THE HISTORY
OF THE
DECLINE, AND FALL
OF THE
ROMAN EMPIRE.

EDWARD GIBBON, Esq.

TWO VOLUMES.

VOL. IX.

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HISTORY
OF THE
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ROMAN EMPIRE.

CHAP. XLVIII.

I have now deduced from Trajan to Constantine, from Constantine to Heraclius, the regular series of the Roman emperors; and faithfully exposed the prosperous and adverse fortunes of their reigns. Five centuries of the decline and fall of the empire have already elapsed; but a period of more than eight hundred years still separates me from the term of my labours, the taking
of Constantinople by the Turks. Should I persevere in the same course, should I observe the same measure, a prolix and slender thread would be spun through many a volume, nor would the patient reader find an adequate reward of instruction or amusement. At every step as we sink deeper in the decline and fall of the eastern empire, the annals of each succeeding reign would impose a more ungrateful and melancholy task. These annals must continue to repeat a tedious and uniform tale of weakness and misery: the natural connection of causes and events would be broken by frequent and hasty transitions, and a minute accumulation of circumstances must destroy the light and effect of those general pictures which compose the use and ornament of a remote history. From the time of Heraclius, the Byzantine theatre is contracted and darkened: the line of empire, which had been defined by the laws of Justinian and the arms of Belisarius, recedes on all sides from our view: the Roman name, the proper subject of our inquiries, is reduced to a narrow corner of Europe, to the lonely suburbs of Constantinople; and the fate of the Greek empire has been compared to that of the Rhine, which loses itself in the sands, before its waters can mingle with the ocean. The scale of dominion is diminished to our view by the distance of time and place, or is the loss of external splendour compensated by the nobler gifts of virtue and genius. In the last moments of her decay, Constantinople was doubtless more opulent and populous than Athens at her most flourishing era, when a scanty sum of
six thousand talents, or twelve hundred thousand pounds sterling, was possessed by twenty-one thousand male-citizens of an adult age. But each of these citizens was a freeman who dared to assert the liberty of his thoughts, words, and actions; whose person and property were guarded by equal law; and who exercised his independent vote in the government of the republic. Their numbers seem to be multiplied by the strong and various discriminations of character: under the shield of freedom, on the wings of emulation and vanity, each Athenian aspired to the level of the national dignity: from this commanding eminence, some chosen spirits soared beyond the reach of a vulgar eye; and the chances of superior merit in a great and populous kingdom, as they are proved by experience, would excuse the computation of imaginary millions. The territories of Athens, Sparta, and their allies, do not exceed a moderate province of France or England; but after the trophies of Salamis and Platea, they expand in our fancy to the gigantic size of Asia, which had been trampled under the feet of the victorious Greeks. But the subjects of the Byzantine empire, who assume and dishonour the names both of Greeks and Romans, present a dead uniformity of abject vices, which are neither softened by the weakness of humanity, nor animated by the vigour of memorable crimes. The freemen of antiquity might repeat with generous enthusiasm the sentence of Homer, "that on the first day of his servitude, the captive is deprived of one half of his manly virtue." But the poet had only seen the effects...
of civil or domestic slavery, nor could he foretell that the second anxiety of manhood must be annihilated by the spiritual despotism, which shackles not only the actions, but even the thoughts, of the prostrate votary. By this double yoke, the Greeks were oppressed under the successors of Heraclius, the tyrant: a law of eternal justice, was degraded by the vices of his subjects; and on the throne, in the camp, in the schools, we search, perhaps with fruitless diligence, the names and characters that may deserve to be rescued from oblivion. Nor are the defects of the subject compensated by the skill and variety of the painters. Of a space of eight hundred years, the four first centuries are overspread with a cloud interrupted by some faint and broken rays of historic light; in the lives of the emperors, from Maurice to Alexius, Basil the Macedonian has alone been the theme of a separate work; and the absence, or loss, or imperfection, of contemporary evidence, must be poorly supplied by the doubtful authority of more recent compilers. The four last centuries are exempt from the reproach of penury: and with the Commenian family, the historic muse of Constantinople again revives, but her apparel is gaudy, her motions are without elegance or grace. A succession of priests, or courtiers, treads in each other's footsteps in the same path of servitude and superstition: their views are narrow, their judgment is feeble or corrupt; and we close the volume of copious barrenness, still ignorant of the causes of events, the characters of the actors, and the manners of the times, which they celebrate or
deplore. The observation which has been applied to a man, may be extended to a whole people, that the energy of the sword is communicated to the pen; and it will be found by experience that the tone of history will rise or fall with the spirit of the age.

From these considerations, I should have abandoned without regret the Greek slaves and their servile historians, had I not reflected that the fate of the Byzantine monarchy is passively connected with the most splendid and important revolutions which have changed the state of the world. The space of the lost provinces was immediately replenished with new colonies and rising kingdoms; the active virtues of peace and war deserted from the vanquished to the victorious nations; and it is in their origin and conquests, in their religion and government, that we must explore the causes and effects of the decline and fall of the eastern empire. Nor will this scope of narrative, the riches and variety of these materials, be incompatible with the unity of design and composition. As, in his daily prayers, the Musulman of Fez or Delhi still turns his face towards the temple of Mecca, the historian's eye shall be always fixed on the city of Constantinople. The excursive line may embrace the wilds of Arabia and Tartary, but the circle will be ultimately reduced to the decreasing limit of the Roman monarchy.

On this principle I shall now establish the plan of the four last volumes of the present work. The first chapter will contain, in a regular series, the emperors who reigned at Constantinople during a pe-
period of six hundred years, from the days of Heraclius to the Latin conquest: a rapid abstract, which may be supported by a general appeal to the order and text of the original historians. In this introduction I shall confine myself to the revolutions of the throne, the succession of families, the personal characters of the Greek princes, the mode of their life and death, the maxims and influence of their domestic government, and the tendency of their reign to accelerate or suspend the downfall of the eastern empire. Such a chronological review will serve to illustrate the various argument of the subsequent chapters; and each circumstance of the eventful story of the barbarians will adapt itself in a proper place to the Byzantine annals. The internal state of the empire, and the dangerous heresy of the Paulicians, which shook the East and enlightened the West, will be the subject of two separate chapters; but these inquiries must be postponed till our farther progress shall have opened the view of the world in the ninth and tenth centuries of the Christian era. After this foundation of Byzantine history, the following nations will pass before our eyes, and each will occupy the space to which it may be entitled by greatness or merit, or the degree of connection with the Roman world and the present age. 1. The Franks: a general appellation which includes all the barbarians of France, Italy, and Germany, who were united by the sword and sceptre of Charlemagne. The persecution of images and their votaries, separated Rome and Italy from the Byzantine throne,
and prepared the restoration of the Roman empire in the West. II. The Arabs or Saracens.

Three ample chapters will be devoted to this curious and interesting object. In the first, after a picture of the country and its inhabitants, I shall investigate the character of Mahomet; the character, religion, and success of the prophet. In the second, I shall lead the Arabs to the conquest of Syria, Egypt, and Africa, the provinces of the Roman empire; nor can I check their victorious career till they have overthrown the monarchies of Persia and Spain. In the third, I shall inquire how Constantinople and Europe were saved by the luxury and arts, the division and decay, of the empire of the caliphs. A single chapter will include, III. The Bulgarians, IV. Hungarians, and V. Russians, who assaulted by sea or by land the provinces and the capital; but the last of these, so important in their present greatness, will excite some curiosity in their origin and infancy. VI. The Normans; or further the private adventures of that warlike people, who founded a powerful kingdom in Apulia and Sicily, shook the throne of Constantinople, displayed the trophies of chivalry, and almost realized the wonders of romance. VII. The Latins; the subjects of the pope, the nations of the West, who enlisted under the banner of the cross for the recovery or relief of the holy sepulchre. The Greek emperors were terrified and preserved by the myriads of pilgrims who marched to Jerusalem with Godfrey of Bouillon and the peers of Christendom. The second and third crusades
trode in the footsteps of the first: Asia and Eu-
rope were mingled in a sacred war of two hun-
dred years; and the Christian powers were brave-
ly resisted, and finally expelled, by Saladin and
the Mamlukes of Egypt. In those memorable
crusades, a fleet and army of French and Venet-
tians were diverted from Syria to the Thraceim
Bosphorus: they assaulted the capital, they sub-
verted the Greek monarchy: and a dynasty of La-
tin princes was seated near three score years on
the throne of Constantine. VIII. The Greeks
themselves, during this period of captivity and
exile, must be considered as a foreign nation: the
enemies, and again the sovereigns, of Constantin-
one. Misfortune had rekindled a spark of na-
tional virtue; and the imperial series may be
continued with some dignity from their restora-
tion to the Turkish conquest. IX. The Mongol
and Tartars. By the arms of Zingis and his
descendants, the globe was shaken from China
to Poland and Greece; the sultans were over-
thrown; the caliphs fell, and the Cæsars trem-
bled on their throne. The victories of Timour
suspended above fifty years the final ruin of the
Byzantine empire. X. I have already noticed
the first appearance of the Turks, and the names
of the fathers, of Seljuk and Othman, discriminate
the two successive dynasties of the nation, which
emerged in the eleventh century from the Scythi-
ian wilderness. The former established a potent
and splendid kingdom from the banks of the Ouxus
to Antioch and Nice; and the first crusade was
provoked by the violation of Jerusalem and the
danger of Constantinople. From an humble origin, the Ottoman cross, the scourge and terror of Christendom, Constantinople was besieged and taken by Mahomet II, and his triumph annihilates the remnant of the image, the title of the Roman empire in the East. The schism of the Greeks will be connected with their just calamities, and the restoration of learning in the western world. I shall return from the captivity of the new, to the ruins of ancient Rome; and the venerable name, the interesting theme, will shed a ray of glory on the conclusion of my labours.

The emperor Heraclius had punished a tyrant and ascended his throne; and the memory of his reign is perpetuated by the transient conquest, and irreparable loss, of the eastern provinces. After the death of Eudocia, his first wife, he disobeyed the patriarch, and violated the laws, by his second marriage with his niece Martina; and the superstition of the Greeks beheld the judgment of heaven in the diseases of the father and the deformity of his offspring. But the opinion of an illegitimate birth is sufficient to distract the choice, and loosen the obedience of the people; the ambition of Martina was quickened by maternal love, and perhaps by the envy of a step-mother; and the aged husband was too feeble to withstand the arts of conjugal allurements. Constantine, his eldest son, enjoyed in a mature age the title of Augustus; but the weakness of his constitution required a col-
league and a guardian, and he yielded with secret reluctance to the partition of the empire. The senate was summoned to the palace to ratify or attest the association of Heracleonas, the son of Martina; the imposition of the diadema was consecrated by the prayer and blessing of the patriarch; the senators and patricians adored the majesty of the great emperor and the partners of his reign; and as soon as the doors were thrown open, they were hailed by the tumultuary but important voice of the soldiers. After an interval of five months, the pompous ceremonies which formed the essence of the Byzantine state were celebrated in the cathedral and the hippodrome: the concord of the royal brothers was affectionately displayed by the younger leaning on the arm of the elder; and the name of Martina was mingled in the reluctant or venal acclamations of the people. Heracleonas survived this association about two years: his last testimony declared his two sons the equal heirs of the eastern empire, and commanded them to honour his widow Martina as their mother and their sovereign.

When Martina first appeared on the throne with the name and attributes of royalty, she was checked by a firm, though respectful, opposition; and the dying embers of freedom were kindled by the breath of superstitions prejudice. "We reverence," exclaimed the voice of a citizen, "we reverence the mother of our princes; but to those princes alone our obedience is due; and Constantine, the elder emperor, is of an age to sustain, in his own hands, the weight of the
"sceptre. Your sex is excluded by nature from the toils of government. How could you combat, how could you answer, the barbarians, who, with hostile or friendly intentions, may approach the royal city? May heaven avert from the Roman republic this national disgrace, which would provoke the patience of the slaves of Persia." Martina descended from the throne with indignation, and sought a refuge in the female apartment of the palace. The reign of Constantine III lasted only one hundred and three days; he expired in the thirtieth year of his age, and although his life had been a long malady, a belief was entertained that poison had been the means, and his cruel step-mother the author, of his untimely fate. Martina reaped indeed the harvest of his death, and assumed the government in the name of the surviving emperor; but the incestuous widow of Heraclius was universally abhorred; the jealousy of the people was awakened, and the two orphans whom Constantine had left, became the objects of the public care. It was in vain that the son of Martina, who was no more than fifteen years of age, was taught to declare himself the guardian of his nephews, one of whom he had presented at the baptismal font; it was in vain that he swore on the wood of the true cross, to defend them against all their enemies. On his deathbed, the late emperor despatched a trusty servant to arm the troops and provinces of the East in the defence of his helpless children; the eloquence and liberality of Valentinian had been successful, and, from his camp of Chalcedon, he boldly demanded
the punishment of the assassins, and the restoration of the lawful heir. The license of the soldiers, who devoured the grapes and drank the wine of their Asiatic vineyards, provoked the citizens of Constantinople against the domestic authors of their calamities, and the dome of St. Sophia re-echoed, not with prayers and hymns, but with the clamours and imprecations of an enraged multitude. At their imperious command, Heraclonas appeared in the pulpit with the eldest of the royal orphans; Constans alone was saluted as emperor of the Romans, and a crown of gold, which had been taken from the tomb of Heraclius, was placed on his head, with the solemn benediction of the patriarch. But in the tumult of joy and indignation, the church was pillaged, the sanctuary was polluted by a promiscuous crowd of Jews and barbarians; and the Monothelite Pyrrhus, a creature of the empress, after dropping a protestation on the altar, escaped by a prudent flight from the zeal of the catholics. A more serious and bloody task was reserved for the senate, who derived a temporary strength from the consent of the soldiers and people. The spirit of Roman freedom revived the ancient and awful examples of the judgment of tyrants, and the imperial culprits were deposed and condemned as the authors of the death of Constantine. But the severity of the conscript fathers was stained by the indiscriminate punishment of the innocent and the guilty; Martina and Heraclonas were sentenced to the amputation, the former of her tongue, the latter of his nose; and after this cruel execution, they consumed the re-
remainder of their days in exile and oblivion. The Greeks who were capable of reflection might find some consolation for their servitude, by observing the abuse of power when it was lodged for a moment in the hands of an aristocracy.

We shall imagine ourselves transported five hundred years backwards to the age of the Antonines, if we listen to the oration which Constans II pronounced in the twelfth year of his age before the Byzantine senate. After returning his thanks for the just punishment of the assassin who had intercepted the fairest hopes of his father's reign,—"By the divine providence," said the young emperor,—"and by your righteous decree, Martinus and her incestuous progeny have been cast headlong from the throne. Your majesty and wisdom have prevented the Roman state from degenerating into lawless tyranny. Therefore exhort and beseech you to stand forth as the counsellors and judges of thecommon safety." The senators were gratified by the respectful address and liberal donation of their sovereign, but these servile Greeks were unworthy and regardless of freedom; and in his mind, the lesson of an hour was quickly erased by the prejudices of the age and the habits of despotism. He retained only a jealous fear lest the senate or people should one day invade the right of primogeniture, and seat his brother Theodosius on an equal throne. By the imposition of holy orders, the grandson of Heraclius was disqualified for the purple; but this ceremony, which seemed to profane the sacraments
of the church, was insufficient to appease the suspicions of the tyrant, and the death of the deacon Theodosius could alone expiate the crime of his royal birth. His murder was avenged by the impreca- tions of the people, and the assassin, in the fulness of power, was driven from his capital into voluntary and perpetual exile. Constans embarked for Greece; and, as if he meant to retort the abhorrence which he deserved, he is said, from the imperial galley, to have spit against the walls of his native city. After passing the winter at Athens, he sailed to Tarentum in Italy, visited Rome, and concluded a long pilgrimage of disgrace and sacrilegious rapine, by fixing his residence at Syracuse. But if Constans could fly from his people, he could not fly from himself. The remorse of his conscience created a phantom who pursued him by land and sea, by day and by night; and the visionary Theodosius, presenting to his lips a cup of blood, said, or seemed to say, "Drink, brother, drink," a sure emblem of the aggravation of his guilt, since he had received from the hands of the deacon the mystic cup of the blood of Christ. Odious to himself and to mankind, Constans perished by domestic, perhaps by episcopal, treason, in the capital of Sicily. A servant who waited in the bath, after pouring warm water on his head, struck him violently with the vase. He fell, stunned by the blow, and suffocated by the water; and his attendants, who wondered at the tedious delay, beheld with indifference the corpse of their lifeless emperor. The troops of Sicily invested with the
purple an obscure youth, whose inimitable beauty shone, and it might easily shine, the declining art of the painters and sculptors of the age.

Constantine had left in the Byzantine palace three sons, the eldest of whom had been clothed in his infancy with the purple. When the father summoned them to attend his person in Sicily, these precious hostages were detained by the Greeks, and a firm refusal informed him that they were the children of the state. The news of his murder was conveyed with almost supernatural speed from Syracuse to Constantinople; and Constantine, the eldest of his sons, inherited his throne without being the heir of the public hatred. His subjects contributed, with zeal and alacrity, to chastise the guilt and presumption of a province which had usurped the rights of the senate and people; the young emperor sailed from the Hellespont with a powerful fleet; and the legions of Rome and Carthage were assembled under his standard in the harbour of Syracuse. The defeat of the Sicilian tyrant was easy; his punishment just, and his haughty head was exposed in the hippodrome; but I cannot applaud the clemency of a prince, who, among a crowd of victims, condemned the son of a patrician, for deploring with some bitterness the execution of a virtuous father. The youth was castrated; he survived the operation, and the memory of this indecent cruelty is preserved by the elevation of Germanus to the rank of a patriarch and saint. After pouring this bloody libation on his father's tomb, Constantine returned to his capital, and the growth of his young heart during
the Sicilian voyage, was announced by the familiar surname of Pagonatus, to the Grecian world. But his reign, like that of his predecessor, was stained with fraternal discord. On his two brothers, Heraclius and Tiberius, he had bestowed the title of Augustus; an empty title, for they continued to languish without trust or power in the solitude of the palace. At their secret instigation, the troops of the Anatolian theme or province approached the city on the Asiatic side, demanded for the royal brothers, the partition or exercise of sovereignty, and supported their seditious claim by theological argument. They were Christians, (they cried), and orthodox catholics; the sincere votaries of the holy and undivided Trinity. Since there are three equal persons in heaven, it is reasonable there should be three equal persons upon earth. The emperor invited these learned divines to a friendly conference, in which they might propose their arguments to the senate; they obeyed the summons, but the prospect of their bodies hanging on the gibbet in the suburb of Galata, reconciled their companions to the unity of the reign of Constantine. He pardoned his brothers, and their names were still pronounced in the public acclamations: but on the repetition or suspicion of a similar offence, the obnoxious princes were deprived of their titles and noses, in the presence of the catholic bishops who were assembled at Constantinople in the sixth general synod. In the close of his life, Pagonatus was anxious only to establish the right of primogeniture: the hair of his two sons, Justinian and Heraclius, was offered on the shrine of St. Peter,
as a symbol of their spiritual adoption by the pope; but the elder was alone exalted to the rank of Augustus and the assurance of the empire.

After the decease of his father, the inheritance of the Roman world devolved to Justinian II, and the name of a triumphant lawgiver was dishonoured by the vices of a boy, who imitated his namesake only in the expensive luxury of building. His passions were strong; his understanding was feeble; and he was intoxicated with a foolish pride, that his birth had given him the command of millions, of whom the smallest community would not have chosen him for their local magistrate. His favourite ministers were two beings the least susceptible of human sympathy; an enmarch and a monk; to the one he abandoned the palace, to the other the finances; the former corrected the emperor's mother with a scourge, the latter suspended the insolvent tributaries, with their heads downwards, over a slow and smoky fire. Since the days of Commodus and Caracalla, the cruelty of the Roman princes had most commonly been the effect of their fear; but Justinian, who possessed some vigour of character, enjoyed the sufferings, and braved the revenge of his subjects about ten years, till the measure was full, of his crimes and of their patience. In a dark dungeon, Leontius, a general of reputation, had groaned above three years with some of the noblest and most deserving of the patricians; he was suddenly drawn forth to assume the government of Greece; and this promotion of an injured man was a mark of the cons
tempor rather than of the confidence of his prince. As he was followed to the port by the kind offices of his friends, Leonitus observed with a sigh that he was a victim adorned for sacrifice, and that inevitable death would pursue his footsteps. They ventured to reply, that glory and empire might be the recompense of a generous resolution; that every order of men abhorred the reign of a monster; and that the hands of two hundred thousand patriots expected only the voice of a leader. The night was chosen for their deliverance; and in the first effort of the conspirators, the prefect was slain, and the prisons were forced open: the emissaries of Leonitus proclaimed in every street,—"Christians, to 'St. Sophia': and the seasonable text of the patriarch, "this is the day of the Lord!" was the prelude of an inflammatory sermon. From the church the people adjourned to the hippodrome: Justinian, in whose cause not a sword had been drawn, was dragged before these tumultuary judges, and their clamours demanded the instant death of the tyrant. But Leonitus, who was already clothed with the purple, cast an eye of pity on the prostrate son of his own benefactor and of so many emperors. The life of Justinian was spared; the amputation of his nose, perhaps of his tongue, was imperfectly performed: the happy flexibility of the Greek language could impose the name of Rhinotmetus; and the mutilated tyrant was banished to Chersonae in Crim-Tartary, a lonely settlement, where corn, wine, and oil, were imported as foreign luxuries.
On the edge of the Scythian wilderness, Justinian still cherished the pride of his birth and the hope of his restoration. After three years exile, he received the pleasing intelligence that his injury was avenged by a second revolution, and that Leo tius in his turn had been dethroned and mutilated by the rebel Apsimar, who assumed the more respectable name of Tiberius. But the claim of lineal succession was still formidable to a plebeian usurper; and his jealousy was stimulated by the complaints and charges of the Chersonites, who beheld the vices of the tyrant in the spirit of the exile. With a band of followers, attached to his person by common hope or common despair, Justinian fled from the inhospitable shore to the hord of the Chozars, who pitched their tents between the Tanais and Borysthenes. The khan entertained with pity and respect the royal supplicant: Phanagoria, once an opulent city, on the Asiatic side of the lake Moctis, was assigned for his residence; and every Roman prejudice was stilled in his marriage with the sister of the barbarian, who seems, however, from the name of Theodora, to have received the sacrament of baptism. But the faithless Chozar was soon tempted by the gold of Constantinople; and had not the design been revealed by the conjugal love of Theodora, her husband must have been assassinated, or betrayed into the power of his enemies. After strangling, with his own hands, the two emissaries of the khan, Justinian sent back his wife to her brother, and embarked on the Euxine in search of new and more faithful allies. His vessel
was assaulted by a violent tempest; and one of his pious companions advised him to deserve the mercy of God by a vow of general forgiveness, if he should be restored to the throne. "Of forgiveness?" replied the intrepid tyrant; "may I perish this instant—may the Almighty whelm me in the waves—if I consent to spare a single head of my enemies!" He survived this impious menace, sailed into the mouth of the Danube, trusted his person in the royal village of the Bulgarians, and purchased the aid of Terbelis, a pagan conqueror, by the promise of his daughter and a fair partition of the treasures of the empire. The Bulgarian kingdom extended to the confines of Thrace; and the two princes besieged Constantinople at the head of fifteen thousand horse. Ap- simir was dismayed by the sudden and hostile appearance of his rival, whose head had been promised by the Chazar, and of whose evasion he was yet ignorant. After an absence of ten years, the crimes of Justinian were faintly remembered, and the birth and misfortunes of their hereditary sovereign excited the pity of the multitude; ever discontented with the ruling powers; and by the active diligence of his adherents he was introduced into the city and palace of Constantinople.

In rewarding his allies and recalling his wife, Justinian displayed some sense of honour and gratitude; and Terbelis retired, after sweeping away an heap of gold coin, which he measured with his Scythian whip. But never was vow more religiously performed than the sacred oath of revenge which he had sworn amidst the storms of the Eux-
name of tyrants, the conqueror were dragged into the Hippodrome, the one from his palace. Before their execution, Leontius and Apfsson were cast into chains beneath the throne of the emperor: and, while the inconsolable people shouted in the works of the Psalmist—"Thou shalt put thy foot on each of their works, and hasten, and on the lion and dragon shall triumph on the day of the resurrection." The universal decision of the Christian world pronounced in his favor; and such a man was the son of a tyrant, since his revenge and cruelty would have been atoned for by a single blow, instead of the slow variety of tortures which Justinian inflicted on the victims of his anger. His pleasures were insatiable; neither pitiful victor nor public service could appease the guilt of unjust and cruel triumphs. His only instrument of cruelty was the rack; and during the six years of his new reign, he committed the mass of the deaths of all the bishops, and violated the laws of every city. Their sentence was imposed on Constantinople, to supply the preparations of the was sure, and all must perish. The name of the Roman was imposed on Constantinople, and the rack, as the only instrument of cruelty, was the only means of escape; or at least of escape; and to theinstant, and their sentence was imposed on Constantinople, to supply the preparations of the was sure, and all must perish. The name of the Roman was imposed on Constantinople, and the rack, as the only instrument of cruelty, was the only means of escape; or at least of escape; and to theinstant, and their sentence was imposed on Constantinople, to supply the preparations of the was sure, and all must perish. The name of the Roman was imposed on Constantinople, and the rack, as the only instrument of cruelty, was the only means of escape; or at least of escape; and to theinstant, and their sentence was imposed on Constantinople, to supply the preparations of the was sure, and all must perish.
date of Justinian; and the bloody execution was intrusted to his favourite Stephen, who was recommended by the epithet of the savage. Yet even the savage Stephen imperfectly accomplished the intentions of his sovereign. The slowness of his attack allowed the greater part of the inhabitants to withdraw into the country; and the minister of vengeance contented himself with reducing the youth of both sexes to a state of servitude, with roasting alive seven of the principal citizens, with drowning twenty in the sea, and with reserving forty-two in chains to receive their doom from the mouth of the emperor. In their return, the fleet was driven on the rocky shores of Anatolia; and Justinian applauded the obedience of the Euxine, which had involved so many thousands of his subjects and enemies in a common shipwreck; but the tyrant was still insatiate of blood; and a second expedition was commanded to extirpate the remains of the proscribed colony. In the short interval, the Chersonites had returned to their city, and were prepared to die in arms; the khan of the Chazars had renounced the cause of his odious brother; the exiles of every province were assembled in Tauris; and Bardanes, under the name of Philippicus, was invested with the purple. The imperial troops, unwilling and unable to perpetrate the revenge of Justinian, escaped his displeasure by abjuring his allegiance; the fleet, under their new sovereign, steered back a more auspicious course to the harbours of Sinope and Constantinople; and every tongue was prompt to pronounce, every hand to execute, the death of
the tyrant. Destitute of friends, he was deserted by his barbarian guards; and the stroke of the assassin was praised as an act of patriotism and Roman virtue. His son Tiberius had taken refuge in a church; his aged grandmother guarded the door; and the innocent youth, suspending round his neck the most formidable relics, embraced with one hand the altar, with the other the wood of the true cross. But the popular fury that dares to sample on superstition, is deaf to the cries of humanity; and the race of Heraclius was extinguished after a reign of one hundred years.

Between the fall of the Heraclian and the rise of the Isaurian dynasty, a short interval of six years is divided into three reigns. Bardanes, or Philippicus, was hailed at Constantinople as an hero who had delivered his country from a tyrant; and he might taste some moments of happiness in the first transports of sincere and universal joy. Justinian had left behind him an ample treasure, the fruit of cruelty and rapine; but this useful fund was soon and idly dissipated by his successor. On the festival of his birth-day, Philippicus entertained the multitude with the games of the hippodrome; from thence he paraded through the streets with a thousand banners and a thousand trumpets; refreshed himself in the baths of Zeuxippus, and, returning to the palace, entertained his nobles with a sumptuous banquet. At the meridian hour he withdrew to his chamber, intoxicated with flattery and wine, and forgetful that his example had made every subject ambitious, and that every ambitious subject was his secret enemy. Some
bold conspirators introduced themselves in the disorder of the feast; and the slumbering monarch was surprised, bound, blinded, and deposed, before he was sensible of his danger. Yet the traitors were deprived of their reward; and the free voice of the senate and people promoted Arsenius from the office of secretary to that of emperor: he assumed the title of Anastasius II., and displayed in a short and troubled reign the virtues both of peace and war. But, after the extinction of the imperial line, the rule of obedience was violated, and every change diffused the seeds of new revolutions. In a mutiny of the fleet, an obscure and reluctant officer of the revenue was forcibly invested with the purple: after some months of a naval war, Anastasius resigned the sceptre; and the conqueror, Theodosius III., submitted in his turn to the superior ascendant of Leo, the general and emperor of the oriental troops. His two predecessors were permitted to embrace the ecclesiastical profession: the restless impatience of Anastasius tempted him to risk and to lose his life in a treasuruble enterprise; but the last days of Theodosius were honourable and secure. The single sublime word, "health," which he inscribed on his tomb, expresses the confidence of philosophy or religion; and the fame of his miracles was long preserved among the people of Ephesus. This convenient shelter of the church might sometimes impose a lesson of clemency; but it may be questioned whether it is for the public interest to diminish the perils of unsuccessful ambition.
I have dwelt on the fall of a tyrant; I shall briefly represent the founder of a new dynasty, who is known to posterity by the invectives of his enemies, and whose public and private life is involved in the ecclesiastical story of the Iconoclasts. Yet in spite of the clamours of superstition, a favourable prejudicis for the character of Leo the Isaurian, may be reasonably drawn from the obscurity of his birth, and the duration of his reign. In an age of fanatical spirit, the prospect of an imperial reward would have kindled every energy of the mind, and produced a crowd of competitors as deserving as they were desirous to reign. Even in the corruption and debility of the modern Greeks, the elevation of a plebeian from the last to the first rank of society, supposes some qualifications above the level of the multitude. He would probably be ignorant and disdainful of speculative science; and, in the pursuit of fortune, he might absolve himself from the obligations of benevolence and justice; but to his character we may ascribe the useful virtues of prudence and fortitude, the knowledge of mankind, and the important art of gaining their confidence and directing their passions. It is agreed that Leo was a native of Isauria, and that Conon was his primitive name. The writers, whose awkward satire is praise, describe him as an itinerant pedlar, who drove an ass with some paltry merchandise to the country fairs; and foolishly relate that he met on the road some Jewish fortune-tellers, who promised him the Roman empire, on condition that he should abolish the worship of idols.
A more probable account relates the migration of his father from Asia Minor to Thrace, where he exercised the lucrative trade of a grazier; and he must have acquired considerable wealth, since the first introduction of his son was procured by a supply of five hundred sheep to the imperial camp. His first service was in the guards of Justinian, where he soon attracted the notice, and by degrees the jealousy, of the tyrant. His valour and dexterity were conspicuous in the Colchian war; from Anastasius he received the command of the Anatolian legions, and by the suffrage of the soldiers he was raised to the empire with the general applause of the Roman world.

II. In this dangerous elevation, Leo III supported himself against the envy of his equals, the discontent of a powerful faction, and the assaults of his foreign and domestic enemies. The catholics, who accuse his religious innovations, are obliged to confess that they were undertaken with temper and conducted with firmness. Their silence respects the wisdom of his administration and the purity of his manners. After a reign of twenty-four years, he peaceably expired in the palace of Constantinople; and the purple which he had acquired, was transmitted by the right of inheritance to the third generation.

In a long reign of thirty-four years, the son and successor of Leo, Constantine V, surnamed Copronymus, attacked with less temperate zeal the images or idols of the church. Their votaries have exhausted the bitterness of religious gall, in their portrait of this spotted panther, this an-
tichrist, this flying dragon of the serpent's seed, who surpassed the vices of Elogabalus and Nero. His reign was a long butchery of whatever was most noble, or holy, or innocent, in his empire. In person, the emperor assisted at the execution of his victims, surveyed their agonies, listened to their groans, and indulged, without satiating, his appetite for blood; a plate of noses was accepted as a grateful offering, and his domestics were often scourged or mutilated by the royal hand. His surname was derived from his pollution of his baptismal font. The infant might be excused; but the manly pleasures of Copronymus degraded him below the level of a brute; his lust confounded the eternal distinctions of sex and species; and he seemed to extract some unnatural delight from the objects most offensive to human sense. In his religion, the Iconoclast was an heretic, a Jew, a Mahometan, a pagan, and an atheist; and his belief of an invisible power could be discovered only in his magic rites, human victims, and nocturnal sacrifices to Venus and the demons of antiquity. His life was stained with the most opposite vices; and the ulcers which covered his body, anticipated before his death the sentiment of hell-tortures. Of these accusations, which I have so patiently copied, a part is refuted by its own absurdity; and in the private anecdotes of the life of princes, the lie is more easy as the detection is more difficult. Without adopting the pernicious maxim, that where much is alleged, something must be true, I can however discern, that Constantine V was dissolute and cruel. Calumny
is more prone to exaggerate than to invent; and her licentious tongue is checked in some measure by the experience of the age and country to which she appeals. Of the bishops and monks, the generals and magistrates, who are said to have suffered under his reign, the numbers are recorded, the names were conspicuous, the execution was public, the mutilation visible and permanent. The catholics hated the person and government of Copronymus; but even their hatred is a proof of their oppression. They dissemble the provocations which might excuse or justify his rigour, but even these provocations must gradually inflame his resentment, and harden his temper in the use or the abuse of despotism. Yet the character of the fifth Constantine was not devoid of merit, nor did his government always deserve the curses or the contempt of the Greeks. From the confession of his enemies, I am informed of the restoration of an ancient aqueduct, of the redemption of two thousand five hundred captives, of the uncommon plenty of the times, and of the new colonies with which he repeopled Constantinople and the Thracian cities. They reluctantly praise his activity and courage; he was on horseback in the field at the head of his legions; and, although the fortune of his arms was various, he triumphed by sea and land, on the Euphrates and the Danube, in civil and barbarian war. Heretical praise must be cast into the scale, to counterbalance the weight of orthodox invective. The Iconoclasts revered the virtues of the prince: forty years after his death,
they still prayed before the tomb of the saint. A miraculous vision was propagated by lunaticism or fraud; and the Christian hero appeared on a milk-white steed, brandishing his lance against the pagans of Bulgaria: "An absurd fable," says the Catholic historian, "since Copronymus is chained with the demons in the abyss of hell."

Leo IV, the son of the fifth and the father of the sixth Constantine, was of a feeble constitution, both of mind and body, and the principal care of his reign was the settlement of the succession. The association of the young Constantine was urged by the officious zeal of his subjects; and the emperor, conscious of his decay, complied, after a prudent hesitation, with their unanimous wishes. The royal infant, at the age of five years, was crowned with his mother Irene; and the national consent was ratified by every circumstance of pomp and solemnity, that could dazzle the eyes, or blind the conscience, of the Greeks. An oath of fidelity was administered in the palace, the church, and the hippodrome, to the several orders of the state, who adjured the holy names of the son, and mother, of God. "Be witness, O Christ! that we will watch over the safety of Constantine, the son of Leo, expose our lives in his service, and bear true allegiance to his person and posterity." They pledged their faith on the wood of the true cross, and the act of their engagement was deposited on the altar of St. Sophia. The first to swear, and the first to violate their oath, were the five sons of Copronymus by a second marriage; and the story of these princes
is singular and tragic. The right of primogeniture excluded them from the throne; the injustice of their elder brother defrauded them of a legacy of about two millions sterling; some vain titles were not deemed a sufficient compensation for wealth and power; and they repeatedly conspired against their nephew, before and after the death of his father. Their first attempt was pardoned; for the second offence they were condemned to the ecclesiastical state; and for the third treason, Nicephorus, the eldest and most guilty, was deprived of his eyes, and his four brothers, Christopher, Nicetas, Anthemeus, and Eudoxas, were punished, as a milder sentence, by the amputation of their tongues. After five years confinement, they escaped to the church of St. Sophia, and displayed a pathetic spectacle to the people. "Countrymen and Christians," cried Nicephorus for himself and his mute brethren, "behold the sons of your emperor, if you can still recognise our features in this miserable state. A life, an imperfect life, is all that the malice of our enemies has spared. It is now threatened, and we now throw ourselves on your compassion." The rising murmur might have produced a revolution, had it not been checked by the presence of a minister, who soothed the unhappy princes with flattery and hope, and gently drew them from the sanctuary to the palace. They were speedily embarked for Greece, and Athens was allotted for the place of their exile. In this calm retreat, and in their helpless condition, Nicephorus and his brothers
were tormented by the thirst of power, and tempted by a Slavonian chief, who offered to break their prison, and to lead them in arms, and in the purple, to the gates of Constantinople. But the Athenian people, ever zealous in the cause of Irene, prevented her justice or cruelty; and the five sons of Copronymus were plunged in eternal darkness and oblivion.

For himself, that emperor had chosen a barbarian wife, the daughter of the khan of the Chozar; but in the marriage of his heir, he preferred an Athenian virgin, an orphan, seventeen years old, whose sole fortune must have consisted in her personal accomplishments. The nuptials of Leo and Irene were celebrated with royal pomp; she soon acquired the love and confidence of a feeble husband, and in his testament he declared the empress guardian of the Roman world, and of their son Constantine VI, who was no more than ten years of age. During his childhood Irene must ably and assiduously discharged in her public administration the duties of a faithful mother; and her zeal in the restoration of images has deserved the name and honours of a saint, which she still occupies in the Greek calendar. But the emperor attained the maturity of youth; the maternal yoke became more grievous; and he listened to the favourites of his own age, who shared his pleasures, and were ambitious of sharing his power. Their reasons convinced him of his right, their praises of his ability, to reign; and he consented to reward the services of Irene by a perpetual banishment to the isle of
Sicily: But her vigilance and penetration easily disconcerted their rash projects; a similar, or more severe punishment was retaliated on themselves and their advisers; and Irene inflicted on the ungrateful prince the chastisement of a boy. After this contest the mother and the son were at the head of two domestic factions; and, instead of mild influence and voluntary obedience, she held in chains a captive and an enemy. The empress was overthrown by the abuse of victory; the oath of fidelity which she exacted to herself alone, was pronounced with reluctant murmurs; and the bold refusal of the Armenian guards encouraged a free and general declaration, that Constantine VI was the lawful emperor of the Romans. In this character he ascended his hereditary throne, and dismissed Irene to a life of solitude and repose. But her haughty spirit condescended to the arts of dissimulation; she flattered the bishops and eunuchs, revived the filial tenderness of the prince, regained his confidence, and betrayed his credulity. The character of Constantine was not destitute of sense or spirit; but his education had been studiously neglected; and his ambitious mother exposed to the public censure the vices which she had nourished, and the actions which she had secretly advised; his divorce and second marriage offended the prejudices of the clergy, and by his imprudent rigour he forfeited the attachment of the Armenian guards. A powerful conspiracy was formed for the restoration of Irene; and the secret, though widely diffused, was faithfully kept above eight months, till the emperor, suspicious
of his danger, escaped from Constantinople, with the design of appealing to the provinces and armies. By this hasty flight, the empress was left on the brink of the precipice; yet before she implored the mercy of her son, Irene addressed a private epistle to the friends whom she had placed about his person, with a menace, that unless they accomplished, she would reveal, their treason. Their fear rendered them intrepid; they seized the emperor on the Asiatic shore, and he was transported to the porphyry apartment of the palace, where he had first seen the light. In the mind of Irene, ambition had stifled every sentiment of humanity and nature; and it was decreed in her bloody council, that Constantine should be rendered incapable of the throne; her emissaries assaulted the sleeping prince, and stabbed their daggers with such violence and precipitation into his eyes, as if they meant to execute a mortal sentence. An ambiguous passage of Theophanes persuaded the annalist of the church that death was the immediate consequence of this barbarous execution. The catholics have been deceived or subdued by the authority of Baranes; and protestant zeal has re-echoed the words of a cardinal, desirous, at it should seem, to favour the patroness of images. Yet the blind son of Irene survived many years, oppressed by the court and forgotten by the world; the Isaurian dynasty was silently extinguished; and the memory of Constantine was recalled only by the nuptials of his daughter Euphrosyne with the emperor Michael II.
The most bigotted orthodoxy has justly execrated the unnatural mother, who may not easily be paralleled in the history of crimes. To her bloody deed, superstition has attributed a subsequent darkness of seventeen days; during which many vessels in mid-day were driven from their course, as if the sun, a globe of fire so vast and so remote, could sympathise with the atoms of a revolving planet. On earth, the crime of Irene was left five years unpunished; her reign was crowned with external splendour; and if she could silence the voice of conscience, she neither heard nor regarded the reproaches of mankind. The Roman world bowed to the government of a female; and as she moved through the streets of Constantinople, the reins of four milk-white steeds were held by as many patricians, who marched on foot before the golden chariot of their queen. But these patricians were for the most part eunuchs: their black ingratitude justified, on this occasion, the popular hatred and contempt. Raised, enriched, intrusted with the first dignities of the empire, they basely conspired against their benefactress: the great treasurer Nicephorus was secretly invested with the purple; her successor was introduced into the palace, and crowned at St. Sophia by the venal patriarch. In their first interview, she recapitulated with dignity the revolutions of her life, gently accused the perfidy of Nicephorus, intimated that he owed his life to her unsuspicous clemency, and, for the throne and treasures which she resigned, solicited a decent
of the Roman Empire.

and honourable retreat. His avarice refused this modest compensation; and, in her exile of the isle of Lesbos, the empress earned a scanty subsistence by the labours of her distaff.

Many tyrants have reigned undoubtedly more criminal than Nicephorus, but none perhaps have more deeply incurred the universal abhorrence of their people. His character was stained with the three odious vices of hypocrisy, ingratitude, and avarice; his want of virtue was not redeemed by any superior talents, nor his want of talents, by any pleasing qualifications. Unskilful and unfortunate in war, Nicephorus was vanquished by the Saracens, and slain by the Bulgarians; and the advantage of his death overbalanced, in the public opinion, the destruction of a Roman army. His son and heir Stauracius escaped from the field with a mortal wound; yet six months of an expiring life were sufficient to refute his indecent, though popular declaration, that he would in all things avoid the example of his father. On the near prospect of his decease, Michael, the great master of the palace, and the husband of his sister Procopia, was named by every person of the palace and city, except by his envious brother. Tenacious of a sceptre now falling from his hand, he conspired against the life of his successor, and cherished the idea of changing to a democracy the Roman empire. But these rash projects served only to inflame the zeal of the people; and to remove the scruples of the candidate: Michael I accepted the purple, and before he sunk into the
grave, the son of Nicephorus implored the clemency of his new sovereign. Had Michael in an age of peace ascended an hereditary throne, he might have reigned and died the father of his people; but his mild virtues were adapted to the shade of private life, nor was he capable of controlling the ambition of his equals, or of resisting the arms of the victorious Bulgarians. While his want of ability and success exposed him to the contempt of the soldiers, the masculine spirit of his wife Procopia awakened their indignation. Even the Greeks of the ninth century were provoked by the insolence of a female, who, in the front of the standards, presumed to direct their discipline and animate their valour; and their licentious clamours advised the new Semiramis to reverence the majesty of a Roman camp. After an unsuccessful campaign, the emperor left, in their winter-quarters of Thrace, a disaffected army under the command of his enemies; and their artful eloquence persuaded the soldiers to break the dominion of the empress, to degrade the husband of Procopia, and to assert the right of a military election. They marched towards the capital; yet the clergy, the senate, and the people of Constantinople, adhered to the cause of Michael; and the troops and treasures of Asia might have protracted the mischiefs of civil war. But his humanity (by the ambitions, it will be termed his weakness) protected, that not a drop of Christian blood should be shed in his quarrel, and his messengers presented the conquerors with the keys of the city and the palace. They were
disarmed by his innocence and submission; his life and his eyes were spared; and the imperial monk enjoyed the comforts of solitude and religion above thirty-two years after he had been stripped of the purple and separated from his wife.

