th millennium BC. The inhabitants, known as the Elamites, spoke an agglutinative language unrelated to the Sumerian, Semitic, or Indo-European languages. After 3000 BC the Elamites, influenced by the system of writing developed by the neighboring Sumerians, began to record their language in a native semipictographic script known as Proto-Elamite. About 2300 BC this script was replaced by the cuneiform of the Sumerians and Akkadians.

From early times Elam influenced the politics of neighboring Mesopotamia. The Elamites destroyed the city of Ur about 2000 BC. Subsequently they exerted great influence on the rulers of Babylonia. After the capture in 1595 BC of Babylonia by the Kassites, however, the country suffered a political decline for about 350 years.

Elam experienced a political revival under King Shutruk-Nahhunte I (reigned about 1160 BC), who conquered Babylonia, deposed the Kassite dynasty, and placed his son on the throne. King Shilhak-Inshushinak (r. about 1140 BC), a great administrator and patron of art and learning, created the first Elamite empire. Under his rule the borders were greatly extended, the literary use of the Elamite language was revived, and an architectural and sculptural renaissance took place. After his death Elam was conquered by the Babylonian king Nebuchadnezzar I (r. about 1125-1103 BC). A new Elamite kingdom appeared about the middle of the 8th century, but it was subjected to constant attacks by Assyria. About 645 the Assyrians, under the leadership of Ashurbanipal, sacked Sūsa and annexed the country. Subsequently Elam was overrun by Media. Cyrus the Great of Persia finally incorporated it into his empire.

The native language of Elam was used for administrative purposes until about the 4th century BC; thereafter it probably was used only as a spoken vernacular. According to Arabic writings, the Elamite language continued to be spoken in what is now Khūzestān until about the 10th century AD.

Seleucus I

Called Nicator (Greek, "the conqueror") (358?-280 BC), king of Syria (301-280 BC). The founder of the Seleucid dynasty, he was a Macedonian general serving under Alexander the Great, and in the second partition of Alexander's empire in 321 BC he was made satrap of Babylon, becoming king of Babylonia in 312 BC. In 302 BC he joined the confederacy against Macedonia and in 301, upon the defeat and death of King Antigonus I of Macedonia, obtained the largest share of the spoils, including the whole of Syria and a great part of Asia Minor. He built numerous cities, including Antioch and several named for him as Seleucia. Toward the end of his reign, he proclaimed himself king of Macedonia but was subsequently assassinated.

Seleucus II

Called Callinicus (circa 265-226 BC), ruler (247-226 BC) of the Seleucid kingdom, the son of Antiochus II Theos. Seleucus II was unable to prevent Ptolemy III of Egypt from invading Syria and Mesopotamia during the Third Syrian War (246-241 BC). He allowed the Bactrians and Parthians to establish their independence in the east and lost his possessions in Asia Minor to his brother Antiochus Hierax.

Demetrius II (of Syria)

Called Nicator (died about 125 BC), king of Syria (145-139 BC, 129-125 BC), son of Demetrius I. With the aid of Ptolemy VI, king of Egypt, he deposed and killed the usurper Alexander Balas (reigned 150-145 BC) and became king of Syria in 145 BC. Demetrius married his predecessor's widow, Cleopatra Thea (died about 120 BC), who was the daughter of Ptolemy VI. In 140 BC, during a war with Parthia, Demetrius was taken prisoner. In captivity he married Rodogune, daughter of the Parthian king Mithridates I. Demetrius II returned to Syria in 129 BC. His brother, Antiochus VII, who had usurped the throne in 139 BC and married Cleopatra Thea, was killed in battle in 127 BC. Demetrius II then regained the crown and reigned until his assassination two years later. His son, Seleucus V, succeeded him but enjoyed a short reign; he was put to death by his mother, Cleopatra Thea, in the same year.

Ptolemy I

(367?-283 BC)

Called Ptolemy Soter ("preserver"), king of Egypt (323-285 BC), founder of the Ptolemaic dynasty. The son of Lagus, a Macedonian of common birth, Ptolemy was a general in the army of Alexander the Great and took a leading part in Alexander's later campaigns in Asia. On the death of Alexander in 323 BC, his empire was divided among the Diadochi (successors) by the imperial regent Perdiccas and Ptolemy was appointed satrap of Egypt and Libya. He was from the first an independent ruler, engaging in long wars with other Macedonian chiefs in order to secure and extend his rule. Ptolemy was prevented from holding Cyprus and parts of Greece, but he resisted invasions of Egypt and Rhodes and occupied Palestine and Cyrenaica. In 305 BC he assumed the title of king. Alexandria was his capital, and he founded the famous Alexandrian library (*see* Alexandria, Library of). He was the author of a lost history of the campaigns of Alexander. In 285 BC Ptolemy I abdicated in favor of one of his younger sons.

Ptolemy II

(309-246 BC)

Called Ptolemy Philadelphus ("brotherly"), king of Egypt (285-246 BC), the son of Ptolemy I by Berenice I (died before 283 BC). His wars with the Seleucid king Antiochus I established Ptolemaic Egypt as the dominant maritime power in the eastern Mediterranean Sea. The economy of the country was brought under government control and the cultural life at the Alexandrian court flourished under Ptolemy II; the Greek poets Callimachus and Theocritus were among the literary figures connected with the court. Ptolemy increased the number of books in the Alexandrian library (*see* Alexandria, Library of) and was an active patron of literature and scholarship.

Ptolemy III

(282?-221 BC)

Called Ptolemy Euergetes ("benefactor"), king of Egypt (246-221 BC), the son of Ptolemy II. He reunited Cyrenaica and Egypt, invaded the Seleucid Kingdom of Syria to avenge the murder of his sister and her infant son, the heir to the Seleucid throne, and established Egyptian naval predominance in the Aegean Sea. Ptolemy III was a liberal patron of the arts and added to the collection of the Alexandrian library (Alexandria, Library of). His rule marked the height of Egyptian power, prosperity, and wealth under the Ptolemies.

Ptolemy V

(210?-181 BC)

Called Ptolemy Epiphanes ("illustrious"), king of Egypt (205-181 BC), grandson of Ptolemy II Euergetes. At the beginning of his reign, Antiochus III of Syria and Philip V of Macedonia agreed to divide the foreign possessions of Egypt between them, and Egypt was greatly weakened. The official coronation of Ptolemy V was held in 197 BC; it was the occasion on which the Egyptian priesthood published the decree that forms the trilingual inscription on the Rosetta Stone. In 193 BC Ptolemy married the Seleucid princess Cleopatra I.