A relief, in the time of Nicephorus, the famous and unfortunate Bardanes, had once the curiosity to consult an Asiatic prophet, who, after prognosticating his fall, announced the fates of his three principal officers, Leo the Armenian, Michael the Phrygian, and Thomas the Cappadocian, the successive reigns of the two former, the fruitless and fatal enterprise of the third. This prediction was verified, or rather was produced, by the event. Ten years afterwards, when the Thracian camp rejected the husband of Procopia, the crown was presented to the same Leo, the first in military rank and the secret author of the mutiny. As he affected to hesitate,—"With this sword," said his companion Michael, "I will open the gates of Constantinople to your imperial sway; or instantly plunge it into your bosom, if you obstinately resist the just desires of your fellow-soldiers." The compliance of the Armenian was rewarded with the empire, and he reigned seven years and an half under the name of Leo V. Educated in a camp, and ignorant both of laws and letters, he introduced into his civil government the rigour and even cruelty of military discipline; but if his severity was sometimes dangerous to the innocent, it was always formidable to the guilty. His religious inconsistency was taxed,
by the epithet of Chameleon, but the catholics have acknowledged by the voice of a saint and confessors, that the life of the Iconoclast was useful to the republic. The zeal of his companion Michael was repaid with riches, honours, and military command; and his subordinate talents were beneficially employed in the public service. Yet the Phrygian was dissatisfied at receiving as a favour a scanty portion of the imperial prize which he had bestowed on his equal; and his discontent, which sometimes evaporated in a hasty discourse, at length assumed a more threatening and hostile aspect against a prince whom he represented as a cruel tyrant. That tyrant, however, repeatedly detected, warned, and dismissed the old companion of his arms, till fear and resentment prevailed over gratitude; and Michael, after a scrutiny into his actions and designs, was convicted of treason, and sentenced to be burnt alive in the furnace of the private baths. The devout humanity of the empress Theophano was fatal to her husband and family. A solemn day, the twenty-fifth of December, had been fixed for the execution: she urged, that the anniversary of the Saviour's birth would be profaned by this inhuman spectacle, and Leo consented with reluctance to a decent respite. But on the vigil of the feast, his sleepless anxiety prompted him to visit at the dead of night the chamber in which his enemy was confined; he beheld him released from his chain, and stretched on his gaoler's bed in a profound slumber; Leo was alarmed at these signs of security and intelligence; but though
he retired with silent steps, his entrance and departure were noticed by a slave who lay concealed in a corner of the prison. Under the pretence of requesting the spiritual aid of a confessor, Michael informed the conspirators, that their lives depended on his discretion, and that a few hours were left to assure their own safety, by the deliverance of their friend and country. On the great festivals, a chosen band of priests and chanters was admitted into the palace by a private gate to sing matins in the chapel; and Leo, who regulated with the same strictness the discipline of the choir and of the camp, was seldom absent from those early devotions. In the ecclesiastical habit, but with swords under their robes, the conspirators mingled with the procession, lurked in the angles of the chapel, and expected, as the signal of murder, the intonation of the first psalm by the emperor himself. The imperfect light, and the uniformity of dress, might have favoured his escape, while their assault was pointed against an harmless priest; but they soon discovered their mistake, and encompassed on all sides the royal victim. Without a weapon and without a friend, he grasped a weighty cross, and stood at bay against the hunters of his life; but as he asked for mercy,— This is the hour, not of mercy, but of vengeance," was the inexorable reply. The stroke of a well-aimed sword separated from his body the right arm and the cross, and Leo the Armenian was slain at the foot of the altar.
A memorable reverse of fortune was displayed in Michael II, who, from a defect in his speech, was surnamed the Stammerer. He was snatched from the fiery furnace to the sovereignty of an empire; and as in the tumult a smith could not readily be found, the fetters remained on his legs several hours after he was seated on the throne of the Caesars. The royal blood which had been the price of his elevation, was unprofitably spent: in the purple he retained the ignoble vices of his origin; and Michael lost his provinces with as supine indifference as if they had been the inheritance of his fathers. His title was disputed by Thomas, the last of the military triumvirate, who transported into Europe four-score thousand barbarians from the banks of the Tigris and the shores of the Caspian. He formed the siege of Constantinople; but the capital was defended with spiritual and carnal weapons; a Bulgarian king assaulted the camp of the Orientals, and Thomas had the misfortune, or the weakness, to fall alive into the power of the conqueror. The hands and feet of the rebel were amputated; he was placed on an ass, and, amidst the insults of the people, was led through the streets, which he sprinkled with his blood. The depravation of manners, as savage as they were corrupt, is marked by the presence of the emperor himself. Deaf to the lamentations of a fellow-soldier, he incessantly pressed the discovery of more accomplices, till his curiosity was checked by the question of an honest or guilty minister,
"Would you give credit to an enemy, against the most faithful of your friends?" After the death of his first wife, the emperor, at the request of the senate, drew from her monastery Euphrosyne, the daughter of Constantine VI. Her august birth might justify a stipulation in the marriage contract, that her children should equally share the empire with their elder brother. But the nuptials of Michael and Euphrosyne were barren; and she was content with the title of mother of Theophilus, his son and successor.

The character of Theophilus is a rare example in which religious zeal has allowed, and perhaps magnified, the virtues of an heretic and a persecutor. His valor was often felt by the enemies, and his justice by the subjects, of the monarchy; but the valor of Theophilus was rash and fruitless, and his justice arbitrary and cruel. He displayed the banner of the cross against the Saracens; but his five expeditions were concluded by a signal overthrow: Amorium, the native city of his ancestors, was levelled with the ground, and from his military toils, he derived only the surname of the Unfortunate. The wisdom of a sovereign is comprised in the institution of laws and the choice of magistrates, and while he seems without action, his civil government revolves round his centre with the silence and order of the planetary system. But the justice of Theophilus was fashioned on the model of the oriental despots, who, in personal and irregular acts of authority, consult the reason or passion of the mo-
ment, without measuring the sentence by the law or the penalty by the offence. A poor woman threw herself at the emperor's feet to complain of a powerful neighbour, the brother of the empress, who had raised his palace-wall to such an inconvenient height, that her humble dwelling was excluded from light and air! On the proof of the fact, instead of granting, like an ordinary judge, sufficient or ample damages to the plaintiff, the sovereign adjudged to her use and benefit the palace and the ground. Nor was Theophillus content with this extravagant satisfaction: his zeal converted a civil trespass into a criminal act; and the unfortunate patrician was stripped and scourged in the public place of Constantinople. For some venial offences, some defect of equity or vigilance, the principal ministers, a prefect, a questor, a captain of the guards, were banished or mutilated, or scalded with boiling pitch, or burnt alive in the hippodrome; and as these dreadful examples might be the effects of error or caprice, they must have alienated from his service the best and wisest of the citizens. But the pride of the monarch was flattered in the exercise of power; or, as he thought, of virtue; and the people, safe in their obscurity, applauded the danger and debasement of their superiors. This extraordinary rigour was justified, in some measure, by its salutary consequences: since, after a scrutiny of seventeen days, not a complaint or abuse could be found in the court or city: and it might be alleged that the Greeks could be ruled only with a rod of iron, and that the public interest is the motive and
law of the supreme judge. Yet in the crime, or the suspicion, of treason, that judge is of all others the most credulous and partial. Theophilus might inflict a tardy vengeance on the assassins of Leo and the saviours of his father; but he enjoyed the fruits of their crime; and his jealous tyranny sacrificed a brother and a prince to the future safety of his life. A Persian of the race of the Sasanides died in poverty and exile at Constantinople, leaving an only son, the issue of a plebeian marriage. At the age of twelve years, the royal birth of Theophobus was revealed, and his merit was not unworthy of his birth. He was educated in the Byzantine palace, a Christian and a soldier; advanced with rapid steps in the career of fortune and glory; received the hand of the emperor’s sister; and was promoted to the command of thirty thousand Persians, who, like his father, had fled from the Mahometan conquerors. These troops, doubly infected with mercenary and fanatic vices, were desirous of revolting against their benefactor, and erecting the standard of their native king; but the loyal Theophobus rejected their offers, disconcerted their schemes, and escaped from their hands to the camp or palace of his royal brother. A generous confidence might have secured a faithful and able guardian for his wife and his infant son, to whom Theophilus, in the flower of his age, was compelled to leave the inheritance of the empire. But his jealousy was exasperated by envy and disease; he feared the dangerous virtues which might either support or oppress their infancy and weakness; and the dying emperor demanded the head
of the Persian prince. With savage delight, he recognised the familiar features of his brother:

"Thou art no longer Theophilus," he said: and sinking on his couch, he added, with a falttering voice, "Soon, too soon, I shall be no more Theophilus!"

The Russians, who have borrowed from the Greeks the greatest part of their civil and ecclesiastical policy, preserved, till the last century, a singular institution in the marriage of the czar. They collected, not the virgins of every rank and of every province, a vain and romantic idea, but the daughters of the principal nobles, who awaited in the palace the choice of their sovereign. It is affirmed, that a similar method was adopted in the nuptials of Theophilus. With a golden apple in his hand, he slowly walked between two lines of contending beauties: his eye was detained by the charms of Iesia, and, in the awkwardness of a first declaration, the prince could only observe, that, in this world, women had been the cause of much evil: "And surely, sir," she pertly replied, "they have likewise been the occasion of much good."

This affectation of unseasonable wit displeased the imperial lover: he turned aside in disgust; Iesia concealed her mortification in a convent; and the modest silence of Theodora was rewarded with the golden apple. She deserved the love, but did not escape the severity, of her lord. From the palace garden he beheld a vessel deeply laden, and steering into the port: on the discovery that the precious cargo of Syrian luxury was the property of his wife, he condemned the ship to the flames, with a sharp
reproach, that her avarice had degraded the character of an empress into that of a merchant. Yet his last choice intrusted her with the guardianship of the empire and her son Michael, who was left an orphan in the fifth year of his age. The restoration of images, and the final extirpation of the Iconoclasts, has endeared her name to the devotion of the Greeks: but in the fervour of religious zeal, Theodora entertained a grateful regard for the memory and salvation of her husband. After thirteen years of a prudent and frugal administration, she perceived the decline of her influence; but the second Irene imitated only the virtues of her predecessor. Instead of conspiring against the life or government of her son, she retired, without a struggle, though not without a murmur, to the solitude of private life, deploiring the ingratitude, the vices, and the inevitable ruin, of the worthless youth.

Among the successors of Nero and Elagabalus, we have not hitherto found the imitation of their vices, the character of a Roman prince who considered pleasure as the object of life, and virtue as the enemy of pleasure. Whatever might have been the maternal care of Theodora in the education of Michael III, her unfortunate son was a king before he was a man. If the ambitious mother laboured to check the progress of reason, she could not cool the ebullition of passion; and her selfish policy was justly repaid by the contempt and ingratitude of the headstrong youth. At the age of eighteen, he rejected her authority, without feeling his own in-
capacity to govern the empire and himself. With Theodora, all gravity and wisdom retired from the court; their place was supplied by the alternate dominion of vice and folly: and it was impossible, without forfeiting the public esteem, to acquire or preserve the favour of the emperor. The millions of gold and silver which had been accumulated for the service of the state, were lavished on the vilest of men, who flattered his passions and shared his pleasures; and in a reign of thirteen years, the richest of sovereigns was compelled to strip the palace and the churches of their precious furniture. Like Nero, he delighted in the amusements of the theatre, and sighed to be surpassed in the accomplishments in which he should have blushed to excel. Yet the studies of Nero in music and poetry, betrayed some symptoms of a liberal taste; the more ignoble arts of the son of Theophilus were confined to the chariot-race of the hippodrome. The four factions which had agitated the peace, still amused the idleness, of the capital: for himself, the emperor assumed the blue livery; the three rival colours were distributed to his favourites, and in the vile though eager contention he forgot the dignity of his person and the safety of his dominions. He silenced the messenger of an invasion, who presumed to divert his attention in the most critical moment of the race; and by his command, the importunate beacons were extinguished, that too frequently spread the alarm from Tarsus to Constantinople. The most skilful charioteers obtained the first place in his con-
idleness and esteem; their merit was profusely rewarded; the emperor feasted in their houses, and presented their children at the baptismal font; and while he applauded his own popularity, he affected to blame the cold and stately reserve of his predecessors. The unnatural lusts which had degraded even the manhood of Nero, were banished from the world; yet the strength of Michael was consumed by the indulgence of love and intemperance. In his midnight revels, when his passions were inflamed by wine, he was provoked to issue the most sanguinary commands; and if any feelings of humanity were left, he was reduced, with the return of sense, to approve the salutary disobedience of his servants. But the most extraordinary feature in the character of Michael, is the profane mockery of the religion of his country. The superstition of the Greeks might indeed excite the smile of a philosopher; but his smile would have been rational and temperate, and he must have condemned the ignorant folly of a youth who insulted the objects of public veneration. A buffoon of the court was invested in the robes of the patriarch; the twelve metropolitans, among whom the emperor was ranked, assumed their ecclesiastical garments: they used or abused the sacred vessels of the altar; and in their bacchanalian feasts, the holy communion was administered in a nauseous compound of vinegar and mustard. Nor were these impious spectacles concealed from the eyes of the city. On the day of a solemn festival, the emperor, with his bishops or buffoons, rode on asses through the
street, encountered the true patriarch at the head of his clergy; and by their licentious shouts and obscene gestures, disordered the gravity of the Christian procession. The devotion of Michael appeared only in some offence to reason or piety: he received his theatrical crowns from the statue of the Virgin; and an imperial tomb was violated for the sake of burning the bones of Constantine the Iconoclast. By this extravagant conduct, the son of Theophillus became as contemptible as he was odious: every citizen was impatient for the deliverance of his country; and even the favourites of the moment were apprehensive that a caprice might snatch away what a caprice had bestowed. In the thirtieth year of his age, and in the hour of intoxication and sleep, Michael III was murdered in his chamber by the founder of a new dynasty, whom the emperor had raised to an equality of rank and power.

The genealogy of Basil the Macedonian (if it be not the spurious offspring of pride and flattery) exhibits a genuine picture of the revolution of the most illustrious families. The Arsacides, the rivals of Rome, possessed the sceptre of the East near four hundred years; a younger branch of these Parthian kings continued to reign in Armenia; and their royal descendants survived the partition and servitude of that ancient monarchy. Two of these, Artabanus and Chlienes, escaped or retired to the court of Leo I; his bounty seated them in a safe and hospitable exile, in the province of Macedonia; Adrianople was their final settlement. During several generations they maintained
the dignity of their birth; and their Roman patriotism rejected the tempting offers of the Persian and Arabian powers, who recalled them to their native country. But their splendour was insensibly clouded by time and poverty; and the father of Basil was reduced to a small farm, which he cultivated with his own hands: yet he scorned to disgrace the blood of the Arsacides by a plebeian alliance: his wife, a widow of Adrianople, was pleased to count among her ancestors, the great Constantine; and their royal infant was connected by some dark affinity of lineage or country with the Macedonian Alexander. No sooner was he born, than the cradle of Basil, his family, and his city, were swept away by an inundation of the Bulgarians: he was educated a slave in a foreign land; and in this severe discipline, he acquired the hardness of body and flexibility of mind which promoted his future elevation. In the age of youth or manhood he shared the deliverance of the Roman captives, who generously broke their fetters, marched through Bulgaria to the shores of the Euxine, defeated two armies of barbarians, embarked in the ships which had been stationed for their reception, and returned to Constantinople, from whence they were distributed to their respective homes. But the freedom of Basil was naked and destitute: his farm was ruined by the calamities of war: after his father's death, his manual labour, or service, could no longer support a family of orphans; and he resolved to seek a more conspicuous theatre, in which every virtue and every vice may lead to the paths
of greatness. The first night of his arrival at Constantinople, without friends or money, the weary pilgrim slept on the steps of the church of St. Demetrie: he was fed by the casual hospitality of a monk; and was introduced to the service of a cousin and namesake of the emperor Theophilus; who, though himself of a diminutive person, was always followed by a train of tall and handsome domestics. Basil attended his patron to the government of Peloponnesus; eclipsed, by his personal merit, the birth and dignity of Theophilus, and formed an useful connection with a wealthy and charitable matron of Patras. Her spiritual or carnal love embraced the young adventurer, whom she adopted as her son. Danielis presented him with thirty slaves; and the produce of her bounty was expended in the support of his brothers, and the purchase of some large estates in Macedonia. His gratitude or ambition still attached him to the service of Theophilus; and a lucky accident recommended him to the notice of the court. A famous wrestler, in the train of the Bulgarian ambassadors, had defied, at the royal banquet, the boldest and most robust of the Greeks. The strength of Basil was praised; he accepted the challenge; and the barbarian champion was overthrown at the first onset. A beautiful but vicious horse was condemned to be hamstrung: it was subdued by the dexterity and courage of the servant of Theophilus; and his conqueror was promoted to an honourable rank in the imperial stables. But it was impossible to obtain the confidence of Michael, without
complying with his vices; and his new favourite, the great chamberlain of the palace, was raised and supported by a disgraceful marriage with a royal concubine, and the dishonour of his sister, who succeeded to her place. The public administration had been abandoned to the Caesar Bardas, the brother and enemy of Theodora; but the arts of female influence persuaded Michael to hate and to fear his uncle; he was drawn from Constantinople, under the pretext of a Cretan expedition, and stabbed in the tent of audience, by the sword of the chamberlain, and in the presence of the emperor. About a month after this execution, Basil was invested with the title of Augustus and the government of the empire. He supported this unequal association till his influence was fortified by popular esteem. His life was endangered by the caprice of the emperor; and his dignity was profaned by a second colleague, who had rowed in the galleys. Yet the murder of his benefactor must be condemned as an act of ingratitude and treason; and the churches which he dedicated to the name of St. Michael, were a poor and puerile expiation of his guilt.

The different ages of Basil I. may be compared with those of Augustus. The situation of the Greek did not allow him in his earliest youth to lead an army against his country, or to proscribe the noblest of her sons; but his aspiring genius stooped to the arts of a slave; he dissembled his ambition and even his virtues, and grasped, with the bloody hand of an assassin, the
empire which he ruled with the wisdom and tenderness of a parent. A private citizen may feel his interest repugnant to his duty; but it must be from a deficiency of sense or courage, that an absolute monarch can separate his happiness from his glory, or his glory from the public welfare. The life or panegyric of Basil has indeed been composed and published under the long reign of his descendants; but even their stability on the throne may be justly ascribed to the superior merit of their ancestor. In his character, his grandson Constantine has attempted to delineate a perfect image of royalty; but that feeble prince, unless he had copied a real model, could not easily have soared so high above the level of his own conduct or conceptions. But the most solid praise of Basil is drawn from the comparison of a ruined and a flourishing monarchy, that which he wrested from the dissolute Michael, and that which he bequeathed to the Macedonian dynasty. The evils which had been sanctified by time and example, were corrected by his master-hand; and he revived, if not the national spirit, at least the order and majesty of the Roman empire. His application was indefatigable, his temper cool, his understanding vigorous and decisive; and in his practice he observed that rare and salutary moderation, which pursues each virtue, at an equal distance between the opposite vices. His military service had been confined to the palace; nor was the emperor endowed with the spirit or the talents of a warrior. Yet under his reign the Roman arms were again formidable to the har-
barians. As soon as he had formed a new army by discipline and exercise, he appeared in person on the banks of the Euphrates, curbed the pride of the Saracens, and suppressed the dangerous though just revolt of the Manicheans. His indignation against a rebel who had long eluded his pursuit, provoked him to wish and to pray, that, by the grace of God, he might drive three arrows into the head of Chrysochir. That odious head, which had been obtained by treason rather than by valor, was suspended from a tree, and thrice exposed to the dexterity of the imperial archer: a base revenge against the dead, more worthy of the times, than of the character of Basil. But his principal merit was in the civil administration of the finances and of the laws. To replenish an exhausted treasury, it was proposed to resume the lavish and ill-placed gifts of his predecessor; his prudence abated one moiety of the restitution; and a sum of twelve hundred thousand pounds was instantly procured to answer the most pressing demands, and to allow some space for the mature operations of economy. Among the various schemes for the improvement of the revenue, a new mode was suggested of capitation, or tribute, which would have too much depended on the arbitrary discretion of the assessors. A sufficient list of honest and able agents was instantly produced by the minister; but on the more careful scrutiny of Basil himself, only two could be found, who might be safely intrusted with such dangerous powers; and they justified his esteem by declining his confidence. But the serious and suc-
casual diligence of the emperor established by degrees an equitable balance of property and payment, of receipt and expenditure; a peculiar fund was appropriated to each service; and a public method secured the interest of the prince and the property of the people. After reforming the luxury, he assigned two patrimonial estates to supply the decent plenty, of the imperial table; the contributions of the subject were reserved for his defence; and the residue was employed in the embellishment of the capital and provinces. A taste for building, however costly, may deserve some praise and much excuse: from thence industry is fed, art is encouraged, and some object is attained of public emolument or pleasure: the use of a road, an aqueduct, or a hospital, is obvious and solid; and the hundred churches that arose by the command of Basil, were consecrated to the devotion of the age. In the character of a judge, he was assiduous and impartial; desirous to save, but not afraid to strike: the oppressors of the people were severely chastised: but his personal foes, whom it might be unsafe to pardon, were condemned, after the loss of their eyes, to a life of solitude and repentance. The change of language and manners demanded a revision of the obsolete jurisprudence of Justinian: the voluminous body of his institutes, pandects, code, and novel, was digested under forty titles, in the Greek idiom; and the Basilicas, which were improved and completed by his son and grandson, must be referred to the original genius of the founder of their race. This glorious reign was
terminated by an accident in the chase. A furious stag entangled his horns in the belt of Basil, and raised him from his horse; he was rescued by an attendant, who cut the belt and slew the animal; but the fall, or the fever, exhausted the strength of the aged monarch, and he expired in the palace, amidst the tears of his family and people. If he struck off the head of the faithful servant, for presuming to draw his sword against his sovereign; the pride of despotism, which had lain dormant in his life, revived in the last moments of despair, when he no longer wanted or valued the opinion of mankind.

Of the four sons of the emperor, Constantine died before his father, whose grief and credulity were amused by a flattering impostor and a vain apparition. Stephen, the youngest, was content with the honours of a patriarch and a saint; both Leo and Alexander were alike invested with the purple, but the powers of government were solely exercised by the elder brother. The name of Leo VI has been dignified with the title of philosopher; and the union of the prince and the sage, of the active and speculative virtues, would indeed constitute the perfection of human nature. But the claims of Leo are far short of this ideal excellence. Did he reduce his passions and appetites under the dominion of reason? His life was spent in the pomp of the palace, in the society of his wives and concubines; and even the clemency which he showed, and the peace which he strove to preserve, must be imputed to the softness and indulgence of his character. Did he
subdue his prejudices, and those of his subjects? His mind was tinge'd with the most puerile superstition; the influence of the clergy, and the errors of the people, were consecrated by his laws; and the oracles of Leo, which reveal'd in prophetic style, the fates of the empire, are founded on the arts of astrology and divination. If we still inquire the reason of his sage appellation, it can only be replied, that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen, or in the name, of the imperial philosopher. But the reputation of his philosophy and religion was overthrown by a domestic vice, the repetition of his nuptials. The primitive ideas of the merit and holiness of celibacy, were preached by the monks and entertained by the Greeks. Marriage was allowed as a necessary means for the propagation of mankind; after the death of either party, the survivor might satisfy, by a second union, the weakness or the strength of the flesh; but a third marriage was censur'd as a state of legal fornication; and a fourth was a sin or scandal as yet unknown to the Christians of the East. In the beginning of his reign, Leo himself had abolished the state of concubines, and condemned, without annulling, third marriages; but his patriotism and love soon compelled him to violate his own laws, and to incur the penance, which in a similar case he had imposed on his subjects. In his three first alliances, his nuptial
bed was unfruitful; the emperor required a female companion, and the empire a legitimate heir. The beautiful Zoe was introduced into the palace as a concubine; and after a trial of her fecundity, and the birth of Constantine, her lover declared his intention of legitimating the mother and the child, by the celebration of his fourth nuptials. But the patriarch Nicholas refused his blessing; the imperial baptism of the young prince was obtained by a promise of separation; and the contumacious husband of Zoe was excluded from the communion of the faithful. Neither the fear of exile, nor the desertion of his brethren, nor the authority of the Latin church, nor the danger of failure or doubt in the succession to the empire, could bend the spirit of the inflexible monk. After the death of Leo, he was recalled from exile to the civil and ecclesiastical administration; and the edict of union which was promulgated in the name of Constantine, condemned the future scandal of fourth marriages, and left a tacit imputation on his own birth.

In the Greek language purple and porphyry are the same word: and as the colours of nature are invariable, we may learn, that a dark deep red was the Tyrian dye which stained the purple of the ancients. An apartment of the Byzantine palace was lined with porphyry: it was reserved for the use of the pregnant empresses: and the royal birth of their children was expressed by the appellation of porphyrogenite, or born in the purple. Several of the Roman princes had been blessed.
with an heir; but this peculiar surname was first applied to Constantine VII. His life and titular reign were of equal duration; but of fifty-four years, six had elapsed before his father's death; and the son of Leo was ever the voluntary or reluctant subject of those who oppressed his weakness or abused his confidence. His uncle Alexander, who had long been invested with the title of Augustus, was the first colleague and governor of the young prince; but in a rapid career of vice and folly, the brother of Leo already emulated the reputation of Michael: and when he was extinguished by a timely death, he entertained a project of castrating his nephew, and leaving the empire to a worthless favourite. The succeeding years of the minority of Constantine were occupied by his mother Zoe, and a succession of council of seven regents, who pursued their interest, gratified their passions, abandoned the republic, supplanted each other, and finally vanished in the presence of a soldier. From an obscure origin, Romanus Lecapenus had raised himself to the command of the naval armies; and in the anarchy of the times, had deserved, or at least had obtained, the national esteem. With a victorious and affectionate fleet, he sailed from the mouth of the Danube into the harbour of Constantinople, and was hailed as the deliverer of the people, and the guardian of the prince. His supreme office was at first defined by the new appellation of father of the emperor; but Romanus soon disdained the subordinate powers of a minister, and assumed, with the titles of Caesar and Augustus, the full
independence of royalty, which he held near five and twenty years. His three sons, Christopher, Stephen, and Constantine, were successively adorned with the same honours, and the lawful emperor was degraded from the first to the fifth rank in this college of princes. Yet, in the preservation of his life and crown, he might still applaud his own fortune and the clemency of the usurper. The examples of ancient and modern history would have excused the ambition of Romanus; the powers and the laws of the empire were in his hand; the spurious birth of Constantine would have justified his exclusion; and the grave or the monastery was open to receive the son of the concubine. But Lecepenus does not appear to have possessed either the virtues or the vices of a tyrant. The spirit and activity of his private life, dissolved away in the sunshine of the throne; and in his licentious pleasures, he forgot the safety both of the republic and of his family. Of a mild and religious character, he respected the sanctity of oaths, the innocence of the youth, the memory of his parents, and the attachment of the people. The studious temper and retirement of Constantine, disarmed the jealousy of power; his books and music, his pen and his pencil, were a constant source of amusement; and if he could improve a scanty allowance by the sale of his pictures, if their price was not enhanced by the name of the artist, he was endowed with a personal talent, which few princes could employ in the hour of adversity.
The fall of Romanus was occasioned by his own vices and those of his children. After the decease of Christopher, his eldest son, the two surviving brothers quarrelled with each other, and conspired against their father. At the hour of noon, when all strangers were regularly excluded from the palace, they entered his apartment with an armed force, and conveyed him, in the habit of a monk, to a small island in the Propontis, which was peopled by a religious community. The rumour of this domestic revolution excited a tumult in the city; but Porphyrogenitus alone, the true and lawful emperor, was the object of the public care; and the sons of Becapenus were taught, by tardy experience, that they had achieved a guilty and perilous enterprise for the benefit of their rival. Their sister Helena, the wife of Constantine, revealed, or supposed, their treacherous design of assassinating her husband at the royal banquet. His loyal adherents were alarmed; and the two usurpers were prevented, seized, degraded from the purple, and embarked for the same island and monastery where their father had been so lately confined. Old Romanus met them on the beach with a sarcastic smile, and, after a just reproach of their folly and ingratitude, presented his imperial colleagues with an equal share of his water and vegetable diet. In the fortieth year of his reign, Constantine VII obtained the possession of the eastern world, which he ruled, or seemed to rule, near fifteen years. But he was devoid of that energy of character which could emerge into a
life of action and glory; and the studies which
had amused and dignified his leisure, were incom-
patible with the serious duties of a sovereign.
The emperor neglected the practice, to instruct
his son Romanus in the theory, of government;
while he indulged the habits of intemperance and
sloth, he dropt the reins of the administration in
to the hands of Helena his wife; and, in the
shifting-scene of her favour and caprice, each mi-

nister was regretted in the promotion of a more
worthless successor. Yet the birth and misfort-
tunes of Constantine had endeared him to the
Greeks: they excused his failings; they respected
his learning, his innocence, and charity, his love
of justice; and the ceremony of his funeral was
mourned with the unfeigned tears of his subjects.
The body, according to ancient custom, lay in
state in the vestibule of the palace; and the civil
and military officers, the patricians, the senate,
and the clergy, approached in due order to adore
and kiss the immaculate corpse of their sovereign.
Before the procession moved towards the imperial
sepulchre, an herald proclaimed this awful ad-
monition.—" Arise, O king of the world, and
" obey the summons of the king of kings."

The death of Constantine was imputed to poi-
son; and his son Romanus, who derived that
name from his maternal grandfather, ascended the
throne of Constantinople. A prince who, at the
age of twenty, could be suspected of anticipating
his inheritance, must have been already lost in the
public esteem; yet Romanus was rather weak
than wicked; and the largest share of the guilt
was transferred to his wife, Theophano, a woman of base origin, masculine spirit, and flagitious manners. The sense of personal glory and public happiness, the true pleasures of royalty, were unknown to the son of Constantine; and while the two brothers, Nicephorus and Leo, triumphed over the Saracens, the hours which the emperor owed to his people were consumed in strenuous illness. In the morning he visited the circus; at noon he feasted the senators; the greater part of the afternoon he spent in the spheristielum, or tennis-court, the only theatre of his victories; from thence he passed over to the Asiatic side of the Bosphorus, hunted and killed four wild boars of the largest size, and returned to the palace, proudly content with the labours of the day. In strength and beauty he was conspicuous above his equals: tall and straight as a young cypress, his complexion was fair and florid, his eyes sparkling, his shoulders broad, his nose long and aquiline. Yet even these perfections were insufficient to fix the love of Theophano; and, after a reign of four years, she mingled for her husband the same deadly draught which she had composed for his father.

By his marriage with this impious woman, Romanus the younger left two sons, Basil II and Constantine IX, and two daughters, Theophano and Anne. The eldest sister was given to Otho II, emperor of the West; the younger became the wife of Wladimir, great duke and apostle of Russia, and, by the marriage of her granddaughter with Henry I, king of France, the
ilhood of the Macedonians, and perhaps of the Arsacides, still flows in the veins of the Bourbon line. After the death of her husband, the empress aspired to reign in the name of her sons, the elder of whom was five, and the younger only two, years of age; but she soon felt the instability of a throne, which was supported by a female who could not be esteemed, and two infants who could not be feared. Thesephano looked around for a protector, and threw herself into the arms of the bravest soldier; her heart was capricious; but the deformity of the new favourite rendered it more than probable that interest was the motive and excuse of her love. Nicephorus Phocas united, in the popular opinion, the double merit of an hero and a saint. In the former character, his qualifications were genuine and splendid; the descendant of a race illustrious by their military exploits, he had displayed, in every station and in every province, the courage of a soldier and the conduct of a chief; and Nicephorus was crowned with recent laurels, from the important conquest of the isle of Crete. His religion was of a more ambiguous cast; and his haircloth, his fasts, his pious idiom, and his wish to retire from the business of the world, were a convenient mask for his dark and dangerous ambition. Yet he imposed on an holy patriarch, by whose influence, and by a decree of the senate, he was intrusted, during the minority of the young princes, with the absolute and independent command of the oriental armies. As soon as he
had secured the leaders and the troops, he boldly marched to Constantinople, trampled on his enemies, avowed his correspondence with the empress, and, without degrading her sons, assumed, with the title of Augustus, the pre-eminence of rank and the plenitude of power. But his marriage with Theophano was refused by the same patriarch who had placed the crown on his head; by his second nuptials he incurred a year of canonical penance; a bar of spiritual affinity was opposed to their celebration; and some evasion and perjury were required to silence the scruples of the clergy and people. The popularity of the emperor was lost in the purple: in a reign of six years he provoked the hatred of strangers and subjects; and the hypocrisy and avarice of the first Nicephorus were revived in his successor. Hypocrisy I shall never justify or palliate; but I will dare to observe, that the odious vice of avarice is of all others most hastily arraigned, and most unmercifully condemned. In a private citizen, our judgment seldom expects an accurate scrutiny into his fortune and expense; and in a steward of the public treasure, frugality is always a virtue, and the increase of taxes too often an indispensable duty. In the use of his patrimony, the generous temper of Nicephorus had been proved; and the revenue was strictly applied to the service of the state; each spring the emperor marched in person against the Saracens; and every Roman might compute the employment of his taxes in triumphs, conquests, and the security of the eastern barrier.
Among the warriors who promoted his elevation, and served under his standard, a noble and valiant Armenian had deserved and obtained the most eminent rewards. The stature of John Zimisces was below the ordinary standard; but this diminutive body was endowed with strength, beauty, and the soul of an hero. By the jealousy of the emperor's brother, he was degraded from the office of general of the East, to that of director of the posts, and his murmurs were chastised with disgrace and exile. But Zimisces was ranked among the numerous lovers of the empress: on her intercession he was permitted to reside at Chaledon in the neighbourhood of the capital; her bounty was repaid in his clandestine and amorous visits to the palace; and Theophano consented, with alacrity, to the death of an ugly and penurious husband. Some bold and trusty conspirators were concealed in her most private chambers; in the darkness of a winter night, Zimisces, with his principal companions, embarked in a small boat, traversed the Bosphorus, landed at the palace stairs, and silently ascended a ladder of ropes, which was cast down by the female attendants. Neither his own suspicions, nor the warnings of his friends, nor the tardy aid of his brother Leo, nor the fortress which he had erected in the palace, could protect Nicephorus from a domestic foe, at whose voice every door was opened to the assassins. As he slept on a bear-skin on the ground, he was roused by their noisy intrusion, and thirty daggers glittered before his eyes. It is doubt
found whether Zimisces imbued his hands in the blood of his sovereign; but he enjoyed the inhuman spectacle of revenge. The murder was pro-
tracted by insult and cruelty; and as soon as the head of Nicephorus was shown from the window, the tumult was hushed, and the Armenian was emperor of the East. On the day of his corona-
tion, he was stopped on the threshold of St. So-
phia, by the intrepid patriarch; who charged his conscience with the deed of treason and blood; and required, as a sign of repentance, that he should separate himself from his more criminal associate. This sally of apostolic zeal was not offensive to the prince, since he could neither love nor trust a woman who had repeatedly violated the most sacred obligations; and Theophano, instead of sharing his imperial fortune, was dismissed with ignominy from his bed and palace. In their last interview, she displayed a frantic and impotent rage; accused the ingratitude of her lover; assaulted with words and blows her son Basil, as he stood silent and submissive in the presence of a superior colleague; and avowed her own prostitution in proclaiming the illegitimacy of his birth. The public indignation was appeased by her exile, and the punishment of the meaner accomplices: the death of an unpopular prince was forgiven; and the guilt of Zimisces was forgotten in the splendour of his virtues. Perhaps his profusion was less useful to the state than the avarice of Nicephorus; but his gentle and generous behaviour delighted all who approached his person; and it was only in the paths of victory that he trod in the footsteps of his predecessor.
The greatest part of his reign was employed in the camp and the field; his personal valour and activity were signalized on the Danube and the Tigris, the ancient boundaries of the Roman world; and by his double triumph over the Russians and the Saracens, he deserved the titles of saviour of the empire, and conqueror of the East. In his last return from Syria, he observed that the most fruitful lands of his new provinces were possessed by the eunuchs. "And is it for them," he exclaimed, with honest indignation, "that we have fought and conquered? Is it for them that we shed our blood, and exhaust the treasures of our people?" The complaint was re-echoed to the palace, and the death of Zimisces is strongly marked with the suspicion of poison.

Under this usurpation, or regency, of twelve years, the two lawful emperors, Basil and Constantine, had silently grown to the age of manhood. Their tender years had been incapable of dominion: the respectful modesty of their attendance and salutation, was due to the age and merit of their guardians: the childless ambition of those guardians had no temptation to violate their right of succession: their patrimony was ably and faithfully administered: and the premature death of Zimisces was a loss, rather than a benefit, to the sons of Romanus. Their want of experience detained them twelve years longer the obscure and voluntary pupils of a minister, who extended his reign by persuading them to indulge the pleasures of youth, and to disdain the labours of government. In this silken web, the weakness of Constantine
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was for ever entangled; but his elder brother felt the impulse of genius and the desire of action; he frowned, and the minister was no more. Basil was the acknowledged sovereign of Constantinople and the provinces of Europe; but Asia was oppressed by two veteran generals, Phocas and Sclerus, who, alternately friends and enemies, subjects and rebels, maintained their independence, and laboured to emulate the example of successful usurpation. Against these domestic enemies, the son of Romanus first drew his sword; and they trembled in the presence of a lawful and high-spirited prince. The first, in the front of battle, was thrown from his horse, by the stroke of poison, or an arrow: the second, who had been twice loaded with chains, and twice invested with the purple, was desirous of ending in peace the small remainder of his days. As the aged suppliant approached the throne, with dim eyes and falttering steps, leaning on his two attendants, the emperor exclaimed, in the insolence of youth and power,—"And is this the man who has so long been the object of our terror?" After he had confirmed his own authority, and the peace of the empire, the trophies of Nicephorus and Zimisces would not suffer their royal pupil to sleep in the palace. His long and frequent expeditions against the Saracens were rather glorious, than useful to the empire; but the final destruction of the kingdom of Bulgaria appears, since the time of Belisarius, the most important triumph of the Roman arms. Yet instead of applauding their victorious prince, his subjects detested the rapacious and rigid avarice
of Basil; and in the imperfect narrative of his exploits, we can only discern the courage, patience, and ferociousness of a soldier. A vicious education, which could not subdue his spirit, had clouded his mind? he was ignorant of every science; and the remembrance of his learned and feeble grandsire might encourage a real or affected contempt of laws and lawyers, of artists and arts. Of such a character, in such an age, superstition took a firm and lasting possession; after the first license of his youth, Basil II devoted his life, in the palace and the camp, to the penance of an hermit, wore the monastic habit under his robes and armour; observed a vow of continence, and imposed on his appetites a perpetual abstinence from wine and flesh. In the sixty-eighth year of his age, his martial spirit urged him to embark in person for a holy war against the Saracens of Sicily; he was prevented by death, and Basil, surnamed the Slayer of the Bulgarians, was dismissed from the world, with the blessings of the clergy and the curses of the people. After his decease, his brother Constantine enjoyed, about three years, the power, or rather the pleasures, of royalty; and his only care was the settlement of the succession. He had enjoyed sixty-six years the title of Augustus; and the reign of the two brothers is the longest, and most obscure, of the Byzantine history.

A lineal succession of five emperors, in a period of one hundred and sixty years, had attached the loyalty of the Greeks to the Macedonian dynasty, which had been thrice respected by the usurpers of their power. After the death of Constan-
fine IX, the last male of the royal race, a new
and broken scene presents itself, and the accumu-
lated years of twelve emperors do not equal the
space of his single reign. His elder brother had
preferred his private chastity to the public interest,
and Constantine himself had only three daughter,
Eudocia, who took the veil, and Zoe and Theodora, who were preserved till a mature age in a
state of ignorance and virginity. When their mar-
rriage was discussed in the council of their dying
father, the cold or pious Theodora refused to give
an heir to the empire, but her sister Zoe presented
herself a willing victim at the altar. Romanus
Argyrus, a patrician of a graceful person and fair
reputation, was chosen for her husband, and, on his
decaying that honour, was informed, that blindness or death was the second alternative. The
motive of his reluctance was conjugal affection,
but his faithful wife sacrificed her own happiness
to his safety and greatness; and her entrance into
a monastery removed the only bar to the imperial
nuptials. After the decease of Constantine, the
seer devolved to Romanus III; but his la-
bours at home and abroad were equally feeble
and fruitless; and the mature age, the forty-eight
years of Zoe, were less favourable to the hopes of
pregnancy than to the indulgence of pleasure. Her
favourite chamberlain was an handsome Palaph-
gonian of the name of Michael, whose first trade
had been that of a money-changer; and Romanus,
either from gratitude or equity, connived at their
criminal intercourse, or accepted a slight assurance
of their innocence. But Zoe soon justified the
OF THE ROMAN EMPIRE.