Ptolemy VI

(186?-145 BC)

Called Ptolemy Philometor ("loving his mother"), king of Egypt (181-145 BC), the son of Ptolemy V and Cleopatra I. During his reign, Egypt was invaded by the Seleucid king Antiochus IV, and Ptolemy was made a prisoner. The throne was then given by the Alexandrians to his brother, Ptolemy VII. After Antiochus withdrew, the brothers ruled as joint kings. Conflicts between them arose, and through Roman arbitration, Cyrenaica was given to Ptolemy VII to rule. After the death of the Seleucid king Demetrius I in 150 BC, Ptolemy VI was offered the Seleucid crown by the people of Antioch, but he declined in favor of the legitimate heir, Demetrius II. In 145 BC Ptolemy VI died of wounds received in a battle, which resulted in the final defeat of Demetrius II's rival, Alexander Balas.

Ptolemy VIII

(184?-116 BC)

Called Ptolemy Euergetes ("benefactor") II, king of Egypt (145-116 BC), the son of Ptolemy V and the brother of Ptolemy VI. He was portrayed by Greek writers as a cruel despot, but Egyptian writings credit him with administrative reforms and the liberal endowment of religious institutions. The Ptolemaic Empire became permanently disunited after his death. His will bequeathed Cyrenaica to his illegitimate son Ptolemy Apion and Egypt and Cyprus to his second wife Cleopatra III, who was instructed to choose one of her sons as joint ruler.

Maccabees

Family of Jewish patriots and rulers prominent in the 2nd and 1st centuries BC, and more correctly known as the Hasmonaeans, from Hashmon or Hasmon, the name of an ancestor. The surname Maccabeus (Latin, probably derived from Aramaic *maqqābâ*, "the Hammerer"), from which the English name Maccabee is derived, properly belongs only to the most prominent member of the family, Judas (see below). Eventually, however, it came to be applied to Judas's relatives. The Maccabees led the Jewish people in their struggle for freedom from the kingdom of Syria. Their exploits and legends about them are recounted in the Old Testament books Maccabees. Prominent members of the family include the following.

Mattathias *or* Mattathiah

(died 167 BC), priest of Modin, northwest of Jerusalem. In 168 BC the Seleucid king Antiochus IV Epiphanes forbade the practice of Judaism and also decreed that altars to Greek gods be set up in the Temple at Jerusalem and in country towns. Mattathias, then an old man, refused to comply and killed a royal officer and a Jew who did comply. Subsequently (167 BC), with his five sons and many faithful Jews, Mattathias fled to the mountains and began a revolt against Antiochus. He died soon after, leaving his son Judas in command of the rebellion.

Judas *or* Judah

(died 161 BC), third son and successor of Mattathias. One of the great generals in Jewish history, Judas, with a few thousand followers, defeated several numerically superior Syrian armies in succession (166-165 BC). In December 165 BC, he led his insurgent army into Jerusalem, purified the Temple, which had been used for Greek rites during the preceding three years, and restored the Jewish rites. This purification and restoration is commemorated by the Jewish festival Hanukkah. Judas next began extensive military campaigns against the enemies of the Jews in and around Judea. As a result, Syria recognized the religious liberty of the Jews (163 BC). Judas then began to work for political independence as well and to this end enlisted the aid of Rome. Dissensions among the Jews, however, weakened his position. Although Judas won a great victory over the Syrians at Beth-horon (just northwest of Jerusalem) in 161 BC, he was killed in a subsequent battle fought nearby at Elsa.

Jonathan

(d. 142? BC), brother and successor of Judas, youngest son of Mattathias. After the death of Judas, Jonathan continued for three years to lead a small band of insurgents. In 157 BC, the Syrians, engaged in an internal struggle for political power, made peace with him. Five years later, profiting from the internal conflict in Syria, Jonathan became high priest in Jerusalem and administrator of Judea. Thereafter, he alternately supported the Syrian kings and pretenders, using them against one another, while increasing Jewish territory and power. In 143 BC Tryphon (d. 138 BC), pretender to the Syrian throne, decided to crush the power of the Jewish leader as a threat to his own influence. Jonathan was treacherously taken prisoner near Beth-shan (modern Beit Shean) by Tryphon, and he was ultimately killed.

Simon

(d. 135 BC), successor and brother of Jonathan, second son of Mattathias. In 142 BC he negotiated a treaty with Syria by which Judea was recognized as politically independent. All

Syrians were expelled from the citadel at Jerusalem. In 141 BC a great congregation of the Jewish people and priests chose Simon to be high priest and civil governor, and the two offices were made hereditary in Simon's family. After six years of prosperous rule, Simon was assassinated by his son-in-law and chief rival for power.

John Hyrcanus

(d. 104 BC), son and successor of Simon, ruler from 134 to 104 BC. The youngest son of Simon, he succeeded to his father's offices before his rivals could effectively claim them. John freed Judea from all Syrian influence and, in a series of military actions, expanded his domains to include the provinces of Idumaea and Samaria, parts of Galilee, and territories east of the Jordan River. He subsequently colonized these regions and converted large parts of the local populations to Judaism. John never proclaimed himself king, but he ruled over a court, designated himself high priest and leader of the Jewish commonwealth, and had coins struck with his name on them. He also was sympathetic to certain Greek ideas, even changing his sons' Hebrew names to Greek names. His departure from the purer ideals of the earlier Hasmonaeans antagonized the popular faction later known as the Pharisees, and thus he precipitated the factional religious strife that came to dominate the history of the Judean period. Nevertheless, the Jewish commonwealth attained its greatest prosperity during his reign.

Aristobulus I,

Called Judah, king of Judea, the son and successor of John Hyrcanus.

Alexander Jannaeus

(d. 76 BC), brother and successor of Aristobulus I, king from 103 to 76 BC. He became king and high priest through marriage to Aristobulus's widow, and he followed the policies of John Hyrcanus in conquering and Judaizing surrounding territories, eventually extending the boundaries of the Hasmonaean kingdom to their farthest extent. Reportedly, however, he was dictatorial and ruthless, and his reign was marked by intrigues and internal strife. He was killed during a siege of a Greek city.