Roman maxim, that every adulteress is capable of poisoning her husband; and the death of Romanus was instantly followed by the scandalous marriage and elevation of Michael IV. The expectations of Zoe were however disappointed; instead of a vigorous and grateful lover, she had placed in her bed, a miserable wretch, whose health and reason were impaired by epileptic fits, and whose conscience was tormented by despair and remorse. The most skilful physicians of the mind and body were summoned to his aid; and his hopes were amused by frequent pilgrimages to the baths, and to the tombs of the most popular saints; the monks applauded his penance, and, except restitution, (but to whom should he have restored?) Michael sought every method of expiating his guilt. While he groaned and prayed in sackcloth and ashes, his brother, the eunuch John, smiled at his remorse, and enjoyed the harvest of a crime of which himself was the secret and most guilty author. His administration was only the art of satiating his avarice, and Zoe became a captive in the palace of her fathers and in the hands of her slaves. When he perceived the irretrievable decline of his brother’s health, he introduced his nephew, another Michael, who derived his surname of Calaphates from his father’s occupation in the careening of vessels; at the command of the eunuch, Zoe adopted for her son, the son of a mechanic; and this fictitious heir was invested with the title and purple of the Caesars, in the presence of the senate and clergy. So feeble was the character of Zoe, that she was op-
pressed by the liberty and power which she recovered by the death of the Paphlagonian; and at the end of four days, she placed the crown on the head of Michael V, who had protested, with tears and oaths, that he should ever reign the first and most obedient of her subjects. The only act of his short reign was his base ingratitude to his benefactors, the eunuch and the empress. The disgrace of the former was pleasing to the public; but the murmurs, and at length the clamours, of Constantinople deplored the exile of Zoe, the daughter of so many emperors; her vices were forgotten, and Michael was taught, that there is a period in which the patience of the tattiest slaves rises into fury and revenge. The citizens of every degree assembled in a formidable tumult which lasted three days; they besieged the palace, forced the gates, recalled their mothers, Zoe from her prison, Theodora from her monastery, and condemned the son of Calaphates to the loss of his eyes or of his life. For the first time, the Greeks beheld with surprise the two royal sisters seated on the same throne, presiding in the senate, and giving audience to the ambassadors of the nations. But this singular union subsisted no more than two months: the two sovereigns, their tempers, interests, and adherents, were secretly hostile to each other; and as Theodora was still adverse to marriage, the indefatigable Zoe, at the age of sixty, consented, for the public good, to sustain the embraces of a third husband, and the censures of the Greek church. His name and number were Constantine X, and the epithet of Monomachus, the
single combatant, must have been expressive of his valour and victory in some public or private quarrel. But his health was broken by the tortures of the gout, and his dissolute reign was spent in the alternative of sickness and pleasure. A fair and noble widow had accompanied Constantine in his exile to the isle of Lesbos, and Sclerena gloried in the appellation of his mistress. After his marriage and elevation, she was invested with the title and pomp of Augusta, and occupied a contiguous apartment in the palace. The lawful consort (such was the delicacy or corruption of Zoe) consented to this strange and scandalous partition; and the emperor appeared in public between his wife and his concubine. He survived them both; but the last measures of Constantine to change the order of succession were prevented by the more vigilant friends of Theodora; and after his decease, she resumed, with the general consent, the possession of her inheritance. In her name, and by the influence of four eunuchs, the eastern world was peaceably governed about nineteen months; and as they wished to prolong their dominion, they persuaded the aged princess to nominate for her successor Michael VI. The surname of Stratioticus declares his military profession; but the crazy and decrepit veteran could only see with the eyes, and execute with the hands, of his ministers. Whilst he ascended the throne, Theodora sunk into the grave; the last of the Macedonian or Baslian dynasty. I have hastily reviewed, and gladly dismiss, this shameful and destructive period of twenty-eight years, in which the Greeks, degraded
below the common level of servitude, were transferred like a herd of cattle by the choice or caprice of two impotent females.

From this night of slavery, a ray of freedom, or at least of spirit, begins to emerge; the Greeks either preserved or revived the use of surnames, which perpetuate the fame of hereditary virtue; and we now discern the rise, succession, and alliance of the last dynasties of Constantinople and Trebizond. The Comneni, who upheld for a while the fate of the sinking empire, assumed the honour of a Roman origin: but the family had been long since transported from Italy to Asia. Their patrimonial estate was situate in the district of Castamona in the neighbourhood of the Euxine; and one of their chiefs, who had already entered the paths of ambition, revisited with affection, perhaps with regret, the modest though honourable dwelling of his fathers. The first of their line was the illustrious Manuel, who, in the reign of the second Basil, contributed by war and treaty to appease the troubles of the East; he left, in a tender age, two sons, Isaac and John, whom, with the consciousness of desert, he bequeathed to the gratitude and favour of his sovereign. The noble youths were carefully trained in the learning of the monastery, the arts of the palace, and the exercises of the camp: and from the domestic service of the guards, they were rapidly promoted to the command of provinces and armies. Their fraternal union doubled the force and reputation of the Comneni, and their ancient nobility was illustrated.
by the marriage of the two brothers, with a captive princess of Bulgaria, and the daughter of a patrician, who had obtained the name of Charon from the number of enemies whom he had sent to the infernal shades. The soldiers had served with reluctant loyalty a series of effeminate masters; the elevation of Michael VI was a personal insult to the more deserving generals; and their discontent was inflamed by the parsimony of the emperor and the insolence of the eunuchs. They secretly assembled in the sanctuary of St. Sophia, and the votes of the military synds would have been unanimous in favour of the old and valiant Constantine, if the patriotism or modesty of the veteran had not suggested the importance of birth as well as merit in the choice of a sovereign. Isaac Comnenus was approved by general consent, and the associates separated without delay to meet in the plains of Phrygia at the head of their respective squadrons and detachments. The cause of Michael was defended in a single battle by the mercenaries of the imperial guard, who were aliens to the public interest, and animated only by a principle of honour and gratitude. After their defeat, the fears of the emperor solicited a treaty, which was almost accepted by the moderation of the Comnenal. But the former was betrayed by his ambassadors, and the latter was prevented by his friends. The solitary Michael submitted to the voice of the people; the patriarch annulled their oath of allegiance; and as he shaved the head of the royal monk, congratulated his beneficial exchange of temporal royalty for the kingdom of
heaven: an exchange, however, which the priest, on his own account, would probably have declined. By the hands of the same patriarch Isaac Comnenus was solemnly crowned: the sword which he inscribed on his coins, might be an offensive symbol, if it implied his title by conquest; but this sword would have been drawn against the foreign and domestic enemies of the state. The decline of his health and vigour suspended the operation of active virtue; and the prospect of approaching death determined him to interpose some moments between life and eternity. But instead of leaving the empire as the marriage-portion of his daughter, his reason and inclination concurred in the preference of his brother John, a soldier, a patriot, and the father of five sons, the future pillars of an hereditary succession. His first modest reluctance might be the natural dictates of discretion and tenderness, but his obstinate and successful perseverance, however it may dazzle with the shew of virtue, must be censured as a criminal desertion of his duty, and a rare offence against his family and country. The purple which he had refused was accepted by Constantine Duces, a friend of the Comnenian house, and whose noble birth was adorned with the experience and reputation of civil policy. In the monastic habit, Isaac recovered his health, and survived two years his voluntary abdication. At the command of his abbot, he observed the rule of St. Basil, and executed the most servile offices of the convent: but his latent vanity was gratified by the frequent and respectful visits of the reigning monarch, who revered in his person the character of a benefactor and a saint.
If Constantine XI were indeed the subject most worthy of empire, we must pity the debasement of the age and nation in which he was chosen. In the labours of puerile declamations he sought, without obtaining, the crown of eloquence, more precious, in his opinion, than that of Rome; and, in the subordinate functions of a judge, he forgot the duties of a sovereign and a warrior. Far from imitating the patriotic indifference of the authors of his greatness, Ducas was anxious only to secure, at the expense of the republic, the power and prosperity of his children. His three sons, Michael VII, Andronicus I, and Constantine XII, were invested, in a tender age, with the equal title of Augustus; and the succession was speedily opened by their father's death. His widow, Eudocia, was intrusted with the administration; but experience had taught the jealousy of the dying monarch to protect his sons from the danger of her second nuptials; and her solemn engagement, attested by the principal senators, was deposited in the hands of the patriarch. Before the end of seven months, the wants of Eudocia, or those of the state, called aloud for the male virtues of a soldier; and her heart had already chosen Romanus Diogenes, whom she raised from the scaffold to the throne. The discovery of a treasonable attempt had exposed him to the severity of the laws; his beauty and valour absolved him in the eyes of the empress; and Romanus, from a mild exile, was recalled on the second day to the command of the oriental armies. Her royal choice was yet
unknown to the public, and the promise which would have betrayed her falsehood and levity, was stolen by a dexterous emissary from the ambition of the patriarch. Xiphilin at first alleged the sanctity of oaths and the sacred nature of a trust; but a whisper that his brother was the future emperor, relaxed his scruples, and forced him to confess that the public safety was the supreme law. He resigned the important paper; and when his hopes were confounded by the nomination of Romanus, he could no longer regain his security, retract his declarations, nor oppose the second nuptials of the empress. Yet a murmur was heard in the palace; and the barbarian guards had raised their battle-axes in the cause of the house of Ducas, till the young princes were soothed by the tears of their mother and the solemn assurances of the fidelity of their guardian, who filled the imperial station with dignity and honour. Hereafter I shall relate his valiant but unsuccessful efforts to resist the progress of the Turks. His defeat and captivity inflicted a deadly wound on the Byzantine monarchy of the East; and after he was released from the chains of the sultan, he vainly sought his wife and his subjects. His wife had been thrust into a monastery, and the subjects of Romanus had embraced the rigid maxim of the civil law, that a prisoner in the hands of the enemy is deprived, as by the stroke of death, of all the public and private rights of a citizen. In the general consternation, the Caesar John asserted the indefeasible right of his three nephews: Constantinople listened to his voice; and the Turkish captive was proclaim-
ed in the capital, and received on the frontier, as an enemy of the republic. Romanus was not more fortunate in domestic than in foreign war: the loss of two battles compelled him to yield, on the assurance of fair and honourable treatment; but his enemies were devoid of faith or humanity: and, after the cruel extinction of his sight, his wounds were left to bleed and corrupt, till in a few days he was relieved from a state of misery. Under the triple reign of the house of Ducas, the two younger brothers were reduced to the vain honours of the purple; but the eldest, the pusillanimous Michael, was incapable of sustaining the Roman sceptre: and his surname of Parapinaces denotes the reproach which he shared with an avaricious favourite, who enhanced the price, and diminished the measure, of wheat. In the school of Psellus, and after the example of his mother, the son of Eudocia made some proficiency in philosophy and rhetoric; but his character was degraded, rather than ennobled, by the virtues of a monk and the learning of a sophist. Strong in the contempt of their sovereign and their own esteem, two generals at the head of the European and Asiatic legions assumed the purple at Adrianople and Nice. Their revolt was in the same month: they bore the same name of Nicephorus; but the two candidates were distinguished by the surnames of Bryennius and Botaniates; the former in the maturity of wisdom and courage, the latter conspicuous only by the memory of his past exploits. While Botaniates advanced with cautious and dilatory steps, his active competitor stood in arms before the gates of Constantinople.
The name of Bryennius was illustrious; his cause was popular; but his licentious troops could not be restrained from burning and pillaging a suburb; and the people, who would have hailed the rebel, rejected and repulsed the incendiary of his country. This change of the public opinion was favourable to Botaniates, who at length, with an army of Turks, approached the shores of Chalcedon. A formal invitation, in the name of the patriarch, the synod, and the senate, was circulated through the streets of Constantinople; and the general assembly, in the dome of St. Sophia, debated, with order and calmness, on the choice of their sovereign. The guards of Michael would have dispersed this unarmed multitude: but the feeble emperor, applauding his own moderation and clemency, resigned the ensigns of royalty, and was rewarded with the monastic habit, and the title of archbishop of Ephesus. He left a son, a Constantine, born and educated in the purple; and a daughter of the house of Ducas illustrated the blood, and confirmed the succession, of the Comnenian dynasty.

John Comnenus, the brother of the emperor Isaac, survived in peace and dignity his generous refusal of the sceptre. By his wife Anne, a woman of masculine spirit and policy, he left eight children: the three daughters multiplied the Comnenian alliances with the noblest of the Greeks; of the five sons, Manuel was stopped by a premature death; Isaac and Alexius restored the imperial greatness of their house, which was enjoyed without toil or danger by the two younger brethren.
Adrian and Nicephorus. Alexius, the third and most illustrious of the brothers, was endowed by nature with the choicest gifts both of mind and body: they were cultivated by a liberal education, and exercised in the school of obedience and adversity. The youth was dismissed from the perils of the Turkish war, by the paternal care of the emperor Romanus; but the mother of the Comneni, with her aspiring race, was accused of treason, and banished, by the sons of Ducas, to an island in the Propontis. The two brothers soon emerged into favour and action, fought by each other's side against the rebels and barbarians, and adhered to the emperor Michael, till he was deserted by the world and by himself. In his first interview with Botaniates, "Prince," said Alexius, with a noble frankness, "my duty rendered me your enemy; the decrees of God and of the people have made me your subject. Judge of my future loyalty, by my past opposition." The successor of Michael entertained him with esteem and confidence: his valour was employed against three rebels, who disturbed the peace of the empire, or at least of the emperors. Ursel, Bryennius, and Basilacius, were formidable by their numerous forces and military fame: they were successively vanquished in the field, and led in chains to the foot of the throne; and whatever treatment they might receive from a timid and cruel court, they applauded the clemency, as well as the courage, of their conqueror. But the loyalty of the Comneni was soon tainted by fear and suspicion; nor is it easy to settle between a subject and a despot, the debt of gratitude, which
the former is tempted to claim by a revolt, and the latter to discharge by an executioner. The refusal of Alexius to march against a fourth rebel, the husband of his sister, destroyed the merit or memory of his past services: the favourites of Botaniates provoked the ambition which they apprehended and accused; and the retreat of the two brothers might be justified by the defence of their life or liberty. The women of the family were deposited in a sanctuary, respected by tyrants: the men, mounted on horseback, sallied from the city, and erected the standard of civil war. The soldiers, who had been gradually assembled in the capital and the neighbourhood, were devoted to the cause of a victorious and injured leader: the ties of common interest and domestic alliance secured the attachment of the house of Ducas; and the generous dispute of the Commeni was terminated by the decisive resolution of Isaac, who was the first to invest his younger brother with the name and ensigns of royalty. They returned to Constantinople, to threaten rather than besiege that impregnable fortress; but the fidelity of the guards was corrupted; a gate was surprised; and the fleet was occupied by the active courage of George Pelaeologus, who fought against his father, without foreseeing that he laboured for his posterity. Alexius ascended the throne; and his aged competitor disappeared in a monastery. An army of various nations was gratified with the pillage of the city; but the public disorders were expiated by the tears and fasts of the Commeni, who submitted to every penance compatible with the possession of the empire.
The life of the emperor Alexius has been delineated by a favourite daughter, who was inspired by a tender regard for his person, and a laudable zeal to perpetuate his virtues. Conscious of the just suspicions of her readers, the princess Anna Comnenarepeatedly protests, that, besides her personal knowledge, she had searched the discourse and writings of the most respectable veterans; that after an interval of thirty years, forgotten by, and forgetful of, the world, her mournful solitude was inaccessible to hope and fear; and that truth, the naked perfect truth, was more dear and sacred than the memory of her parent. Yet, instead of the simplicity of style and narrative which wins our belief, an elaborate affectation of rhetoric and science betrays in every page the vanity of a female author. The genuine character of Alexius is lost in a vague constellation of virtues; and the perpetual strain of panegyric and apology awakens our jealousy, to question the veracity of the historian and the merit of the hero. We cannot however refuse her judicious and important remark, that the disorders of the times were the misfortune and the glory of Alexius; and that every calamity which can afflict a declining empire was accumulated on his reign by the justice of heaven and the vices of his predecessors. In the East, the victorious Turks had spread, from Persia to the Hellespont, the reign of the Koran and the Crescent: the West was invaded by the adventurous valour of the Normans; and, in the moments of peace, the Danube poured forth new swarms, who had gained, in the science of war, what they had lost in the ferocious—
ness of manners. The sea was not less hostile than the land; and while the frontiers were assaulted by an open enemy, the palace was distracted with secret treason and conspiracy. On a sudden, the banner of the cross was displayed by the Latins; Europe was precipitated on Asia; and Constantinople had almost been swept away by this impetuous deluge. In the tempest Alexius steered the imperial vessel with dexterity and courage. At the head of his armies, he was bold in action, skilful in stratagem, patient of fatigue, ready to improve his advantages, and rising from his defeats with inexhaustible vigour. The discipline of the camp was revived, and a new generation of men and soldiers was created by the example and the precepts of their leader. In his intercourse with the Latins, Alexius was patient and artful; his discerning eye pervaded the new system of an unknown world; and I shall hereafter describe the superior policy with which he balanced the interests and passions of the champions of the first crusade. In a long reign of thirty-seven years, he subdued and pardoned the envy of his equals; the laws of public and private order were restored; the arts of wealth and science were cultivated; the limits of the empire were enlarged in Europe and Asia; and the Comnenian sceptre was transmitted to his children of the third and fourth generation. Yet the difficulties of the times betrayed some defects in his character; and have exposed his memory to some just or ungenerous reproach. The reader may possibly smile at the lavish praise which his daughter so often bestows on a flying
hero: the weakness or prudence of his situation might be mistaken for a want of personal courage; and his political arts are branded by the Latins with the names of deceit and dissimulation. The increase of the male and female branches of his family adorned the throne and secured the succession; but their princely luxury and pride offended the patricians, exhausted the revenue, and insulted the misery of the people. Anna is a faithful witness that his happiness was destroyed, and his health was broken, by the cares of a public life: the patience of Constantinople was fatigued by the length and severity of his reign: and before Alexius expired, he had lost the love and reverence of his subjects. The clergy could not forgive his application of the sacred riches to the defence of the state: but they applauded his theological learning and ardent zeal for the orthodox faith, which he defended with his tongue, his pen, and his sword. His character was degraded by the superstition of the Greeks: and the same inconsistent principle of human nature enjoined the emperor to found an hospital for the poor and infirm, and to direct the execution of an heretic, who was burnt alive in the square of St. Sophia. Even the sincerity of his moral and religious virtues was suspected by the persons who had passed their lives in his familiar confidence. In his last hours, when he was pressed by his wife Irene to alter the succession, he raised his head, and breathed a pious ejaculation on the vanity of this world. The malignant reply of the empress may be inscribed as an epi-
taph on his tomb, "You die, as you have lived—
"An hypocrite!"

It was the wish of Irene to supplant the eldest
of her surviving sons, in favour of her daughter,
the princess Anna, whose philosophy would not
have refused the weight of a diadem. But the
order of male succession was asserted by the friends
of their country; the lawful heir drew the royal
signet from the finger of his insensible or conscious
father; and the empire obeyed the master of the
palace. Anna Comnena was stimulated by	
ambition and revenge to conspire against the life of
her brother; and when the design was prevented
by the fears or scruples of her husband, she pas-
tionately exclaimed, that nature had mistaken
the two sexes, and had endowed Bryennius with
the soul of a woman. The two sons of Alexius,
John and Isaac, maintained the fraternal concord,
the hereditary virtue of their race, and the younger
brother was content with the title of Sedentary,
which approached the dignity, without	
sharing the power, of the emperor. In the same
person, the claims of primogeniture and merit
were fortunately united; his swarthy complexion,
harsh features, and diminutive stature, had sug-
gested the ironical surname of Calo-Johannes, or
John the Handsome, which his grateful subjects	
more seriously applied to the beauties of his mind.
After the discovery of her treason, the life and
fortune of Anna were justly forfeited to the
laws. Her life was spared by the clemency of the
emperor; but he visited the pomp and treasures
of her palace, and bestowed the rich confiscation
on the most deserving of his friends. That respectable friend, Axuch, a slave of Turkish extraction, presumed to decline the gift, and to intercede for the criminal; his generous master applauded and imitated the virtue of his favourite; and the reproach or complaint of an injured brother was the only chastisement of the guilty princess. After this example of clemency, the remainder of his reign was never disturbed by conspiracy or rebellion; feared by his nobles, beloved by his people, John was never reduced to the painful necessity of punishing, or of even pardoning, his personal enemies. During his government of twenty-five years, the penalty of death was abolished in the Roman empire, a law of mercy most delightful to the humane theorist, but of which the practice, in a large and vicious community, is seldom consistent with the public safety. Severe to himself, indulgent to others, chaste, frugal, abstemious, the philosophic Marcus would not have disdained the artless virtues of his successor, derived from his heart, and not borrowed from the schools. He despised and moderated the stately magnificence of the Byzantine court, so oppressive to the people, so contemptible to the eye of reason. Under such a prince, innocence had nothing to fear, and merit had every thing to hope: and without assuming the tyrannic office of a censor, he introduced a gradual though visible reformation in the public and private manners of Constantinople. The only defect of this accomplished character, was the frailty of noble minds, the love of arms and military glory. Yet the frequent expeditions
of John the Handsome may be justified, at least in their principle, by the necessity of repelling the Turks from the Hellespont and the Bosporus. The sultan of Iconium was confined to his capital, the barbarians were driven to the mountains, and the maritime provinces of Asia enjoyed the transient blessings of their deliverance. From Constantinople to Antioch and Aleppo, he repeatedly marched at the head of a victorious army, and in the sieges and battles of this holy war, his Latin allies were astonished by the superior spirit and prowess of a Greek. As he began to indulge the ambitious hope of restoring the ancient limits of the empire, as he revolved in his mind, the Euphrates and Tigris, the dominion of Syria, and the conquest of Jerusalem; the thread of his life and of the public felicity was broken by a singular accident. He hunted the wild boar in the valley of Anazarbus, and had fixed his javelin in the body of the furious animal; but, in the struggle, a poisoned arrow dropt from his quiver, and a slight wound in his hand, which produced a mortification, was fatal to the best and greatest of the Comnenian princes.

A premature death had swept away the two eldest sons of John the Handsome; of the two survivors, Isaac and Manuel, his judgment or affection preferred the younger; and the choice of their dying prince was ratified by the soldiers who had applauded the valour of his favourite in the Turkish war. The faithful Axuch hastened to the capital, secured the person of Isaac in honourable confinement, and purchased with a gift of two
hundred pounds of silver, the leading ecclesiastics of St. Sophia, who possessed a decisive voice in the consecration of an emperor. With his veteran and affectionate troops, Manuel soon visited Constantinople; his brother acquiesced in the title of Schastocrator; his subjects admired the lofty stature and martial graces of their new sovereign, and listened with credulity to the flattering promise, that he blended the wisdom of age with the activity and vigour of youth. By the experience of his government, they were taught, that he emulated the spirit, and shared the talents, of his father, whose social virtues were buried in the grave. A reign of thirty-seven years is filled by a perpetual though various warfare against the Turks, the Christians, and the hordes of the wilderness beyond the Danube. The arms of Manuel were exercised on mount Taurus, in the plains of Hungary, on the coast of Italy and Egypt, and on the seas of Sicily and Greece: the influence of his negotiations extended from Jerusalem to Rome and Russia; and the Byzantine monarchy, for a while, became an object of respect or terror to the powers of Asia and Europe. Educated in the silk and purple of the East, Manuel possessed the iron temper of a soldier, which cannot easily be paralleled, except in the lives of Richard I of England, and of Charles XII of Sweden. Such was his strength and exercise in arms, that Raymond, surnamed the Hercules of Antioch, was incapable of wielding the lance and buckler of the Greek emperor. In a famous tournament, he entered the lists on a fiery courser, and overturned in his first
career two of the stoutest of the Italian knights. The first in the charge, the last in the retreat, his friends and his enemies alike trembled, the former for his safety, and the latter for their own. After posting an ambuscade in a wood, he rode forwards in search of some perilous adventure, accompanied only by his brother and the faithful Axuch, who refused to desert their sovereign. Eighteen horsemen, after a short combat, fled before them; but the numbers of the enemy increased; the march of the reinforcement was tardy and fearful, and Manuel, without receiving a wound, cut his way through a squadron of five hundred Turks. In a battle against the Hungarians, impatient of the slowness of his troops, he snatched a standard from the head of the column, and was the first, almost alone, who passed a bridge that separated him from the enemy. In the same country, after transporting his army beyond the Save, he sent back the boats, with an order, under pain of death, to their commander, that he should leave him to conquer or die on that hostile land. In the siege of Corfu, towing after him a captive galley, the emperor stood aloft on the poop, opposing against the volleys of darts and stones, a large buckler and a flowing sail; nor could he have escaped inevitable death, had not the Sicilian admiral enjoined his archers to respect the person of an hero. In one day, he is said to have slain above forty of the barbarians with his own hand: he returned to the camp, dragging along four Turkish prisoners, whom he had tied to the rings of his saddle: he was ever the foremost to provoke or to accept a single
combat: and the gigantic champions, who encountered his arm, were transpierced by the lance, or cut asunder by the sword, of the invincible Manuel. The story of his exploits, which appear as a model or a copy of the romances of chivalry, may induce a reasonable suspicion of the veracity of the Greeks: I will not, to vindicate their credit, endanger my own: yet I may observe, that in the long series of their annals, Manuel is the only prince who has been the subject of similar exaggeration. With the valour of a soldier, he did not unite the skill or prudence of a general: his victories were not productive of any permanent or useful conquest; and his Turkish laurels were blasted in his last unfortunate campaign, in which he lost his army in the mountains of Pisidia, and owed his deliverance to the generosity of the sultan. But the most singular feature in the character of Manuel, is the contrast and vicissitude of labour and sloth, of hardiness and effeminacy. In war he seemed ignorant of peace, in peace he appeared incapable of war. In the field he slept in the sun or in the snow, tired in the longest marches the strength of his men and horses, and shared with a smile the abstinence or diet of the camp. No sooner did he return to Constantinople, than he resigned himself to the arts and pleasures of a life of luxury: the expense of his dress, his table, and his palace, surpassed the measure of his predecessors, and whole summer-days were idly wasted in the delicious isles of the Propontis, in the incestuous love of his niece Theodora. The double cost of a warlike and dissolute prince, exhausted the revenue.
and multiplied the taxes; and Manuel, in the
distress of his last Turkish camp, endured a bitter
reproach from the mouth of a desperate soldier. As
he quenched his thirst, he complained that the
water of a fountain was mingled with Christian
blood. "It is not the first time," exclaimed a voice
from the crowd, "that you have drank, O em-
peror! the blood of your Christian subjects." Manuel
Comnenus was twice married, to the
virtuous Bertha or Irene of Germany, and to the
beauteous Maria, a French or Latin princess of
Antioch. The only daughter of his first wife was
destined for Bela an Hungarian prince, who was
educated at Constantinople under the name of
Alexius; and the consummation of their nuptials
might have transferred the Roman sceptre to a
race of free and warlike barbarians. But, as soon
as Maria of Antioch had given a son and heir to
the empire, the presumptive rights of Bela were
abolished, and he was deprived of his promised
bride; but the Hungarian prince resumed his
name and the kingdom of his fathers, and dis-
played such virtues as might excite the regret
and envy of the Greeks. The son of Maria was
named Alexius; and at the age of ten years, he
ascended the Byzantine throne, after his father's
decease had closed the glories of the Commenian
line.

The fraternal concord of the two sons of the
great Alexius, had been sometimes clouded by an
opposition of interest and passion. By ambition,
Isaac the Schastocrator was excited to flight and
rebellion, from whence he was reclaimed by the
firmness and clemency of John the Handsome.
The errors of Isaac, the father of the emperors of Trebizond, were short and venial; but John, the elder of his sons, renounced for ever his religion. Provoked by a real or imaginary insult of his uncle, he escaped from the Roman to the Turkish camp; his apostasy was rewarded with the sultan's daughter, the title of Chelebi, or noble, and the inheritance of a princely estate; and in the fifteenth century Mahomet II boasted of his imperial descent from the Comnenian family.

Andronicus, the younger brother of John, son of Isaac, and grandson of Alexius Comnenus, is one of the most conspicuous characters of the age, and his genuine adventures might form the subject of a very singular romance. To justify the choice of three ladies of royal birth, it is incumbent on me to observe, that their fortunate lover was cast in the best proportions of strength and beauty; and that the want of the softer graces was supplied by a manly countenance, a lofty stature, athletic muscles, and the air and deportment of a soldier. The preservation, in his old age, of health and vigour, was the reward of temperance and exercise. A piece of bread and a draught of water were often his sole and evening repast; and if he tasted of a wild boar, or a stag, which he had roared with his own hands, it was the well-earned fruit of a laborious chase.

Dexterous in arms, he was ignorant of fear; his persuasive eloquence could bend to every situation and character of life; his style, though not his practice, was fashioned by the example of St. Paul; and, in every deed of mischief, he had a heart to resolve, a head to contrive, and a hand to execute. In his youth, after the death of the
emperor John, he followed the retreat of the Roman army; but, in the march through Asia Minor, design or accident tempted him to wander in the mountains; the hunter was encompassed by the Turkish huntsmen, and he remained some time a reluctant or willing captive in the power of the sultan. His virtues and vices recommended him to the favour of his cousin; he shared the perils and the pleasures of Manuel; and while the emperor lived in public incest with his niece Theodora, the affections of her sister Eudocia were seduced and enjoyed by Andronicus. Above the decencies of her sex and rank, she gloried in the name of his concubine; and both the palace and the camp could witness that she slept or watched in the arms of her lover. She accompanied him to his military command of Cilicia, the first scene of his valour and imprudence. He pressed, with active ardour, the siege of Mopsuestia: the day was employed in the boldest attacks; but the night was wasted in song and dance; and a band of Greek comedians formed the choicest part of his retinue. Andronicus was surprised by the sally of a vigilant foe: but, while his troops fled in disorder, his invincible lance transpierced the thickest ranks of the Armenians. On his return to the imperial camp in Macedonia, he was received by Manuel with public smiles and a private reproof; but the dutchies of Naissus, Branibera, and Castoria, were the reward or consolation of the unsuccessful general. Eudocia still attended his motions; at midnight, their tent was suddenly attacked by her angry brothers, impatient to expiate her infamy in his
blood: his daring spirit refused her advice, and the
disguise of a female habit; and boldly starting
from his couch, he drew his sword, and cut his way
through the numerous assassins. It was here
that he first betrayed his ingratitude and trea-
chery: he engaged in a treasonable correspondence
with the king of Hungary and the German em-
peror: approached the royal tent at a suspicious
hour, with a drawn sword, and, under the mask
of a Latin soldier, avowed an intention of revenge
against a mortal foe: and imprudently praised the
fleetsness of his horse, as an instrument of flight
and safety. The monarch dissembled his suspi-
cions: but, after the close of the campaign, Au-
drionicus was arrested, and strictly confined in a
tower of the palace of Constantinople.

In this prison he was left above twelve years;
a most painful restraint, from which the thirst of
action and pleasure perpetually urged him to
escape. Alone and pensive, he perceived some
broken bricks in a corner of the chamber, and
gradually widened the passage, till he had ex-
plored a dark and forgotten recess. Into this
hole he conveyed himself, and the remains of his
provisions, replacing the bricks in their former
position, and erasing with care the footsteps of
his retreat. At the hour of the customary visit,
his guards were amazed with the silence and so-
litude of the prison, and reported, with shame
and fear, his incomprehensible flight. The gates
of the palace and city were instantly shut: the
strictest orders were despatched into the provin-
ces, for the recovery of their fugitive; and his
wife, on the suspicion of a pious act, was haste-
imprisoned in the same tower. At the dead of night, she beheld a spectre; she recognised her husband; they shared their provisions; and a son was the fruit of these stolen interviews, which alleviated the tediousness of their confinement. In the custody of a woman, the vigilance of the keeper was insensibly relaxed; and the captive had accomplished his real escape, when he was discovered, brought back to Constantinople, and loaded with a double chain. At length he found the moment, and the means, of his deliverance. A boy, his domestic servant, intoxicated the guards, and obtained in was the impression of the keys. By the diligence of his friends, a similar key, with a bundle of ropes, was introduced into the prison, in the bottom of a hogshead. Andronicus employed, with industry and courage, the instruments of his safety, unlocked the doors, descended from the tower, concealed himself all day among the bushes, and scaled in the night the garden-wall of the palace. A boat was stationed for his reception: he visited his own house, embraced his children, cast away his chain, mounted a fleet horse, and directed his rapid course towards the banks of the Danube. At Anchialus in Thrace, an intrepid friend supplied him with horses and money: he passed the river; traversed with speed the desert of Moldavia and the Carpathian hills, and had almost reached the town of Halcer, in the Polish Russia, when he was intercepted by a party of Walachians, who resolved to convey their important captive to Constantinople. His presence of mind again extricated him from this danger. Under the pretence
of sickness, he dismounted in the night, and was allowed to step aside from the troop; he planted in the ground his long staff; clothed it with his cap and upper garment; and, stealing into the wood, left a phantom to amuse, for some time, the eyes of the Walachians. From Hallez he was honourably conducted to Kiov, the residence of the great duke; the subtle Greek soon obtained the esteem and confidence of Ieroslau: his character could assume the manners of every climate; and the barbarians applauded his strength and courage in the chase of the elk and bears of the forest. In this northern region he deserved the forgiveness of Manuel, who solicited the Russian prince to join his arms in the invasion of Hungary. The influence of Andronicus achieved this important service: his private treaty was signed with a promise of fidelity on one side, and of oblivion on the other; and he marched at the head of the Russian cavalry, from the Borythenses to the Danube. In his resentment Manuel had ever sympathised with the martial and dissolute character of his cousin; and his free pardon was sealed in the assault of Zenthin, in which he was second, and second only, to the valour of the emperor.

No sooner was the exile restored to freedom and his country, than his ambition revived, at first to his own, and at length to the public, misfortune. A daughter of Manuel was a feeble bar to the succession of the more deserving males of the Connemarian blood; her future marriage with the prince of Hungary was repugnant to the hopes or pre-
judges of the princes and nobles. But when an oath of allegiance was required to the presumptive heir, Andronicus alone asserted the honour of the Roman name; declined the unlawful engagement, and boldly protested against the adoption of a stranger. His patriotism was offensive to the emperor, but he spoke the sentiments of the people, and was removed from the royal presence by an honourable banishment, a second command of the Cilician frontier, with the absolute disposal of the revenues of Cyprus. In this station, the Armenians again exercised his courage and exposed his negligence; and the same rebel, who baffled all his operations, was unhorsed, and almost slain by the vigour of his lance. But Andronicus soon discovered a more easy and pleasing conquest, the beautiful Philippa, sister of the empress Maria, and daughter of Raymond of Poitou, the Latin prince of Antioch. For her sake, he deserted his station, and wasted the summer in balls and tournaments: to his love she sacrificed her innocence, her reputation, and the offer of an advantageous marriage. But the resentment of Manuel for this domestic affront, interrupted his pleasures. Andronicus left the indiscreet princess to weep and to repent; and, with a band of desperate adventurers, undertook the pilgrimage of Jerusalem. His birth, his martial renown, and professions of zeal, announced him as the champion of the cross; he soon captivated both the clergy and the king; and the Greek prince was invested with the lordship of Berytus, on the coast of Phoenicia. In his neighbourhood
resided a young and handsome queen of his own nation and family, great-grand-daughter of the emperor Alexis, and widow of Baldwin III, king of Jerusalem. She visited and loved her kinsman. Theodora was the third victim of his amorous seduction; and her shame was more public and scandalous than that of her predecessors. The emperor still thirsted for revenge; and his subjects and allies of the Syrian frontier, were repeatedly pressed to seize the person, and put out the eyes, of the fugitive. In Palestine he was no longer safe; but the tender Theodora revealed his danger and accompanied his flight. The queen of Jerusalem was exposed to the East, his obsequious concubine; and two illegitimate children were the living monuments of her weakness. Damascus was his first refuge; and, in the characters of the great Nourreddin and his servant Saladin, the superstitious Greek might learn to revere the virtues of the Mussulmans. As the friend of Nourreddin he visited, most probably Bagdad, and the courts of Persia; and, after a long circuit round the Caspian sea and the mountains of Georgia, he finally settled among the Turks of Asin Minor, the hereditary enemies of his country. The sultan of Colonia afforded an hospitable retreat to Andronicus, his mistress, and his band of outlaws: the debt of gratitude was paid by frequent inroads in the Roman province of Trebizond; and he seldom returned without an ample harvest of spoil and of Christian captives. In the story of his adventures, he was fond of comparing himself to David, who escaped, by a long exile, the snares of the wicked.
But the royal prophet (he presumed to add) was content to lurk on the borders of Judaea, to slay an Amalekite, and to threaten, in his miserable state, the life of the avaricious Nahal. The excursions of the Conmanian prince had a wider range; and he had spread over the eastern world the glory of his name and religion. By a sentence of the Greek church the licentious rover had been separated from the faithful; but even this excommunication may prove, that he neverjured the profession of Christianity.

His vigilance had eluded or repelled the open and secret persecution of the emperor, but he was at length ensnared by the captivity of his female companion. The governor of Trebizond succeeded in his attempt to surprise the person of Theodora, the queen of Jerusalem and her two children were sent to Constantinople, and their loss embittered the tedious solitude of banishment. The fugitive implored and obtained a final pardon, with leave to throw himself at the feet of his sovereign, who was satisfied with the submission of this haughty spirit. Prostrate on the ground, he deplored with tears and groans the guilt of his past rebellion; nor would he presume to arise unless some faithful subject would drag him to the foot of the throne, by an iron chain with which he had secretly encircled his neck. This extraordinary penance excited the wonder and pity of the assembly; his sins were forgiven by the church and state; but the just suspicion of Manuel fixed his residence at a distance from the court at Ocnoe, a town of Pontus, surrounded with rich vineyards, and situate on the coast of
the Euxine. The death of Manuel, and the disorders of the minority, soon opened the fairest field to his ambition. The emperor was a boy of twelve or fourteen years of age, without vigour, or wisdom, or experience; his mother, the empress Mary, abandoned her person and government to a favourite of the Comnenian name; and his sister, another Mary, whose husband, an Italian, was decorated with the title of Caesar, excited a conspiracy, and at length an insurrection, against her odious stepmother. The provinces were forgotten, the capital was in flames, and a century of peace and order was overthrown in the vice and weakness of a few months. A civil war was kindled in Constantinople; the two factions fought a bloody battle in the square of the palace, and the rebels sustained a regular siege in the cathedral of St. Sophia. The patriarch laboured with honest zeal to heal the wounds of the republic, the most respectable patriots called aloud for a guardian and avenger, and every tongue repeated the praise of the talents and even the virtues of Andronicus. In his retirement, he affected to resolve the solemn duties of his oath: "If the safety or honour of the imperial family be threatened, I will reveal and oppose the mischief to the utmost of my power." His correspondence with the patriarch and patricians was seasoned with apt quotations from the psalms of David and the epistles of St. Paul; and he patiently waited till he was called to her deliverance by the voice of his country. In his march from Oenoee to Constantinople, his slender train insensibly swelled to a crowd and an army; his professions of religion

holding in his hands the body and blood of Christ, most fervently declared, that he lived, and was ready to die, for the service of his beloved pupil. But his numerous adherents were instructed to maintain, that the sinking empire must perish in the hands of a child; that the Romans could only be saved by a veteran prince, bold in arms, skilful in policy, and taught to reign by the long experience of fortune and mankind; and that it was the duty of every citizen to force the reluctant modesty of Andronicus to undertake the burden of the public care. The young emperor was himself constrained to join his voice to the general acclamation, and to solicit the association of a colleague, who instantly degraded him from the supreme rank, secluded his person, and verified the rash declaration of the patriarch, that Alexius might be considered as dead, so soon as he was committed to the custody of his guardian. But his death was preceded by the imprisonment and execution of his mother. After blackening her reputation, and inflaming against her the passions of the multitude, the tyrant accused and tried the empress for a treasonable correspondence with the king of Hungary. His own son, a youth of honour and humanity, avowed his abhorrence of this flagitious act, and three of the judges had the merit of preferring their conscience to their safety; but the obsequious tribunal, without requiring any proof, or hearing any defence, condemned the widow of Manuel; and her unfortunate son subscribed the sentence of her death. Maria was strangled, her corpse was buried in the sea, and her memory was
wounded by the insult, most offensive to female 
vanity, a false and ugly representation of her 
beautiful form. The fate of her son was not long 
deferred: he was strangled with a bowstring, and 
the tyrant, insensible to pity or remorse, after 
surveying the body of the innocent youth, struck 
it rudely with his foot.—" Thy father," he cried, 
"was a knave, thy mother a whore, and thyself 
"a fool!"

The Roman sceptre, the reward of his crimes, 
was held by Andronicus about three years and a 
half, as the guardian or sovereign of the empire. 
His government exhibited a singular contrast of 
vice and virtue. When he listened to his passions, 
he was the scourge, when he consulted his rea-
son, the father of his people. In the exercise of 
private justice, he was equitable and rigorous: 
a shameful and pernicious venality was abolis-
ed, and the offices were filled with the most de-
serving candidates by a prince who had sense to 
choose, and severity to punish. He prohibited 
the inhuman practice of pillaging the goods and 
persons of shipwrecked mariners; the provinces, 
so long the objects of oppression or neglect, re-
vived in prosperity and plenty; and millions 
applauded the distant blessings of his reign, 
while he was cursed by the witnesses of his daily 
cruelties. The ancient proverb, That blood-
thirsty is the man who returns from banishment 
to power, had been applied with too much 
truth to Marius and Tiberius; and was now 
verified for the third time in the life of Andro-
icus. His memory was stored with a black list 
of the enemies and rivals, who had traduced
his merit, opposed his greatness, or insulted his misfortunes; and the only comfort of his exile was the sacred hope and promise of revenge. The necessary extinction of the young emperor and his mother, imposed the fatal obligation of exterminating the friends, who hated, and might punish, the assassin: and the repetition of murder rendered him less willing, and less able, to forgive. An horrid narrative of the victims whom he sacrificed by poison or the sword, by the sea or the flames, would be less expressive of his cruelty, than the appellation of the Halcyon-days, which was applied to a rare and bloodless week of repose: the tyrant strove to transfer on the laws and the judges, some portion of his guilt; but the mask was fallen, and his subjects could no longer mistake the true author of their calamities. The noblest of the Greeks, more especially those who, by descent or alliance, might dispute the Connenian inheritance, escaped from the monster's den: Nice or Prusa, Sicily or Cyprus, were their places of refuge; and as their flight was already criminal, they aggravated their offence by an open revolt, and the imperial title. Yet Andronicus resisted the daggers and swords of his most formidable enemies: Nice and Prusa were reduced and chastised: the Sicilians were content with the sack of Thessalonica: and the distance of Cyprus was not more propitious to the rebel than to the tyrant. His throne was subverted by a rival without merit, and a people without arms: Isaac Angelus, a descendant in the female line from the great Alexius, was marked as a victim, by the prudence or super-
stitution of the emperor. In a moment of despair, Angelus defended his life and liberty, slew the executioner, and fled to the church of St. Sophia. The sanctuary was insensibly filled with a curious and mournful crowd, who, in his fate, prognosticated their own. But their lamentations were soon turned to curses, and their curses to threats: they dared to ask, "Why do we fear? why do we obey? we are many, and he is one; our patience is the only bond of our slavery." With the dawn of day the city burst into a general sedition, the prisons were thrown open, the coldest and most servile were roused to the defence of their country, and Isaac, the second of the name, was raised from the sanctuary to the throne. Unconscious of his danger, the tyrant was absent: withdrawn from the toils of state, in the delicious islands of the Propontis. He had contracted an indecent marriage with Alice, or Agnes, daughter of Lewis VII of France, and relict of the unfortunate Alexius; and his society, more suitable to his temper than to his age, was composed of a young wife and a favourite concubine. On the first alarm he rushed to Constantinople, impatient for the blood of the guilty; but he was astonished by the silence of the palace, the tumult of the city, and the general desertion of mankind. Andronicus proclaimed a free pardon to his subjects; they neither desired nor would grant forgiveness: he offered to resign the crown to his son Manuel; but the virtues of the son could not expiate his father's crimes. The sea was still open for his retreat; but the news of the revolution had flown
along the coast; when fear had ceased, obedience was no more; the imperial galley was pursued and taken by an armed brigantine; and the tyrant was dragged to the presence of Isaac Angelus, loaded with fetters, and a long chain round his neck. His eloquence, and the tears of his female companions, pleaded in vain for his life; but, instead of the decencies of a legal execution, the new monarch abandoned the criminal to the numerous sufferers, whom he had deprived of a father, an husband, or a friend. His teeth and hair, an eye and a hand, were torn from him, as a poor compensation for their loss; and a short respite was allowed, that he might feel the bitterness of death. Astride on a camel, without any danger of a rescue, he was carried through the city, and the basest of the populace rejoiced to trample on the fallen majesty of their prince. After a thousand blows and outrages, Andronicus was hung by the feet, between two pillars that supported the statues of a wolf and sow; and every hand that could reach the public enemy, inflicted on his body some mark of ingenious or brutal cruelty, till two friendly or furious Italians, plunging their swords into his body, released him from all human punishment. In this long and painful agony,—"Lord have mercy upon me! and why will you bruise a broken reed?" were the only words that escaped from his mouth. Our hatred for the tyrant is lost in pity for the man; nor can we blame his pusillanimous resignation, since a Greek Christian was no longer master of his life.
I have been tempted to expatiate on the extraordinary character and adventures of Andronicus; but I shall here terminate the series of the Greek emperors since the time of Heracleius. The branches that sprang from the Comnenian trunk had insensibly withered; and the male line was continued only in the posterity of Andronicus himself, who, in the public confusion, usurped the sovereignty of Theodore, so obscure in history, and so famous in romance. A private citizen of Philadelphia, Constantine Angelus, had emerged to wealth and honours, by his marriage with a daughter of the emperor Alexius. His son Andronicus is conspicuous only by his cowardice. His grandson Isaac punished and succeeded the tyrant; but he was dethroned by his own vices, and the ambition of his brother; and their discord introduced the Latins to the conquest of Constantinople, the first great period in the fall of the eastern empire.