Salome Alexandra

(d. 67 BC), queen of Judea from 76 to 67 BC, the wife of Aristobulus I and, after his death, the wife of Alexander Jannaeus. Salome (her Hebrew name) supported the Pharisees and made their leaders her principal advisers on internal policy. Her life and reign ended just before the outbreak of civil war between her sons Hyrcanus II (who was supported by the Pharisees) and Aristobulus II.

Hyrcanus II

(d. 30 BC), king of Judea from 67 to 63 BC, the son of Salome Alexandra and Alexander Jannaeus. In 76 BC he was appointed high priest by his mother, then ruler of Judea, and after her death he also became king. His younger brother, Aristobulus II, seized the government, however, and forced Hyrcanus to agree to an arrangement whereby Aristobulus held the temporal power, and Hyrcanus the religious power. At this time, Antipater, known as the Idumaean, and influential resident of Jerusalem who was seeking to further his own ambitions, offered to help Hyrcanus II regain the throne. Antipater raised a revolt in support of Hyrcanus,

and a general civil war ensued (67-63 BC). In 63 BC the Roman general Pompey the Great entered the war by capturing Jerusalem, exiling Aristobulus II and his immediate family, along with many other Jews, to Rome, and reestablishing Hyrcanus II as high priest (but not as king). Pompey also greatly reduced the Jewish territory in Palestine.

After Pompey's death in 48 BC, Hyrcanus and Antipater supported Gaius Julius Caesar and in return, in 47 BC, Antipater was made procurator (Roman governor) of Judea, and Hyrcanus II was confirmed as high priest and given limited political power. In addition, Jewish territories seized by Pompey were returned, and all Roman soldiers were withdrawn from Judea. Caesar was assassinated in 44 BC and Antipater in 43 BC, and in 40 BC Antigonus II, the surviving son of Aristobulus II and last of the Hasmonaean dynasty, captured Hyrcanus with the aid of Parthian troops. Antigonus now proclaimed himself king of Judea, but the next year (39 BC) the Roman Senate declared Herod, known as Herod the Great, king of Judea; and Herod promptly set out to unseat Antigonus. Aided by Roman soldiers, Herod succeeded in capturing Antigonus (37 BC) and in having him put to death. Herod then brought the aged Hyrcanus II back to Jerusalem, where later he became involved in an intrigue against Herod, was charged with participating in a conspiracy, and was executed in 30 BC.

Maccabees

Four books, two of which (1 Maccabees and 2 Maccabees) are part of the Old Testament for Roman Catholics and Orthodox Christians but are included by Protestants with the Apocrypha. The other two (3 Maccabees and 4 Maccabees) are considered variously by the different Christian traditions. The Greek Orthodox church includes 3 Maccabees in the canon of the Bible and 4 Maccabees in appendix to the biblical canon. Both 3 and 4 Maccabees are regarded by Protestants as part of the pseudepigrapha and by Roman Catholics as part of the Apocrypha. None of the four books is included in the Hebrew Bible. The title Maccabees is derived from the nickname of the military leader Judas, or Judah, Maccabeus (Latin, from Aramaic *maqqābâ,* probably meaning "the Hammerer"). He was the most renowned member of the Hasmonaeans, a family of Jewish patriots of the 2nd and 1st centuries BC.

The First Book

Known as 1 Maccabees, this historical work concerns the activities of the Hasmonaean family during the struggle of the Jews for independence in the period 175 to about 134 BC. It is thought to date from about 100 BC. The author is unknown but is generally regarded by scholars as having been a Palestinian Jew, perhaps an admirer of the Hasmonaeans; he patterned his book chiefly after the books of Kings and Chronicles. The book is preserved only in Greek translations, the original Hebrew having been lost. Chapters 1-2 relate briefly the background and beginning of the Maccabean revolt against the Seleucid king Antiochus IV Epiphanes. Next follow lengthy accounts of the careers of Judas (see 3:1-9:22), Jonathan (see 9:23-12:53), and Simon (see 13:1-16:17). The book then ends with a brief reference to the reign of John Hyrcanus, Simon's son (see 16:18-24). Many scholars consider 1 Maccabees the best source for this period of Jewish history.

The Second Book

Known as 2 Maccabees, this is an epitome, or abridged version, of a five-volume history apparently by "Jason of Cyrene" (2:23). The epitomist is unknown; his work is preserved in Greek. Scholars have dated 2 Maccabees variously from about 125 BC to about AD 70. The book is concerned with the history of the Jews from roughly 180 to 160 BC (more specifically, with the career of Judas Maccabeus and thus parallels 1 Maccabees 1:10-7:50). Some of its material supplements that of 1 Maccabees, but theology and miraculous occurrences are emphasized in the narrative, and most scholars hold it to be of less historical value than 1 Maccabees. Theologians have found 2 Maccabees interesting because of the pre-Christian reference in it to the resurrection of the dead (see 12:43-45). Two letters prefixed to the account of the events and addressed to Egyptian Jews (see 1:1-2:18) have suggested to some scholars that 2 Maccabees was written to encourage the faithfulness of the Jewish community in Egypt.

The Third Book

Known as 3 Maccabees, this work has little historical value. It was written by a Jew of the Greco-Egyptian city of Alexandria, probably about the beginning of the Christian era. The original language was Greek. Various reasons have been given for the name of this book, which describes events in Egypt before the Maccabean revolt. Possibly the name refers to the

position of the book near 1 and 2 Maccabees in many manuscript versions of the Septuagint, and to its subject matter, an account of the triumph of the Jewish people over another, slightly earlier oppressor.

The Fourth Book

Known as 4 Maccabees, this book is a philosophical discourse on the supremacy of pious reason over the passions. The author's name is not known; most likely, he was a Hellenistic Jew who wrote in learned Greek about the beginning of the Christian era. The major part of 4 Maccabees is concerned with those Jews who were martyred because of their religious beliefs during the persecution of Antiochus Epiphanes, specifically, the priest Eleazar, the seven brothers, and their mother (see 1:8-12, 5:1-18:24). The account of the Maccabean martyrs appears to have been drawn chiefly from 2 Maccabees 6:18-31 and 7:1-41.

Apocrypha

(Greek *apokryphos,* "hidden"), word coined by the 5th-century biblical scholar Saint Jerome for the biblical books received by the church of his time as part of the Greek version of the Old Testament (*see* Septuagint), but that were not included in the Hebrew Bible. In the Authorized, or King James, Version, the books are either printed as an appendix or are omitted altogether; they are not considered canonical by Protestants.