If we compute the number and duration of the reigns, it will be found, that a period of six hundred years is filled by sixty emperors, including in the Augustan list some female sovereigns; and deducting some usurpers who were never acknowledged in the capital, and some princes who did not live to possess their inheritance. The average proportion will allow ten years for each emperor, far below the chronological rule of Sir Isaac Newton, who, from the experience of more recent and regular monarchies, has defined about eighteen or twenty years as the term of an ordinary reign. The Byzantine empire was most tranquil and pro-
sperous when it could acquiesce in hereditary succession; five dynasties, the Heraclean, Iaurian, Amorian, Basilian, and Commagene families, enjoyed and transmitted the royal patrimony during their respective series of five, four, three, six, and four generations; several princes number the years of their reign with those of their infancy; and Constantine VII and his two grandsons occupy the space of an entire century. But in the intervals of the Byzantine dynasties, the succession is rapid and broken, and the name of a successful candidate is speedily crowded by a more fortunate competitor. Many were the paths that led to the summit of royalty; the fabric of rebellion was overthrown by the stroke of conspiracy, or undermined by the silent acts of intrigue; the favourites of the soldiers or people, of the senate or clergy, of the women and eunuchs, were alternately clothed with the purple; the means of their elevation were base, and their end was often contemptible, or tragic. A being of the nature of man, endowed with the same faculties, but with a longer measure of existence, would cast down a smile of pity and contempt on the crimes and follies of human ambition, so eager, in a narrow span, to grasp at a precarious and short-lived enjoyment. It is thus that the experience of history exalts and enlarges the horizon of our intellectual view. In a composition of some days, in a perusal of some hours, six hundred years have rolled away, and the duration of a life or reign is contracted to a fleeting moment; the grave is ever beside
the throne; the success of a criminal is almost instantly followed by the loss of his prize; and our immortal reason survives and disdains the sixty phantoms of kings who have passed before our eyes, and faintly dwell on our remembrance. The observation, that, in every age and climate, ambition has prevailed with the same commanding energy, may abate the surprize of a philosopher; but while he condemns the vanity, he may search the motive, of this universal desire to obtain and hold the sceptre of dominion. To the greater part of the Byzantine series, we cannot reasonably ascribe the love of fame and of mankind. The virtue alone of John Comnenus was beneficent and pure: the most illustrious of the princes, who precede or follow that respectable name, have trod with some dexterity and vigour the crooked and bloody paths of a selfish policy; in scrutinizing the imperfect characters of Leo the Isaurian, Basil I, and Alexius Comnenus, of Theophilus, the second Basil, and Manuel Comnenus, our esteem and censure are almost equally balanced; and the remainder of the imperial crowd could only desire and expect to be forgotten by posterity. Was personal happiness the aim and object of their ambition? I shall not descant on the vulgar topics of the misery of kings; but I may surely observe, that their condition, of all others, is the most pregnant with fear, and the least susceptible of hope. For these opposite passions, a larger scope was allowed in the revolutions of antiquity, than in the smooth and solid tempe
of the modern world, which cannot easily repeat either the triumph of Alexander or the fall of Darius. But the peculiar infelicity of the Byzantine princes exposed them to domestic perils, without affording any lively promise of foreign conquest. From the pinnacle of greatness, Andronicus was precipitated by a death more cruel and shameful than that of the vilest malefactor; but the most glorious of his predecessors had much more to dread from their subjects than to hope from their enemies. The army was licentious without spirit, the nation turbulent without freedom: the barbarians of the East and West pressed on the monarchy, and the loss of the provinces was terminated by the final servitude of the capital.

The entire series of Roman emperors, from the first of the Caesars to the last of the Constantines, extends above fifteen hundred years: and the term of dominion unbroken by foreign conquest, surpasses the measure of the ancient monarchies; the Assyrians or Medes, the successors of Cyrus, or those of Alexander.
In the connection of the church and state, I have considered the former as subservient only, and relative, to the latter; a salutary maxim, if in fact, as well as in narrative, it had ever been held sacred. The oriental philosophy of the gnostics, the dark abyss of predestination and grace, and the strange transformations of the eucharist from the sign to the substance of Christ's body, I have purposely abandoned to the curiosity of speculative divines. But I have reviewed, with diligence and pleasure, the objects of ecclesiastical history, by which the decline and fall of the Roman empire...
were materially affected, the propagation of Christianity, the constitution of the Catholic church, the ruin of paganism, and the sects that arose from the mysterious controversies concerning the Trinity and Incarnation. At the head of this class, we may justly rank the worship of images, so fiercely disputed in the eighth and ninth centuries: since a question of popular superstition produced the revolt of Italy, the temporal power of the popes, and the restoration of the Roman empire in the West.

The primitive Christians were possessed with an unconquerable repugnance to the use and abuse of images, and this aversion may be ascribed to their descent from the Jews, and their enmity to the Greeks. The Mosaic law had severely proscribed all representations of the Deity, and that precept was firmly established, in the principles and practice of the chosen people. The wit of the Christian apologists was pointed against the foolish idolaters, who bowed before the workmanship of their own hands, the images of brass and marble, which had they been endowed with sense and motion, should have started rather from the pedestal to adore the creative powers of the artist. Perhaps some recent and imperfect converts of the Gnostic tribe, might crown the statues of Christ and St. Paul with the profane honours which they paid to those of Aristotle.
and Pythagoras; but the public religion of the catholics was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Iliberis, three hundred years after the Christian era. Under the successors of Constantine, in the peace and luxury of the triumphant church, the more prudent bishops condescended to indulge a visible superstition, for the benefit of the multitude; and, after the ruin of paganism, they were no longer restrained by the apprehension of an odious parallel. The first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God; but the gracious, and often supernatural favours, which in the popular belief were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited, and touched, and kissed, these lifeless remains, the memorials of their merits and sufferings. But a memorial, more interesting than the scull or the sandals of a departed worthy, is a faithful copy of his person and features delineated by the arts of painting or sculpture. In every age, such copies, so congenial to human feelings, have been cherished by the zeal of private friendship, or public esteem; the images of the Roman emperors were adored.
with civil and almost religious honours; a reverence less ostentatious, but more sincere, was applied to the statues of sages and patriots; and these profane virtues, these splendid sins, disappeared in the presence of the holy men, who had died for their celestial and everlasting country. At first the experiment was made with caution and scruple; and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression, the honours of the original were transferred to the copy: the devout Christian prayed before the image of a saint; and the pagan rites of genuflexion, luminaries, and incense, again stole into the catholic church. The scruples of reason or piety, were silenced by the strong evidence of visions and miracles; and the pictures which speak, and move, and bleed, must be endowed with a divine energy, and may be considered as the proper objects of religious adoration. The most audacious pencil might tremble in the rash attempt of defining by forms and colours, the infinite Spirit, the eternal Father, who pervades and sustains the universe. But the superstitious mind was more easily reconciled to paint and to worship the angels, and, above all,

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the Son of God, under the human shape, which on earth, they have condescended to assume. The second person of the Trinity had been clothed with a real and mortal body; but that body had ascended into heaven, and, had not some similitude been presented to the eyes of his disciples, the spiritual worship of Christ might have been obliterated by the visible relics and representations of the saints. A similar indulgence was requisite, and propitious, for the Virgin Mary: the place of her burial was unknown; and the assumption of her soul and body into heaven was adopted by the credulity of the Greeks and Latins. The use, and even the worship, of images, was firmly established before the end of the sixth century; they were fondly cherished by the warm imagination of the Greeks and Asians; the Pantheon and Vatican were adorned with the emblems of a new superstition; but this semblance of idolatry was more coldly entertained by the rude barbarians and the Arian clergy of the West. The holier forms of sculpture, in brass or marble, which peopled the temples of antiquity, were offensive to the fancy or conscience of the Christian Greeks; and a smooth surface of colours has ever been esteemed a more decent and harmless mode of imitation.

The merit and effect of a copy depends on its resemblance with the original; but the primitive
Christians were ignorant of the genuine features of the Son of God, his mother, and his apostles; the statue of Christ at Panæas in Palestine was more probably that of some temporal saviour; the Gnostics and their profane monuments were reprobated; and the fancy of the Christian artists could only be guided by the clandestine imitation of some heathen model. In this distress, a bold and dexterous invention assured at once the likeness of the image and the innocence of the worship. A new superstructure of fable was raised on the popular basis of a Syrian legend, on the correspondence of Christ and Abgarus, so famous in the days of Eusebius, so reluctantly deserted by our modern advocates. The bishop of Caesarea records the epistle, but he most strangely forgets

4 After removing some buildings of miracle and immortality, it may be allowed, that as late as the year 300, Damascus in Palestine was decorated with a bronze statue, representing a grove personage in a chiton, with a patterned or appendant female bearing before him; and that an inscription—of whose, or whose it was, the priest—was inscribed on the pedestal. By the Christians, this group was historically explained of their founder and the four women whom he had saved from the bloody axe. (Barnab. vi. 12. Philostr. vii. 3. &c.) M. de la Barthe, more reasonably conjectures the philosopher Apollonius, or the emperor Vespasian: in the latter supposition, the female is a city, a province, or perhaps the queen Berenice. (Bibliotheca Sacra, tom. viii. p. 1–22.)

5 Barheb. Hist. Rom. i. 5. 12. The learned Asmussen has sought up the celebrated site of the three Syriac g. Syrius, Jason, and Ezra bishop of Sarag; but I do not find any notice of the Syriac original of the archives of Edessa, (Hilgen. Grundl. tom. i. p. 319, 320, 510,) their vague belief is probably datable from the Greeks.

6 The evidence for these epistles is stated and rejected by the learned Landner, (Hist. Testimoni. vol. i. p. 320–329.) Among the host of letters which are herein driven from the current, but untenable,
the picture of Christ; the perfect impression of his face on a linen, with which he gratified the faith of the royal stranger, who had invoked his healing power, and offered the strong city of Edessa to protect him against the malice of the Jews. The ignorance of the primitive church is explained by the long imprisonment of the image in a niche of the wall, from whence, after an oblivion of five hundred years, it was released by some prudent bishop, and seasonably presented to the devotion of the times. Its first and most glorious exploit was the deliverance of the city from the arms of Chosroes Nushirvan; and it was soon revered as a pledge of the divine promise, that Edessa should never be taken by a foreign enemy. It is true indeed, that the text of Præcipius ascribes the double deliverance of Edessa, to the wealth and valour of her citizens, who purchased the absence and repelled the assaults of the Persian monarch. He was ignorant, the profane historian, of the testimony which he is compelled to deliver in the ecclesiastical page of Evagrius, that the Palladium was exposed on the

post; I am informed, by the Greeks, Cyprians, Tishsonian, &c., to discover Mr. Addison, an English gentleman, his Works, vol. i., p. 329, Huet's edition, but his superfluous text on the Syrian religion were its arms to his name, his style, and the deserved applause of our clergy.

* From the silence of James of Edessa, (Ainmchris, Book 6, c. 361, 365, 389, and the Chronicle of Evagrius, Hist. Edess. i. i., c. xx.), I conclude that this image was invented between the years 321 and 327, and probably after the siege of Edessa in 344, (Ainmchris, loc. cit. p. 345, Procopius, de Bell. Persic. lib. i.) It is the saint and founder of Gregory II. (Euseb., ii. 22, and Leontius, Chronicon, anno 363, p. 491, 497, 601.) Of John Damascus, (Opuscula, loc. cit. p. 361, etc.) Lepsius, and of the second Nicene Council, (Achido, vol. 2, p. 1036). This and perfect edition may be found in Cebrenius, (Compend., p. 175-178).
rampart; and that the water which had been sprinkled on the holy face, instead of quenching, added new fuel to the flames of the besieged. After this important service, the image of Edessa was preserved with respect and gratitude; and if the Armenians rejected the legend, the more credulous Greeks adored the similitude, which was not the work of any mortal pencil, but the immediate creation of the divine original. The style and sentiments of a Byzantine hymn will declare how far their worship was removed from the grossest idolatry. "How can we with mortal eyes contemplate this image, whose celestial splendour the host of heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by his venerable image; He who is seated on the cherubim, visits us this day by a picture, which the Father has delineated in his immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love." Before the end of the sixth century, these images, made without hands, (in Greek it is a single word), were propagated in the camps and cities of the eastern

1 See Porphyry, in Glos. Graec. et Lat. The subject is treated with equal learning and bigotry by the Jean Gerson (Syllog. de Imaginibus scil. Much facere, etc. ed. summar. Camb. de Oxon., p. 189-250), the use or rather the vix of Idolatry, and the authority with equal reason and wit by the Justus Franck in the recent controversy, which he has opened through some remarks on the Bibliotheca Germanica, vol. vii. p. 1-20, xx, p. 17-38, xxx, p. 71-80, xxxi, p. 80-92, xxvii, p. 2631, xxxii, p. 32-149, xxxix, p. 71-105, etc., p. 67-98.
empire: they were the objects of worship, and the instruments of miracles; and in the hour of danger or tumult, their venerable presence could revive the hope, rekindle the courage, or repress the fury, of the Roman legions. Of these pictures, the far greater part, the transcripts of a human pencil, could only pretend to a secondary likeness and improper title: but there were some of higher descent, who derived their resemblance from an immediate contact with the original, endowed, for that purpose, with a miraculous and prolific virtue. The most ambitious aspired from a filial to a fraternal relation with the image of Edessa; and such is the Veronica of Rome, or Spain, or Jerusalem, which Christ in his agony and bloody sweat applied to his face, and delivered to an holy matron. The fruitful precedent was speedily transferred to the Virgin Mary, and the saints and martyrs. In the church of Diospolis in Palestine the features of the mother of God* were deeply inscribed in a marble column; the East and West have been decorated by the pencil of St. Luke; and the evangelist, who was perhaps a physician, has been forced to exercise the occupation of a painter, so profound and odious in the

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* Theophylact. Summariz. ii. 2; 2. c. 3, p. 54; l. iii. c. 1, p. 62: celebrat the basheares image, which he styles epyyepov; yet he more than a copy, when he adds epyyepov, to cause its image (Edessa) to appear. See Pagiurium, p. 500, No. 11.

* See the genuine or supposed works of John Damascus, two passages on the Virgin and St. Luke, which have not been noticed byeller, nor consequently by Wormius, (Opera Joh. Damascen. Vol. i. p. 419, 432).
eyes of the primitive Christians. The Olympian Jove, created by the muse of Homer, and the chisel of Phidias, might inspire a philosophic mind with momentary devotion: but these catholic images were faintly and flatly delineated by monkish artists in the last degeneracy of taste and genius.*

The worship of images had stolen into the church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that under the mask of Christianity, they had restored the religion of their fathers: they heard, with grief and impatience, the name of idolaters; the incessant charge of the Jews and Mahometans, who derived from the law and the Koran an immortal hatred to graven images and all the relative worship. The servitude of the Jews might curb their zeal and depreciate their authority; but the triumphant Musulmans, who reigned at Damascus, and threatened Constantinople, cast into the scale of reproach the accumulated weight of truth and victory. The cities of Syria, Palestine, and Egypt, had been fortified with the images of Christ.

* Your scandalous figures annual quite out of the common; they are as bad as a group of statues? It was true, that the ignorance and bigotry of a Greek priest applied the statutes of Diana, which he had ordered, and refused to accept.

* By Constantine, Leo, and Ismael, the Bogomils, in subjection to the caliph Yazid, and two Jews, who prevailed the empire to Levy, and the教授 of insensible sects are turned into an absurd complicity for enforcing the purity of the Christian worship, see Synesius, Hist. Amyc. in 2.
his mother, and his saints; and each city presup-
posed on the hope or promise of miraculous defence.
In a rapid conquest of ten years, the Arabs sub-
dined those cities and those images; and, in their opinion, the Lord of Hosts pronounced a deci-
sive judgment between the adoration and con-
tempt of these mute andanimate idols. For a
while Edessa had braved the Persian assaults; but
the chosen city, the spouse of Christ, was involved
in the common ruin; and its divine resemblance
became the slave and trophy of the infidels. After
a servitude of three hundred years, the Palladium
was yielded to the devotion of Constantinople,
for a ransom of twelve thousand pounds of silver,
the redemption of two hundred Musulmans; and
a perpetual truce for the territory of Edessa. 6
In this season of distress and dismay, the eloquence
of the monks was exercised in the defence of ima-
ges; and they attempted to prove, that the sin and
scorn of the greatest part of the Orientals had
forfeited the favour, and annihilated the virtue, of
these precious symbols. But they were now op-
psed by the murmurs of many simple or rational
Christians, who appealed to the evidence of texts,
of facts, and of the primitive times, and secretly
desired the reformation of the church. As the
worship of images had never been established by
any general or positive law, its progress in the

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6 See Eumenos, Hist. Syriaca, p. 297; Abulpharoas, Byzant. p. 301; and Makdis, Hist. Moslem, p. 280, and the Critiques de Peg, tom. III, A. D. 1446. The present Emperor Charles de determined whether the image of Edessa now resided in Bagdad or Persia; but his report is ambiguous, and they present object of worship in the larger temples of Samaria.
eastern empire had been retarded, or accelerated, by the differences of men and manners, the local degrees of refinement, and the personal characters of the bishops. The splendid devotion was fondly cherished by the levity of the capital, and the inventive genius of the Byzantine clergy, while the rude and remote districts of Asia were strangers to this innovation of sacred luxury. Many large congregations of Gnostics and Arians maintained, after their conversion, the simple worship which had preceded their separation; and the Armenians, the most warlike subjects of Rome, were not reconciled, in the twelfth century, to the sight of images. These various denominations of men afforded a fund of prejudice and aversion, of small account in the villages of Anatolia or Thrace, but which, in the fortune of a soldier, a prelate, or an eunuch, might be often connected with the powers of the church and state.

Of such adventurers, the most fortunate was the emperor Leo III, who, from the mountains...
of Isauria, ascended the throne of the East. He was ignorant of sacred and profane letters; but his education, his reason, perhaps his intercourse with the Jews and Arabs, had inspired the martial peasant with an hatred of images; and it was held to be the duty of a prince, to impose on his subjects the dictates of his own conscience. But in the outset of an unsettled reign, during ten years of toil and danger, Leo submitted to the meanness of hypocrisy, bowed before the idols which he despised, and satisfied the Roman pontiff with the annual professions of his orthodoxy and zeal. In the reformation of religion, his first steps were moderate and cautious: he assembled a great council of senators and bishops, and enacted, with their consent, that all the images should be removed from the sanctuary and altar to a proper height in the churches, where they might be visible to the eyes, and inaccessible to the superstition of the people. But it was impossible on either side to check the rapid though adverse impulse of veneration and abhorrence: in their lofty position, the sacred images still edified their votaries and reproached the tyrant. He was himself provoked by resistance and invective; and his own party accused him of an imperfect discharge of his duty, and urged for his imitation, the example of the Jewish king, who had broken without scruple the brazen serpent of the temple. By a second edict, he proscribed the
existence as well as the use of religious pictures; the churches of Constantinople and the provinces were cleansed from idolatry; the images of Christ, the Virgin, and the Saints, were demolished; a smooth surface of plaster was spread over the walls of the edifice. The sect of the Iconoclasts was supported by the zeal and despotic of six emperors, and the East and West were involved in a noisy conflict of one hundred and twenty years. It was the design of Leo the Isaurian to pronounce the condemnation of images, as an article of faith, and by the authority of a general council; but the convocation of such an assembly was reserved for his son Constantine; and though it is stigmatized by triumphant bigotry as a meeting of fools and atheists, their own partial and mutilated acts betray many symptoms of reason and piety. The debates and decrees of many provincial synods introduced the summons of the general council which met in the suburbs of Constantinople, and was composed of the respectable number of three hundred and thirty-eight bishops of Europe and Anatolia: for the patriarchs of Antioch and Alexandria were the slaves of the caliph, and the Roman pontiff had withdrawn the churches of Italy and the West from the communion of the

Some flowers of rhetoric are Sallust, Cæcilius, Tacitus, and the Bishop and presbyter. By Dio Cassius it is styled cæsarean, as above, 171, note, p. 665. Spanheim's Apology for the Synod of Constantinople (p. 177, vol.) is marked up with truth and ingenuity, from such materials as he could find, in the Novus Ordo, p. 406, vol. 2. The whole of Dionysius's council is reduced to sources, made them a diatribe, devoid of truth, &c. Opera, tom. 4, p. 206.
This Byzantine synod assumed the rank and powers of the seventh general council; yet even this title was a recognition of the six preceding assemblies which had laboriously built the structure of the catholic faith. After a serious deliberation of six months, the three hundred and thirty-eight bishops pronounced and subscribed an unanimous decree, that all visible symbols of Christ, except in the Eucharist, were either blasphemous or heretical; that image-worship was a corruption of Christianity and a renewal of paganism; that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver the objects of their private superstition, were guilty of disobedience to the authority of the church and of the emperor. In their loud and loyal acclamations, they celebrated the merits of their temporal Redeemer; and to his zeal and justice they intrusted the execution of their spiritual censures. At Constantinople, as in the former councils, the will of the prince was the rule of episcopal faith; but, on this occasion, I am inclined to suspect that a large majority of the prelates sacrificed their secret conscience to the temptations of hope and fear. In the long night of superstition, the Christians had wandered far away from the simplicity of the gospel; nor was it easy for them to discern the clue, and tread back the mazes of the labyrinth. The worship of images was inseparably blended, at least to a pious fancy, with the cross, the Virgin, the saints and their relics: the holy ground was involved in a cloud of miracles and visions; and
the nerves of the mind, curiosity and scepticism; were benumbed by the habits of obedience and belief. Constantine himself is accused of indulging a royal license to doubt, or deny, or deride the mysteries of the catholics, but they were deeply inscribed in the public and private creeds of his bishops; and the boldest Iconoclast might assault with a secret horror, the monuments of popular devotion, which were consecrated to the honour of his celestial patrons. In the reformation of the sixteenth century, freedom and knowledge had expanded all the faculties of man; the thirst of innovation superseded the reverence of antiquity; and the vigour of Europe could disdain those phantoms which terrified the sickly and servile weakness of the Greeks.

The scandal of an abstract heresy can be only proclaimed to the people by the blast of the ecclesiastical trumpet; but the most ignorant can perceive, the most torpid must feel, the proclamation and downfall of their visible deities. The first hostilities of Leo were directed against a lofty Christ on the vestibule, and above the gate of the palace. A ladder had been planted for the assault, but it was furiously shaken by a crowd of zealots and women: they beheld, with pious transport, the ministers of sacrilege tumbling from on high, and dashed against the pavement; and the honours of the ancient martyrs were prostituted to...
these criminals, who justly suffered for murder and rebellion. The execution of the imperial edict was resisted by frequent tumults in Constantinople and the provinces; the person of Leo was endangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power. Of the Archipelago, or Holy Sea, the numerous islands were filled with images and monks: their votaries abjured, without scruple, the enemy of Christ, his mother, and the saints: they armed a fleet of boats and galleys, displayed their consecrated banners, and boldly steered for the harbour of Constantinople, to place on the throne a new favourite of God and the people. They depended on the succour of a miracle; but their miracles were inefficient against the Greek fire: and, after the defeat and conflagration of their fleet, the naked islands were abandoned to the clemency or justice of the conqueror. The son of Leo, in the first year of his reign, had undertaken an expedition against the Saracens: during his absence, the capital, the palace, and the purple, were occupied by his kinsman Artavasdes, the ambitious champion of the orthodox faith. The worship of images was triumphantly restored: the patriarch renounced his dissemblance, or dissembled his sentiments; and the righteous claim of the usurper was acknowledged, both in the new, and in an-
cient Rome. Constantine flew for refuge to his paternal mountains; but he descended at the head of the bold and affectionate Basilians; and his final victory confounded the arms and predictions of the fanatics. His long reign was distracted with clamour, sedition, conspiracy, and mutual hatred, and sanguinary revenge; the persecution of images was the motive, or pretense, of his adversaries; and, if they missed a temporal diadem, they were rewarded by the Greeks with the crown of martyrdom. In every act of open and clandestine treason, the emperor felt the unforgiving enmity of the monks, the faithful slaves of the superstition to which they owed their riches and influence. They prayed, they preached, they exclaimed, they inflamed, they conspired; the solitude of Palestine poured forth a torrent of invective; and the pen of St. John Damascenus,† the last of the Greek fathers, devoted the tyrant's head, both in this world and the next. I am not at lea-

† John, or Eunapius, was a noble Christian of Damascus, who held a considerable office in the service of the empress. He was in the cause of images exposed to the resentment and tyranny of the Greek emperor; and on the pretence of a treasonable correspondence, he was deprived of his right hand, which was mournfully restored by the Virgin. After this deliverance, he resigned his office, distributed his wealth, and buried himself in the monastery of St. Sabas, between Jerusalem and the Dead Sea. The narrative is famous; but his narrative editor, Etienne Fabre, has unluckily proved that St. John Damascenus was already a monk before the Iconoclastic dispute. (Opera, tom. 1, lib. 3, cap. 18, et Notas ad hunc.)

‡ After sending Leo to the devil, he intrusted his relative, Bishop Procopius, and the emperor with letters to Rome, etc. (Opera, tom. 1, p. 565). If the authenticity of this piece be suspicious, we are sure that in other works, no longer extant, Damascenus fancied on Constantine the title of his Emperor, terrestriæ principium. (Opera, tom. 2, p. 565.)
sure to examine how far the monks provoked, nor how much they have exaggerated, their real and pretended sufferings, nor how many lost their lives or limbs, their eyes or their heads, by the cruelty of the emperor. From the chastisement of individuals, he proceeded to the abolition of the order; and, as it was wealthy and useless, his resentment might be stimulated by avarice and justified by patriotism. The formidable name and mission of the Dragon, his visitor-general, excited the terror and abhorrence of the black nation; the religious communities were dissolved, the buildings were converted into magazines, or barracks; the lands, moveables, and cattle, were confiscated; and our modern precedents will support the charge, that much wanton or malicious havoc was exercised against the relics, and even the books, of the monasteries. With the habit and profession of monks, the public and private worship of images was rigorously proscribed; and it should seem, that a solemn abjuration of idolatry was exacted from the subjects, or at least from the clergy, of the eastern empire.  

The patient East abjured, with reluctance, her sacred images; they were fondly cherished, and

* In the narrative of this persecution, from Thévenot and Cedrenus, Sandbach (p. 323-325) is happy to compare the Burns of Leo with the dragons (Dracom) of Louis XIV, and highly adorns himself with this controversial pin.

* Necessita est dixit Augustus, quae scriptum est: nemo paganus istam legem potest habere. (Augustus, Op. Not. 12, p. 82.) This suit and objection Leo did not remember to have seen in any modern comp.
vigorously defended, by the independent zeal of the Italians. In ecclesiastical rank and jurisdiction, the patriarch of Constantinople and the pope of Rome were nearly equal. But the Greek prelate was a domestic slave under the eye of his master, at whose nod he alternately passed from the convent to the throne, and from the throne to the convent. A distant and dangerous station amidst the barbarians of the West, excited the spirit and freedom of the Latin bishops. Their popular election endeared them to the Romans; the public and private indigence was relieved by their ample revenue; and the weakness or neglect of the emperors compelled them to consult, both in peace and war, the temporal safety of the city. In the school of adversity the priest insensibly imbibed the virtues and the ambition of a prince; the same character was assumed, the same policy was adopted, by the Italian, the Greek, or the Syrian, who ascended the chair of St. Peter; and, after the loss of her legions and provinces, the genius and fortune of the pope again restored the supremacy of Rome. It is agreed, that in the eighth century, their dominion was founded on rebellion, and that the rebellion was produced, and justified, by the heresy of the Iconoclasts; but the conduct of the second and third Gregory, in this memorable contest, is variously interpreted by the wishes of their friends and enemies. The Byzantine writers unanimously declare, that, after a fruitless admonition, they pronounced the separation of the East and West, and deprived the sacrile-
gious tyrant of the revenue and sovereignty of Italy. Their excommunication is still more clearly expressed by the Greeks, who beheld the accomplishment of the papal triumphs: and as they are more strongly attached to their religion than to their country, they praise, instead of blaming, the zeal and orthodoxy of these aposto-
lcal men. The modern champions of Rome are eager to accept the praise and the precedent: this great and glorious example of the deposition of royal heretics is celebrated by the cardinals Baronius and Bellarmine; and if they are asked, why the same thunders were not hurled against the Neroes and Julians of antiquity? they reply, that the weakness of the primitive church was the sole cause of her patient loyalty. On this occasion, the effects of love and hatred are the same; and the zealous protestants, who seek to kindle the indignation, and to alarm the fears, of princes

* For see Baronius, Annu. 1613, &c. 730, No. 4; ad ipsum exemplum Sacram. de Rerum Pontific. 1. v. 6. Episcopat. sunt partes impos. Sigismant, de Regno Italia, l. ii. Opera, tom. 2. p. 169. Yet such is the change of Italy, that Sigismund is accursed by the name of Milan, Philippus Argulath, a Scolatm, and subject of the p. 70.

* Quod si Christiani cimi et deponentum Ketones mit Judiaeos, ut parum dierum post mortem Christianos, Omnem Barlormia, de Rerum. Part. I. v. c. 7. Cardinal Pessen aliis a distinction more honorable to the first Christians, but not more customary to modern princes—the excommunication of heresies and apostates, who break their oath, tell their sins, and renounce their allegiance to Christ and his entire (Veronensi, p. 28).
and magistrates, expatriate on the insolence and treason of the two Gregories against their lawful sovereign. They are defended only by the moderate catholics, for the most part, of the Gallican church, who respect the saint, without approving the sin. These common advocates of the crown and the mitre circumscribe the truth of facts by the rule of equity, scripture, and tradition; and appeal to the evidence of the Latins and the lives and epistles of the popes themselves.

Take, as a specimen, the cautious Baronius, (Hist. de l'Eglise, p. 1526, 1531), and the excellent Sulpicius, (Hist. Imaginum, 849, with an hundred more, true to the narrative of the circumstance of Maphuripe.

* * See Laxmey, (Opera num. v, pars 1, oper. vu. 1, p. 438-474.) Nation Alexander, (Hist. Nov. Testamenti, secu. viil, disert. 8, p. 88-90.) Fagi, (Critica, tum. iii, p. 219-215.), and Ginannum, (Iustina, (Nepoli, tum. i, p. 517-539.), a disciple of the Gallican school. In the field of controversy I always pit the moderate party, who stand in the open sunshine, ground exposed to the fire of both.


With some minute difference, the most learned critics, Lucas Holsteins, Schleiermacher, Campioni, Stroziani, Muretto, (Prolegomena of tum. iii, pars 1,) are agreed that the Liber Pontificalis was composed and continued by the episcopal historians and notaries of the sixth and ninth centuries: and that the text and substance was in the work of Anselmus, whose name it bears. The style is barbarous, the narrative partial, the details are striking—yet it must be read as a curious and authentic record of the times. The epistles of the popes are dispersed in the volumes of Canons.
Two original epistles from Gregory II. to the emperor Leo, are still extant: and if they cannot be praised as the most perfect models of eloquence and logic, they exhibit the portrait, or at least the mask, of the founder of the papal monarchy. During ten pure and fortunate years, says Gregory to the emperor, we have tasted the annual comfort of your royal letters; subscribed in purple ink, with your own hand, the sacred pledges of your attachment to the orthodox creed of our fathers. How deplorable is the change! how tremendous the scandal! You now accuse the catholics of idolatry; and, by the accusation, you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments: the first elements of holy letters are sufficient for your confusion; and were you to enter a grammar-school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn-books at your head." After this decent salutation, the pope attempts the usual distinction between the idols of antiquity and the Christian images. The former were the funereal representations of phantoms or demons, at a time when the true God had not manifested his person in any visible likeness. The

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1 The two epistles of Gregory II. have been preserved in the Acts of the Nicean Council, tom. iii. p. 651 and 674. They are without a date, which is variously fixed, by Roemer in the year 729, by Mannert (Annali del’ Italia, tom. vi. p. 130) in 720, and by Pagi in 720. Such is the force of prejudices, that some popes have praised the good sense and moderation of these letters.
latter are the genuine forms of Christ, his mother, and his saints, who had approved, by a crowd of miracles, the innocence and merit of this relative worship. He must indeed have trusted to the ignorance of Leo, since he could assert the perpetual use of images, from the apostolic age, and their venerable presence in the six syllons of the catholic church. A more specious argument is drawn from present possession and recent practice: the harmony of the Christian world supersedes the demand of a general council; and Gregory frankly confesses, that such assemblies can only be useful under the reign of an orthodox prince. To the impudent and inhuman Leo, more guilty than an heretic, he recommends peace, silence, and implicit obedience to his spiritual guides of Constantinople and Rome. The limits of civil and ecclesiastical powers are defined by the pontiff. To the former he appropriates the body; to the latter, the soul: the sword of justice is in the hands of the magistrate; the more formidable weapon of excommunication is entrusted to the clergy; and in the exercise of their divine commission, a zealous son will not spare his offending father: the successor of St. Peter may lawfully chastise the kings of the earth. "You assault us, O tyrant! with a carnal and military hand: unarmed and naked, we can only implore the Christ, the prince of the heavenly host, that he will send unto you a devil, for the destruction of your body and the salvation of your soul. You declare, with foolish arrogance, I
will despatch my orders to Rome: I will break in pieces the image of St. Peter: and Gregory, like his predecessor Martin, shall be transported in chains, and in exile, to the foot of the imperial throne. Would to God, that I might be permitted to tread in the footsteps of the holy Martin; but may the fate of Constant serve as a warning to the persecutors of the church. After his just condemnation by the bishops of Sicily, the tyrant was cut off, in the fulness of his sins, by a domestic servant: the saint is still adored by the nations of Scythia, among whom he ended his banishment and his life. But it is our duty to live for the edification and support of the faithful people; nor are we reduced to risk our safety on the event of a combat. Incapable as you are of defending your Roman subjects, the maritime situation of the city may perhaps expose it to your depredation: but we can remove to the distance of four and twenty stadia, to the first fortress of the Lombards, and then—you may pursue the winds. Are you ignorant that the popes are the bond of union, the mediators of peace between the East, and West? The eyes of the nations are fixed on our humility.
and they reverence as a God upon earth, the apostle St. Peter, whose image you threaten to destroy." The remote and interior kingdoms of the West present their homage to Christ and his vicegerent; and we now prepare to visit one of their most powerful monarchs, who desires to receive from our hands the sacrament of baptism. The barbarians have submitted to the voice of the gospel, while you alone are deaf to the voice of the shepherd. These pious barbarians are kindled into rage; they thirst to avenge the persecution of the East. Abandon your rash and fatal enterprise; reflect, tremble, and repent. If you persist, we are innocent of the blood that will be spilt in the contest; may it fall on your own head.

The first assault of Leo against the images of Constantinople had been witnessed by a crowd of strangers from Italy and the West, who related with grief and indignation the sacrilege of the emperor. But on the reception of his prescriptive edict, they trembled for their domestic deities, the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the churches of Italy; and a strong alternative was

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*To de usque Domsani vii. Pont. et exstantibus.*

*Ann. regum historiarum regum Regum.* The pope appears to have impose.on the ignorance of the Greeks, he lied and lied in the Lateran; and in his time all the kingdoms of the West had embraced Christianity. May not this unknown Septimius have some reference to the chief of the Seven Heptarchies, the first king of Western, who, in the pontificate of Gregory XI., visited Rome for the purpose, not of baptism, but of plunder, (Ep. A. D. 680, No. 8; A. D. 715, No. 15)
proposed to the Roman pontiff, the royal favour as the price of his compliance, degradation and exile as the penalty of his disobedience. Neither zeal nor policy allowed him to hesitate; and, the haughty strain in which Gregory addressed the emperor displays his confidence in the truth of his doctrine or the powers of resistance. Without depending on prayers or miracles, he boldly armed against the public enemy, and his pastoral letters admonished the Italians of their danger and their duty.* At this signal, Ravenna, Venice, and the cities of the exarchate and Pentapolis, adhered to the cause of religion; their military force by sea and land consisted, for the most part, of the natives; and the spirit of patriotism and zeal was transfused into the mercenary strangers. The Italians swore to live and die in the defence of the pope and the holy images; the Roman people was devoted to their father, and even the Lombards were ambitious to share the merit and advantage of this holy war. The most reasonable act, but the most obvious revenge, was the destruction of the statues of Leo himself; the most effectual and pleasing measure of rebellion, was the withholding the tribute of Italy, and depriving him of a power which he had recently

* I shall transcribe the important and decisive junction of the Liber Pontificalis, in quibus operantur prius pontificis principis jam incertum, juxta celerem Hispaniae regione romanorum aut orbem, cumборum aut medicis aut juris Christiani, in quibus est fallaciam preponderatur episcoporum aut Petropolitanae, signa. Viennense Libri Pontificum et historiae pontificum fasti, hodie repetuntur, et tituli pontificum controversi, annis, et praef. de la coutr. (p. 158).
abused by the imposition of a new capitation. A form of administration was preserved by the election of magistrates and governors; and so high was the public indignation, that the Italians were prepared to create an orthodox emperor, and to conduct him with a fleet and army to the palace of Constantinople. In that palace, the Roman bishops, the second and third Gregory, were convicted as the authors of the revolt, and every attempt was made, either by fraud or force, to seize their persons, and to strike at their lives. The city was repeatedly visited or assaulted by captains of the guards, and dukes and exarchs of high dignity or secret trust; they landed with foreign troops, they obtained some domestic aid, and the superstition of Naples may blush that her fathers were attached to the cause of heresy. But these clandestine or open attacks were repelled by the courage and vigilance of the Romans; the Greeks were overthrown and massacred, their leaders suffered an ignominious death, and the popes, however inclined to mercy, refused to intercede for these guilty victims. At Ravenna,
the several quarters of the city had long exercised a bloody and hereditary feud; in religious controversy they found a new aliment of faction: but the votaries of images were superior in numbers or spirit, and the exarch, who attempted to stem the torrent, lost his life in a popular sedition. To punish this flagitious deed, and restore his dominion in Italy, the emperor sent a fleet and army into the Adriatic gulf. After suffering from the winds and waves much loss and delay, the Greeks made their descent in the neighbourhood of Ravenna: they threatened to depopulate the guilty capital, and to imitate, perhaps to surpass, the example of Justinian II, who had chastised a former rebellion by the choice and execution of fifty of the principal inhabitants. The women and clergy, in sackcloth and ashes, lay prostrate in prayer; the men were in arms for the defence of their country: the common danger had united the factions, and the event of a battle was preferred to the slow miseries of a siege. In a hard-fought day, as the two armies alternately yielded and advanced, a phantom was seen, a voice was heard, and Ravenna was victorious by the assurance of victory. The strangers retreated to their ships, but the populous sea-coast poured forth a multitude of boats: the waters of the Po were so deeply infected with blood, that during six years, the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst the triumph of the catholic arms, the Roman pontiff con-
vened a synod of ninety-three bishops against the
heresy of the Iconoclasts. With their consent he
pronounced a general excommunication against
all who by word or deed should attack the tradi-
tion of the fathers and the images of the saints;
in this sentence the emperor was tacitly invol-
ved, but the vote of a last and hopeless remon-
strance may seem to imply that the anathema
was not suspended over his guilty head. No sooner
had they confirmed their own safety, the wor-
ship of images, and the freedom of Rome and
Italy, than the popes appear to have relaxed of
their severity, and to have spared the relics of
the Byzantine dominion. Their moderate coun-
tels delayed and prevented the election of a new
emperor, and they exhorted the Italians not to
separate from the body of the Roman monarchy.
The exarch was permitted to reside within the
walls of Ravenna, a captive rather than a master;
and till the imperial coronation of Charlemagne,
the government of Rome and Italy was exercised
in the name of the successors of Constantine.