The Septuagint was received by the Christian church from Hellenistic Judaism. The books included in the Septuagint that were excluded by the non-Hellenistic Jews from their canon were Judith, the Wisdom of Solomon, Tobit, Sirach (Ecclesiasticus), Baruch, and the two books of Maccabees. Of these, Judith and Tobit are best described as edifying historical fiction, and Baruch, as an appendage to the Book of Jeremiah, written in the person of Jeremiah's secretary. Wisdom and Sirach are testimonies to the wisdom tradition of Israel otherwise represented in the books of Proverbs, Job, and Ecclesiastes. The books of Maccabees are historical works in the tradition of the books of Samuel, Kings, and Chronicles. Also generally included with the Apocrypha are the two books of Esdras, additions to the Book of Esther (Esther 10:4-10), the Song of the Three Young Men (Daniel 3:24-90), Susanna (Daniel 13), Bel and the Dragon (Daniel 14), and the Prayer of Manasseh. Roman Catholic and Orthodox Christians still follow the Septuagint and include in the canon of the Bible all the Apocrypha, except the two books of Esdras and the Prayer of Manasseh. They generally refer to the Protestant Apocrypha as deuterocanonical books, however, and reserve the term Apocrypha for those books entirely outside the biblical canon, which Protestants call the pseudepigrapha.

With the growth of a historical perspective in biblical studies during the 19th century, the value of the Apocrypha as historical sources came to be generally recognized. Derived from the period 300 BC to New Testament times, the Apocrypha shed valuable light on the period between the end of the Old Testament narrative and the opening of the New Testament. They are also important sources of information on the development of belief in immortality, the resurrection, and other questions of eschatology, as well as the increasing impact of Hellenistic ideas on Judaism.

Antiochus I

Called Soter ("the preserver") (324-262 or 261 BC), king of Syria (280-262 or 261 BC). The second of the Seleucids, he was the son of Seleucus I, one of the generals and successors of Alexander the Great. In 275 BC Antiochus won a victory over the Galatians in Asia Minor but lost considerable territory to Ptolemy II. He was killed in battle during a war (263-261 BC) against Eumenes I (reigned 263-241 BC), ruler of Pergamum in Asia Minor.

Antiochus II

Called Theos ("the divine") (circa 287-246 BC), king of Syria (261-246 BC), son and successor of Antiochus I. The citizens of Miletus, in Asia Minor, called him Theos after he freed them from the tyrant Timarchus (flourished 3rd century BC) in 258 BC. Having fought a long and costly war (260-255 BC) against Ptolemy II, king of Egypt, Antiochus won back most of the territories his father had lost, only to be defeated in 250 BC by his own satrap, or provincial governor, Diodotus I (reigned about 256-235 BC), who seized the Syrian province of Bactria. Subsequently, Antiochus also lost the province of Parthia to the Parthian dynasty of the Arsacids.

Antiochus III

Called The Great (242-187 BC), king of Syria (223-187 BC), the son of Seleucus II and brother of Seleucus III, whom he succeeded. He was the most distinguished of the Seleucids. Having made vassal states out of Parthia and Bactria, he warred successfully against the Egyptian king Ptolemy V and in 198 BC obtained possession of all of Palestine and Lebanon. He later became involved in a conflict with the Romans, who defeated him at Thermopylae in 191 BC and at Magnesia (now Manisa, Turkey) in 190 BC. As the price of peace, he was forced to surrender all his dominions west of the Taurus Mountains and to pay costly tribute. Antiochus, who early in his reign had restored the Seleucid Empire, finally forfeited its influence in the eastern Mediterranean by his failure to recognize the rising power of Rome.

Antiochus IV

Called Epiphanes ("the illustrious") (circa 215-164 BC), king of Syria (175-164 BC), son of Antiochus III. From 171 to 168 BC, he was involved in a war against Egypt, defeating two Egyptian kings, Ptolemy VI and Ptolemy VIII. He captured Jerusalem, prohibited Judaism, and tried to establish the worship of Greek gods. Under the leadership of the Jewish priest Mattathias (died c. 167 BC) and his sons, the Maccabees, the Jews revolted (168-160 BC) and drove Antiochus from Jerusalem. Later he won victories over the Armenians and Persians.

Artaxerxes I

(?-425 BC), Persian king of the Achaemenid dynasty who reigned from 465 to 425 BC.

For information on:

rebuilding of Judea under Artaxerxes, *see* Jews: *Return to Jerusalem (p. 18)*

Artaxerxes's relationship to Old Testament figures, *see* Ezra; Nehemiah (pp. 50,51)

Egyptian revolt during the reign of Artaxerxes, *see* Persia: *The First Empire* (p. 58)

Artaxerxes's father, *see* Xerxes I (p. 48)

Ezra

Book of the Old Testament which, along with the Book of Nehemiah, gives an account of the history of the Jews purportedly from 536 to 432 BC. It is attributed to Ezra, a priest and scribe who was a leading figure in the revival of Judaism in Palestine after the Babylonian Captivity. That period in the history of Israel extended from the fall of Jerusalem (586 BC) to the reconstruction in Palestine of a new Jewish state after 538 BC. Considered by some as the second founder (after Moses) of the Jewish nation, Ezra was responsible for the extensive codification of the laws, including those governing Temple worship and the scriptural canon. He also contributed greatly to the eventual replacement of priests by rabbis.

Originally, the books of Ezra, Nehemiah, and Chronicles formed a single work. Chronicles, a recapitulation of a considerable amount of Jewish history recounted elsewhere in the Old Testament, concludes with the ending of the Babylonian Captivity; the books of Ezra and Nehemiah record the next hundred years. *See* Jews.

The books of Ezra and Nehemiah are the primary sources of information about immediate postexilic Jewish history. The first part of Ezra tells of the edict of the Persian king Cyrus the Great that permitted the exiled Jews to return to Jerusalem after 538 BC (chap. 1); lists those who returned to Jerusalem (chap. 2); and describes the rebuilding of the Temple, which is reported in detail elsewhere only in the books of Haggai and Zechariah. The second part of the book tells of Ezra's return from Babylonia in 458 BC at the head of another group of exiles (chap. 7); lists his companions (chap. 8); and describes his activities in Jerusalem (chap. 9 and 10). Scholarly dispute concerning the identity of the King Artaxerxes mentioned in Ezra 8:1 suggests that an alternate date of 398 or 397 BC could be possible for the return of Ezra.