Yet Leo was undoubtedly surpassed in the virtue...
The liberty of Rome, which had been oppressed by the arms and arts of Augustus, was rescued, after seven hundred and fifty years of servitude, from the persecution of Leo the Isaurian; By the Caesars, the triumphs of the consuls had been annihilated; in the decline and fall of the empire, the god Terminus, the sacred boundary, had insensibly receded from the ocean, the Rhine, the Danube, and the Euphrates; and Rome was reduced to her ancient territory from Viterbo to Terracina, and from Narni to the mouth of the Tiber. When the kings were banished, the republic reposed on the firm basis which had been founded by their wisdom and virtue. Their perpetual jurisdiction was divided between two annual magistrates; the senate continued to exercise the powers of administration and counsel; and the legislative authority was distributed in the assemblies of the people, by a well proportioned scale of property and service. Ignorant of the arts of luxury, the primitive Romans had improved the science of government, and war: the will of the community was absolute; the rights of individuals were sacred; one hundred and thirty thousand citizens were armed for defence or conquest; and a band of robbers and outlaws was moulded into a nation, deserving of freedom, and ambitious of glory.* When the so-

* I have traced the Roman history according to the maps, and the maps according to the excellent dissertation of Dr. Lardner, in Geographia Justinii Medii Aevi, sect. xx. p. 418 to 428. Yet I must truly observe, that Viterbo is of Umbrian foundation, (p. 371), and that Terracina was inhabited by the Greeks.

* On the nature, population, &c. of the Roman Kings, the reader may consult with pleasure, the Dissertation Preliminary to the History...
vassalage of the Greek emperors was extinguished, the ruins of Rome presented the sad image of depopulation and decay; her slavery was an habit, her liberty an accident; the effect of superstition, and the object of her own amazement and terror. The last vestige of the substance, or even the form, of the constitution, was obliterated from the practice and memory of the Romans, and they were devoid of knowledge, or virtue, again to build the fabric of a commonwealth. Their scanty remnant, the offspring of slaves and strangers, was despicable in the eyes of the victorious barbarians. As often as the Franks or Lombards expressed their most bitter contempt of a foe, they called him a Roman; "and in this name," says the bishop Liutprand, "we include whatever is base, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can prostitute the dignity of human nature." By the necessity of their situation, the inhabitants of Rome were cast into the rough model of a republican government; they were compelled to elect some judges in peace, and some leaders in war; the nobles assembled to deliberate, and their resolves

"Dum Romainis M. de Broultor, tom. i, qui non habet omnium creditum, ut ipsis aetate et thesauro."
could not be executed without the union and consent of the multitude. The style of the Roman senate and people was revived; but the spirit was fled; and their new independence was disgraced by the tumultuous conflict of licentiousness and oppression. The want of laws could only be supplied by the influence of religion, and their foreign and domestic counsels were moderated by the authority of the bishop. His arms, his sermons, his correspondence with the kings and prelates of the West, his recent services, their gratitude, an oath, accustomed the Romans to consider him as the first magistrate or prince of the city. The Christian humility of the popes was not offended by the name of Dominus, or Lord, and their face and inscription are still apparent on the most ancient coins.* Their temporal dominion is now confirmed by the reverence of a thousand years; and their noblest title is the free choice of a people, whom they had redeemed from slavery.

In the quarrels of ancient Greece, the holy people of Elis enjoyed a perpetual peace, under the protection of Jupiter, and in the exercise of the

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* Papino regi Francorum, manus senatus summa universa populi generalitas a Deo servata; Romane utile. Galas Carolin, cap. 46, in Script. Ital. tom. ii. pars ii. p. 109. The name of senator and senatus were never totally extinct, (Dissert. Conv. p. 216, 217); but in the middle ages they signified little more than council- or state, &c. (Durange, Conv. Lumb).

* See Muratori Antiquit. Ital. Medii Aevi, tom. ii. discr. viii. p. 348. On one of these coins we read, Iustilius Papa, A.D. 777; on the reverse, Vict. DONN., with the word CONOB., which the First Jourdain (Science des Ménatiques, tom. iii. p. 171) explains by CON. STATIONE qui.
Olympic games. Happy would it have been
for the Romans, if a similar privilege had guard-
ed the patrimony of St. Peter from the calamities
of war; if the Christians, who visited the holy
threshold, would have sheathed their swords in
the presence of the apostle and his successor.
But this mystic circle could have been traced
only by the wand of a legislator and a sage; this
pious system was incompatible with the zeal
and ambition of the popes: the Romans were not
addicted, like the inhabitants of Ellis, to the inno-
cent and placid labours of agriculture; and the
barbarians of Italy, though softened by the cli-
 mate, were far below the Grecian states in the
institutions of public and private life. A memori-
able example of repentance and piety was exhib-
ted by Liutprand, king of the Lombards. In
arms, at the gate of the Vatican, the conqueror
listened to the voice of Gregory II. withdrew
his troops, resigned his conquests, respectfully
visited the church of St. Peter, and after per-
forming his devotions, offered his sword and
dagger, his cuirass and mantle, his silver cross
and his crown of gold, on the tomb of the apo-
istle. But this religious fervour was the illusion,
perhaps the artifice, of the moment; the sense of
interest is strong and lasting: the love of arms
and rapine was congenial to the Lombards; and


\* The speech of Gregory to the Lombards is still preserved by As-
pagno, (De Regis Dilect., l. iii. Opusc., tom. ii., p. 479,) who mentions
the Roman and the spirit of Sallust Livy.
both the prince and people were irresistibly tempted by the disorders of Italy, the nakedness of Rome, and the unwarlike profession of her new chief. On the first edicts of the emperor, they declared themselves the champions of the holy images. Liutprand invaded the province of Ravenna, which had already assumed that distinctive appellation; the catholics of the exarchate yielded without reluctance to his civil and military power, and a foreign enemy was introduced for the first time into the impregnable fortress of Ravenna. That city and fortress were speedily recovered by the active diligence and maritime forces of the Venetians; and those faithful subjects obeyed the exhortation of Gregory himself, in separating the personal guilt of Leo from the general cause of the Roman empire. The Greeks were less mindful of the service, than the Lombards of the injury; the two nations, hostile in their faith, were reconciled in a dangerous and unnatural alliance; the king and the exarch marched to the conquest of Spoleto and Rome: the storm evaporated without effect, but the policy of Liutprand alarmed Italy with a vexatious alternative of hostilities and truce. His successor Astolphus declared himself the equal enemy of the emperor and the pope; Ravenna was subj.
dreaded by force or treachery; and this final conquest extinguished the series of the exarchs, who had reigned with a subordinate power since the time of Justinian and the ruin of the Gothic kingdom. Rome was summoned to acknowledge the victorious Lombard as her lawful sovereign: the annual tribute of a piece of gold was fixed as the ransom of each citizen, and the sword of destruction was unsheathed to exact the penalty of her disobedience. The Romans hesitated: they entreated; they complained; and the threatening barbarians were checked by arms and negociations, till the pope had engaged the friendship of an ally and avenger beyond the Alps.

In his distress, the first Gregory had implored the aid of the hero of the age, of Charles Martel, who governed the French monarchy with the humble title of mayor or duke: and who, by his signal victory over the Saracens, had saved his country, and perhaps Europe, from the Mahometan yoke. The ambassadors of the pope were received by Charles with decent reverence: but the greatness of his occupations, and the shortness of his life, prevented his interference in the affairs of Italy, except by a friendly and ineffectual mediation. His son Pepin, the heir of his power and virtues, as-

* The speech will depend on the various opinions of the 9th, of Anastasius, 8th, 7th, 6th papal, 8th, 7th, 6th, part 2, p. 127.
* The story ofAggregate in the collection of the quips of the pope of Charal Martel, being by my late A.D. 734, Pepin, and Charles, as far as the year 742, when it was confirmed by the latter three persons. His original and authentic, 8th, Benedictine Codex, seems in the imperial library of Vienna, and has been published by Leibnitz and Muratori, Leipsic, Roman Ital. at, en, part 2, p. 15, 155.
sumed the office of champion of the Roman church; and the zeal of the French prince appears to have been prompted by the love of glory and religion. But the danger was on the banks of the Tiber, the succour on those of the Seine; and our sympathy is cold to the relation of distant misery. Amidst the tears of the city, Stephen III embraced the generous resolution of visiting in person the courts of Lombardy and France, to deplore the injustice of his enemy, or to excite the pity and indignation of his friend. After soothing the public despair by litanies and orations, he undertook this laborious journey with the ambassadors of the French monarch and the Greek emperor. The king of the Lombards was inexorable; but his threats could not silence the complaints, nor retard the speed, of the Roman pontiff, who traversed the Pennine Alps, reposéd in the abbey of St. Maurice, and hastened to grasp the right hand of his protector, a hand which was never lifted in vain, either in war or friendship. Stephen was entertained as the visible successor of the apostle; at the next assembly, the field of March or of May, his injuries were exposed to a devout and warlike nation, and he repassed the Alps, not as a supplicant, but as a conqueror, at the head of a French army, which was led by the king in person. The Lombards, after a weak resistance, obtained an ignominious peace, and swore to restore the possessions, and to respect the sanctity, of the Roman church. But no sooner was Astolphus delivered from the presence of the French arms, than he forgot his promise and resented his disgrace. Rome was again encompassed by his arms; and
Stephen, apprehensive of fatiguing the zeal of his Transalpine allies, enforced his complaint and request by an eloquent letter in the name and person of St. Peter himself. The apostle assures his adoptive sons, the king, the clergy, and the nobles of France, that dead in the flesh, he is still alive in the spirit: that they now hear, and must obey, the voice of the founder and guardian of the Roman church: that the Virgin, the angels, the saints, and the martyrs, and all the host of heaven, unanimously urge the request, and will confess the obligation: that riches, victory, and paradise, will crown their pious enterprise, and that eternal damnation will be the penalty of their neglect, if they suffer his tomb, his temple, and his people, to fall into the hands of the perfidious Lombards. The second expedition of Pepin was not less rapid and fortunate than the first: St. Peter was satisfied, Rome was again saved, and Astolphus was taught the lessons of justice and sincerity by the scourge of a foreign master. After this double chastisement, the Lombards languished about twenty years in a state of languor and decay. But their minds were not yet humbled to their condition; and instead of affecting the pacific virtues of the feeble, they previously harassed the Romans with a repetition of claims, evasions, and inveils, which

Note: This note extraordinary letter to the Tiber Euphrates, p. 73. The empires of the popes have always been keen and步骤; yet they rarely seem to possess either than theirs. The influence of the dead, as of monarchs, are familiar to the ancient authors, though the commission of such saints as in the reign of the Pope.
they undertook without reflection and terminated without glory. On either side, their expiring monarchy was pressed by the zeal and prudence of Pope Adrian I, the genius, the fortune, and greatness of Charlemagne the son of Pepin; these heroes of the church and state were united in public and domestic friendship, and while they trampled on the prostrate, they varnished their proceedings with the finest colors of equity and moderation. The passes of the Alps, and the walls of Paris, were the only defenses of the Lombards; the former were surprised, the latter were invested, by the son of Pepin; and after a blockade of two years, Desiderius, the last of their native princes, surrendered his sceptre and his capital. Under the dominion of a foreign king, but in the possession of their national laws, the Lombards became the brethren rather than the subjects of the Franks; who derived their blood, and manners, and language from the same Germanic origin.

The mutual obligation of the popes and the Carolingian family, form the important link of ancient and modern, of civil and ecclesiastical, history. In the conquest of Italy, the champions

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* Except in the severest outbursts of enthusiasm, when Charlemagne repudiated even apostolic See, Pope Stephen IV had fortunately avoided the alliance of a rival Frank—soon prudently, hesitantly, yet plentifully, and successfully, the language of antiquity.—So when he impugns the first claim of popery, (Card. Gallonio, etc., c. 40, p. 199, 229.) Another reason against the courage was the existence of a less war, (Muratori, Annales Italici, tom. 16, p. 225, 254, 255.) His Charlemagne indulged himself in the tramps of pilgrimage & convulsions.

* See the Ninth, tenth, and eleventh centuries of the Antiquitates Italiae Nostrae, cap. 1.
of the Roman church, obtained a favourable occasion, a specious title, the wishes of the people, the prayers and intrigues of the clergy. But the most essential gifts of the popes to the Carolingian race were the dignities of king of France; and of patrician of Rome. 1. Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking on the banks of the Tiber, their kings, their laws, and the oracles of their fate. The Franks were perplexed between the name and substance of their government. All the powers of royalty were exercised by Pepin, mayor of the palace; and nothing, except the regal title, was wanting to his ambition. His enemies were crushed by his valor; his friends were multiplied by his liberality; his father had been the saviour of Christendom; and the claims of personal merit were repeated and ennobled in a descent of four generations. The name and image of royalty was still preserved in the last descendent of Clovis, the festive Childeric; but his absolute right could only be used as an instrument of sedition: the nation was desirous of restoring the simplicity of the constitution; and Pepin, a subject and a prince, was ambitious to ascertain his own rank and the fortune of his family. The mayor and the nobles were bound, by an oath of fidelity, to the royal phantom: the ideal of Clovis

1 Besides the sources Censure, there French authors: Laronde (Opusc. tom. ii. p. 457-467); Pires (Hist. Arab. p. 43-45); Preusse, A.D. 324, 325, 326, 327; A. D. 328, 329, 330, 331; and St. Cambert. (Hist. Noel. Trais. descript. t. 2, p. 96-102) have traced the subject of the division of Childeric, with careful and minute, but with a strong bias to save the independence of the states. Yet they are hard pressed by the text which they produce of 735-736, As pinet, and the old annals, laurel annals, Redon, 740-745.
was pure and sacred in their eyes; and their common ambassadors addressed the Roman pontiff, to dispel their scruples, or to absolve their promise. The interest of Pope Zachary, the successor of the two Gregories, prompted him to decide; and to decide in their favour: he pronounced that the nation might lawfully unite, in the same person, the title and authority of king; and that the unfortunate Childeric, a victim of the public safety, should be degraded, shaven, and confined in a monastery for the remainder of his days. An answer so agreeable to their wishes was accepted by the Franks, as the opinion of a casuist, the sentence of a judge, or the oracle of a prophet; the Merovingian race disappeared from the earth; and Pepin was exalted on a buckler by the suffrage of a free people, accustomed to obey his laws and to march under his standard. His coronation was twice performed, with the sanction of the popes, by their most faithful servant St. Boniface, the apostle of Germany, and by the grateful hands of Stephen III, who, in the monastery of St. Denys, placed the diadem on the head of his benefactor. The royal anointment of the kings of Israel was dexterously applied; the successor of St. Peter assumed the character of a divine ambassador: a German chieftain was transformed into the Lord's anointed; and

* Not absolutely for the first time. On a less conspicuous theatre, it had been used, in the 11th and 12th centuries, by the provincial bishops of Britain and Spali. The royal anointment of Constantinople was borrowed from the Latins in the last age of the empire. Constantinianisation must be understood that of Charlemagne as a foreign, Jewish, or comprehensive ceremony. See Selwin's 'Tales of Humour,' in his Works, vol. ii., part 1, p. 234–249.
this Jewish rite has been diffused and maintained by the superstition and vanity of modern Europe. The Franks were absolved from their ancient oath; but a dire anathema was thundered against them and their posterity, if they should dare to renew the same freedom of choice, or to elect a king, except in the holy and meritorious race of the Carolingian princes. Without apprehending the future danger, these princes gloried in their present security: the secretary of Charlemagne affirms, that the French sceptre was transferred by the authority of the popes; and in their boldest enterprises, they insist, with confidence, on this signal and successful act of temporal jurisdiction.

II. In the change of manners and language, the patricians of Rome were far removed from the senate of Romulus, or the palace of Constantine, from the free nobles of the republic, or the fictitious parents of the emperor. After the recovery of Italy and Africa by the arms of Justinian, the importance and danger of those remote provinces required the presence of a supreme magistrate; he was indifferently styled the exarch or the patrician; and these governors of Ravenna, who

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1 See Egbertus, de Vito Gratii Magni, c. i, p. 9, &c.; c. ii, p. 21. Charlemagne was deposed—just as the Caesars were established—by the French, in the year 987. Finally, he supposed that these ancient words are susceptible of a very soft interpretation. 

2 For the title and power of patricians of Rome, see Du Cange, Dict. Lat. (note, p. 146-151); Pagi, tom. iii, c. A. I. 764, n. 2; Muratori, Annali d'Italia, tom. ii. p. 308-321; and in Marc, Abbe de Chronologique d'Italie, tom. ii, p. 318-365. Of these the Pisanian Pagi is the most opposed to adopt the patrician, a continuation of the church, rather than of the empire.
fill their place in the chronology of princes, extended their jurisdiction over the Roman city. Since the revolt of Italy and the loss of the exarchate, the distress of the Romans had exacted some sacrifice of their independence. Yet, even in this act, they exercised the right of disposing of themselves; and the decrees of the senate and people successively invested Charles Martel and his posterity, with the honours of patria of Rome. The leaders of a powerful nation would have disdain'd a servile title and subordinate office; but the reign of the Greek emperors was suspended; and, in the vacancy of the empire, they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; with a holy banner, which it was their right and duty, to unfurl in the defence of the church and city. In the time of Charles Martel and of Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety, of Rome; and the patriciate represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit

* The pope, Abraham, and others, the symbolic meaning of the banner and the keys; but three times: his reign duration, or duration, (see Cassi, 9th of June 751, to 107); or the change of the position of office. In the life of the Vatican library, they read, instead of emperor, king, pope, emperor, and emperor, and emperor of Charles Martel is subtracted by this important variation. (Cassiope, in his Critical Venerables Annals of Italy, note. xvii, p. 38-39.)
by the capital, he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I. No sooner was he informed of the sudden approach of the monarch, than he despatched the magistrates and nobles of Rome to meet him, with the banner, about thirty miles from the city. At the distance of one mile, the Flaminian way was lined with the scholars, or national communities, of Greeks, Lombards, Saxons, &c.; the Roman youth were under arms; and the children of a more tender age, with palms and olive branches in their hands, chanted the praises of their great deliverer. At the aspect of the holy crosses, and ensigns of the saints, he dismounted from his horse, led the procession of his nobles to the Vatican, and, as he ascended the stairs, devoutly kissed each step of the threshold of the apostles. In the portico, Adrian expected him at the hand of his clergy; they embraced, as friends and equals; but in their march to the altar, the king of patricians assumed the right hand of the pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed, between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subjected, as his own, to the sceptre of Charlemagne.
The people swore allegiance to his person and family: in his name money was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining, which the title of emperor could add to the patrician of Rome.

The gratitude of the Carolingians was adequate to these obligations, and their names are consecrated as the saviours and benefactors of the Roman church. Her ancient patrimony of farms and houses was transformed by their bounty into the temporal dominion of cities and provinces; and the donation of the exarchate was the first fruits of the conquests of Pepin. Astolphus with a high relinquished his prey; the keys and the hostages of the principal cities were delivered to the French ambassador; and, in his master's name, he presented them before the tomb of St. Peter. The ample measure of the exarchate might comprise

* Paulus Diaramus, who wrote before the copies of Carolingian, exercised Rome as his subject city—most ancient pontiffs, or (at Vincenarum), and added success, the Modern Ecclesiastical Epitome. Some Carolingian priests, whom Rome, have arrogated to them to write an elaborate, though partial, dissertation on their authority at Rome, both as patriarchs and emperors, (Chronicles, 1809, et pass.)

* Medial Consuetudine Hist. Libri, p. 281), states this donation with fair and deliberate precision. The author, as is often the case, has never been precise; but the Liber Pontificalis represents (p. 171), and the Conra Carolingia supposes, that ample gift. Both are exciting very records, and the latter is the most authentic, since it has been preserved, not in the papal, but the imperial, library.

* Between the bishops, claim, and near, concessions, of priests and prelates, from which, even Muratori's Antiquities, (vol. 4, p. 371,}
all the provinces of Italy which had obeyed the emperor and his viceroy; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara; its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country as far as the ravines of the Apennine. In this transaction, the ambition and avarice of the popes had been severely condemned. Perhaps the humility of a Christian priest should have rejected an earthly kingdom, which it was not easy for him to govern without renouncing the virtues of his profession. Perhaps a faithful subject, or even a generous enemy, would have been less impatient to divide the spoils of the barbarian; and if the emperor had intrusted Stephen to solicit in his name the restitution of the exarchate, I will not absolve the pope from the reproach of treachery and falsehood. But in the rigid interpretation of the laws, every one may accept, without injury, whatever his benefactor can bestow without injustice. The Greek emperor had dedicated or forfeited his right to the exarchate; and the sword of Astolphus was broken by the stronger sword of the Carolingian. It was not in the cause of the Iconoclast that Pepin had exposed his person and army in a double expedition beyond the Alps: he possessed, and might lawfully alienate, his conquests; and to the un-
portunities of the Greeks, he piously replied, that no human consideration should tempt him to resume the gift which he had conferred on the Roman pontiff for the remission of his sins, and the salvation of his soul. The splendid donation was granted in supreme and absolute "dominum," and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince: the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. In the dissolution of the Lombard kingdom, the inhabitants of the duchy of Spoleto, sought a refuge from the storm, shaved their heads; after the Roman fashion, declared themselves the servants and subjects of St. Peter, and, completed, by this voluntary surrender, the present circle of the ecclesiastical state. That mysterious circle was enlarged to an indefinite extent, by the verbal or written donation of Charlemagne, who, in the first transports of his victory, deposed himself and the Greek emperor of the cities and islands which had formerly been annexed to the exarchate. But, in the cooler moments of ab,
sence and reflection, he viewed, with an eye of jealousy and envy, the recent greatness of his ecclesiastical ally. The execution of his own and his father's promises was respectfully evaded; the king of the Franks and Lombards asserted the inalienable rights of the empire; and, in his life and death, Ravenna, as well as Rome, was numbered in the list of his metropolitan cities. The sovereignty of the exarchate melted away in the hands of the popes; they found in the archbishops of Ravenna a dangerous and domestic rival: the nobles and people disdained the yoke of a priest; and, in the disorders of the times, they could only retain the memory of an ancient claim, which, in a more prosperous age, they have revived and realized.

Fraud is the resource of weakness and cunning; and the strong, though ignorant, barbarian, was often entangled in the net of ecclesiastical policy. The Vatican and Lateran were an arsenal and manufactory, which, according to the occasion, have produced or concealed a various collection of false or genuine, of constitutional or suspicious, acts, as they tended to promote the interest of the Roman church. Before the end of the eighth century, some apostolical writs, perhaps the notorious Isidore, composed the decrees...
als, and the donation of Constantine, the two magic pillars of the spiritual and temporal monarchy of the popes. This memorable donation was introduced to the world by an epistle of Adrian I., who exhorts Charlemagne to imitate the liberality, and revive the name, of the great Constantine. According to the legend, the first of the Christian emperors was healed of the leprosy, and purified in the waters of baptism, by St. Silvester, the Roman bishop; and never was physician more gloriously recompensed. His royal proselyte withdrew from his seat and patrimony of St. Peter; declared his resolution of founding a new capital in the East; and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West. This fiction was productive of the most beneficial effects. The Greek princes were convicted of the guilt of usurpation; and the revolt of Gregory was the claim of his lawful inheritance. The popes were delivered from their debt of gratitude; and the nominal gifts of the Carlo-

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1 Primo Constantino magno, per vitis languentem S. B. Iesum


5 Primo Constantino magno, per vitis languentem S. B. Iesum.
vingsions were no more than the just and irrevo-
ble restitution of a scanty portion of the re-
clusiastical state. The sovereignty of Rome no
longer depended on the choice of a fickle people; and
the successors of St. Peter and Constantine were
invested with the purple and prerogatives of the
Caesars. So deep was the ignorance and credul-
sity of the times, that the most absurd of fables
was received, with equal reverence, in Greece
and in France, and is still enrolled among the
decrees of the canon law. The emperors, and the
Romans, were incapable of discerning a forgery,
that subverted their rights and freedom; and
the only opposition proceeded from a Sabine
monastery, which, in the beginning of the twelfth
century, disputed the truth and validity of the
donation of Constantine. In the revival of letters
and liberty this fictitious deed was transpiered
by the pen of Laurentius Valla, the pen of an elo-
quent critic and a Roman patriot. His conten-

* In the year 1029, it was believed (was it believed?) by Pope
Lucius XIX, Cardinal Peter Capistrano, &c. Messere giove Giammo do
Valla, ibid. i. p. 25. By the fictitious donations of Lewis the Thir-
the Other, Act de Donatione Constantini. See a Dissertation of Na-

* See some account of the controversy, (A.D. 1106), which arose
from a private lawsuit, in the Chanoen-Fecund, (Arch., Bertus
Palmarum, tom. ii, part i, p. 627, &c.), a copious extract from the
library of that Benedictine abbey. They were formerly attached to
certain baronage, (Le Thune and Melun), and would have occupied
the last volume of the Historiae Monasticae Italiae of Quinm, but
they are now independent Monasteries, according to the English
law, p. 229) by the legal policy of the court of Rome, and the Latin
Cardinal yielded to the voice of authority and the weapons of au-
tonomy. (Quintus Comment., part ii, p. 125-126.

* I have read in the collections of Schardini the Pontifici Impartr
Ecclesiastici, p. 254-255, the aforesaid dissertation, which was com-

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poraries of the fifteenth century were astonished at his sacrilegious boldness; yet such is the silent and irresistible progress of reason, that before the end of the next age, the fable was rejected by the contempt of historians and poets, and the tacit or modest censure of the advocates of the Roman church. The popes themselves have indulged a smile at the credulity of the vulgar; but a false and obsolete title still sanctifies their reign; and by the same fortune which has attended the decreets and the Sibylline oracles, the edifice has subsisted after the foundations have been undermined.

passed by the senate, A.D. 1440, six years after the flight of Pope Eugenius IV. It is a most coherent party pamphlet. Valla justifies and enumerates the virtues of the Roman, and would even approve the use of a dagger against their unchristian tyrants. Such a crisis might expect the prosecution of the charge; yet he must die poor, and in prison in the Lateran, cited, Bonsancre, Synopsis, Vallet, Vetus, de Rambaud, Colini, &c. 1526.

See Saccacchi, a servant of the pope, in that long and valuable dissertation, which has assumed its place in the last column, correctly published from the author's MS, and printed in four volumes in quarto, under the name of Feltrin, 1717. Scheuss Altitude, vols. 1, p. 361-392.

The Eudaemon Astolphus found it in the ruin; among the thing this were laid upon earth, (believing Paulus, anio, 451.)
... The book, or the same name, passed.
... The number of the same was given to the name of Feltrin.
... (See the same story, de Simonis efto de, p. 571, 322)
... (See the same story, de Simonis efto de, p. 571, 322)
... (See the same story, de Simonis efto de, p. 571, 322)

Yet this inscrutable verse has been approved by a Bull of Leo X.

... as the Sentences 1. A.D. 1101, No. 101; A.D. 1101, No. 31, &c.
... as the Sentences 1. A.D. 1101, No. 101; A.D. 1101, No. 31, &c.
... as the Sentences 1. A.D. 1101, No. 101; A.D. 1101, No. 31, &c.
... as the Sentences 1. A.D. 1101, No. 101; A.D. 1101, No. 31, &c.

The canonical vices to suppose that Rome was offered by Constantine, and refused by Boniface. The act of donation be considered, equally ancient, as the Gregory of the Greeks.

... as the Sentences 1. A.D. 1101, No. 101; A.D. 1101, No. 31, &c.
While the popes established in Italy their freedom and dominion, the images, the first cause of their revolt, were restored in the eastern empire. Under the reign of Constantine V, the union of civil and ecclesiastical power had overthrown the tree, without extirpating the root, of superstition. The idols, for such they were now held, were secretly cherished by the order and the sex most prone to devotion; and the fond alliance of the monks and females, obtained a final victory over the reason and authority of man. Leo IV maintained with less rigour the religion of his father and grandfather, but his wife, the fair and ambitious Irene, had imbibed the zeal of the Athenians, the heirs of the idolatry, rather than the philosophy, of their ancestors. During the life of her husband, these sentiments were inflamed by danger and dissimulation, and she could only labour to protect and promote some favourite monks whom she drew from their caverns, and seated on the metropolitan thrones of the East. But as soon as she reigned in her own name and that of her son, Irene more seriously undertook the ruin of the Iconoclasts; and the first step

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*The remaining history of images, from Irene to Theodore, is collected for the cathedrals, by Bunsen and Papi; A.D. 790-391; Natalis Alexander, (Hist. N. T. soceratae. Paris. 1791, p. 118-176); and Dupin, (Hist. de l'Église, tom. 2, p. 126-128). The protestants, by Spalanzani, (Hist. Imp. p. 368-370); Barres| (Hist. de l'Église, tom. 1, p. 355-372); tom. 3, p. 1265-1285); and Mabuse, (Antiqu. Hist. Ecles. viii. et al. 382). The protestants, except Muscov, are caused with contradiction; but the cathedrals, except Dupin, are influenced by the fury and superstition of the monks, and even by Bunsen, (Hist. des Rac. Empire, a gentleman, and a scholar, is infected by the ideas continent.
of her future persecution, was a general edict for liberty of conscience. In the restoration of the monks, a thousand images were exposed to the public veneration; a thousand legends were invented of their sufferings and miracles. By the opportunities of death or removal, the episcopal seats were judiciously filled: the most eager competitors for earthly or celestial favour, anticipated and flattered the judgment of their sovereign, and the promotion of her secretary Tarasius, gave Irene the patriarch of Constantinople, and the command of the oriental church. But the decrees of a general council could only be repealed by a similar assembly; the Iconoclasts whom she convened, were bold in possession, and averse to debate; and the feeble voice of the bishops was re-echoed by the more formidable clamour of the soldiers and people of Constantinople. The delay and intrigues of a year, the separation of the disaffected troops, and the choice of Nice for a second orthodox synod, removed these obstacles; and the episcopal conscience was again, after the Greek fashion, in the hands of the prince. No more than eighteen days were allowed for the consummation of this important work: the Iconoclasts appeared, not as judges, but as criminals or penitents; the scene was decorated by the legates of Pope Adrian and
the eastern patriarch, the decrees were framed by the president, Tarasius, and ratified by the acclamations and subscriptions of three hundred and fifty bishops. They unanimously pronounced that the worship of images is agreeable to scripture and reason, to the fathers and councils of the church; but they hesitate whether that worship be relative or direct; whether the godhead, and the figure, of Christ, be entitled to the same mode of adoration. Of this second Nicene council, the acts are still extant; a curious monument of superstition and ignorance, of falsehood and folly. I shall only notice the judgment of the bishops, on the comparative merit of image-worship and morality. A monk had concluded a truce with the demon of fornication, on condition of interrupting his daily prayers to a picture that hung in his cell. His scruples prompted him to consult the abbot. "Rather than abstain from adoring Christ and his mother in their holy images, it would be better for you," replied the casuist, "to enter every brothel, and visit every prostitute, in the city."
For the humour of orthodoxy, at least the orthodoxy of the Roman church, it is somewhat unfortunate, that the two princes who convened the two councils of Nice, are both stained with the blood of their sons. The second of these assemblies was approved and rigorously executed by the despotism of Irene; and she refused her adversaries the toleration which at first she had granted to her friends. During the five succeeding reigns, a period of thirty-eight years, the contest was maintained, with unabated rage and various success, between the worshippers and the breakers of the images; but I am not inclined to pursue with minute diligence the repetition of the same events. Nicephorus allowed a general liberty of speech and practice; and the only virtue of his reign is accused by the monks as the cause of his temporal and eternal perdiction. Superstition and weakness formed the character of Michael I., but the saints and images were incapable of supporting their votary on the throne. In the purple, Leo V. asserted the name and religion of an Armenian; and the idols, with their seditionist adherents, were condemned to a second exile. Their applause would have sanctified the murder of an impius tyrant; but his assassin and successor, the second Michael, was taunted from his birth with the Phrygian heresies: he attempted to mediate between the contending parties; and the intractable spirit of the catholics insensibly cast him into the opposite scale. His moderation was guarded by timidity; but his son Theophilus, alike ignorant of fear and pity, was
the last and most cruel of the Iconoclasts. The enthusiasm of the times ran strongly against them; and the emperors, who stemmed the torrent, were exasperated and punished by the public hatred. After the death of Theophilus, the final victory of the images was achieved by a second female, his widow Theodora, whom he left the guardian of the empire. Her measures were bold and decisive. The fiction of a tardy repentance absolved the same and the end of her deceased husband: the sentence of the Iconoclast patriarch was commuted from the loss of his eyes to a whipping of two hundred lashes: the bishops trembled, the monks shuddered, and the festival of orthodoxy preserves the annual memory of the triumph of the images. A single question yet remained, whether they are endowed with any proper and inherent sanctity; it was agitated by the Greeks of the eleventh century; and as this opinion has the strongest recommendation of absurdity, I am surprised that it was not more explicitly decided in the affirmative. In the West, Pope Adrian I accepted and announced the decrees of the Nicene assembly, which is now revered by the catholics as the seventh in rank of the general councils. Rome and Italy were docile to the voice of their father; but the greatest part of the Latin Christians were far behind in the race of superstition. The churches of France, Germany, England, and Spain, steered a middle

**See an account of this controversy in the Abolition of Anti-Catholic by Marmion, (Journals, 19th. Vols., p. 371, 373).**
course between the adoration and the destruction of images, which they admitted into their temples, not as objects of worship, but as lively and useful memorials of faith and history. An angry book of controversy was compos'd and published in the name of Charlemagne; under his authority a synod of three hundred bishops was assembled at Frankfort: they blamed the fury of the Iconoclasts, but they pronounced a more severe censure against the superstition of the Greeks, and the decrees of their pretended council, which was long despised by the barbarians of the West. Among them the worship of images advanced with silent and insensible progress, but a large atonement is made for their hesitation and delay, by the gross idolatry of the ages which preceede the reformation, and of the countries, both in Europe and America, which are still immersed in the gloom of superstition.

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1. The Liber Carolini, Opuscula, p. 442—579, compend in the history of its quarter of Charlemagne, in Worms, A. D. 789, and sent by Eucher to Pope Hadrian I, who answered them by a council of various episcopals. (Concil. tom. viii., p. 153). The Carolini, propound objections against the Nicene creed, and such words as these are the corner of their refutation—"Emancipare cathedras omnes... argomentum nostri sui abstinentiae... in decisions dignum est, &c. &c.

2. The assemblies of Charlemagne were political as well as ecclesiastical, and the three hundred members (Not Alexandri, see vol. p. 33) were set and sent at Frankfort, must include not only the bishops, but the others, and even the principal laymen.

3. Quo super omnium patres cento; tropo coa ecclesiam sanctam, sanctum est, sanctæs sanctos, sancta sanctam, sancti sanctissimorum sanctissimæ consensu consensuerunt consensuuentient. (Concil. tom. vii. p. 101, Cap. xxxvii. Francforti). A presbyter must have heard absent, who should apply the efforts of Basalian, Fugi, Abraham, Manchon, &c., to clean this unhappy sentence.
It was after the Nicene synod, and under the reign of the pious Irene, that the popes consummated the separation of Rome and Italy, by the translation of the empire to the less orthodox Charles the Great. They were compelled to choose between the rival nations: religion was not the sole motive of their choice; and while they dissembled the failings of their friends, they beheld, with reluctance and suspicion, the catholic virtues of their foes. The difference of language and manners had perpetuated the enmity of the two capitals; and they were alienated from each other by the hostile opposition of seventy years. In that schism the Romans had tasted of freedom, and the popes of sovereignty; their submission would have exposed them to the revenge of a jealous tyrant; and the revolution of Italy had betrayed the impotence, as well as the tyranny, of the Byzantine court. The Greek emperors had restored the images, but they had not restored the Calabrian estates and the Illyrian dioceses, which the Iconoclasts had torn

*Thomp. ut (p. 345) speaks those of Sicily and Calabria, which yielded an annual rent of three talents and a half of gold, (perhaps 5,000l. sterling)."* Antiquitates pontificum et patrum sacrorum Romanorum in Greek, Judæa, Persia, Mesopotamia, Babylonia, Egypt, and Libya, which were detained by the injustice of the Greek emperors, though at Niphonius, in Script. Itiner. Indicis, tom. ii. part i. p. 481.

away from the successors of St. Peter; and Pope Adrian threatens them with a sentence of excommunication unless they speedily abjure this practical heresy. The Greeks were now orthodox, but their religion might be tainted by the breath of the reigning monarch: the Franks were now contumacious; but a discerning eye might discern their approaching conversion from the use, to the adoration, of images. The name of Charlemagne was stained by the polemic acrimony of his scribes; but the conqueror himself conformed, with the temper of a statesman, to the various practice of France and Italy. In his four pilgrimages or visits to the Vatican, he embraced the popes in the communion of friendship and piety; knelt before the tomb, and consequently before the image, of the apostle; and joined, without scruple, in all the prayers and processions of the Roman liturgy. Would prudence or gratitude allow the pontiffs to renounce their benefactor? Had they a right to alienate his gift of the exarchate? Had they power to abolish his government of Rome? The title of patrician was below the merit and greatness of Charlemagne; and it was only by reviving the western empire that they could pay...
their obligations or secure their establishment. By this decisive measure they would finally eradicate the claims of the Greeks from the embellishment of a provincial town: the majesty of Rome would be restored: the Latin Christians would be united under a supreme head in their ancient metropolis; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate; and, under the shadow of the Carolingian power, the bishop might exercise, with honour and safety, the government of the city.

Before the ruin of paganism in Rome, the competition for a wealthy bishopric had often been productive of tumult and bloodshed. The people was less numerous, but the times were more savage, the prize more important, and the chair of St. Peter was fiercely disputed by the leading ecclesiastics who aspired to the rank of sovereign. The reign of Adrian I., sur-

Footnotes:
2. His antagonist Munatius refuses the pope to be so strong as the emperors. In the same equitable view of Munatius, Chrmst. Hist. Eccles., t. i. p. 111, 308; they held Rome under the emperor as the most honourable species of the engagement—prima sicut pacta signatione.
3. His events and hopes are summed up in an epitaph of thirty-eight words, of which Charlemagne declares himself the author, Cambra, t. ii. p. 309.

Post partem sanctae Caritisias vox est mirabilis aeterni:
   Transtulit alios amor, saepe pugnabat pater.
   Noster longe nulli similis, charissime, mater
   Adrianae, Caritis, sua ego, fuga pater.
   Pater patriae laudabat, quis ego, fuga pater?

The poetry might be supplied by Aenesis, but the lines, the most glorious tribute, can only belong to Charlemagne.
passes the measure of past or succeeding ages: the walls of Rome, the sacred patrimony, the ruin of the Lombards, and the friendship of Charlemagne, were the trophies of his fame: he secretly edified the throne of his successors, and displayed in a narrow space the virtues of a great prince. His memory was revered; but in the next election, a priest of the Lateran, Leo III, was preferred to the nephew and the favourite of Adrian, whom he had promoted to the first dignities of the church. Their iniquity or repentance disguised, above four years, the blackest intention of revenge, till the day of a procession, when a furious band of conspirators dispersed the unarmed multitude, and assaulted with blows and wounds the sacred person of the pope. But their enterprise on his life or liberty was disappointed, perhaps by their own confusion and remorse. Leo was left for dead on the ground; on his revival from the swoon, the effect of his loss of blood, he recovered his speech and sight; and this natural event was improved to the miraculous restoration of his eyes and tongue, of which he had been deprived, twice deprived, by the knife of the assassins. From his prison, he escaped to the Vati-
can; the duke of Spoleto hastened to his rescue, Charlemagne sympathised in his injury, and in his camp of Paderborn in Westphalia accepted or solicited a visit from the Roman pontiff. Leo repassed the Alps with a commission of counts and bishops, the guards of his safety and the judges of his innocence; and it was not without reluctance, that the conqueror of the Saxons delayed till the ensuing year the personal discharge of this pious office. In his fourth and last pilgrimage, he was received at Rome with the due honours of king and patrician: Leo was permitted to purge himself by oath of the crimes imputed to his charge: his enemies were silenced, and the sacrilegious attempt against his life was punished by the mild and insufficient penalty of exile. On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the church of St Peter: and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head, and the dome resounded with the ac-

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*Note: The text continues with further historical details and events related to the reign of Charlemagne and Leo the Great.*
clamations of the people:—"Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans." The head and body of Charlemagne were consecrated by the royalunction: after the example of the Caesars he was saluted or adored by the pontiff; his coronation-oath represents a promise to maintain the faith and privileges of the church, and the first fruits were paid in his rich offerings to the shrine of the apostle. In his familiar conversation, the emperor protested his ignorance of the intentions of Leo, which he would have disappointed by his absence on that memorable day. But the preparations of the ceremony must have disclosed the secret: and the journey of Charlemagne reveals his knowledge and expectation; he had acknowledged that the imperial title was the object of his ambition, and a Roman senate had pronounced, that it was the only adequate reward of his merit and services."

The appellation of great has been often bestowed and sometimes deserved, but Charlemagne is the only prince in whose favour the...
title has been indissolubly blended with the name. That name, with the addition of "saint," is inserted in the Roman calendar; and the saint, by a rare felicity, is crowned with the praises of the historians and philosophers of an enlightened age. His real merit is doubtless enhanced by the barbarism of the nation and the times from which he emerged; but the apparent magnitude of an object is likewise enlarged by an unequal comparison; and the ruins of Palmyra derive a casual splendour from the nakedness of the surrounding desert. Without injustice to his fame, I may discern some blemishes in the sanctity and greatness of the restorer of the Western empire. Of his moral virtues, chastity is not the most conspicuous, but the public happiness could not be materially injured by his nine wives or concubines, the various indulgence of meerser or more transient amours, the multitude of his bastards whom he bestowed on the church, and the long celibacy and licentious manners of his

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* By Mably, "Observations sur l'Histoire de France," Vol. III, (Etudes d'Histoire) Hebertot, "History of Charles V," and Montagu, "Eloge des Littér. L'âge, c. 18%. In the year 1752, M. Guénard published his "Histoire Charlemagne," in 4 vol. (Paris), which I have found and probably used. The author is a man of true and humanity; and his work is filled with industry and elegance. But I have likewise examined the original manuscripts of the reign of Pepin and Charlemagne, in the 4th volume of the "Histoire de France."* The vision of Waldo, composed by a monk, eleven years after the death of Charlemagne, shows him in purgatory, with a number who are perpetually gnawing the guilty member, while the rest of his body, the ambrow of his virtues, is saved. * Deriv. see Vulg. canon, p. 315-2003.

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daughters; whom the father was suspected of loving with too fond a passion. I shall be scarcely permitted to accuse the ambition of a conqueror; but, in a day of equal retribution, the sons of his brother Carloman, the Merovingian princes of Aquitaine, and the four thousand five hundred Saxons who were beheaded on the same spot, would have something to allege against the justice and humanity of Charlemagne. His treatment of the vanquished Saxons was an abuse of the right of conquest; his laws were not less sanguinary than his arms, and in the discussion of his motives, whatever is subtracted from bigotry must be imputed to temper. The sedentary reader is amazed by his incessant activity of mind and body; and his subjects and enemies were not less astonished at his sudden presence, at the moment when they believed him at the most distant extremity of the empire; neither peace nor war, nor summer nor winter, were a season of repose; and our fancy cannot easily reconcile the annals of his reign with the geography of his expulsions.