Scholars believe that the books of Chronicles, Ezra, and Nehemiah were written by one author. They believe, too, that the author, sometimes called "the Chronicler," drew on several earlier sources, among them, perhaps, Ezra's own memoirs and Temple records. It is now estimated that the books date from about 300 BC.

Nehemiah

Book of the Old Testament. It is attributed to Nehemiah, a 5th-century BC Jewish leader. He held a position of honor in the court of the Persian king Artaxerxes I (reigned 465-425 BC) and in 444 BC was appointed by the king to the governorship of Judea, with authorization to rebuild Jerusalem. The rebuilding of Jerusalem and the reforms made during his administration are recounted in the book that bears his name.

The Book of Nehemiah belongs to the third part, the Writings, of the Hebrew canon. Since the 4th century AD it has appeared in Christian versions of the Old Testament as a separate work following the two books of Chronicles and the Book of Ezra. (In Hebrew Bibles, it originally appeared as a separate book in the 15th century.) Originally, however, it was part of a larger work, which included, in addition to Nehemiah, 1 and 2 Chronicles and Ezra. These four books together give an account of Jewish history from Adam to the last third of the 5th century BC.

Authorship

Modern scholars regard all four books as probably being the work of one author or author-editor. He is commonly referred to as the "Chronicler," is generally thought to have been a Levite, and probably composed or compiled the entire work about 300 BC. Although some scholars have considered the work original, with little if any dependence on historical or sacerdotal sources, most believe that the "Chronicler" did draw on a number of older sources, among them, perhaps, Temple records, the personal memoirs of the Hebrew priest and reformer Ezra, and the personal memoirs of Nehemiah. It is widely supposed that the author incorporated a considerable portion of Nehemiah's own memoirs in the book now bearing his name.

Content

Nehemiah opens with an account of how Nehemiah, while serving as butler to the Persian king, learned of the distressing conditions in Jerusalem following the Babylonian Captivity of the Jews from 586 BC to 538 BC. Shortly thereafter, he petitioned the king for permission to return to his ancestral home in order to help restore the city. The king granted him a limited leave of absence and sent him back to Judah as governor. In Jerusalem, Nehemiah persuaded the populace to restore the city walls, a task completed under his leadership in 52 days (6:15), despite the opposition of neighboring peoples. Nehemiah instituted religious and social reforms, including the following: a prohibition against high interest rates (which had led to the enslavement of lower-class Hebrews) and the cancellation of debts owed by the poor (chap. 5); the exclusion of non-Israelites from "the assembly of God" (13:1); an injunction against work or trade on the Sabbath (13:15-21); and the prohibition of intermarriage with non-Israelites (13:23-28). He also took steps to assure the Hebrew occupancy of Jerusalem (chap. 11), to maintain the rebuilt Temple and the Temple services (9:38-10:39), and, in conjunction with Ezra, to establish the proper manner of reading "the book of the law of Moses" (8:1).

The sections of the book supposed by various scholars to derive almost wholly from Nehemiah's own memoirs are 1:1-7:5 and chapters 11-13. The remainder probably was drawn mainly from the Ezra material (particularly Nehemiah 7:7-10:39) and from both contemporaneous and later Temple records.

Scipio Africanus the Elder

Full name Publius Cornelius Scipio Africanus (234?-183 BC), one of the most famous generals of ancient Rome and a hero of the Second Punic War between Carthage and Rome. In 210 BC, after serving in the Roman legions sent against the Carthaginian general Hannibal in northern Italy, Scipio was put in command of the Roman armies in Spain. Arriving there in 209 BC, he led a surprise attack against the headquarters of the Carthaginian army at Nova Carthago (now Cartagena), thereby depriving Carthage of its principal supply base. In 208 BC he had driven the Carthaginian general Hasdrubal from Spain, but had failed to prevent him from crossing the Pyrenees to assist his brother Hannibal in 207 BC. Scipio returned to Rome in triumph in 205 BC and was elected consul for that year. In 204-203 BC, he led an invasion of North Africa, defeating the Carthaginians at Campi Magni (modern Suk al-Khamis, Tunisia). Hannibal was then recalled from Italy, but Scipio won a decisive victory over him in the Battle of Zama (202 BC). For this conquest, which ended the Second Punic War, Scipio was granted the surname Africanus.

In 190 BC Scipio served as tactical adviser to his brother in the war with the Seleucid king Antiochus III; the Syrian force was crushed in the great Roman victory at Magnesia in Asia Minor. On his return to Rome Scipio was accused by his enemy, Marcus Porcius Cato (Cato the Elder), of accepting bribes from Antiochus. He was acquitted of the charges, but retired from public life to his villa at Liternum in Campania. Scipio Africanus is regarded as the greatest Roman general before Julius Caesar. He was also an accomplished scholar and encouraged appreciation of Greek culture in Rome.

Mark Antony

(Latin *Marcus Antonius*) (83?-30 BC), Roman statesman and general, who defeated the assassins of Julius Caesar and, with Gaius Octavius and Marcus Aemilius Lepidus, formed the Second Triumvirate, which ultimately secured the end of the Roman Republic.

Antony was born in Rome and educated for a short time in Greece. From 58 to 56 BC he served as a leader of cavalry in Roman campaigns in Palestine and Egypt, and from 54 to 50 BC he served in Gaul under Julius Caesar. Subsequently, with Caesar's aid, he attained the offices of quaestor, augur, and tribune of the people. At the outbreak of the civil war between Caesar and the Roman soldier and statesman Pompey the Great, Antony was appointed Caesar's commander in chief in Italy. He commanded the left wing of Caesar's army at the Battle of Pharsalus in 48 BC, and in 44 BC he shared the consulship with Caesar.

After the assassination of Caesar in 44 BC, Antony's skillful oratory, immortalized by Shakespeare in the play *Julius Caesar*, turned the Roman people against the conspirators, leaving Antony for a time with almost absolute power in Rome. A rival soon appeared, however, in the person of Gaius Octavius, later the Roman emperor Augustus, who was grandnephew of Caesar and Caesar's designated heir. A struggle for power broke out when Antony, Octavius, and a third contender for the throne, the Roman general Marcus Aemilius Lepidus, formed the Second Triumvirate and agreed to divide the Roman Empire among themselves.

In 42 BC, at Philippi, the triumvirate crushed the forces led by two assassins of Caesar, the Roman statesmen Marcus Junius Brutus and Gaius Cassius Longinus, who sought to restore the Roman Republic. Later in the same year, Antony summoned the Egyptian queen Cleopatra to attend him in the city of Tarsus, in Cilicia (now in Turkey), and explain her refusal to aid the triumvirate in the civil war. Instead of punishing Cleopatra, however, Antony fell in love with her and returned with her to Egypt in 41 BC. In 40 BC he attended meetings of the triumvirate in Italy, at which a new division of the Roman world was arranged, with Antony receiving the eastern portion, from the Adriatic Sea to the Euphrates River; in the same year he attempted to cement his relations with Octavius by marrying the latter's sister Octavia. Nevertheless, Antony soon returned to Egypt and resumed his life with Cleopatra. Octavius made use of this fact to excite the indignation of the Roman people against Antony. When, in 36 BC, Antony was defeated in a military expedition against the Parthians, popular disapproval of his conduct deepened in Rome, and a new civil war became inevitable. In 31 BC the forces of Antony and Cleopatra were decisively defeated by those of Octavius in a naval engagement near Actium. The couple returned to Egypt, deserted by the Egyptian fleet and by most of Antony's own army. In the following year, besieged by the troops of Octavius in Alexandria and deceived by a false report of Cleopatra's suicide, Antony killed himself by falling on his sword.

Augustus

(63 BC- AD 14)

First emperor of Rome (27 BC-AD 14), who restored unity and orderly government to the realm after nearly a century of civil wars. He presided over an era of peace, prosperity, and cultural achievement known as the Augustan Age.

Originally named Gaius Octavius, Augustus was born in Rome on September 23, 63 BC; he was the grandnephew of Julius Caesar, whom he succeeded as ruler of the Roman state. Caesar was fond of the youth and had him raised to the College of Pontifices—a major Roman priesthood—at the age of 16. When Caesar was assassinated in 44 BC, Octavius was in Illyria, where he had been sent to serve; returning to Italy, he learned that he was Caesar's adopted heir. He consequently took the name Gaius Julius Caesar, to which historians have added Octavianus; in English, the name is usually shortened to Octavian.

The Second Triumvirate

Caesar's assassination plunged Rome into turmoil. Octavian, determined to avenge his adoptive father and secure his own place, vied with Mark Antony, Caesar's ambitious colleague, for power and honor. After some preliminary skirmishes, both political and military, during which Antony was driven across the Alps while Octavian was made senator and then consul, Octavian recognized the necessity of making peace with his rival. In late 43 BC, therefore, the two—joined by Antony's ally, the general Marcus Aemilius Lepidus—met and formed the Second Triumvirate to rule the Roman domains. The alliance was sealed by a massive proscription, in which 300 senators and 200 knights—the triumvirs' enemies—were slain. Among those killed was the aging orator Cicero.

Octavian and Antony next took the field against the leaders of Caesar's assassins, Marcus Junius Brutus and Gaius Cassius Longinus, both of whom committed suicide in 42 BC, after being defeated at Philippi in Macedonia. By 40 BC the triumvirs had divided the Roman world among them. Octavian was in control of most of the western provinces and Antony of the eastern ones; Lepidus was given Africa. Although Antony and Octavian clashed over the control of Italy, they patched up their differences, and Octavian gave Antony his sister, Octavia, in marriage. In 36 BC, Sextus Pompeius, son of Pompey the Great and the last major enemy of the triumvirs, was eliminated. Octavian then forced Lepidus from power, while Antony was in the east fighting the Parthians.

The triumvirate was now breaking up. Having sent Octavia back to Rome, Antony soon married Cleopatra, whom Caesar had installed as queen of Egypt, and recognized Caesarion, her son by Caesar, as her coruler. This undercut Octavian's position as the only son of Caesar, and war was inevitable. He defeated Antony and Cleopatra's forces in a naval battle off Actium in 31 BC; they both killed themselves the following year. Caesarion was murdered. In 29 BC Octavian returned to Rome in triumph, at age 34 the sole master of the Roman world.

The First Citizen

In 27 BC the Roman Senate gave Octavian the title Augustus ("consecrated," or "holy") by which he is known, and his reign has often been considered a dyarchy because of the Senate's participation in it. The Senate bestowed on him a host of other titles and powers that had been

held by many different officials in the Republic. In 36 BC he had been given the inviolability of the plebeian tribune, and in 30 BC he also received the tribunician power, which gave him the veto and control over the assemblies. In addition, the Senate granted him ultimate authority in the provinces; together with the consulship, which he held 13 times during his reign and which gave him control of Rome and Italy, this vested in him paramount authority throughout the empire. After the death of Lepidus he also became Pontifex Maximus ("chief priest") with the consequent control of religion. The summation of his powers was the title princeps, or first citizen. Despite all this, and the title *imperator* (from which "emperor" is derived), Augustus was always careful not to take on the trappings of monarchy. In fact, he made much of the claim that he was restoring the Roman Republic.

A patron of the arts, Augustus was a friend of the poets Ovid, Horace, and Virgil, as well as the historian Livy. His love for architectural splendor was summed up in his boast that he "had found Rome brick and left it marble." As a straitlaced adherent of Roman virtues in times of growing permissiveness, he attempted moral legislation that included sumptuary and marriage laws. In the economic field, he tried to restore agriculture in Italy.

Augustus' third wife was Livia Drusilla, who had two sons, Tiberius and Drusus Germanicus, by a previous marriage. Augustus, in turn, had a daughter, Julia, by a previous wife. His heirs, however, died, one after another, leaving his stepson and son-in-law, Tiberius, to succeed him when he died at Nola on August 19, AD 14.

Evaluation

Both ancient and modern writers have been ambivalent about Augustus. Some have condemned his ruthless quest for power, especially his part in the proscription at the time of the triumvirate. Others, even such a Republican diehard as Tacitus, have admitted his good points as a ruler. Modern scholars sometimes criticize his unscrupulous methods and compare him to 20th-century authoritarians, but they usually recognize his genuine achievements.