* The marriage of Pechard, with Beatrix, daughter of Charlemagne, is, in my opinion, sufficiently related by the prelates and chroniclers that followed these two dramas, without excepting his own wife, B. 16., p. 98-100, and Dr. Schleiermacher. The bishop must have been too strong for the bishopess.

* Besides the massacres and transfigurations, the prince took two prominent against the following crimes.—1. The refusal of baptism. 2. The false presence of baptism. 3. A rapine to satisfy. 4. The murder of a priest or bishop. 5. Human sacrifices. 6. Having more in East than in West. and every slave might be expected by baptism or penance, (Mellish, loc. cit., p. 841-337;) and the Christian Arabs became the friends and equals of the Franks, (Stor. Corp. Hist., Germannia, p. 120).
But this activity was a national rather than a personal virtue; the vagrant life of a Frank was spent in the chase, in pilgrimage, in military adventures; and the journeys of Charlemagne were distinguished only by a more numerous train and a more important purpose. His military renown must be tried by the scrutiny of his troops, his enemies, and his actions. Alexander conquered with the arms of Philip, but the two heroes who preceded Charlemagne, bequeathed him their name, their examples, and the companions of their victories. At the head of his veteran and superior armies, he oppressed the savage or degenerate nations, who were incapable of confederating for their common safety; nor did he ever encounter an equal antagonist in numbers, in discipline, or in arms. The science of war has been lost and revived with the arts of peace; but his campaigns are not illustrated by any siege or battle of singular difficulty and success; and he might behold, with envy, the Saracen trophies of his grandfather. After his Spanish expedition, his rear-guard was defeated in the Pyrenean mountains; and the soldiers, whose situation was irretrievable and whose valour was useless, might see, with their last breath, the want of skill or caution of their general. I touch with reverence the laws of Charlemagne, so highly ap-
planted by a respectable judge. They compose not a system, but a series, of occasional and minute edicts, for the correction of abuses, the reformation of manners, the economy of his farms, the care of his poultry, and even the sale of his eggs. He wished to improve the laws and the character of the Franks; and his attempts, however feeble and imperfect, are deserving of praise; the inveterate evils of the times were suspended or mollified by his government. But in his institutions I can seldom discover the general views and the immortal spirit of a legislator, who survives himself for the benefit of posterity. The union and stability of his empire depended on the life of a single man; he imitated the dangerous practice of dividing his kingdoms among his sons; and, after his numerous diets, the whole constitution was left to fluctuate between the disorders of anarchy and despotism. His esteem for the pious and knowledge of the clergy tempted him to intrust that aspiring order with temporal dominion and civil jurisdiction; and his son Lewis, when he was stripped and degraded by the bishops, might accuse, in some measure, the imprudence of his father. His laws enforced the imposition of tithes, because the demons had proclaimed in the air that the default of payment had been the cause of the last scarcity.

The literary merits
of Charlemagne are attested by the foundation of schools, the introduction of arts, the works which were published in his name, and his familiar connection with the subjects and strangers whom he invited to his court to educate both the prince and people. His own studies were tardy, laborious, and imperfect; if he spoke Latin, and understood Greek, he derived the rudiments of knowledge from conversation, rather than from books; and, in his mature age, the emperor strove to acquire the practice of writing, which every peasant now learns in his infancy. The grammar and logic, the music and astronomy, of the times, were only cultivated as the handmaids of superstition; but the curiosity of the human mind must ultimately tend to its improvement, and the encouragement of learning reflects the parent and most pleasing lustre on the character of Charlemagne. The dignity of his person, 

Unum rectum, disciplinam rationem, artes, humanitas, auctoritate, etc. See the admirable account of the early Councils of Frankfurt, Lexton, i. 10, and iii. i. p. 169. Both Schilling, of Trier, Usurper, in part, p. 168, and Mannheim, in part of 157, i. 168, p. 109 represent Charlemagne as the first and author of titulus. Such obligations have eminent gentlemen to the memory.

* Epitome, ii. 32, p. 110, short allusions, semblant et sections, and portraits preserve some of his portraits at Charlemagne. The emperors have perpetuated their names into eternity, and the title of M. Gailand’s Description (etc. iii. p. 247–260) bears his patronymic.


— M. Gailand, iv. 10, p. 212. See the life stories of Charlemagne by a Dissertation of Marquard Fricker of colophon Eguinarius, p. 335, next to the first nine inches of French, above six feet on inch and a half. English reason. The vacation soldiers have increased it to
the length of his reign, the prosperity of his arms, the vigour of his government, and the reverence of distant nations, distinguish him from the royal crowd; and Europe dates a new era from his restoration of the western empire.

That empire was not unworthy of its title; and some of the fairest kingdoms of Europe were the patrimony or conquest of a prince, who reigned at the same time in France, Spain, Italy, Germany, and Hungary. I. The Roman province of Gaul had been transformed into the name and monarchy of France; but, in the decay of the Merovingian line, its limits were contracted by the independence of the Britons and the revolt of Aquitaine. Charlemagne pursued, and confined, the Britons on the shores of the ocean; and that ferocious tribe, whose origin and language are so different from the French, was chastised by the imposition of tribute, hostages, and peace. After a long and evasive contest, the rebellion of the eight feet, and the giant wasasters with immovable strength and appearance at a single stroke of his gold-embossed foible, the arm carried an horseman and his horse at a single report on darded a goose, two hawks, a quarter of hogs, &c.

See the useful, but marvellous and original, work of d'Avemont, Rhétorique en Europe depuis la Chute de l'Empire Romain, en Occident, Paris, 1777, p. 200, where many includes the empire of Charlemagne the different parts are illustrated, by Valdaire (Netherlands), Guilielmus de Francia, Berlett (Duchy of Cheapside) for Italy, de Mareca (Marca Romana) for Spain, for the middle geography of Germany, Lomons, murals post hume post.

After a brief relation of his wars and conquests (Vit. Carol. 53. 10), Epistola Constantinorum, in a few words, p. 13, the relations subject in his reign. Martin Chiquart, Hist. German., p. 138-140 has inserted in his notes the texts of the old Fines.

Notes
dukes of Aquitain was punished by the forfeiture of their province, their liberty, and their lives. Harsh and rigorous would have been such treatment of ambitious governors, who had too faithfully copied the mayors of the palace. But a recent discovery has proved that these unhappy princes were the last and lawful heirs of the blood and sceptre of Clovis, a younger branch, from the brother of Dagobert, of the Merovingian house. Their ancient kingdom was reduced to the dutchy of Gascony, to the counties of Fensue and Armagnac, at the foot of the Pyrenees: their race was propagated till the beginning of the sixteenth century; and, after surviving their Carlingian tyrants, they were reserved to feel the injustice, or the favours, of a third dynasty. By the reunion of Aquitain, France was enlarged to its present boundaries, with the additions of the Netherlands and Spain, as far as the Rhine. II. The Saracens had been expelled from France by the grandfather and father of Charlemagne; but they still possessed the greatest part of Spain, from the rock of Gibraltar to the Pyrenees. Amidst their civil divisions, an Arabian emir of Saragossa implored his protection in the diet of Paderborn. Charlemagne undertook the expedition, restored the emir, and, without distinction of faith, im-

* Of a charter granted by the moiety of Alpes in 841, B. 435 by Charles the Bald, which contains these royal prefaces. I doubt whether some subsequent lapses of the rule and wise counsels are really from the whole in general and especially by M. Germain: "V. 85, 95, 292-290, and Addenda," the family of Merovingian line of the princes of Gascony is descended to the emir, and from Clovis and Clovis—in favour of pretensions.
partially crushed the resistance of the Christians, and rewarded the obedience and service of the Mahometans. In his absence he instituted the Spanish march, which extended from the Pyrenees to the river Ebro: Barcelona was the residence of the French governor; he possessed the counties of Roussillon and Catalonia; and the infant kingdoms of Navarre and Aragon were subject to his jurisdiction. III. As king of the Lombards, and patron of Rome, he reigned over the greatest part of Italy, a tract of a thousand miles from the Alps to the borders of Calabria. The duchy of Beneventum, a Lombard fief, had spread, at the expense of the Greeks, over the modern kingdom of Naples. But Arrechis, the reigning duke, refused to be included in the slavery of his country; assumed the independent title of prince; and opposed his sword to the Carolingian monarchy. His defence was firm, his submission was not inglorious, and the emperor was content with an easy tribute, the demolition of his fortresses: and the acknowledgment, on his coins, of a supreme lord. The artful flattery of his son Grimoald added the appellation of father, but he asserted his dignity with prudence, and Beneventum insensibly escaped from the French

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* The governor of one of the Spanish march resided from Charles the Simple, about the year 925, and a poor existence, the Roussillon, had been recovered in 1061 by the king of France, Alphonso, Decription de la France, tom. i. p. 320-322. Yet the Roussillon contained 300,000 subjects, and annually owed 20,000,000 francs; whereas the administration of the Franks, ibid. p. 376, 377, made people believe, and scholars more certain, than the church of Charlemagne.

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** Schuyler, Hist. of Africa, tom. iii. p. 396, &c.
IV. Charles the Great was the first who united Germany under the same sceptre. The name of Oriental France is preserved in the circle of Francia; and the people of Hesse and Thuringia were recently incorporated with the victors, by the conformity of religion and government. The Alamanni, so formidable to the Romans, were the faithful vassals and confederates of the Franks; and their country was inscribed within the modern limits of Alsace, Swabia, and Switzerland. The Bavarians, with a similar indulgence of their laws and manners, were less patient of a master; the repeated treasons of Tassilo justified the abolition of her hereditary dukes; and their power was shared among the counts, who judged and guarded that important frontier. But the north of Germany, from the Rhine and beyond the Elbe, was still hostile and pagan; nor was it till after a war of thirty-three years that the Saxons bowed under the yoke of Christ and of Charles the Great. The idols and their votaries were exterminated; the foundation of eight bishoprics, of Münster, Osnaburg, Paderborn, and Minden, of Bremen, Verden, Hildesheim, and Halberstadt, define, on either side of the Weser, the bounds of ancient Saxony; these episcopal seats were the first schools and cities of that savage land; and the religion and humanity of the children stoned, in some degree, for the massacre of the parents. Beyond the Elbe, the Slavs, or Schavonians, of similar manners and various denominations, overspread...
the modern dominions of Prussia, Poland, and Bohemia, and some transient marks of obedience have tempted the French historian to extend the empire to the Baltic and the Vistula. The conquest or cession of those countries is of a more recent age; but the first union of Bohemia with the Germanic body may be justly ascribed to the arms of Charlemagne. V. He retaliated on the Avars, or Huns, of Pannonia, the same calamities which they had inflicted on the nations. Their rings, the wooden fortifications which enriched their districts and villages, were broken down by the triple effort of a French army, that was poured into their country by land and water, through the Carpathian mountains and along the plain of the Danube. After a bloody conflict of eight years, the loss of some French generals was avenged by the slaughter of the most noble Huns; the relics of the nation submitted; the royal residence of the chagan was left desolate and unknown; and the treasures, the ruin of two hundred and fifty years, enriched the victorious troops, or decorated the churches of Italy and Gaul. After the reduction of Pannonia, the empire of Charlemagne was bounded only by the conflux of the Danube with the Teyta and the Save; the provinces of Istria, Liburnia, and Dalmatia, were an easy, though unprofitable, acces-
son; and it was an effect of his moderation, that he left the maritime cities under the real or nominal sovereignty of the Greeks. But these distant possessions added more to the reputation than to the power of the Latin emperor; nor did he risk any ecclesiastical foundations to reclaim the barbarians from their vagrant life and idolatrous worship. Some canals of communication between the rivers, the Saône and the Menze, the Rhine and the Danube, were faintly attempted. Their execution would have vindi
cified the empire; and more cost and labour were often wasted in the structure of a cathedral.

If we retrace the outlines of this geographical picture, it will be seen that the empire of the Franks extended, between east and west, from the Elbe to the Elbe or Vistula; between the north and south, from the duchy of Beneficen
tum to the river Eider, the perpetual boundary of Germany and Denmark. The person and political importance of Charlemagne was magnified by the distress and division of the rest of Europe. The islands of Great Britain and Ireland were disputed by a crowd of princes of Saxon or Scottish origin; and after the loss of Spain, the Christian and Gothic kingdom of Alphonso the Chaste, was confined to

* The junction of the Rhine and Danube was understood only by the sons of the Physiocrats, who placed it near their town of Zurchen, near to the Rhine. The canal, which would have been only two leagues in length, and which some statesmen and historians of the first rank in France, was interrupted by summer rains, winter inundations, and supernu
the narrow range of the Asturian mountains. These petty sovereigns revered the power or virtue of the Carolingian monarch, implored the honour and support of his alliance, and styled him their common parent, the sole and supreme emperor of the West." He maintained a more equal intercourse with the caliph Harun al-Rashid, whose dominion stretched from Africa to India, and accepted from his ambassadors a tent, a water-clock, an elephant, and the keys of the holy sepulchre. It is not easy to conceive the private friendship of a Frank and an Arab, who were strangers to each other's person, and language, and religion; but their public correspondence was founded on vanity, and their remote situation left no room for a competition of interest. Two-thirds of the western empire of Rome were subject to Charlemagne, and the deficiency was amply supplied by his command of the inaccessible or invincible nations of Germany. But in the choice of his enemies, we may be reasonably surprised that he so often preferred the poverty of the north to the riches of the south. The three and thirty campaigns laboriously consumed in the woods and morasses of Germany, would have sufficed to assert

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* See Eckhard, c. 18. vol. vi. p. 361-382, who describes, with so much reverence, the intercourse of Charlemagne and Egypt, the acquirement of his own country, and the modest manner of the Saxon diocese. The anecdote, if genuine, would have added the English histories.

* The correspondence is mentioned only in the French annals, and the chronicler is ignorant of the caliph's friendship for the Christian Pope, which appears in 773 in the histories of the emperor of the Greeks.
the amplitude of his title by the expulsion of the Greeks from Italy, and the Saracens from Spain. The weakness of the Greeks would have insured an easy victory; and the holy crusade against the Saracens would have been prompted by glory and revenge, and loudly justified by religion and policy. Perhaps, in his expeditions beyond the Rhine and the Elbe, he aspired to save his monarchy from the fate of the Roman empire, to disarm the enemies of civilized society, and to eradicate the seed of future emigrations. But it has been wisely observed, that in a light of precaution, all conquest must be ineffectual, unless it could be universal; since the increasing circle must be involved in a larger sphere of hostility. The subjugation of Germany withdrew the veil which had so long concealed the continent or islands of Scandinavia from the knowledge of Europe, and awakened the torpid courage of their barbarous natives. The fiercest of the Saxon idolaters escaped from the Christian tyrant to their brethren of the north; the ocean and Mediterranean were covered with their piratical fleets; and Charlemagne beheld with a sigh the destructive progress of the Normans, who, in less than seventy years, precipitated the fall of his race and monarchy.

Had the pope and the Romans revived the primitive constitution, the titles of emperor and Augustus were conferred on Charlemagne for the

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*Gaetano, num. 6, p. 105-106, 111-116, 114. These borrowed by judicious remonstrance or Charlemagne’s plan of conquest, and the justice distinction of his enemies of the first and the second century, Pope 8th, p. 264, 269, &c.*
term of his life; and his successors, on each vacancy, must have ascended the throne by a formal or tacit election. But the association of his son Lewis the Pious asserts the independent right of monarchy and conquest, and the emperor seems on this occasion to have foreseen and prevented the latent claims of the clergy. The royal youth was commanded to take the crown from the altar, and with his own hands to place it on his head, as a gift which he held from God, his father, and the nation. The same ceremony was repeated, though with less energy, in the subsequent associations of Lothaire and Lewis II; the Carlovingian sceptre was transmitted from father to son in a lineal descent of four generations; and the ambition of the popes was reduced to the empty honour of crowning and anointing these hereditary princes, who were already invested with their power and dominion. The pious Lewis survived his brothers, and embraced the whole empire of Charlemagne; but the nations and the nobles, his bishops and his children, quickly discerned that this mighty mass was no longer inspired by the same soul; and the foundations were undermined to the centre, while the external surface was yet fair and entire. After a war, or battle, which consumed one hundred thousand Franks, the empire was divided by

*Thapen, the biographer of Lewis, owes this narration; and Balderich has happily transcribed it, (A. D. 813, No. 13, &c., see Stephanus, tom. ii. p. 306, 307, 308), immediately adverse to the wishes of the pope. For the state of the Carlovingians, see the narratives of France, Italy, and Germany; Philibert, Schedel, Velth, Muratori, and even Voltaire, whose pictures are sometimes just and always pleasant.*
treaty between his three sons, who had violated every filial and fraternal duty. The kingdoms of Germany and France were for ever separated; the provinces of Gaul, between the Rhone and the Alps, the Meuse and the Rhine, were assigned, with Italy, to the imperial dignity of Lothaire. In the partition of his share, Lorraine and Arles, two recent and transitory kingdoms, were bestowed on the younger children; and Lewis II, his eldest son, was content with the realm of Italy, the proper and sufficient patrimony of a Roman emperor. On his death without any male issue, the vacant throne was disputed by his uncles and cousins, and the popes, most dexterously seized the occasion of judging the claims and merits of the candidates, and of bestowing on the most obsequious, or most liberal, the imperial office of advocate of the Roman church. The dregs of the Carolingian race no longer exhibited any symptoms of virtue or power, and the ridiculous epithets of the bold, the shameless, the fat, and the simple, distinguished the tone and uniform features of a crowd of kings alike deserving of oblivion. By the failure of the collateral branches, the whole inheritance devolved to Charles the Fat, the last emperor of his family; his insanity authorized the desertion of Germany, Italy, and France; he was deposed in a diet, and solicited his daily bread from the rebels by whose contempt his life and liberty had been spared. According to the measure of their force, the governors, the bishops, and the lords, usurped the fragments of the falling empire; and
some preference was shown to the female or illegitimate blood of Charlemagne. Of the greater part, the title and possession were alike doubtful, and the merit was adequate to the contracted scale of their dominions. Those who could appear with an army at the gates of Rome were crowned emperors in the Vatican; but their modesty was more frequently satisfied with the appellation of kings of Italy; and the whole term of seventy-four years may be deemed a vacancy, from the abdication of Charles the Fat to the establishment of Otho I.

Otho was of the noble race of the dukes of Saxony; and if he truly descended from Wulkind, the adversary and proselyte of Charlemagne, the posterity of a vanquished people was exalted to reign over their conquerors. His father Henly the Fowler was elected, by the suffrage of the nation, to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Othas. A portion of Gaul to the west of the Rhine, along the banks of the Meuse and the Moselle, was assigned to the Germans, by

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He was the son of Otho, the son of Ludwig, in whose favour the clergy of Aachen had been Lam-auto, A.D. 925. Romagna, the biographer of that venerable Christian, Catalogues, (P. 87), gives a splendid character of the family. A principality among the Rhine monarchies under the Hohenzollern and Mittelrheinische Stein, is named from a house of that name, which the family united to the house of Hohenzollern, in the year 1628, as a foundation, and the family seat, with the title of Duke. The seat of Otho, Bavaria, is mentioned as his residence from Wulkind.

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The union of the Empire, the ancient Empire Germanicum, Foundation, 1096, to buy which the emperorgoo and inquisitor of the Roman and Catholic emperors, and absolves with this from the viges of Germany, her vassals, and her neighbours.
whose blood and language it has been tinged since the time of Cæsar and Tacitus. Between the Rhine, the Rhone, and the Alps, the successors of Otho acquired a vain supremacy over the broken kingdoms of Burgundy and Arles. In the north, Christianity was propagated by the sword of Otho, the conqueror and apostle of the Slavic nations of the Elbe and Oder; the marches of Brandenburg and Sleswick were fortified with German colonies; and the king of Denmark, the dukes of Poland and Bohemia, confessed themselves his tributary vassals. At the head of a victorious army, he passed the Alps, subdued the kingdom of Italy, delivered the pope, and for ever fixed the imperial crown in the name and nation of Germany. From that memorable era, two maxims of public jurisprudence were introduced by force and ratified by time. 1. That the prince who was elected in the German diet, acquired from that instant the subject kingdoms of Italy and Rome. 2. But that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the Roman pontiff. 4

The imperial dignity of Charlemagne was announced to the East by the alteration of his style; and instead of saluting his fathers, the Greek emperors, he presumed to adopt the more equal

*The powers of emperors are too numerous, to mention Conrad I., and Henry I., the founder, in the list of emperors, a title which was never assumed by those kings of Germany. The following, for instance, are three emperors and princes, and only princes, the princes who have been crowned at Rome.
and familiar appellation of brother." Perhaps in his connexion with Irene he aspired to the name of husband: his embassy to Constantinople spoke the language of peace and friendship, and might conceal a treaty of marriage with that ambitious princess, who had renounced the most sacred duties of a mother. The nature, the duration, the probable consequences of such an union between two distant and dissimilar empires, it is impossible to conjecture: but the unanimous silence of the Latins may teach us to suspect, that the report was invented by the enemies of Irene, to charge her with the guilt of betraying the church and state to the strangers of the West. The French ambassadors were the spectators, and had nearly been the victims, of the conspiracy of Nicephorus, and the national hatred. Constantinople was exasperated by the treason and sacrilege of ancient Rome: a proverb, "That the Franks were good friends and bad neighbours," was in every one's mouth; but it was dangerous to provoke a neighbour who might be tempted to reiterate, in the church of St. Sophia, the ceremony of his imperial coronation. After a tedious journey of circuit and delay, the
ambassadors of Nicephorus found him in his camp, on the banks of the river Sala; and Charlemagne affected to confound their vanity by displaying, in a Frankonian village, the pomp, or at least the pride, of the Byzantine palace. The Greeks were successively led through four halls of audience: in the first, they were ready to fall prostrate before a splendid personage in a chair of state, till he informed them that he was only a servant, the constable, or master of the horse of the emperor. The same mistake, and the same answer, were repeated in the apartments of the count palatine, the steward, and the chamberlain; and their impatience was gradually heightened, till the doors of the presence-chamber were thrown open, and they beheld the genuine monarch, on his throne, enriched with the foreign luxury which he despised, and encircled with the love and reverence of his victorious chiefs. A treaty of peace and alliance was concluded between the two empires, and the limits of the East and West were defined by the right of present possession. But the Greeks soon forgot this humiliating equality, or remembered it only to hate the barbarians by whom it was extorted. During the short union of virtue and power they

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* Galland very properly observes, that this payment was a sum suitable to children only; but that it was indeed represented in the presence, and for the benefit, of children of a larger growth.

* Compare, in the original texts collected by Fagioli, inscr. v. A. D. 819, N°. 84, A. D. 826, N°. 10, &c.; the contract of Charlemagne and his son, to the former the ambassador of Michael Oras was indeed discovered; more so, it is said, Greek under different, imperatore num et sedes, &c.; to the latter, Vsque imperatori Fran-

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respectfully saluted the august Charlemagne with the acclamations of basileus, and emperor of the Romans. As soon as these qualities were separated in the person of his pious son, the Byzantine letters were inscribed,—"To the king, or, as he styles himself, the emperor of the Franks and Lombards." When both power and virtue were extinct, they despoiled Lewis II of his hereditary title, and, with the barbarous appellation of rex or rege, degraded him among the crowd of Latin princes. His reply is expressive of his weakness: he proves, with some learning, that both in sacred and profane history, the name of king is synonymous with the Greek word basileus: if, at Constantinople, it were assumed in a more exclusive and imperial sense, he claims from his ancestors, and from the pope, a just participation of the honours of the Roman purple. The same controversy was revived in the reign of the Otho; and their ambassador describes in lively colours, the insolence of the Byzantine court. The Greeks affected to despise the poverty and ignorance of the Franks and Saxons, and in their last decline refused to prostitute to

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1 See the epistle, in Paralipomena, of the ancient scholar of Aenobarbus. (Scurtus, Florim. Ital. tom. ii, pars ii, p. 242-244, c. 62-107.), where Basilius (A. D. 813. No. 31-41) mentions for Zacharius, whom he described it in his annals.

2 Ipsa enim rex, aut reginae coma, in pacem anima hostium, sibi dignitati regum, id est eum hostem vacat, (Ubipra 1o Greg. de Script. It. tom. ii, pars ii, p. 416.) The pope had exclaimed Sosiphras, emperor of the Greeks, to make peace with Otto, the august emperor of the Romans—que exspecto maxime. (Greg. de Script. It. tom. ii, pars ii, p. 416.)
the kings of Germany, the title of Roman emperors.

These emperors, in the election of the popes, continued to exercise the powers which had been assumed by the Gothic and Graecian princes; and the importance of this prerogative increased with the temporal estate and spiritual jurisdiction of the Roman church. In the Christian aristocracy, the principal members of the clergy still formed a senate to assist the administration, and to supply the vacancy of the bishop. Rome was divided into twenty-eight parishes, and each parish was governed by a cardinal-priest, or presbyter, a title which, however common and modest in its origin, has aspired to emulate the purple of kings. Their number was enlarged by the association of the seven deacons of the most considerable hospitals, the seven palatine judges of the Lateran, and some dignitaries of the church. This ecclesiastical senate was directed by the seven cardinal-bishops of the Roman province, who were less occupied in the suburb dioceses of Ostia, Porto, Velitrae, Tusculum, Prasneeste, Tibur, and the Sabines, than by their weekly service in the Lateran, and their superior share in the honours and authority of the apostolic see. On the death of the pope, these bishops recommended a successor to the suffrage of the college of cardinals, and their choice was ratified or rejected by the applause or clamour

(1) The origin and progress of the title of cardinal may be found in Thomson's (Roumieu de Thouron, tom. i. p. 331-330) Mornemi, (Onisomerr.) Itinere unt. (Itinera, in itinera, 169-95), and

(2) Moreau-
of the Roman people. But the election was imperfect; nor could the pontiff be legally consacrated till the emperor, the advocate of the church, had graciously signified his approbation and consent. The royal commissioner examined, on the spot, the form and freedom of the proceedings; nor was it, till after a previous scrutiny into the qualifications of the candidates, that he accepted an oath of fidelity, and confirmed the donations which had successively enriched the patrimony of St. Peter. In the frequent schisms, the rival claims were submitted to the sentence of the emperor, and in a synod of bishops he presumed to judge, to condemn, and to punish, the crimes of a guilty pontiff. Otho I imposed a treaty on the senate and people, who engaged to prefer the candidate most acceptable to his majesty;* his successors anticipated or prevented their choice: they bestowed the Roman benefice, like the bishoprics of Cologne or Ratisbon, on their chancellors or preceptors: and whatever might be the merit of a Frank or Saxon, his name sufficiently attests the interposition of foreign power. These acts of preroga-

* Former jurists, monks, even popes, elected without examination, granted consistory of electors. Others (ibid. ii. 681) (Lambecian). This important examination may either supply or confirm the decree of the clergy and people of Rome, so directly rejected by Bernard. Pagli and Muratori (A.D. 904) and so well defended and explained by St. Maro (ibidem), tom. ii. p. 808-816; tom. iv. p. 1187-1188). Comm. hist. monast. critic., and the Annals of Muratori, for the election and confirmation of each pope.
five were most speciously excused by the vices of a popular election. The competitor who had been excluded by the cardinals, appealed to the passions or avance of the multitude: the Vatican and the Lateran were stained with blood; and the most powerful senators, the marquises of Tuscany and the counts of Tusculum, held the apostolic see in a long and disgraceful servitude. The Roman pontiffs, of the ninth and tenth centuries, were insulted, imprisoned, and murdered, by their tyrants; and such was their indigence after the loss and usurpation of the ecclesiastical patrimonies, that they could neither support the state of a prince, nor exercise the charity of a priest. The influence of two sister prostitutes, Marozia and Theodora, was founded on their wealth and beauty, their political and amorous intrigues: the most strenuous of their lovers were rewarded with the Roman mitre, and their reign may have suggested.

* The opposition and state of the Roman church in the 9th century are strongly painted in the history and reign of Lanfranc. (See p. 440, 440, 471-476, 479, &c.; and it is sufficient enough to observe Muratori tempering the invectives of Marozia against the popes. But these popes had been chosen, not by the cardinals, but by lay-patrons.

* The time of Pope John (papa John) is placed somewhat earlier than Theodore or Marozia; and the two years of her imaginary reign are forcibly inserted between Leo IV and Benedict III. But the contemporary Anastasius immediately links the death of Leo and the elevation of Benedict, (Ulpho, max. p. 287) and the accurate chronology of Pagi, Muratori, and Lachmuller, have both events to the year 901.

* The advocates for Pope John produce one hundred and fifty witnesses, or rather schisms, of the ninth, tenth, and eleventh centuries. They bear testimony against themselves and the legend, by multiplying the proof that no custom a story must have been repeated by
ed to the darker ages the shades of a female pope. The bastard son, the grandson, and the great-grandson of Marozia, a rare genealogy, were seated in the chair of St. Peter, and it was at the age of nineteen years that the second of these became the head of the Latin church. His youth and manhood were of a suitable complexion; and the nations of pilgrims could bear testimony to the charges that were urged against him in a Roman synod, and in the presence of Otho the great. As John XII had renounced the grosser and destitute of his profession, the soldier may not perhaps be dishonoured by the wine which he drank, the blood that he spilt, the flames that he kindled, or the inconstant pursuits of gaming and hunting. "Open sinners might be the consequence of distress, whatever else it shone in ancient times, but Israelis not preserved. It is the same with what 1878. is the case with the cases of the ancient times, that the letters, the internal condition, the spirit, and the pure race of the nation."

In the 16th century, the time was respected and beloved, various silences, and John's father, coming a long occupied her place among the pope in the cathedral of Siena, and, in the second half of the century, the pontiffs were succeeded by this reputable and patriotic relation. "Spain, and France, attempts to save this poor region of controversy; and even Mussulman convents to church some boys and suspicion, (p. 289)."
and his blasphemous invocation of Jupiter and Venus, if it be true, could not possibly be serious. But we read with some surprise, that the worthy grandson of Marozia lived in public adultery with the matrons of Rome; that the Lateran palace was turned into a school for prostitution, and that his rapes of virgins and widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor. The protestants have dwelt with malicious pleasure on these characters of anti-christ; but to a philosophic eye, the vices of the clergy are far less dangerous than their virtues. After a long series of scandal, the apostolic see was reformed and exalted by the austerity and zeal of Gregory VII. That ambitious monk devoted his life to the execution of two projects. I. To fix in the college of cardinals the freedom and independence of election, and for ever to abolish the right or usurpation of the emperors and the Roman people. II. To bestow and resume the western empire as a fief or benefice of the church, and to extend

* Experiments in relation to the church (Hovius, loc. cit. p. 617, &c.) which the pope understood as the emperor Frederic I., since the Latin word signified either a legal fief, or a simple favour, or obligation, as well as the word duchy, or fief, (see Schmidt, Hist. der Alemannen, loc. cit. p. 233.) Pichoff, Mopst Chronologique, loc. cit. p. 277, 339, 377, 378, 470, 493, 555, 573, 590, &c.

Reformation and claims of the church, A.D. 1073, &c.
his temporal dominion over the kings and kingdoms of the earth. After a contest of fifty years, the first of these designs was accomplished by the firm support of the ecclesiastical order, whose liberty was connected with that of their chief. But the second attempt, though it was crowned with some partial and apparent success, has been vigorously resisted by the secular power, and finally extinguished by the improvement of human reason.

In the revival of the empire of Rome, neither the bishop nor the people could bestow on Charlemagne or Otho, the provinces which were lost, as they had been won, by the chance of arms. But the Romans were free to choose a master for themselves; and the powers which had been delegated to the patrician, were irrevocably granted to the French and Saxon emperors of the West. The broken records of the times preserve some remembrance of their palace, their mint, their tribunal, their edicts, and the sword of justice, which, as late as the thirteenth century, was derived from Caesar to the prefect of the city. Between the arts of the popes and the violence of the people, this supremacy was crushed and annihilated. Content with the titles of emperor and Augustus, the successors of Charlemagne neglected to assert this local jurisdiction. In the hour of

* For the history of the emperors in Rome and Italy, see Sigerius, De Regis Iudiae, Opp.; and, with the Notes of Sixtinus, and the Annals of Mariana, who might with more distinctness to the authors of his great collection.

* See the Dissertation of Le Blanc at the end of his Traité des Musiques de France, in which he produces some Roman names of the French emperors.
prosperity; their ambition was diverted by more alluring objects; and in the decay and division of the empire, they were oppressed by the defence of their hereditary provinces. Amidst the ruins of Italy, the famous Marozia invited one of the usurpers to assume the character of her third husband; and Hugh, king of Burgundy, was introduced by her faction into the mole of Hadrian or castle of St. Angelo, which commands the principal bridge and entrance of Rome. Her son by the first marriage, Alberic, was compelled to attend at the nuptial banquet; but his reluctant and ungraceful service was chastised with a blow by his now father. The blow was productive of a revolution. "Romans," exclaimed the youth, "once you were the masters of the world, and these Burgundians the most abject of your slaves. They now reign, these voracious and brutal savages, and my injury is the commence-ment of your servitude." The alarm-bell was rung to arms in every quarter of the city; the Burgundians retreated with haste and shame; Marozia was imprisoned by her victorious son; and his brother, Pope John XI, was reduced to the exercise of his spiritual functions. With the title of prince, Alberic possessed above twenty years the government of Rome, and he is said to have gratified the popular prejudice, by restoring the office, or at least the title, of consul and tri-

* Romanarum aliquando suis, collocat Burgundiosum, Romanis imperat? ... Romanos urbem altius ad terras aut animalia duct, aut meretricum ebria imperia parat? (Lampre, l. cit., c. 12, p. 450). Signorinii n. vi, p. 480) positively affirms the restoration of the consulship, but in the old writers Alberic is more frequently styled princep Romanorum.
THE DECLINE AND FALL

CHAP. XLI.

His son and heir Octavian assumed, with the pontificate, the name of John XII.; like his predecessor, he was provoked by the Lombard princes to seek a deliverer for the church and republic; and the services of Otho were rewarded with the imperial dignity. But the Saxon was imperious; the Romans were impatient, the festival of the coronation was disturbed by the secret conflict of prerogative and freedom: and Otho commanded his sword-bearer not to stir from his person, lest he should be assaulted and murdered at the foot of the altar. Before he repassed the Alps, the emperor chastised the revolt of the people and the ingratitude of John XII. The pope was degraded in a synod; the prefect was mounted on a ass, whipped through the city, and cast into a dungeon; thirteen of the most guilty were hanged; others were mutilated or banished; and this severe process was justified by the ancient laws of Theodosius and Justinian. The voice of fame has accused the second Otho of a perfidious and bloody act, the massacre of the senators, whom he had invited to his table under the fair semblance of hospitality and friendship. In the minority of his son Otho III., Rome made a bold attempt to shake off the Saxon yoke, and the consal


* The bloody fact is described in Latin verse by the Poetess Godiva of Viterbo, (Script. Ital. tom. viii. p. 438, 421), who flourished towards the end of the sixth century, (Fabricius, Roman. Liter. seu antimi Versi, tom. iii., p. 62, edit. Manni); but the evidence, which imposes no suspicion, is reasonably inspected by Metzler, (Hist., tom. viii. p. 177).
Crescentius was the Brutus of the republic. From the condition of a subject and in exile, he twice rose to the command of the city, oppressed, expelled, and created the pope, and formed a conspiracy for restoring the authority of the Greek emperors. In the fortress of St. Angelo, he maintained an obstinate siege, till the unfortunate consul was betrayed by a promise of safety; his body was suspended on a gibbet, and his head was exposed on the battlements of the castle. By a reverse of fortune, Otho, after separating his troops, was besieged three days, without food, in his palace; and a disgraceful escape saved him from the justice or fury of the Romans. The senator Plutemy was the leader of the people, and the widow of Crescentius enjoyed the pleasure of the fame of revenging her husband by a poison which she administered to her imperial lover. It was the design of Otho III to abandon the rude countries of the north, to seat his throne in Italy, and to revive the institutions of the Roman monarchy. But his successors only once in their lives appeared on the banks of the Tiber, to receive their crown in the Vatican. Their absence was contemptible, their presence odious and formidable. They descended from the Alps, at the head of their barbarians, who were strangers and enemies to the country; and their transient visit was

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*The estimation of the emperor, and some original remarkson of the 16th century, are preserved in the Pseudo-Eusebian Historian, (Script. Hist. Tom. II, Note s. 403-448); illustrated, by the State of Maham, Valentin, and le Lorrain. Supplicies as well as the whole process of the Roman expeditions, in good Latin, but with some errors of time and fact, C. xlii. p. 443-450.*
a scene of tumult and bloodshed.* A faint remembrance of their ancestors still tormented the
Romans; and they beheld with pious indignation the succession of Saxons, Franks, Swabians, and
Bohemians, who marked the purple and prerogatives of the Cæsars.

There is nothing perhaps more adverse to nature and reason than to hold in obedience remote
countries and foreign nations, in opposition to their inclination and interest. A torrent of bar-
barians may pass over the earth, but an extensive empire must be supported by a refined
system of policy and oppression; in the centre, an absolute power, prompt in action, and rich
in resources; a swift and easy communication with the extreme parts; fortifications to check
the first effort of rebellion; a regular administration to protect and punish; and a well-disciplin-
ed army to inspire fear, without provoking discontent and despair. Far different was the sit-
tuation of the German Cæsars, who were ambitious to enslave the kingdom of Italy. Their
patrimonial estates were stretched along the Rhine, or scattered in the provinces; but this ample
domain was alienated by the imprudence or distress of successive princes; and their reven-
ue, from minute and vexatious prerogative, was scarcely sufficient for the maintenance of
their household. Their troops were formed by the legal or voluntary service of their feudal vas-
sals, who passed the Alps with reluctance, assumed

* In a quarrel at the coronation of Conrad II, Muchimi takes leave to address himself to Emperor; Benevento too was more alliance, indiscipline, Barons, c. "Italic. Taddei. Annal. tom. viii, p. 358."
the license of rapine and disorder, and capriciously deserted before the end of the campaign. Whole armies were swept away by the pestilential influence of the climate; the survivors brought back the bones of their princes and nobles, and the effects of their own intemperance were often imputed to the treachery and mischiefs of the Italians, who rejoiced, at least in the calamities of the barbarians. This irregular tyranny might contend on equal terms with the petty tyrants of Italy; nor can the people, or the reader, be much interested in the event of the quarrel. But in the eleventh and twelfth centuries, the Lombards rekindled the flame of industry and freedom; and the generous example was at length imitated by the republics of Tuscany. In the Italian cities a municipal government had never been totally abolished; and their first privileges were granted by the favour and policy of the emperors, who were desirous of erecting a plebeian barrier against the independence of the nobles. But their rapid progress, the daily extension of their power and pretensions, were founded on the numbers and spirit of these rising communities.* Each city filled the

* After killing away theflush. The cauldrons for that purpose were a necessary piece of travelling furniture; and a German who was using it for his brother, promised to a friend, after it should have been employed for himself, (Schmidt, tom. iii, p. 425, 428.) The same author observes that the whole Saxon line was extinguished in Italy, (tom. i, p. 466.)

* Other historians have left an important passage on the Italian exile, (c. i, c. 15, in Script. Ital. tom. i, p. 401-710;) and the rise, progress, and government, of those republics are perfectly illustrated.
measure of her diocese or district? the jurisdiction of the counts and bishops, of the marquises and counts, was banished from the land; and the proudest nobles were persuaded or compelled to desert their solitary castles, and to embrace the more honourable character of freemen and magistrates. The legislative authority was inherent in the general assembly; but the executive powers were intrusted to three consuls, annually chosen from the three orders of capitains, valitors, and commons, into which the republic was divided. Under the protection of equal law, the labours of agriculture and commerce were gradually revived; but the martial spirit of the Lombards was nourished by the presence of danger; and as often as the bell was rung, or the standard erected, the gates of the city poured forth a numerous and intrepid band, whose zeal in their own cause was soon guided by the use and discipline of arms. At the foot of these popular ramparts, the pride of the Caesars was overthrown; and the invincible genius of liberty prevailed over the two Frederics, the greatest princes of the middle age: the first, superior perhaps in military prowess; the second, who undoubtedly excelled in the softer accomplishments of peace and learning.


The Lombards invented and used the师兄, a standard piece of war, a war wagon, drawn by a team of horses. (Damaris, tom. i, p. 106, 111; Mercurio, 1. Aniquites, tom. ii, chap. xxxiv, p. 493-495.)
Ambitious of restoring the splendour of the purple, Frederic I invaded the republics of Lombardy, with the arts of a statesman, the valour of a soldier, and the cruelty of a tyrant. The recent discovery of the pandects had renewed a science most favourable to despotism; and his venal advocates proclaimed the emperor the absolute master of the lives and properties of his subjects. His royal prerogatives, in a less odious sense, were acknowledged in the diet of Rocaglia; and the revenue of Italy was fixed at thirty thousand pounds of silver, which were multiplied to an indefinite demand, by the rapine of the fiscal officers. The obstinate cities were reduced by the terror or the force of his arms; his captives were delivered to the executioner, or shot from his military engines; and, after the siege and surrender of Milan, the buildings of that stately capital were razed to the ground; three hundred hostages were sent into Germany, and the inhabitants were dispersed in four villages, under the yoke of the inflexible conqueror. But Milan soon rose from her ashes; and the league of Lombardy was cemented by distress; their cause was espoused by Venice, Pope Alexander III, and the Greek emperor; the fabric of oppression was overturned in a day; and in the treaty of Constance, Frederic sub-

8 Guizot, L'Empire, i. 184. 446, and Schmit, ibid. 494. p. 986.

9 Some impropriety seems to have existed at pressum, (Bochart, &c. Emilia Medicum, &c.) in the volume of Niebuhr contains the original of the history of Frederic I, which can be compared with due regard to the circumstances and situation of each German or Lombard state.
scribed, with some reservations, the freedom of
four and twenty cities: His grandson contem-
plated with their vigour and maturity; but Frederic
II. was endowed with some personal and peculiar
advantages. His birth and education recom-
ended him to the Italians: and in the impla-
cible discord of the two factions, the Ghibellins
were attached to the emperor, while the Gaetells
displayed the banns of liberty and the church.
The court of Rome had slumbered, when his fa-
ther Henry VI. was permitted to unite with the
empire the kingdoms of Naples and Sicily: and
from these hereditary realms, the son derived an
ample and ready supply of troops and treasure.
Yet Frederic II. was finally oppressed by the
arms of the Lombards and the thunders of the
Vatican; his kingdom was given to a stranger,
and the last of his family was beheaded at Naples
on a public scaffold. During sixty years, no
emperor appeared in Italy, and the name was re-
membered only by the ignominious sale of the
last relics of sovereignty.