Battle of Actium

Decisive naval engagement fought off the promontory of Actium on September 2, 31 BC, between the Roman fleet of Octavian (later first emperor of Rome as Augustus), under the command of Marcus Vipsanius Agrippa, and a combined Roman-Egyptian fleet commanded by Mark Antony and Cleopatra. The battle represented the culmination of the old rivalry between Antony and Octavian for control of the Roman world and had been preceded by a long period of skirmishing, which included large armies encamped on opposite shores of the Ambracian Gulf. Against the advice of his generals and allegedly at the behest of Cleopatra, who wanted an opportunity to withdraw to Egypt, Antony launched the initial phase of the engagement. His fleet of approximately 220 heavy craft equipped with missile-throwing devices attacked at close range. Octavian's fleet of some 260 light vessels had greater maneuverability. The outcome of the battle remained in doubt until Cleopatra, apparently alarmed by an enemy maneuver, ordered the Egyptian contingent, about 60 vessels, to withdraw. Antony himself followed her, but most of his remaining vessels were soon overtaken and annihilated. The deserted army later surrendered to Octavian.

Persia

Conventional European designation of the country now known as Iran. This name was in general use in the West until 1935, although the Iranians themselves had long called their country Iran. For convention's sake the name of Persia is here kept for that part of the country's history concemed with the ancient Persian Empire until the Arab conquest in the 7th century AD. For later history, as well as other information on the modern country, *see* Iran.

The First Empire

The Iranian plateau was settled about 1500 BC by Aryan tribes, the most important of which were the Medes, who occupied the northwestern portion, and the Persians, who emigrated from Parsua, a land west of Lake Urmia, into the southern region of the plateau, which they named Parsamash or Parsumash. The first prominent leader of the Persians was the warrior chief Hakhamanish, or Achaemenes, who lived about 681 BC. The Persians were dominated by the Medes until the accession to the Persian throne in 550 BC of Cyrus the Great. He overthrew the Median rulers, conquered the kingdom of Lydia in 546 BC and that of Babylonia in 539 BC and established the Persian Empire as the preeminent power of the world. His son and successor, Cambyses II, extended the Persian realm even further by conquering the Egyptians in 525 BC. Darius I, who ascended the throne in 521 BC, pushed the Persian borders as far eastward as the Indus River, had a canal constructed from the Nile to the Red Sea, and reorganized the entire empire, earning the title Darius the Great. From 499 to 493 BC he engaged in crushing a revolt of the Ionian Greeks living under Persian rule in Asia, and then launched a punitive campaign against the European Greeks for supporting the rebels. His forces were disastrously defeated by the Greeks at the historic Battle of Marathon in 490 BC. Darius died while preparing a new expedition against the Greeks; his son and successor, Xerxes I, attempted to fulfill his plan but met defeat in the great sea engagement the Battle of Salamís in 480 BC and in two successive land battles in the following year.

The forays of Xerxes were the last notable attempt at expansion of the Persian Empire. During the reign of Artaxerxes I, the second son of Xerxes, the Egyptians revolted, aided by the Greeks; although the revolt was finally suppressed in 446 BC, it signaled the first major assault against, and the beginning of the decline of, the Persian Empire.

Alexander the Great and the Seleucids

Many revolts took place in the next century; the final blow was struck by Alexander the Great, who added the Persian Empire to his own Mediterranean realm by defeating the troops of Darius III in a series of battles between 334 and 331 BC. Alexander effected a temporary integration of the Persians into his empire by enlisting large numbers of Persian soldiers in his armies and by causing all his high officers, who were Macedonians, to wed Persian wives. His death in 323 BC was followed by a long struggle among his generals for the Persian throne. The victor in this contest was Seleucus I, who, after conquering the rich kingdom of Babylon in 312 BC, annexed thereto all the former Persian realm as far east as the Indus River, as well as Syria and Asia Minor, and founded the Seleucid dynasty. For more than five centuries thereafter, Persia remained a subordinate unit within this great realm, which, after the overthrow of the Seleucids in the 2nd century BC, became the Parthian Empire.

The Sassanids

In AD 224 Ardashir I, a Persian vassal-king, rebelled against the Parthians, defeated them in

the Battle of Hormuz, and founded a new Persian dynasty, that of the Sassanids. He then conquered several minor neighboring kingdoms, invaded India, levying heavy tribute from the rulers of the Punjab, and conquered Armenia. A particularly significant accomplishment of his reign was the establishment of Zoroastrianism as the official religion of Persia. Ardashir was succeeded in 241 by his son Shapur I, who waged two successive wars against the Roman Empire, conquering territories in Mesopotamia and Syria and a large area in Asia Minor. Between 260 and 263 he lost his conquests to Odenathus, ruler of Palmyra, and ally of Rome. War with Rome was renewed by Narses; his army was almost annihilated by Roman forces in 297, and he was compelled to conclude peace terms whereby the western boundary of Persia was moved from the Euphrates River to the Tigris River and much additional territory was lost. Shapur II (ruled 309-379) regained the lost territories, however, in three successive wars with the Romans.

The next ruler of note was Yazdegerd I, who reigned in peace from 399 to 420; he at first allowed the Persian Christians freedom of worship and may even have contemplated becoming a Christian himself, but he later returned to the Zoroastrianism of his forebears and launched a 4-year campaign of ruthless persecution against the Christians. The persecution was continued by his son and successor, Bahram V, who declared war on Rome in 420. The Romans defeated Bahram in 422; by the terms of the peace treaty the Romans promised toleration for the Zoroastrians within their realm in return for similar treatment of Christians in Persia. Two years later, at the Council of Dad-Ishu, the Eastern church declared its independence of the Western church.

Near the end of the 5th century a new enemy, the barbaric Ephthalites, or "White Huns," attacked Persia; they defeated the Persian king Firuz II in 483 and for some years thereafter exacted heavy tribute. In the same year Nestorianism was made the official faith of the Persian Christians. Kavadh I favored the communistic teachings of Mazdak (flourished 5th century), a Zoroastrian high priest, and in 498 was deposed by his orthodox brother Zamasp. With the aid of the Ephthalites, Kavadh was restored to the throne in 501. He fought two inconclusive wars against Rome, and in 523 he withdrew his support of Mazdak and caused a great massacre of Mazdak's followers. His son and successor, Khosrau I, in two wars with the Byzantine emperor Justinian I, extended his sway to the Black Sea and the Caucasus, becoming the most powerful of all Sassanid kings. He reformed the administration of the empire and restored Zoroastrianism as the state religion. His grandson Khosrau II reigned from 590 to 628; in 602 he began a long war against the Byzantine Empire and by 619 had conquered almost all southwestern Asia Minor and Egypt. Further expansion was prevented by the Byzantine emperor Heraclius, who between 622 and 627 drove the Persians back within their original borders. The last of the Sassanid kings was Yazdegerd III, during whose reign (632-651) the Arabs invaded Persia, destroyed all resistance, gradually replaced Zoroastrianism with Islam, and incorporated Persia into the caliphate.