The barbarian conquerors of the West were
pleased to decorate their chief with the title of em-
peror: but it was not their design to invest him
with the despoticism of Constantine and Justinian.
The persons of the Germans were free, their con-
quests were their own, and their national character
was animated by a spirit which scorned the servile
jurisprudence of the new or the ancient Roman.

*For the History of Frederic II. and the House of Swabia at Naples;
see Grimm's, Historia Cisla, tom. ii. 1. 220-224.
would have been a vain and dangerous attempt to impose a monarch on the armed freemen, who were impatient of a magistrate; or the bold, who refused to obey, on the powerful, who aspired to command. The empire of Charlemagne and Otho was distributed among the dukes of the nations or provinces, the counts of the smaller districts, and the margraves of the marches or frontiers, who all united the civil and military authority which had been delegated to the lieutenants of the first Caesars. The Roman governors, who, for the most part, were soldiers of fortune, seduced their mercenary legions, assumed the imperial purple, and either failed or succeeded in their revolt, without wounding the power and unity of government. If the dukes, margraves, and counts of Germany, were less ambitious in their claims, the consequences of their success were more lasting and pernicious to the state. Instead of aiming at the supreme rank, they silently laboured to establish and appropriate their provincial independence. Their ambition was seconded by the weight of their estates and vassals, their mutual example and support, the common interest of the subordinate nobility, the claims of princes and families, the minorities of Otho III and Henry IV, the ambition of the popes, and the vain pursuits of the fugitive crowns of Italy and Rome. All the attributes of regal and territorial jurisdiction were gradually usurped by the commanders of the provinces; the right of peace and war, of life and death, of coinage and taxation, of foreign alliance and domestic economy. Whatever had
been seized by violence, was ratified by favour or distress, was granted as the price of a doubtful vote or a voluntary service; whatever had been granted to one could not, without injury, be denied to his successor or equal; and every act of local or temporary possession was insensibly moulded into the constitution of the Germanic kingdom. In every province, the visible presence of the duke or count was interposed between the throne and the nobles; the subjects of the law became the vassals of a private chief; and the standard, which he received from his sovereign, was often raised against him in the field. The temporal power of the clergy was cherished and exalted by the superstition or policy of the Carolingian and Saxon dynasties, who blindly depended on their moderation and fidelity; and the bishoprics of Germany were made equal in extent and privilege, superior in wealth and population, to the most ample states of the military order. As long as the emperors retained the prerogative of bestowing on every vacancy these ecclesiastic and secular benefices, their cause was maintained by the gratitude or ambition of their friends and favourites. But in the quarter of the investitures, they were deprived of their influence over the episcopal chapters; the freedom of election was restored, and the sovereign was reduced, by a solemn mockery, to his first proper, the recommendation, once in his reign, to a single prebend in each church. The secular governors, instead of being recalled at the will of a superior, could be degraded only by the sentence of their peers. In the first age of the monarchy, the ap-
pointment of the son to the duchy or county of his father, was solicited as a favour; it was gradually obtained as a custom, and extorted as a right: the lineal succession was often extended to the collateral or female branches; the states of the empire (their popular, and at length their legal, appellation) were divided and alienated by testament and sale; and all idea of a public trust was lost in that of a private and perpetual inheritance. The emperor could not even be enriched by the casualties of forfeiture and extinction: within the term of a year, he was obliged to dispose of the vacant duc, and in the choice of the candidate, it was his duty to consult either the general or the provincial diet.

After the death of Frederic II, Germany was left a monster with an hundred heads. A crowd of princes and prelates disputed the ruins of the empire; the lords of innumerable castles were less prone to obey, than to imitate, their superiors; and according to the measure of their strength, their incessant hostilities received the names of conquest or robbery. Such anarchy was the inevitable consequence of the laws and manners of Europe: and the kingdoms of France and Italy were shattered into fragments by the violence of the same tempest. But the Italian cities and the French vassals were divided and destroyed, while the union of the Germans has produced, under the name of an empire, a great system of a federative republic. In the frequent and at last the perpetual institution of diets, a national spirit was kept alive, and the powers of a common le-
Legislature are still exercised by the three branches or colleges of the electors, the princes, and the free and imperial cities of Germany. I. Seven of the most powerful fœdatories were permitted to assume, with a distinguished name and rank, the exclusive privilege of choosing the Roman emperor; and these electors were the king of Bohemia, the duke of Saxony, the margrave of Brandenburgh, the count palatine of the Rhine, and the three archbishops of Mentz, of Treves, and of Cologne. II. The college of princes and prelates purged themselves of a promiscuous multitude: they reduced to four representative votes, the long series of independent counts, and, excluded the nobles or equestrian order, sixty thousand of whom, as in the Polish diets, had appeared on horseback in the field of election. III. The pride of birth and dominion, of the sword and the mitre, wisely adopted the commons as the third branch of the legislature, and, in the progress of society, they were introduced about the same era into the national assemblies of France, England, and Germany. The Hanseatic league commanded the trade and navigation of the north; the confederates of the Rhine secured the peace and intercourse of the inland country; the influence of the cities has been adequate to their wealth and policy, and their negative still invalidates the acts of the two superior colleges of electors and princes.

1 To the immense labyrinth of the post offices of Germany, I must add some notes of a thousand, and I had rather trust to one faithful guide, than interpret, on which, a multitude of notes and passages. This guide is Mr. Tophet, the author of the two useful and infinite articles of 'I know of any country, Oliver Goldsmith.
OF THE ROMAN EMPIRE.

It is in the fourteenth century, that we may view in the strongest light the state and contrast of the Roman empire of Germany, which no longer held except on the borders of the Rhine and Danube, a single province of Trajan or Constantine. Their unworthy successors were the counts of Hapsburg, of Nassau, of Luxemburgh, and of Schwarzenburgh: the emperor Henry VII procured for his son the crown of Bohemia, and his grandson Charles IV was born among a people, strange and barbarous in the estimation of the Germans themselves. After the excommunication of Lewis of Bavaria, he received the gift or promise of the vacant empire from the Roman pontiffs, who, in the exile and captivity of Avignon, affected the dominion of the earth. The death of his competitors united the electoral college, and Charles was unanimously saluted king of the Romans, and future emperor: a title which in the same age was prostituted to the Caesars of Germany and Greece. The German emperor was no more

Cramoisy de l'Histoire et du Règne de Charles IV, Paris, 1776, 2 vols. in 4to. His learning and judgment have discerned the most interesting facts; his simple brevity compels them to a narrow space; his chronological order distributes them under the proper dates; and an elaborate index collects them under their respective heads. To this work, in a less perfect state, Dr. Basset was partially indebted for that succession which treats of the modern changes of the Germanic body. The German Historian Gennernus of Strasburg has been likewise consulted; the more so, as that large compilation is continual in every page with the original texts.

Yet personally, Charles IV, must not be considered as a barbarian. After his elevation at Paris, he repressed the use of the Bohemian, his native, idiom, and the emperor consented and went with equal leisure in French, Latin, Italian, and German; Chariton, p. 514, 515. Poets always represent him as a polite and learned prince.
than the elective and impotent magistrate of an aristocracy of princes, who had not left him a village that he might call his own. His best prerogative was the right of presiding and proposing in the national senate, which was convened at his summons; and his native kingdom of Bohemia, less opulent than the adjacent city of Nuremberg, was the firmest seat of his power and the richest source of his revenue. The army with which he passed the Alps consisted of three hundred horse. In the cathedral of St. Ambrose, Charles was crowned with the iron crown, which tradition ascribed to the Lombard monarchy; but he was admitted only with a peaceful train; the gates of the city were shut upon him; and the king of Italy was held a captive by the arms of the Visconti, whom he continued in the sovereignty of Milan. In the Vatican he was again crowned with the golden crown of the empire; but, in obedience to a secret treaty, the Roman emperor immediately withdrew, without reposing a single night within the walls of Rome. The eloquent Petrarch, whose fancy revived the visionary glories of the Capitol, deplores and upbraids the ignominious flight of the Bohemian; and even his contemporaries could observe, that the sole exercise of his authority was in the lucrative sale of privileges and titles. The gold of Italy secured the election of his...
son; but such was the shameful poverty of the Roman emperor, that his person was arrested by a butcher in the streets of Worms, and was detained in the public inn, as a pledge or hostage for the payment of his expenses.

From this humiliating scene, let us turn to the apparent majesty of the same Charles in the diocese of the empire. The golden bull, which fixes the Germanic constitution, is promulgated in the style of a sovereign and legislator. An hundred princes bowed before his throne, and exalted their own dignity by the voluntary honours which they yielded to their chief or minister. At the royal banquet, the hereditary great officers, the seven electors, who in rank and title were equal to kings, performed their solemn and domestic service of the palace. The seals of the triple kingdom were borne in state by the archbishops of Mentz, Cologne, and Treves, the perpetual arch-chancellors of Germany, Italy, and Arles. The great marshal, on horseback, exercised his function with a silver measure of oats, which he emptied on the ground, and immediately dismounted to regulate the order of the guests. The great steward, the count palatine of the Rhine, placed the dishes on the table. The great chamberlain, the margrave of Brandenburgh, presented, after the repast, the golden ewer and basin, to wash. The king of Bohemia, as great cup-bearer, was represented by the emperor's brother, the duke of Luxembourgh and Brabant, and the procession was closed by the great huntsmen, who introduced a boar and a stag, with a loud chorus of horns and
bonds.* Nor was the supremacy of the emperor confined to Germany alone; the hereditary monarchs of Europe confessed the pre-eminence of his rank and dignity: he was the first of the Christian princes, the temporal head of the great republic of the West: to his person the title of majesty was long appropriated; and he disputed with the pope the sublime prerogative of creating kings and assembling councils. The oracle of the civil law, the learned Bartalas, was a pen- sioner of Charles IV; and his school resounded with the doctrine, that the Roman emperor was the rightful sovereign of the earth, from the rising to the setting sun. The contrary opinion was condemned, not as an error, but as an heresy, since even the gospel had pronounced, "And there went forth a decree from Cæsar Augustus, that all the world should be taxed."

If we annihilate the interval of time and space between Augustus and Charles, strong and striking will be the contrast between the two Cæsars: the Bohemian, who concealed his weakness under the mask of ostentation, and the Roman, who disguised his strength under the semblance of modesty. At the head of his victorious legions, in his reign over the sea and land, from the Nile and Euphrates to the Atlantic ocean, Augustus professed himself the servant of the

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* See the notice previously in Sirzeus, p. 429.

* The republic of Europe, with the pope and emperor at its head, the latter represented with more dignity than in the council of Constance. See Launay's History of that assembly.

* Grevina, Originus Juris Civili, p. 108.
state and the equal of his fellow-citizens. The conqueror of Rome and her provinces assumed the popular and legal form of a censor, a consul, and a tribune. His will was the law of mankind, but in the declaration of his laws he borrowed the voice of the senate and people; and, from their decrees, their master accepted and renewed his temporary commission to administer to the republic. In his dress, his domestics, his titles, in all the offices of social life, Augustus maintained the character of a private Roman; and his most artful flatterers respected the secret of his absolute and perpetual monarchy.
CHAP. I.

Description of Arabia and its inhabitants—Birth, character, and doctrine of Mahomet—He preaches at Mecca—Flees to Medina—Propagates his religion by the sword—Voluntary or reluctant submission of the Arabs—His death and successor—The claims and fortunes of Ali and his descendants.

After pursuing above six hundred years the fleeting Caesars of Constantinople and Germany, I now descend, in the reign of Heraclius, on the eastern borders of the Greek monarchy. While the state was exhausted by the Persian war, and the church was distracted by the Nestorian and Monophysite sects, Mahomet, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the causes of the decline and fall of the eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.*

* As in this and the following chapter, I shall display much Arabia learning, I must profess my total ignorance of the oriental languages, and my gratitude to the learned interpreters, who have smoothed their avenue into the Latin, French, and English languages. Their collections, versions, and histories, I shall occasionally notice.
In the vacant space between Persia, Syria, Egypt, and Ethiopia, the Arabian peninsula may be conceived as a triangle of spacious but irregular dimensions. From the northern point of Béles on the Euphrates, a line of fifteen hundred miles is terminated by the straits of Bab-el-mandeb and the land of frankincense. About half this length may be allowed for the middle breadth from east to west, from Bassora to Suez, from the Persian Gulf to the Red Sea.

* The geographers of Arabia may be divided into three classes—
1. The Greeks and Arabs, whose progressive knowledge may be traced in Agathocides, on Mart Rullus, in Hudson, Geographick- Mind, i. v. 418-1617; i. v. 411-416, ed. Wegelin; *Arabia, O. tom., ii. 412-4114, from Hamat, p. 412-4114, from Armenia, p. 412-4114, from Armenia, *Diogyne, (Petreius, 477-476); Pamy, (Hist. Syrian, s. 477-476, and Diogyne, Diogyne, *Tabula Orontis, O. Hudson, tom., iii. 477. 2. The Arabic writers, who have treated the subject with the zeal of patriotism: it devolves on the ears of Piseck (Spurinck, Hist. Arabum, p. 477-476) from the Geography of the Shevet of Edom, raper as still more disbelieved, with the accuracy of observation (p. 477-476, 48-58, 48-58, and 48-58, ed. Wegelin) in which the Romans have published under the name of Geographia Nabonites (Paris, 4079); but the Latin and French translators, Russians and Hollanders, Voyage de la Palestine par Haerlink, p. 407-407, have opened to us the Arabian land, the most ancient and correct account of the peninsula, which may be read, however, from the Bibliothecae Orientale of Grimanius, p. 45-45, in the same manner. 3. The Europeo-travellers, among whom Scurz (p. 45-45, 45-45, and Aratoth (Description, 1773, Voyage, tom. 1, 1776) deserve an honorable distinction. Bochart (Geographia par Betanger, tom. xii. p. 46-461) has submitted with judgment; and D'Anville's Map (other Vernizelus Notes, and the Porte de l'Asie should be before the reader, with his Geographie Ammatique, tom. ii. p. 316-351.

* Author, Description, Author, *1. D'Anville, *Augustin et le- Tigne, pl. 34, 34. It was in this place, the paradise or garden of a string, that Scapont and the Greeks first proved the Euphrates. (Antiques, 1.1. 16, p. 33, ed. Welb.)

* Roland has proved, with more superficial learning, 1. That our Red Sea the Arabian Sea is no more than a part of the Mare Nafren, the Edge Bassae of the ancients, which was extended to the indefinite space of the Indian ocean. 2. That the synonymous word
The sides of the triangle are gradually enlarged, and the southern basis presents a front of a thousand miles to the Indian ocean. The entire surface of the peninsula exceeds in a fourfold proportion that of Germany or France, but the far greater part has been justly stigmatized with the epithets of the stony and the sandy. Even the wilds of Tartary are decked by the hand of nature with lofty trees and luxuriant herbage; and the lone and woe-worn traveller derives a sort of comfort and society from the presence of vegetable life. But in the dreary waste of Arabia, a boundless level of sand is intersected by sharp and naked mountains, and the face of the desert, without shade or shelter, is scorched by the direct and intense rays of a tropical sun. Instead of refreshing breezes, the winds, particularly from the south-west, diffuse a noxious and even deadly vapour; the hillocks of sand which they alternately raise and scatter, are compared to the billows of the ocean, and whole caravans, whole armies, have been lost and buried in the whirlwind. The common benefits of water are an object of desire and contest; and such is the scarcity of wood, that some art is requisite to preserve and propagate the element of fire. Arabia is destitute of navigable rivers, which fertilize the soil, and convey its produce to the adjacent regions: the torrents that fall from the hills are imbued by the thirsty earth: the rare and hardy plants, the tamarind or the acacia, that strike their roots into the clefts of the rocks, are num-

[Note: The end of the page is not visible, so the text ends here.]
rished by the dews of the night; a scanty supply of rain is collected in cisterns and aqueducts; the wells and springs are the secret treasure of the desert; and the pilgrim of Mecca, after many a dry and sultry march, is disgusted by the taste of the waters, which have rolled over a bed of sulphur or salt. Such is the general and genuine picture of the climate of Arabia. The experience of evil enhances the value of any local or partial enjoyments. A shady grove, a green pasture, a stream of fresh water, are sufficient to attract a colony of sedentary Arabs to the fortunate spots which can afford food and refreshment to themselves and their cattle, and which encourage their industry in the cultivation of the palm-tree and the vine. The high lands that border on the Indian ocean are distinguished by their superior plenty of wood and water; the air is more temperate, the fruits are more delicious, the animals and the human race more numerous; the fertility of the soil invites and rewards the toil of the husbandman; and the peculiar gifts of frankincense and coffee have attracted in different ages the merchants of the world. If it be compared with the rest...
of the peninsula, this sequestered region may truly deserve the appellation of the happy; and the splendid colouring of fancy and fiction has been suggested by contrast and countenanced by distance. It was for this earthly paradise that nature had reserved her choicest favours and her most curious workmanship; the incompatible blessings of luxury and innocence were ascribed to the natives; the soil was impregnated with gold and gems, and both the land and sea were taught to exude the odours of aromatic sweets. This division of the sandy, the rocky, and the happy, so familiar to the Greeks and Latins, is unknown to the Arabsians themselves; and it is singular enough, that a country, whose language and inhabitants have ever been the same, should scarcely retain a vestige of its ancient geography. The maritime districts of Bahrein and Oman are opposite to the realm of Persia. The kingdom of Yemen displays the limits, or at least the situation, of Arabia Felix; the name of Neged is extended over the inland space: and the birth of Mahomet has illustrated the province of Hejaz along the coast of the Red Sea.  

* Agatharchides affirms, that heaps of pure gold were found, from the size of an olive to that of a man; that men were roused, and other received the value of gold, id. Madi Rubis, p. 467. These real or imaginary treasures are vanished; and no gild mines are at present known in Arabia. (Wilkins, Deor, p. 126.)  

* Consult, peruse the study, the Specimen Historiae Arabiic, of Poorex, (Oxon, 1650, to 8vo.) The thirty pages of text and notes are extracted from the Dynamics of Gregory Abulphharga, which Poorex afterwards translated, (Oxon, 1688, 2 8vo.) the three hundred and fifty-eight pages from a classic and mystical work on the Arabian antiquities.
OF THE ROMAN EMPIRE.

The measure of population is regulated by the means of subsistence; and the inhabitants of this vast peninsula might be outnumbered by the subjects of a fertile and industrious province. Along the shores of the Persian gulf, of the ocean, and even of the Red Sea, the Icthyophagi, or fish-eaters, continued to wander in quest of their precarious food. In this primitive and abortive state, which ill deserves the name of society, the human brute, without arts or laws, almost without sense or language, is poorly distinguished from the rest of the animal creation. Generations and ages might roll away in silent oblivion, and the helpless savage was restrained from multiplying his race, by the wants and pursuits which confined his existence to the narrow margin of the sea-coast. But in an early period of antiquity the great body of the Arabs had emerged from this scene of misery, and as the naked wilderness could not maintain a people of hunters, they rose at once to the more secure and plentiful condition of the pastoral life. The same life is uniformly pursued by the roving tribes of the desert, and in the portrait of the modern Bedouins, we may trace the features of their ancestors, who, in

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1 Arrian remarks the Icthyophagi of the coast of Hadramut, (Propheps Maria Erythraea, p. 13,) and beyond Aden, (p. 18.) It seems probable that the shores of the Red Sea (or the lagoons same) were occupied by these savages in the time, perhaps, of Cyrus; but I cannot believe that any cannibals were left among the savages in the reigns of Antichrist, (Propheps de Bell. Persico, l. i. c. 10.)

2 See the Specimen Historia Arabum of Paneth, p. 2, 3, 95, &c.

The journey of M. d'Arnaut, in 1698, to the camp of the emir at Mount Carmel, (Voyage de la Palestine, Amsterdam, 1718) contains a pleasing
THE DECLINE AND FALL

CHAP. 1.

The age of Moses or Mahomet, dwelt under similar tents, and conducted their horses, and camels, and sheep, to the same springs and the same pastures. Our toil is lessened, and our wealth is increased, by our dominion over the useful animals: and the Arabian shepherd has acquired the absolute possession of a faithful friend and a laborious slave. Arabia, in the opinion of the naturalists, is the genuine and original country of the horse; the climate most propitious, not indeed to the size, but to the spirit and swiftness, of that generous animal. The merit of the Barb, the Spanish, and the English breed, is derived from a mixture of Arabian blood;" the Bedoweeens preserve, with superstitious care, the honours and the memory of the purest race: the males are sold at a high price, but the females are seldom alienated; and the birth of a noble stallion is esteemed, among the tribes, as a subject of joy and mutual congratulation. These horses are educated in the tents, among the children of the Arab, with a tender familiarity, which trains

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1. Read so as to accommodate to the incomparable articles of the Duke of the Count, in the Natural History of M. de Buffon.

2. For the Arabian historian see d'Arbeuus (p. 105-112) and Nisbaa (p. 112-114). At the end of the sixteenth century, the horse of Mogul was esteemed with favour, both of Venice strait and more particularly that of Tersar, which was the most valuable. The horse of Europe, with the teeth and nose long, were generally despised; but having less strength and less spirit, of Tersar, in India (p. 229), their strength was requisite to bear the weight of the height and the

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them in the habits of gentleness and attachment. They are accustomed only to walk and to gallop; their sensations are not blunted by the incessant abuse of the spur and the whip; their powers are reserved for the moments of flight and pursuit; but no sooner do they feel the touch of the hand or the stirrup, than they dart away with the swiftness of the wind; and if their rider be dismounted in the rapid career, they instantly stop till he has recovered his seat. In the sands of Egypt and Arabia, the camel is a sacred and precious gift. That strong and patient beast of burden can perform, without eating or drinking, a journey of several days; and a reservoir of fresh water is preserved in a large bag, a fifth stomach of the animal, whose body is imprinted with the marks of servitude; the larger breed is capable of transporting a weight of a thousand pounds; and the dromedary, of a lighter and more active frame, outstrips the fleetest courser in the race. Alive or dead, almost every part of the camel is serviceable to man: her milk is plentiful and nutritious; the younger and tender flesh has the taste of veal; a valuable salt is extracted from the urine; the dung supplies the deficiency of fuel; and the long hair, which falls each year and is renewed, is coarsely manufactured into the gar-

* The camel was known to the ancients under the names of the Arabian (Arabian, Biblical, and Chinese). The Chinese, who were fond of salt, preserved the bones and hides of the camel, and their chimneys were composed of the bones of the animal. The camel is the symbol of the sun, and the sun is the symbol of the camel. (Boccaccio, De Rebus mulieribus, lib. v. cap. iii.)

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ments, the furniture, and the tents, of the Bedoweeens. In the rainy seasons they consume the rare and insufficient herbage of the desert; during the heat of summer and the scarcity of winter, they remove their encampments to the seacoast, the hills of Yemen, or the neighbourhood of the Euphrates, and have often extorted the dangerous license of visiting the banks of the Nile, and the villages of Syria and Palestine. The life of a wandering Arab is a life of danger and distress; and though sometimes, by rapine or exchange, he may appropriate the fruits of industry, a private citizen in Europe is in the possession of more solid and pleasing luxury, than the proudest emir, who marches in the field at the head of ten thousand horse.

Yet an essential difference may be found between the hordes of Scythia and the Arabian tribes, since many of the latter were collected into towns and employed in the labours of trade and agriculture. A part of their time and industry was still devoted to the management of their cattle; they mingled in peace and war, with their brethren of the desert; and the Bedoweeens derived from their useful intercourse, some supply of their wants, and some rudiments of art and knowledge. Among the forty-two cities of Arabia, enumerated by Abulpheda, the most ancient and populous were situated in the happy Yemen.

Yet, whereas Sir Hervey (in Persia, p. 31, l. 13 n. 1, Habers, in Hibern, Geog., speaks of hundreds and sixty-four towns in Arabia Felix. The root of the term might be reduced—the form at the time might be large.
The towers of Sannai, and the marvellous reservoir of Meroehe were constructed by the kings of the Hemesites; but their sublime lustre was eclipsed by the prophetic glories of Meneas and Meneas, near the Red Sea, and at the distance of three hundred and seventy miles. The last of these holy places was known to the Greeks under the name of Meroehe; and the termination of the word is expressive of its greatness, which has not indeed, in the most flourishing period, exceeded the size and populousness of Marseilles. Some latent motive,

"<1>It is compared by Abulpharag: his History, tom. ii, p. 22, to Hames, and is still the residence of the town of Yassa, (Voyage de Nolhac, tom. ii, p. 321-330.) Sanaa is twenty-four parasangs from Damor, (Abulpharag, p. 51,) and sixty-eight from Aden, (p. 55.)

* Trapez, Specimen, p. 51; Geograph. Nationalis, p. 22. Meneas, or Mene, six miles in circumference, was destroyed by the legion of Augustus, (Piri Reis Nat. vi, 32,) and has not existed in the nth century, (Abulpharag, Descrip. Arch, p. 52.)

* The site of Mene, Menehe, was apparently, see above, to Yassa, the Metropolis of the Yemen; the seat of the prophet. The distance from Menehe, (Mehna) as returned by Abulpharag as station, or journey of a caravan, (p. 47,) to Balista, xxv; to Boneuma, xxiv; to Canath, xxv; to Damascus of Palestine, xxv; to Cairo, xxv; to Menehe, xxv; from Menehe to Sanaa, (p. 47,) to Aden, xxv; to Cairo, xxv; or 412 miles (Boes's Travels, p. 471,) which, according to the estimate of Piri Reis, (Menera Historia, p. 91,) allows about one and a half English miles for a day's journey. From the last of Frankenreiter (Bimacere, in Yemen, between Aden and Cape Tamouch) to Sanaa, to Syria, Pery (Hist. Nat. vi, 32) computes the distance of mille. These measures may suit any and all readers with.

* Our notices of Menehe must be drawn from the Arabian, Melleme, Melleme of Yemen, p. 368-371; Trapez, Specimen, p. 125-138; Abulpharag, p. 11-49. As no Underneath is permitted to enter the city, our travellers are silent, and the descriptions of Piri Reis (Coyse's Travels, p. 401) are taken from the solitary spend. (p. 411)
perhaps of superstition, must have impelled the
founders, in the choice of a most unpromising
situation. They erected their habitations of mud
or stone, in a plain about two miles long and one
mile broad, at the foot of three barren moun-
tains; the soil is a rock; the water even of the
holy well of Zouzen is bitter, or brackish; the
pastures are remote from the city; and graves
are transported above seventy miles from the
gardens of Tayef. The fame and spirit of the
Kareemites, who reigned in Mecca, were con-
spicious among the Arabian tribes; but their
ungrateful soil refused the labours of agriculture;
and their position was favourable to the enter-
prises of trade. By the sea-port of Gellia, at the
distance only of forty miles, they maintained an
easy correspondence with Abyssinia; and that
Christian kingdom afforded the first refuge to
the disciples of Mahomet. The treasures of Af-
rica were conveyed over the peninsula to Gerrha
or Katiff, in the province of Bahrin, a city built
as it is said, of rock-salt, by the Chaldean exiles;
and from thence, with the native pearl of the
Persian Gulf, they were floated on rafts to the
mouth of the Euphrates. Mecca is placed almost
at an equal distance, a month's journey, between
Yemen on the right, and Syria on the left hand.
The former was the winter, the latter the sum-
mer, station of her caravans; and their seasonable
arrival relieved the ships of India from the todi-
ous and troublesome navigation of the Red Sea.
In the markets of Sanaa and Mecca, in the harbours of Oman and Aden, the camel of the Koailishites was laden with a precious cargo of aromatics; a supply of corn and manufactures was purchased in the fairs of Bostra and Damascius; the lucrative exchange diffused plenty and riches in the streets of Mecca; and the noblest of her sons united the love of arms with the profession of merchandise.

The perpetual independence of the Arabs has been the theme of praise among strangers and natives; and the arts of controversy transform this singular event into a prophecy and a miracle, in favour of the posterity of Israel. Some exceptions that can neither be dissembled nor eluded, render this mode of reasoning as indirect as it is superfluous: the kingdom of Yemen has been successively subdued by the Abyssinians, the Persians, the sultans of Egypt, and the Turks; the holy cities of Mecca and Me...
The decline and fall.

Chapter.

...have repeatedly bowed under a Scythian tyrant; and the Roman province of Arabia, embraced the peculiar wilderness in which Israel and his sons must have pitched their tents in the face of their brethren. Yet these exceptions are temporary or local; the body of the nation has escaped the yoke of the most powerful monarchies: the arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke and fruitless to attack. The obvious causes of their freedom are inscribed on the character and country of the Arabs. Many ages before Mus...
honesty, their intrepid valour had been severely felt by their neighbours in offensive and defensive war. The patient and active virtues of a soldier are insensibly imbibed in the habits and discipline of a pastoral life. The care of the sheep and camels is abandoned to the women of the tribe; but the martial youth, under the banner of the emir, is ever on horseback, and in the field, to practice the exercise of the bow, the javelin, and the similar. The long memory of their independence is the firmest pledge of its perpetuity, and succeeding generations are animated to prove their descent, and to maintain their inheritance. Their domestic feuds are suspended on the approach of a common enemy; and in their last hostilities against the Turks, the caravan of Mecca was attacked and pillaged by fourscore thousand of the confederates. When they advance to battle, the hope of victory is in the front; in the rear, the assurance of a retreat. Their horses and camels, who in eight or ten days can perform a march of four or five hundred miles, disappear before the conqueror; the secret waters of the desert elude his search; and his victorious troops are consumed with thirst, hunger, and fatigue, in the pursuit of an invisible foe, who scorns his efforts, and safely repose in the heart of the burning solitude. The arms and deserts of the Bedouins are not only the safeguards of their own freedom, but the bar-
ricers also of the happy Arabia, whose inhabitants are remote from war, are enervated by the luxury of the soil and climate. The legions of Augustus melted away in disease and lassitude: and it is only by a naval power that the reduction of Yemen has been successfully attempted. When Mahomet erected his holy standard, that kingdom was a province of the Persian empire: yet seven princes of the Homerites still reigned in the mountains; and the viceroy of Chosroes was tempted to forget his distant country and his unfortunate master. The historians of the age of Justinian represent the state of the independent Arabs, who were divided by interest or affection in the long quarrel of the East, the tribe of Quraish was allowed to encamp on the Syrian territory; the princes of Hira were permitted to form a city about forty miles to the southward of the ruins of Babylon. Their service in the field was speedy and vigorous: but their friendship was vernal; their faith inconstant; their enmity capricious: it was an easier task to excite than to disarm these raving barbarians; and, in the familiar intercourse of war, they learned to see and despise the splendid weakness both of Rome and of Persia. From Mecca to the Ery-
phantom, the Arabian tribes were confounded by the Greeks and Latins, under the general appellation of Sana. This is a name which every Christian nation has been taught to pronounce with terror and abhorrence.

The slaves of domestic tyranny may rankly, exist in their national independence; but the Arab is personally free, and he enjoys, in some degree, the benefits of society, without forfeiting the prerogatives of nature. In every tribe, superstition, or gratitude, or fortune, has exalted a peculiar family above the heads of their equals. The dignities of sheikh and emir invariably descend in this chosen case; but the order of succession is loose and precarious, and the most worthy or aged of the noble kinsmen are preferred to the simple, though important, office of

\[ \text{The Empire's size, population, and other details are omitted.} \]

\[ \text{For further information, see the relevant sections in the text.} \]
composing disputes by their advice, and guiding valour by their example. Even a female of sense and spirit has been permitted to command the countrymen of Zenobia. The momentary junction of several tribes produces an army; their mere hating union constitutes a nation, and the supreme chief, the emir of emirs, whose banner is displayed at their head, may deserve, in the eyes of strangers, the honours of the kingly name. If the Arabian princes abuse their power, they are quickly punished by the desertion of their subjects, who had been accustomed to a mild and parental jurisdiction. Their spirit is free, their steps are unconfined, the desert is open, and the tribes and families are held together by a mutual and voluntary compact. The softer natives of Yemen supported the pomp and majesty of a monarch; but if he could not leave his palace without endangering his life, the active powers of government must have been devolved on his nobles and magistrates. The cities of Mecca and Medina present, in the heart of Asia, the form, or rather the substance, of a commonwealth. The grandfather of Mahomet, and his literal ancestors, appear in foreign and domestic transactions as the

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princes of their country; but they reigned, like Pericles at Athens, or the Medici at Florence, by the opinion of their wisdom and integrity; their influence was divided with their patrimony; and the sceptre was transferred from the uncle of the prophet to a younger branch of the tribe of Koreish. On solemn occasions they convened the assembly of the people; and since mankind must be either compelled or persuaded to obey, the use and reputation of oratory among the ancient Arabs is the clearest evidence of public freedom. But their simple freedom was of a very different cast from the nice and artificial machinery of the Greek and Roman republics, in which each member possessed an undivided share of the civil and political rights of the community. In the more simple state of the Arabs, the nation is free, because each of her sons disdains a base submission to the will of a master. His breast is fortified with the sober virtues of courage, patience, and sobriety; the love of independence prompts him to exercise the habits of self-control; and the fear of dishonour guards him from the meaner apprehension of pain, of danger, and of death. The gravity and firmness of the mind is conspicuous in his outward demeanour: his speech is slow, weighty, and concise. He is seldom provoked to laughter, his only gesture is that of stroking his beard, the venerable symbol

A. For a description of the paraphernalia of the Persians, see the passage in Diodorus, v. 2, p. 417, 418. This portion of the text is a direct translation of the passage in Diodorus.
of mankind; and the sense of his own importance teaches him to exact his equals without levity, and his superiors without ease. The liberty of the Saracens survived their conquests; the first caliphs indulged the bold and familiar language of their subjects; they ascended the pulpit to persuade and edify the congregation; nor was it before the seat of empire was removed to the Tigris, that the Abbassides adopted the proud and pompous ceremonial of the Persian and Byzantine courts.

In the study of nations and men we may observe the causes that render them hostile or friendly to each other, that tend to narrow or enlarge, to mollify or exasperate, the social character. The separation of the Arabs from the rest of mankind has accustomed them to confound the ideas of stranger and enemy; and the poverty of the land has introduced a maxim of jurisprudence, which they believe and practice to the present hour. They pretend, that in the division of the earth, the rich and fertile climates were assigned to the other branches of the human family; and that the posterity of the outlaw Israel might recover, by fraud or force, the portion of inheritance of which he had been unjustly deprived. According to the remark of Pliny, the Arabian tribes are equally addicted to theft and merchandize; the...
caravans that traverse the desert are ravaged or pillaged; and their neighbours, since the remote times of Ash and Susa, 7 have been the victims of their rapacious spirit. If a Bedoueen discovers from afar a solitary traveller, he rides furiously against him, crying, with a loud voice, "Unless thyself, thy wife (my wife) is without a garment." A ready submission entitles him to mercy; resistance will provoke the aggressor, and his own blood must expiate the blood which he presumes to shed in legitimate defence. A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of a lawful and honourable war. The temper of a people thus armed against mankind, was doubly inflamed by the domestic license of rape, murder, and revenge. In the constitution of Europe, the right of peace and war is now confined to a small, and the actual exercise to a much smaller, list of respectable potentates; but each Arab, with impunity and renown, might point his javelin against the life of his countryman. The union of the nation consisted only in a vague resemblance of language and manners; and in each community, the jurisdiction of the magistrate was mute and impotent. Of the time of ignorance which pre-

7 Hebrew, the first chapter of Job, and the long wall of 12,000 miles which Solomon built from Pelusium to Heliopolis. Reference, Ancient History, vol. ii. p. 487. Under the name of Horeb, the desert in Egypt, they had formerly colonized Egypt; (Marquet,通用史, p. 103. 85.)
ended Malamut, seventeen hundred battles are recorded by tradition: hostility was embittered with the caneur of civil faction; and the recital, in prose or verse, of an obsolete feud, was sufficient to rekindle the same passions among the descendants of the hostile tribes. In private life, every man, at least every family, was the judge and avenger of its own cause. The nice sensibility of honour, which weighs the insult rather than the injury, shed its deadly venom on the quarrels of the Arabs: the honour of their women, and of their heads, is most easily wounded; an indecent action, a contemptuous word, can be expiated only by the blood of the offender: and such is their patient inveteracy, that they expect whole months and years the opportunity of revenge. A fine or compensation for murder is familiar to the barbarians of every age; but in Arabia the kinsmen of the dead are at liberty to accept the settlement, or to exercise with their own hands the law of retaliation. The refined malice of the Arabs refuses even the head of the murderer, substitutes an innocent to the guilty person, and transfers the penalty to the best and most considerable of the race by whom they have been injured. If he falls by their hands, they are exposed in their turn to the danger of reprisals, the
interest and principal of the bloody debt are accumulated; the individuals of either family lead a life of malice and suspicion, and fifty years may sometimes elapse before the account of vengeance be finally settled. This singular spirit, ignorant of pity or forgiveness, has been moderated, however, by the maxims of honour, which require in every private encounter some decent equality of age and strength, of numbers and weapons. An annual festival of two, perhaps of four, months, was observed by the Arabs before the time of Mahomet, during which their swords were religiously sheathed both in foreign and domestic hostility: and this partial truce is more strongly expressive of the habits of anarchy and warfare.

But the spirit of rapine and revenge was tempered by the milder influence of trade and literature. The solitary peninsula is encompassed by the most civilized nations of the ancient world; the merchant is the friend of mankind; and the annual caravans imported the first seeds of knowledge and politeness into the cities, and even the camps, of the desert. Whatever may be the pedigree of the Arabs, their language is derived from...
the same original stock with the Hebrew, the
Syrian, and the Chaldean tongue: the indepen-
dence of the tribes was marked by their peculiar
dialects; but each, after their own, allowed a
just preference to the pure and perspicuous idiom
of Mecca. In Arabia as well as in Greece, the
perfection of language outstripped the refine-
ment of manners; and her speech could diversify
the faint-scented names of honey, the two hundred
of a serpent, the five hundred of a lion, the
thousand of a sword, at a time when this copious
dictionary was intrusted to the memory of an
illiterate people. The monuments of the Homer-
des were inscribed with an absolute and myster-
ious character; but the Cufic letters, the ground-
work of the present alphabet, were invented on
the banks of the Euphrates, and the recent inven-
tion was taught at Mecca by a stranger who
settled in that city after the birth of Mahomet.
The arts of grammar, of metre, and of rhetoric,
were unknown to the freeborn eloquence of the
Arabians; but their penetration was sharp, their
fancy luxuriant, their wit strong and sententious.

"Among the second century, remarks the People Mace, "By the powerful civil influence of the masses of the Arab.

Until our day, we find the purest language of the Arabs, of which the


Arabie; et d'Europe, de l'Académie de Paris."

An ancient manuscript on "The Art of War," translated by Sir John

The above is a fair copy of the above words, the 4th


Delarue, and others, La Brosse, (Voyage du Palestine, p. 455, de-

side the whole singularity of the Hebrews. The


and their more elaborate compositions were addressed with energy and effect to the minds of their hearers. The genius and merit of a rising poet was celebrated by the applause of his own and the kindred tribes. A solemn banquet was prepared, and a chorus of women, striking their tymhals, and displaying the pomp of their nuptials, sung in the presence of their sons and husbands the felicity of their native tribe; that a champion had now appeared to vindicate their rights; that a herald had raised his voice to immortalize their renown. The distant or hostile tribes resorted to an annual fair, which was abolished by the fanaticism of the first Moslems; a national assembly that must have contributed to refine and harmonize the barbarians. Thirty days were employed in the exchange, not only of corn and wine, but of eloquence and poetry. The prize was disputed by the generous emulation of the elders; the victorious performance was deposited in the archives of princes and emirs; and we may read in our own language, the seven original poems which were inscribed in letters of gold, and suspended in the temple of Mecca. The Arabian poets were the historians and moralists of the age; and if they sympathized with the prejudices, they inspired and crowned the virtues, of their countrymen. The indissoluble union of ge-

* Poeschel, Specimen, p. 130-167; and Cadet (Melleur: Hispaniae, tom. 1, p. 40, 42, 43, tom. 2, p. 179) speak of the Arabian poets before Mahomet; the seven poems of the Cadet have been published in English by Sir William Jones; but his honourable museum to India has deprived us of his work itself, far more interesting than the obvious and obvious text.
nerosity and valour was the darling theme of their song; and when they pointed their keenest satire against a despicable race, they affirmed, in the bitterness of reproach, that she men knew not how to give, nor the women to deny. The same hospitality, which was practised by Abraham and celebrated by Homer, is still renewed in the camps of the Arabs. The ferocious Beza-Weens, the terror of the desert, embrace, without inquiry or hesitation, the stranger who dares to confide in their honour and to enter their tent. His treatment is kind and respectful: he shares the wealth or the poverty of his host: and, after a needful repose, he is dismissed on his way, with thanks, with blessings, and perhaps with gifts. The heart and hand are more largely expanded by the wants of a brother or a friend; but the hero acts that could deserve the public applause, must have surpassed the narrow measure of discretion and experience. A dispute had arisen, who, among the citizens of Mecca, was entitled to the prize of generosity, and a successive application was made to the three who were deemed most worthy of the trial. Abdallah, the son of Abbas, had undertaken a distant journey, and his foot was in the stirrup when he heard the voice of a suppliant,—"O son of the uncle of the "apostle of God, I am a traveller and in distress." He instantly dismounted to present the pilgrim with his camel, her rich caparison, and a purse of four thousand pieces of gold, excepting only the sword, either for its intrinsic value, or as the gift.
of an honoured kinman. The servant of Kais informed the second suppliant that his master was asleep; but he immediately added, “Here is a purse of seven thousand pieces of gold; if all we have in the house, and here is an order that will entitle you to a camel and a slave.” The master, as soon as he awoke, praised and enfranchised his faithful steward with a gentle reproof, that by respecting his slumber, he had stinted his bounty. The third of these heroes, the blind Arabah, at the hour of prayer, was supporting his steps on the shoulders of two slaves. “Alas!” he replied, “my coffers are empty; but these you may sell; if you refuse, I renounce them.” At these words, pushing away the youths, he groped along the wall with his staff. The character of Hatem is the perfect model of Arabian virtue; he was brave and liberal, an eloquent poet and a successful robber; forty camels were roasted at his hospitable feast and at the prayer of a suppliant enemy, he restored both the captives and the spoil. The freedom of his countrymen disdained the laws of justice; they proudly indulged the spontaneous impulse of pity and benevolence.