Xerxes I

(Persian *Khshayarsha*) (circa 519-465 BC), king of Persia (486-465 BC), the son of Darius I and Atossa (flourished 6th century BC), daughter of Cyrus the Great. Ascending the throne upon the death of his father, he subdued a rebellion in Egypt, and then spent three years preparing a great fleet and army to punish the Greeks for aiding the Ionian cities in 498 BC and for their victory over the Persians at Marathon in 490 BC. The Greek historian Herodotus gives as the combined strength of Xerxes' land and naval forces the incredible total of 2,641,610 warriors, but it was probably between 200,000 and 300,000. Xerxes is said to have crossed the Hellespont by a bridge of boats more than a kilometer in length and to have cut a canal through the isthmus of Mount Áthos. During the spring of 480 BC he marched with his forces through Thrace, Thessaly, and Locris. At Thermopylae 300 Spartans, under their king, Leonidas I, and 1100 other Greeks made a courageous but futile stand, delaying the Persians for ten days. Xerxes then advanced into Attica and burned Athens, which had been abandoned by the Greeks. At the Battle of Salamís later in 480 BC, however, his fleet was defeated by a contingent of Greek warships commanded by the Athenian Themistocles. Xerxes thereupon retired to Asia Minor, leaving his army in Greece under the command of his brother-in-law, Mardonius, who was slain at Plataea the following year. Xerxes was murdered at Persepolis by Artabanus, captain of the palace guard; he was succeeded by his son Artaxerxes I (reigned 465-425 BC). Xerxes is generally identified as the Ahasuerus of the Book of Esther.

MACCABEAN REFERENCES

1 Mac 1:44-47

1 Mac 1:44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,
1 Mac 1:45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:
1 Mac 1:46 And pollute the sanctuary and holy people:
1 Mac 1:47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

2 Macc. 3:1-14

2 Mac 3:1 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness.
2 Mac 3:2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;
2 Mac 3:3 Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.
2 Mac 3:4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.
2 Mac 3:5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,
2 Mac 3:6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.
2 Mac 3:7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.
2 Mac 3:8 So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.
2 Mac 3:9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.
2 Mac 3:10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:
2 Mac 3:11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:
2 Mac 3:12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.
2 Mac 3:13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.
2 Mac 3:14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

1 Macc. 1:19,20

1 Mac 1:19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.
1 Mac 1:20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

1 Macc. 1:15,19

1 Mac 1:15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.
1 Mac 1:19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

1 Macc. 1:11-14

1 Mac 1:11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.
1 Mac 1:12 So this device pleased them well.
1 Mac 1:13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:
1 Mac 1:14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

2 Macc. 4:4-17

2 Mac 4:4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,
2 Mac 4:5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:
2 Mac 4:6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.
2 Mac 4:7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,
2 Mac 4:8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:
2 Mac 4:9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.
2 Mac 4:10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.
2Mac 4:11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:
2 Mac 4:12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.
2 Mac 4:13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;
2 Mac 4:14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;
2 Mac 4:15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.
2 Mac 4:16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.
2 Mac 4:17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

1 Macc. 3:11-60

1 Mac 3:11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.
1 Mac 3:12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.
1 Mac 3:13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;
1 Mac 3:14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.
1 Mac 3:15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.
1 Mac 3:16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:
1 Mac 3:17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?
1 Mac 3:18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:
1 Mac 3:19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.
1 Mac 3:20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:
1 Mac 3:21 But we fight for our lives and our laws.
1 Mac 3:22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.
1 Mac 3:23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.
1 Mac 3:24 And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.
1 Mac 3:25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:
1 Mac 3:26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.
1 Mac 3:27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.
1 Mac 3:28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.
1 Mac 3:29 Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;
1 Mac 3:30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.
1 Mac 3:31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.
1 Mac 3:32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:
1 Mac 3:33 And to bring up his son Antiochus, until he came again.
1 Mac 3:34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

1 Mac 3:35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;
1 Mac 3:36 And that he should place strangers in all their quarters, and divide their land by lot.
1 Mac 3:37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.
1 Mac 3:38 Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends:
1 Mac 3:39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.
1 Mac 3:40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.
1 Mac 3:41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.
1 Mac 3:42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders: for they knew how the king had given commandment to destroy the people, and utterly abolish them;
1 Mac 3:43 They said one to another, Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.
1 Mac 3:44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.
1 Mac 3:45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.
1 Mac 3:46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.
1 Mac 3:47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,
1 Mac 3:48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.
1 Mac 3:49 They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.
1 Mac 3:50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?
1 Mac 3:51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.
1 Mac 3:52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.
1 Mac 3:53 How shall we be able to stand against them, except thou, O God, be our help?
1 Mac 3:54 Then sounded they with trumpets, and cried with a loud voice.
1 Mac 3:55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.
1 Mac 3:56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.
1 Mac 3:57 So the camp removed, and pitched upon the south side of Emmaus.
1 Mac 3:58 And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:
1 Mac 3:59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

1 Mac 3:60 Nevertheless, as the will of God is in heaven, so let him do.

1 Macc. 4:14-61

1 Mac 4:14 So they joined battle, and the heathen being discomfited fled into the plain.
1 Mac 4:15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.
1 Mac 4:16 This done, Judas returned again with his host from pursuing them,
1 Mac 4:17 And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,
1 Mac 4:18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.
1 Mac 4:19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:
1 Mac 4:20 Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:
1 Mac 4:21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,
1 Mac 4:22 They fled every one into the land of strangers.
1 Mac 4:23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.
1 Mac 4:24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.
1 Mac 4:25 Thus Israel had a great deliverance that day.
1 Mac 4:26 Now all the strangers that had escaped came and told Lysias what had happened:
1 Mac 4:27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.
1 Mac 4:28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.
1 Mac 4:29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.
1 Mac 4:30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer;
1 Mac 4:31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:
1 Mac 4:32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:
1 Mac 4:33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.
1 Mac 4:34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.
1 Mac 4:35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.
1 Mac 4:36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.
1 Mac 4:37 Upon this all the host assembled themselves together, and went up into mount Sion.
1 Mac 4:38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;