The religion of the Arabs, as well as of the Indians, consisted in the worship of the sun, the
moon, and the fixed stars, a primitive and specious mode of superstitious belief. The bright luminaries of the sky display the visible image of a Deity, their number and distance convey to a philosophic, or even a vulgar eye, the idea of boundless space; the character of eternity is marked on these solid globes, that seem incapable of corruption or decay; the regularity of their motions may be ascribed to a principle of reason or instinct; and their real or imaginary influence encourages the vain belief that the earth and its inhabitants are the object of their peculiar care. The science of astronomy was cultivated at Babylon; but the school of the Arabs was a clear firmament and a naked plain. In their nocturnal marches, they steered by the guidance of the stars; their names, and order, and daily station, were familiar to the curiosity and devotion of the Hellenic; and he was taught by experience to divide in twenty-eight parts, the zodiac of the moon, and to bless the constellations who refreshed, with salutary rains, the thirst of the desert. The reign of the heavenly orbs could not be extended beyond the visible sphere; and some metaphysical powers were necessary to sustain the transmigration of souls, and the resurrection of bodies: a camel was left to perish in the grave, that he might serve his master in another life; and the invocation of departed spirits implies that they were still endowed with consciousness and power. I am ignorant, and I am careless, of the blind mythology of the half-
harmons of the local deities, of the stars, the air, and the earth, of their sex or titles, their attributes or subordination. Each tribe, each family, each independent warrior, created and changed the rites and the object of his fantastic worship; but the nation, in every age, has bowed to the religion, as well as to the language, of Mecca. The genuine antiquity of the Caleb ascends beyond the Christian era: in describing the coast of the Red Sea, the Greek historian Diodorus has remarked, between the Thamudites and the Sabaeans, a famous temple, whose superior sanctity was revered by all the Arabians; the linen or silk veil, which is annually renewed by the Turkish emperor, was first offered by a pious king of the Homerites, who reigned seven hundred years before the time of Mahomet. A tent or a cavern might suffice for the worship of the savages, but an edifice of stone and clay has been erected in its place; and the art and power of the monarchs of the East have been confined to

1 Bion, Homer, Book i., Line 1. The character and position are so correctly given, that I am surprised how this curious passage should have been met with an notice or application. Yet this famous temple has been overthrown by Agatharchides, the Mast Robots, p. 58. to Hudson, Hist. i., where Diodorus quotes it the end of the description. Was the Sabaean more knowing than the Egyptian? Or was the Caleb built between the year of Rome 420 and 746, the dates of their respective histories? (Dodd, in Dict. of Lib. i; Hudson, p. 72.)

2 Poulic, Specimens p. 60, 61. From the birth of Mahomet we count 653, from his birth to 123, years, before the Christian era. The veil of curtain, which is one of silk and gold, was as wide as a piece of Egyptian linen, tabulae, in Vit. Mecc. i., 6, p. 14.
the simplicity of the original model. A spacious portico incloses the quadrangle of the Caaba: a square chapel, twenty-four cubits long, twenty-three broad, and twenty-seven high; a door and a window admit the light; the double roof is supported by three pillars of wood; a spout (now of gold) discharges the rain-water, and the well Zemzem is protected by a dome from accidental pollution. The tribe of Kureish, by fraud or force, had acquired the custody of the Caaba: the sacerdotal office devolved through four legal descents to the grandfather of Mahomet; and the family of the Hashemites, from whence he sprung, was the most respectable and sacred in the eyes of their country. The precincts of Mecca enjoyed the right of sanctuary; and, in the last month of each year, the city and the temple were crowded with a long train of pilgrims, who presented their vows and offerings in the house of God. The same rites, which are now accomplished by the faithful Mussulman, were invented and practised by the superstition of the idolaters. At an awful distance they cast away their garments; seven times, with hasty steps, they encircled the Caaba, and kissed the black stone.

*See, the original plan of the Caaba, which is strictly copied in Sale, Universal History, Art. three; and the three, which Renan (Hist. of the Prophets, p. 118-120) has corrected and explained from the best authorities. For the description and legend of the Caaba, consult Toci's, (op. cit., p. 122-125) the Bibliothque nationale de l'Etranger, (Caaba, Hayat, Rambler, &c.) and Ebel, (Premiersct Romans, p. 114-115.)

*See, the fifth son of Mahomet, must have entered the Caaba A. D. 640; but the story is differently told by Jamali, (Gazette, Var de Mahomet, tom. i. p. 65-69), and by Abulfeda, (Gaz. Mahomet. a. 3. p. 19.)
seven times they visited and adored the adjacent mountains; seven times they threw stones into the valley of Mina; and the pilgrimage was achieved, as at the present hour, by a sacrifice of sheep and camels, and the burial of their hair and nails in the consecrated ground. Each tribe either found or introduced in the Chalda their domestic worship; the temple was adorned, or defiled, with three hundred and sixty idols of men, eagles, lions, and antelopes; and most conspicuous was the statue of Bebal, of red agate, holding in his hand seven arrows, without heads or feathers, the instruments and symbols of profane divination. But this statue was a monument of Syrian arts: the devotion of the ruder ages was content with a pillar or a tablet; and the rocks of the desert were hewn into gods or altars, in imitation of the black stone of Mecca, which is deeply tainted with the reproach of an idolatrous origin. From Japan to Peru, the use of sacrifice has universally prevailed; and the votary has expressed his gratitude, or fear, by destroying or consuming, in honour of the gods, the dearest and most precious of their gifts. The life of a man is the most precious oblation to de-
precate a publice calamity: the altars of Phra
cia and Egypt, of Rome and Carthage, have been
polluted with human gore: the cruel practice was
long preserved among the Arabs: in the third cen

tury, a boy was annually sacrificed by the tribe of
the Damatians; and a royal captive was piously
slaughtered by the prince of the Saracens, the ally
and soldier of the emperor Justinian. A parent
who drags his son to the altar, exhibits the most
painful and sublime effort of fanaticism: the deed
or the intention, was sanctified by the example of
saints and heroes: and the father of Maimuni
himself was devoted by a rash vow, and hardly
ransomed for the equivalent of an hundred camels.
In the time of ignorance, the Arabs, like the Jews and Egyptians, abstained from the

taste of swine's flesh; they circumcis-

[Text continues...]

(Notes and references are not visible.)
their children at the age of puberty: the same customs, without the censure or the precept of the Koran, have been silently transmitted to their posterity and progeny. It has been successively conjectured, that the artful legislator indulged the stubborn prejudices of his countrymen. It is more simple to believe that he adhered to the habits and opinions of his youth, without foreseeing that a practice congenial to the climate of Mecca, might become useless or inconvenient on the banks of the Danube or the Volga.

Arabia was free: the adjacent kingdoms were shaken by the storms of conquest and tyranny, and the persecuted sects fled to the happy land where they might profess what they thought, and practise what they professed. The religions of the Sabians and Magians, of the Jews and Christians, were disseminated from the Persian Gulf to the Red Sea. In a remote period of antiquity, Sabianism was diffused over Asia by the science of the Chaldeans, and the arms of the Assyrians. From the observations of two thousand years, the priests and astro-

(From Shuck, Hist. of the Mahometan sect, 2d ed., p. 131, &c.)

1. The Mahometan doctrine are not to be understood as saying, that the Mahomet was consecrated by revelation, and even profess to have been without a father. (Perme, Specimen, p. 259, &c.)

2. The Mahometan sects of the subject's yet they held communion necessary to salvation, and even pretend that Mahomet was consecrated by revelation, (Perme, Specimen, p. 259, &c.)
The Magi.

The manners of Babylon deduced the eternal laws of nature and providence. They adored the seven gods or angels who directed the course of the seven planets, and shed their irresistible influence on the earth. The attributes of the seven planets, with the twelve signs of the zodiac, and the twenty-four constellations of the northern and southern hemisphere, were represented by images and talismans; the seven days of the week were dedicated to their respective deities; the Sabians prayed thrice each day; and the temple of the moon at Haran was the term of their pilgrimage. But the flexible genius of their faith was always ready either to teach or to learn: in the tradition of the creation, the deluge, and the patriarchs, they held a singular agreement with their Jewish captives; they appealed to the secret books of Adam, Seth, and Noach; and a slight infusion of the gospel has transformed the last remnant of the Polytheists into the Christians of St. John, in the territory of Basora. The altars of Babylon were overturned.

* Enquiries concerning Polytheism, p. 178. *

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*Ponchielli, Opuscula, p. 158-160; Halleux, Bibl. Oriental., p. 153-269; Hyde, de Religione Vat. Paponis, p. 178, 179, 219, 239; D'Arcy, de Vat. Paponis, p. 104, 113, 213, 289, 290, and 304; Premonstratens. Histor. p. 34, 15, rather strike than qualify our curiosity; and the last of these writers confounds Sabianism with the primitive religion of the Arabs.

D'Arame (Explication de la Tige, p. 133-147) will fix the position of these antiquated Christians; Armoussian (Bibl. Oriental., tom. 1).
By the Magians: but the injuries of the Salamis were revenged by the sword of Alexander. Persia groaned above five hundred years under a foreign yoke; and the purest disciples of Zoroaster escaped from the contagion of idolatry, and breathed with their adversaries the freemium of the desert. Seven hundred years before the death of Mahomet, the Jews were settled in Arabia, and a far greater multitude was expelled from the holy land in the wars of Titus and Hadrian. The industrious exiles aspired to liberty and power; they erected synagogues in the cities and castles of the wilderness, and their gentle converts were confounded with the children of Israel, whom they resembled in the outward mark of circumcision. The Christian missionaries were still more active and successful: the catholics asserted their universal reign: the sects, whom they oppressed successively retired beyond the limits of the Roman empire: the Marcionites and the Manichæans dispersed their phannatic opinions and apocryphal gospels; the church of Yemen, and the princes of Hira, and Gussan, were instructed in a purer creed by the Jacobite and Nestorian bishop. The liberty of choice
was presented to the tribes: each Arab was free to elect or to compose his private religion; and the rude superstition of his house was mingled with the sublime theology of saints and philosophers. A fundamental article of faith was inculcated by the consent of the learned strangers: the existence of one supreme God, who is exalted above the powers of heaven and earth, but who has often revealed himself to mankind by the ministry of his angels and prophets, and whose grace or justice has interrupted, by reasonable miracles, the order of nature. The most rational of the Arabs acknowledged his power, though they neglected his worship; and it was habit rather than conviction that still attached them to the relics of idolatry. The Jews and Christians were the people of the book; the Bible was already translated into the Arabic language; and the volume of the old testament was accepted by the concord of these implacable enemies. In the story of the Hebrew patriarchs, the Arabs were pleased to discover the fathers of their nation. They applauded the birth

* In their after-sights, it was a matter to defend God for the guilt of the idol, but a more patent, but a more irrefutably serious, (Porock, opusculum, p. 150, 157.)

* Our readers now esteem, whether Jewish or Christian, objects more recent than the Koran; but the existence of a pure translation may be fairly inferred.—L. From the personal preacher of the episcopate, of expositing the Hebrew lesson by a paraphrase in the vulgar tongue of the country. 2. From the analogy of the Armenian Parsee, Dulcopic writers, expressly quoted by the fathers of the 5th century, who state that the Scriptures were transcribed into all the barbaric languages. (Walsh, Prolegomenon ad Biblia Polyglut. p. 74, 153-61. Simon, Hist. Critique du V. et du N. Testament, but p. 170, 171, 255-256, 293, 295, 296; ibid. 293, p. 266)
and promises of Ismael; revered the faith and virtue of Abraham; traced his pedigree and their own to the creation of the first man, and imbued, with equal credulity, the prodigies of the holy text, and the dreams and traditions of the Jewish rabbis.

The base and plebeian origin of Mahomet is an unskilful calumny of the Christians, who exalt instead of degrading the merit of their adversary. His descent from Ismael was a national privilege or fable; but if the first steps of the pedigree are dark and doubtful, he could produce, in the tribe of Korish and the family of Hashem, the most illustrious of the Arab, the princes of Mecca, and the hereditary guardians of the Kaaba. The grandfather of Mahomet was Abdol Motiffeh, the son of Hashem, a wealthy and generous citizen, who relieved the distress of famine with the supplies of commerce. Mecca, which had been fed by the liberality of the fathers, was saved by the courage of the son. The kingdom of Yemen was subject to the Christian princes of

1 In an eminent sense, the plebeian group gave origin, as Herder, Hist. Orient. p. 106, to the sturdy races of the Greeks, and the fathers of many a true, honest, that Mahomet was of the race of Ismael, or very remote parts. (Herodot. p. 176.)

2 Abdelleb, (in Yl. Mahommed, c. c. 7. and Cagnier, (Des de Mahomet, p. 33-53), describe the popular and approved genealogy of the prophet. At Mecca, I could not dispute the authenticity of the genealogy, c. c. whereas in Athens, 1. That from Ismael to Mahomet, a period of 2500 years, they reckon thirty, instead of seventy-four generations. 2. That the modern Bannuzians are ignorant of their history and resource of their pedigrees. (Voyage d'Arjance, p. 216, 109.)
Abyssinian, their vassal Abraham was provoked by an insult to avenge the honour of the cross; and the holy city was invested by a train of elephants and an army of Africans. A treaty was proposed; and in the first audience, the grand father of Mahomet demanded the restitution of his cattle. "And why," said Abraham, "do you not rather implore my clemency in favour of your temple, which I have threatened to destroy?" "Because," replied the intrepid chief, "the cattle is my own; the Caaba belongs to the gods, and they will defend their house from injury and sacrilege." The want of provisions, or the value of the Koreish, compelled the Abyssinians to a disgraceful retreat: their discomfiture has been adorned with a miraculous flight of birds; who showered down stones on the heads of the infidels; and the deliverance was long commemorated by the era of the elephant. The glory of Abdol Metalleh was crowned with domestic happiness; his life was prolonged to the age of one hundred and ten years, and he became the father of six daughters and thirteen sons. His best beloved Abdallah was the most beautiful and mo-
dest of the Arabian youth; and in the first night, when he consummated his marriage with Amina, of the noble race of the Zahrites, two hundred virgins are said to have expired of jealousy and despair. Mahomet, or more properly Mohammed, the only son of Abdallah and Amina, was born at Mecca, four years after the death of Justinian, and two months after the defeat of the Abyssinians, whose victory would have introduced into the Cabin the religion of the Christians. In his early infancy, he was deprived of his father, his mother, and his grandfather; his uncles were strong and numerous; and in the division of the inheritance, the orphan's share was reduced to five camels and an Ethiopian maid-servant. At home and abroad, in peace and war, Abu Taleh, the most respectable of his uncles, was the guide and guardian of his youth; in his twenty-fifth year, he entered into the service of Cadiljah, a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. The marriage contract, in the simple style of antiquity, recites the mutual love of Mahomet and Cadiljah; describes him as the most accomplished of the tribe of Ka-

**The infant son of Abullah, the Vit. p. 1; p. 2; of Alexander, in the Greek, 562, of Pontus Searez, or Nabassar, 1216, equally large to the year 529. The old Arabic calendar is the same and uncertain to support the Benehiteret (Art. de viterbe, loc. cit.), who from the day of the month and week, deduce a new mode of calculation, and restore the birth of Mahomet in the year of Christ 570, the 10th of November. Yet this date would agree with the year 562 of the Greek, which is assigned by Eiben (Hist. Samae. p. 7) and Aribelkara (Oriph. p. 101, and Fossati Poets's etra,ical. When we value our chronology, it is possible that the Christian prophet was ignorant of his exact age.**
According to the tradition of his companions, Mahomet was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused. Before he spoke, the orator engaged on his side the attentions of a public or private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his
flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life he scrupulously adhered to the grave and ceremonious politeness of his country: his respectful attention to the rich and powerful was dignified by his condescension and amiability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views; and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid, and decisive. He possessed the courage both of thought and action; and, although his designs might gradually expand with his success, the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdallah was educated in the bosom of the noblest race, in the use of the purest dialect of Arabia; and the fluency of his speech was corrected and enhanced by the practice of discreet and seasonable silence. With these powers of eloquence, Mahomet was an illiterate barbarian; his youth had never been instructed in the arts of reading and writing;* the common ignorance exempted him

* Those who believe that Mahomet could read or write, are incapa- 
cible of reading what is written, with another pen, in the books, in 
chapters of the Koran, ali xvi. sect. These facts, and the tradition of the Souda, are admitted without doubt, by Abulpharo, (in Lit. c. 192.) Beauciel, (Sermon Adalique, p. 125.) Ponet, (Observations, p. 181.) Belzoni, (The Religion of Mahomet, p. 230.) and Sidi, (Preliminary Discourses, p. 9.) Mr. Witty, almost alone, denies the ignorance.
from shame or reproach, but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors, which reflect to our mind the minds of sages and heroes. Yet the book of nature and of man was open to his view; and some fancy has been indulged in the political and philosophical observations which are ascribed to the Arabian traveller. He compares the nations and the religions of the earth; discovers the weakness of the Persian and Roman monarchies; beholds, with pity and indignation, the degeneracy of the times; and resolves to unite, under one God and one king, the invincible spirit and primitive virtues of the Arabs. Our more accurate inquiry will suggest, that instead of visiting the courts, the camps, the temples of the East, the two journeys of Mahomet into Syria were confined to the fairs of Bostra and Damascus; that he was only thirteen years of age when he accompanied the caravan of his

To accuse the throughout of the prophet. His arguments are far from unanswerable. Two short trading journeys to the fair of Syria were barely not sufficient to inflame a prince so raw among the nations of Asia. It was not in the most deliberate act of a treaty that Mahomet would have dropped the mantle, nor was any occasion to drive from the earth of deserts and desolation. The internal points before he repaired to the prophecies, must have been reviewed, in private life. The arts of reading and writing and the knowledge of his own country, would have been the first to detect and oppose by various hypotheses. (Bede's History, p. 295, 294, Note.)

The chief of Damascus was Mahomet, p. 303. The Sec. 7. The date of Damascus, the Telemachus of Damascus, or the Cyrus of Babylon. His journey to the court of Bitha is recorded by the Antiquities of his civilization, by his successful power and the fictions. The two Syrian journeys were ascribed by some to the Arabian writers, both Mahomet and Christians; etc. (p. 185.)
uncle, and that his duty compelled him to return as soon as he had disposed of the merchandise of Cadijah. In these hasty and superficial excursions, the eye of genius might discern some objects invisible to his grosser companions; some seeds of knowledge might be cast upon a fruitful soil: but his ignorance of the Syrian language must have checked his curiosity; and I cannot perceive in the life or writings of Mahomet, that his prospect was far extended beyond the limits of the Arabian world. From every region of that solitary world, the pilgrims of Mecca were annually assembled, by the calls of devotion and commerce: in the free concourse of multitudes, a simple citizen, in his native tongue, might study the political state and character of the tribes, the theory and practice of the Jews and Christians. Some useful strangers might be tempted, or forced, to implore the rights of hospitality; and the enemies of Mahomet have named the Jew, the Persian, and the Syrian monk, whom they accuse of lending their secret aid to the composition of the Koran. Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist. From his earliest youth, Mahomet was addicted to religious contemplation: each year, during the month of Ramadhan, he withdrew from the world, and from the arms of Cadijah: in
the cave of Hera, three miles from Mecca, he consulted the spirit of fraud or enthusiasm, whose abode is not in the heavens, but in the mind of the prophet. The faith which, under the name of Islam, he preached to his family and nation, is compounded of an eternal truth, and a necessary fiction. That there is only one God, and that Mahomet is the apostle of God.

One God.

It is the boast of the Jewish apologists, that while the learned nations of antiquity were deluded by the tables of polytheism, their simple ancestors of Palestine preserved the knowledge and worship of the true God. The moral attributes of Jehovah may not easily be reconciled with the standard of human virtue: his metaphysical qualities are darkly expressed; but each page of the Pentateuch and the Prophets is an evidence of his power: the unity of his name is inscribed on the first table of the law; and his sanctuary was never defiled by any visible image of the invisible essence. After the ruin of the temple, the faith of the Hebrew exiles was purified, fixed, and enlightened, by the spiritual devotion of the synagogue; and the authority of Mahomet will not justify his perpetual reproach, that the Jews of Mecca or Medina adored Ezra as the son of God. But the children of Israel had

* Abulfeda in Vit. de I. p. 13. Gascier, tom. 1. p. 133, 134. The mention of Hera is remarkable by Abulfeda, Dr. Gervase, Arab. p. 44. Nol. Mahomet had never used the cave of Hera, old commentators name it, of the Israel mount, where Moses conversed with Jove, Nis.

* Katun, a. 9, p. 135. Al Rashid, and the other commentators quoted by him, adhere to the charges, but I do not understand that it is superior to the most obscure or absurd tradition of the Vedanta.
ceased to be a people; and the religions of the world were guilty, at least in the eyes of the prophet, of giving sons, or daughters, or companions, to the supreme God. In the rude idolatry of the Arabs, the crime is manifest and audacious; the Sabians are poorly excused by the preeminence of the first planet, or Intelligence in their celestial hierarchy; and in the Magian system the conflict of the two principles betrays the imperfection of the conqueror. The Christians of the seventh century had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. The mysteries of the Trinity and Incarnation appear to contradict the principle of the divine unity. In their obvious sense, they introduce three equal deities, and transform the man Jesus into the substance of the son of God;* an orthodox commentary

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* Holl. Avis. Deut. p. 392. 398. The Collyridian heresies carried from Thrace to Arabia by some women, and the name was borrowed from the sabbaths, or sabbaths, which they offered to the goddess. This example, that of Berytos, bishop of Baal, Hist. Veron. 7. c. 396, and several others, may excuse the reproach, Arabia has worn feces.

† The three gods in the Kuran in 4. p. 91, v. 6, p. 92; are distinctly directed against our external mystery; but the Arabian commentators understand them of the Father, the Son, and the Virgin Mary, as internal Trinity, maintained in this text; by some new
CHAP. I.

will satisfy only a believing mind; intemperate curiosity and zeal had torn the veil of the sanctuary; and each of the oriental sects was eager to confess that all, except themselves, deserved the reproach of idolatry and polytheism. The creed of Mahomet is free from suspicion or ambiguity; and the Koran is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. In the author of the universe, his rational enthusiasm confessed and adored an infinite and eternal being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths, thus announced in the language of the prophet, are firmly held by his disciples, and defined with metaphysical precision by the interpreters of the Koran. A philosophic theist

initiated in the council of Bura (Papyri Aegypti, tom. ii, p. 349). But the existence of the Messias will be delayed by the censures Mosaiques, (Hist de Manichaei, tom. i, p. 232): and he derives the mistake from the word Reias, the Holy Ghost, which in some oriental tongues is of the Semitical gender, and is figuratively styled the brother of Christ in the gospel of the Nazerenians.

* This train of thought is philosophically exemplified in the character of Abraham, who opposed to Chaldea the first inundation of idolatry, (Koran, c. 6, p. 191; S'Hariri, Nazer. Orient. p. 43).

* See the Koran, particularly the second, (p. 30); the fifty-seventh, (p. 427); the fifty-eighth, (p. 441), chapters, which proclaim the omnipotence of the Creator.
might subscribe the popular creed of the Mahometans; a creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection? The first principle of reason and revelation was confirmed by the voices of Mahomet; his proselytes, from India to Morocco, are distinguished by the name of Unitarians; and the danger of idolatry has been prevented by the interdiction of images. The doctrine of eternal decrees and absolute predetermination is strictly embraced by the Mahometans; and they struggle with the common difficulties, how to reconcile the presence of God with the freedom and responsibility of man; how to explain the permission of evil under the reign of infinite power and infinite goodness.

The God of nature has written his existence on all his works, and his law in the heart of man. To restore the knowledge of the one and the practice of the other, has been the real or pretended aim of the prophets of every age; the liberality of Mahomet allowed to his predecessors the same credit which he claimed for himself; and the chain of inspiration was prolonged from the fall of Adam to the promulgation of

V. The most Authorized works are translated by Fawe, Designs of the Sacred, Eclect., p. 374, 381-382; Seeley, History of the Saracens, vol. 3, p. 385-386; The History of the Egyptians, Moabites, & C., p. 70, and Clarke, Voyages et Réflets, tom. 1, p. 3-38. The great truth that God is without any name as such is distinctly written by Mourer (Alexand. vol. 1, part 1, p. 37-09), because he made man after his own image.
the Koran. During that period, some rays of prophetic light had been imparted to one hundred and twenty-four thousand of the elect, discriminated by their respective measure of virtue and grace; three hundred and thirteen apostles were sent with a special commission to recall their country from idolatry and vice; one hundred and four volumes had been dictated by the holy spirit; and six legislators of transcendent brightness have announced to mankind the six successive revelations of various rites, but of one immutable religion. The authority and station of Adam, Noah, Abraham, Moses, Christ, and Mahomet, rise in just gradation above each other; but whoever hates or rejects any one of the prophets is numbered with the infidels. The writings of the patriarchs were extant only in the apocryphal copies of the Greeks and Syrians; the conduct of Adam had not entitled him to the gratitude or respect of his children; the seven precepts of Noah were observed by an inferior and imperfect class of the proselytes of the synagogue, and the memory of Abraham was obscurely re-

1 Retzard, de Rang, Moham. L. v. p. 31-37. Send's Travels in Discourse, p. 25-76. Voy. de Chardin, vol. iv. p. 28-31, and 37-47, for the Persian additions. * All is the Vice of God. Yet the precise number of prophets is not an article of faith.

2 For the apocryphal books of Adam, see Fabricius, Codex Parch. p. 27-29; of Seth, p. 124-127; of Enoch, p. 192-218. But the book of Noah is consigned to some measure, by the question of the apostle St. Jude; and a long legendary fragment is alleged by Sy axis and Seidger.

3 The seven precepts of Noah are expounded by Marham, (Canons Christiani, p. 124-180), who adopts, on this occasion, the learning and modesty of Selden.
covered by the Sabians in his native land of Chal-
dea: of the myriads of prophets, Moses and
Christ alone lived and reigned; and the re-
nuant of the inspired writings was comprised in
the books of the Old and the New Testament.
The miraculous story of Moses is consecrated and
ubliged in the Koran; and the captive Jews
enjoy the secret revenge of imposing their own
belief on the nations whose recent creeds they
deride. For the author of Christianity, the
Mahometans are taught by the prophet to en-
tertain an high and mysterious reverence:
Verily, Christ Jesus, the son of Mary, is the Je
apostle of God, and his word, which he con-
veyed into Mary, and a Spirit proceeding
from him; honourable in this world, and in
the world to come; and one of those who ap-
proach near to the presence of God.”

The wonders of the genuine and apocryphal gospels
are profusely heaped on his head; and the La-
tin church has not disdain to borrow from the

* The articles of Adam, Noah, Abraham, Moses, &c. in the Biblio-
theca of D’Herbelot, are duly balanced with the fanciful legends of
the Mahometans, who have built up the groundwork of Scripture
and the Tanaim.

107, &c.

* Koran, c. 3, p. 59; c. 4, p. 80. D’Herbelot, p. 309, &c.

* See the gospel of St. Thomas, or of the Indiana, in the Codex
Apostolus N. T. of Patristics, who collects the various testimonies
concerning it, (p. 132–135). It was published in Greek by Calixtus,
and in Arabic by Sje, who thinks our present copy more recent than
Mahomet. Yet his quotations agree with the original about the
apocryphal Christ of his credle, the living God of Oly, &c. (Nestor,
169, 161).
Koran the immaculate conception of his virgin mother. Yet Jesus was a mere mortal; and, at the day of judgment, his testimony will serve to condemn both the Jews, who reject him as a prophet, and the Christians, who adore him as the Son of God. The malice of his enemies aspersed his reputation, and conspired against his life; but their intention only was guilty, a phantom or a criminal was substituted on the cross, and the innocent saint was translated to the seventh heaven. During six hundred years the gospel was the way of truth and salvation; but the Christians insensibly forgot both the laws and the example of their founder; and Mahomet was instructed by the Gnostics to accuse the church, as well as the synagogue, of corrupting the integrity of the sacred text.

1 It is duly illick in the Koran, ii. 89, and more clearly explained by the tradition of the Nestorians; (Bate's Note, and Minutes, tom. i. p. 110). In the 7th century, the immaculate conception was condemned by St. Bernard as a preeminence unrivalled. (In Pat. Historia del Concilio de Trento, l. 19.)

2 See the Koran, i. 38-41, 66, and ii. 150, 159, of Mohammed's corollary. Does our pronunciation violate omnium vitae? (see note); nor is this impossible nor is the condition of the passion that may suit with the year of the Doctors, but the commentators believe, (Martyrs, tom. ii. p. 113-114, 173, 180, p. 12, 25), that another man, a friend or an enemy, was crucified in the slumber of Jesus; a tale which they have read in the gospel of St. Barnabas, and which has been started as early as the time of St. Paul, by some Eusebites brethren. (Bemiser, Hist. de Machelis, tom. iv. p. 45. Menon de R. Ch., p. 287.)

3 This charge is obviously repugnt to the Koran, ii. 405; but neither Mahomet, nor his followers, are sufficiently versed in languages and criticism to give any weight or value to their arguments. Yet the Arabs and Nestorians could relate some stories, and the illustrious prophet might listen to the old narratives of the Maccabees. See Beanster, tom. i. p. 291-295.
piety of Moses and of Christ rejoiced in the assurance of a future prophet, more illustrious than themselves: the evangelic promise of the Paracleter, or Holy Ghost, was prefigured in the name, and accomplished in the person of Mahomet, the greatest and last of the apostles of God.

The communication of ideas requires a similitude of thought and language: the discourse of a philosopher would vibrate without effect on the ear of a peasant; yet how minute is the distance of their understandings, if it be compared with the contact of an infinite and a finite mind, with the word of God expressed by the tongue or the pen of a mortal? The inspiration of the Hebrew prophets, of the apostles and evangelists of Christ, might not be incompatible with the exercise of their reason and memory; and the diversity of their geniuses is strongly marked in the style and composition of the books of the Old and New Testament. But Mahomet was content with a character, more humble, yet more sublime, of a simple editor: the substance of the Koran, according to himself or his disciples, is uncreated and eternal; subsisting in the essence of the Deity, and inscribed

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footnote 1: Among the prophecies of the Old and New Testament, which are narrated by the feast or expression of the Masculina, they appertain to the prophet the promise of the Paracleter, or Comforter, which had been already marked by the Masculina, and Mahometus. Dusserer, Hist. Critique du Masculina, tom. i. p. 123, 122; and the easy change of letters, expressive, for example, of the acrostics by the acrostics of the name of Mahometus, Muscat, tom. i. part i., p. 15-29.

footnote 2: For the Koran, see d'Herbelot, p. 66, 68. Later, tom. i. to.

with a pen of light on the table of his everlasting decrees. A paper copy in a volume of silk and gems, was brought down to the lowest heaven by the angel Gabriel, who, under the Jewish economy, had indeed been despatched on the most important errands; and this trusty messenger successively revealed the chapters verses to the Arabian prophet. Instead of a perpetual and perfect measure of the divine will, the fragments of the Koran were produced at the discretion of Mahomet; each revelation is suited to the emergencies of his policy or passion; and all contradiction is removed by the saving maxim, that any text of scripture is abrogated or modified by any subsequent passage. The word of God, and of the apostle, was diligently recorded by his disciples on palm-leaves and the shoulder-bones of mutton; and the pages, without order or connection, were cast into a domestic chest in the custody of one of his wives. Two years after the death of Mahomet, the sacred volume was collected and published by his friend and successor Ablabekker: the work was revised by the caliph Othman, in the thirtieth year of the Hegira; and the various editions of the Koran assert the same miraculous privilege of an uniform and incorruptible text. In the spirit of enthusiasm or vanity, the prophet rests the truth of his mission on the merit of his book, audaciously challenges both men and angels to imitate the beauties of a single page, and presumes to assert that God alone
could dictate this incomparable performance. This argument is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rapture, whose ear is delighted by the music of sounds, and whose ignorance is incapable of comparing the productions of human genius. The harmony and copiousness of style will not reach, in a version, the European infidel: he will peruse with impatience the endless incoherent chasmody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country and in the same language. If the composition of the Koran exceed the faculties of a man, to what superior intelligence should we ascribe the Iliad of Homer or the Philippics or Demosthenes? In all religions, the life of the


*Yet a sort of Aramaic was resembled, that it might be equalled or surpassed by an human poet. (Prasek, Specimen, p. 291, &c.) and

Homer (the pattern of the bard for the interpreters) desires the stream of inspiration to the most enlightened passage, (Hom., i. part. v. 1.)

The

*Caligious (whether real or fabulous) or mock Aramæiæque siv

Arabicæ inhabit, (Lard., de Pari Hebræorum Præbal. stra., etich.

etiam; Stith, de Germanicis Rickb. Gæst. 16, 29, 31; Morel, p. 474, &c.) has united many Egyptian names, the Demotic, poppæs, Néy, etc. The language is magnificent, refined, learned, Hebrew. The characters of the sacred books are much more noble in their oblong than in their angular ep. (Oliph., p. 455.)

This reference seems to be to a page or chapter number that is not visible in the image.
founder supplies the silence of his written revelation: the sayings of Mahomet were so many lessons of truth; his actions so many examples of virtue; and the public and private memorials were preserved by his wives and companions. At the end of two hundred years, the Sonna or oral law was fixed and consecrated by the labours of Al Bochari, who discriminated seven thousand two hundred and seventy-five genuine traditions from a mass of three hundred thousand reports of a more doubtful or spurious character. Each day the pious author prayed in the temple of Mecca, and performed his ablutions with the water of Zemzem; the pages were successively deposited on the pulpit, and the sepulchre of the apostle; and the work has been approved by the four orthodox sects of the Sunnites.

The mission of the ancient prophets, of Moses and of Jesus, had been confirmed by many splendid prodigies; and Mahomet was repeatedly urged, by the inhabitants of Mecca and Medina, to produce a similar evidence of his divinelegation: to call down from heaven the angel or the volume of his revelation, to create a garden in the desert, or to kindle a conflagration in the unbelieving city. As often as he is pressed by the demands of the Korish, he involves himself in the obscure boast of vision and prophecy, appeals to the internal proofs of his doctrine, and shields himself behind the providence of God, who re-

Al Bochari died A. H. 271. See 'Abdul Bari, p. 205; 116, 917; Godwin, Nat. of Abou Zeid, p. 20; p. 36.
lives those signs and wonders that would depreciate the merit of faith and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal establish, beyond suspicion, the integrity of the Koran.\(^7\) The votaries of Mahomet are more assured than himself of his miraculous gifts, and their confidence and credulity increase as they are farther removed from the time and place of his spiritual exploits. They believe or affirm that trees went forth to meet him; that he was saluted by stones; that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead; that a beam ground to him; that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were equally subject to the apostle of God! His dream of a nocturnal journey is seriously described, as a real and conspired transaction. A mysterious animal, the Burak, conveyed him from the temple of Mecca to that of Jerusalem; with his companion Ga-

\(^7\) See more remarkably, Koran, p. 1, 8, 12, 19, 11. Videur (I. 13) has condemned the imposture. Mahomet was a sober honest apparition; but observe that the passages where they say his miracles are clear and positive (Mahomet, tom. 1, part II, p. 1-41); and those which seem to point them, are ambiguous and equivocal (p. 13-29).

\(^{7,17}\) Vide vol. Specimen Hist. Arabum, the text of Alhazen, p. 87; the notes of Canis, p. 197-199; de Herbelot, Histoire des Prophetes, p. 12, 17; Voyages de Chardin, tom. 1, p. 313-315. Mahomet (Armen. tom. 1, p. 19) has been deftly collected and narrated by the Maccus, and printed by Mr. Macnichol, where you may find what others mention by those celebrated.
brief, he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven, Mahomet, alone was permitted to proceed; he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart, when his shoulder was touched by the hand of God. After this familiar though important conversation, he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of a night the journey of many thousand years. According to another legend, the apostle confirmed in a national assembly the malicious challenge of the Koreish. His resistless word split asunder the orb of the moon; the obedient, planet stooped from her station in the sky, accomplished the seven revolutions round the Caaba, saluted Mahomet in the Arabian tongue, and suddenly contracting her dimensions, entered at the collar, and issued forth through the sleeve, of his shirt.  

1 The miraculous journey is circumstantially related by Abulfeda, in his Vie. Mahomied, c. 19, p. 337., who wishes to think it a vision; by Fabriani, pp. 31–60, who exaggerates the absurdities; and by Gagnier, (tome 1, p. 242–243), who declares, from the authority of Al Jezzafi, that in deny this journey, it is to disbelieve the Koran. Yet the Koran, without naming either Jerusalem or Mecca, has only cited a mysterious name: Laus illi, que transulit arcus summis altarum Ambrosii aut sanctarum Hierosolimitanarum caput (Kor. c. 17, v. 1. in Marmorte, tome 6, p. 487) (see Sale's version in more literal). A similar name for the sacred structure of tradition.  

2 In the prophetic style, which saves the present in part for the future, Mahomet had said.—Appropriates it from a passage from (Kor. c. 54, v. 1. in Marmorte, tome 3, p. 498). This figure of the ste affection et al.}
The vulgar are amused with the marvellous tales; but the graves of the Mussulman doctors indicate the modesty of their master, and indulge a latitude of faith or interpretation. They might speciously allege, that in preaching the religion, it was needless to violate the harmony of nature; that a creed unequipped with mystery may be excused from miracles; and that the sword of Mahomet was not less potent than the rod of Moses.

The polytheist is oppressed and distracted by the variety of superstition: a thousand rites of Egyptian origin were interwoven with the essence of the Moslem law; and the spirit of the gospel had evaporated in the pageantry of the church. The prophet of Mecca was tempted by prejudice, or policy, or patriotism, to sanctify the rites of the Arabs, and the custom of visiting the holy stone of the Caaba. But the precepts of Mahomet himself inculcate a more simple and rational piety: prayer, fasting, and alms, are the religious duties of a Mussulman; and he is encouraged to hope, that prayer will vincent. His pious words are true: he learnt that to be suffered by the most respectable controversies, (Menach, tom. ii. p. 406). The festival is still celebrated by the Persians, (CLASSI, tom. i. p. 201); and the Aztecs is hastily spoken out by Guaman, (Life de Mahomet, tom. ii, p. 193-201); as the faith, as it should seem, of the testimony of Jesus. Yet a Mussulman doctor has pronounced the proof of the principal authors, (repid Perses, Spani. p. 107); the two disciplines are acute with the simple sense of the Koran; (AJ. Dallars, and Huntington, Hist. Orang. II, p. 202); and the absence of Acharrea's novelty of a prince and a philosopher.

* An ex-convert in Syrian War, Arab. p. 77; and his supposition is founded in the sense of Pasche, p. 486-488; from the same authorities.
carry him half way to God, fasting will bring him to the door of his palace, and aims will gain him admittance. I. According to the tradition of the nocturnal journey, the apostle, in his personal conference with the Deity, was commanded to impose on his disciples the daily obligation of fifty prayers. By the advice of Moses he applied for an alleviation of this intolerable burden; the number was gradually reduced to five; without any dispensation of business or pleasure, or time or place, the devotion of the faithful is repeated at day-break, at noon, in the afternoon, in the evening, and at the first watch of the night; and, in the present decay of religious fervour, our travellers are edified by the profound humility and attention of the Turks and Persians: Cleanliness is the key of prayer: the frequent illustration of the hands, the face, and the body, which was practised of old by the Arabs, is solemnly enjoined by the Koran, and a permission is formally granted to supply with sand the scarcity of water. The words and attitudes of supplication, as it is performed, either sitting, or standing, or prostrate on

1 The most authentic sources of these precepts, pilgrimage, prayer, fasting, vows, and absolutions, is extracted from the Persian and Arabic traditions by Mawardi, (Peregrine, part. ii., p. 9-34); Roland, (in his excellent relation of Religion Mohammedic, Brussels, 1777, p. 67-128), and Guizot, (Voyages en Perse, tom. iv., p. 67-102). Marcus is a partial accouter; but the jeweller, Chardini, had the eye of a philosopher; and Roland, a judicious student, had traversed over the East at his leisure at Damascus. The 18th letter of Tocqueville (Voyage du Levant, tom. ii., p. 263-369), insinuates the existence of that vast area of the religions of the Turks.
the ground, are prescribed by custom or authority, but the prayer is poured forth in short and fervent ejaculations; the measure of zeal is not exhausted by a tedious liturgy; and each Mussulman, for his own person, is invested with the character of a priest. Amongst the theists, who reject the use of images, it has been found necessary to restrain the wanderings of the fancy, by directing the eye and the thought towards a kobla, or visible point of the horizon. The prophet was at first inclined to gratify the Jews by the choice of Jerusalem; but he soon returned to a more natural partiality; and five times every day the eyes of the nations at Astrahan, at Fez, at Delhi, are devoutly turned to the holy temple of Mecca. Yet every spot for the service of God is equally pure; the Mahometans indifferently pray in their chamber or in the street. As a distinction from the Jews and Christians, the Friday in each week is set apart for the useful institution of public worship; the people is assembled in the mosch; and the imam, some respectable elder, ascends the pulpit, to begin the prayer and pronounce the sermon. But the Mahometan religion is destitute of priesthood or sacrifice; and the independent spirit of fanaticism looks down with contempt on the ministers and the slaves of superstition. II. The voluntary* penance of the ascetics, the torment

* Mahomet (Sahih Koran, c. 9; p. 151) reproaches the Christians with taking their priests and monks for their gods, and for God. Yet Marcion (ProtestanT, p. 99, 10) extols the worship, especially of the pope, and quotes from the Koran itself, the case of Ilia, or Solon, who was cast from heaven for refusing to adore Adam.
and the glory of their lives, was allowed to a prophet, who censured in his companions a rash view of abstaining from flesh, and women, and sleep, and firmly declared, that he would suffer no monks in his religion. Yet he instituted, in each year, a fast of thirty days, and strenuously recommended the observance, as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramadan, from the rising to the setting of the sun, the Musulman abstains from eating, and drinking, and women, and baths, and perfumes; from all nourishment that can restore his strength, from all pleasure that can gratify his senses. In the resolution of the lunar year, the Ramadan coincides by turns with the winter cold, and the summer heat; and the patient martyr, without assuaging his thirst with a drop of water, must expect the close of a tedious and sultry day. The interdiction of wine, peculiar to some orders of priests or hermits, is converted by Mahomet alone into a positive and general law; and a considerable portion of the globe has abjured, at his command, the use of that salutary, though dangerous, liquor. These painful restraints are, doubtless,
Infringed by the libertine and eluded by the hypocrite. But the legislator, by whom they are enacted, cannot surely be accused of alluring his proselytes by the indulgence of their sensual appetites. III. The charity of the Mahomantians descends to the animal creation; and the Koran repeatedly inculcates, not as a merit, but as a strict and indispensable duty, the relief of the indigent and unfortunate. Mahomet, perhaps, is the only lawgiver who has defined the precise measure of charity; the standard may vary with the degree and nature of property, as it consists either in money, in corn, or cattle, in fruits or merchandise; but the Mussulman does not accomplish the law, unless he bestows a tenth of his revenue; and if his conscience accuses him of fraud or extortion, the tenth, under the idea of restitution, is enlarged to a fifth. Benevolence is the foundation of justice, since we are forbidden to injure those whom we are bound to assist. A prophet may reveal the secrets of heaven and of futurity; but in his moral precepts he can only repeat the lessons of our own hearts.

The two articles of belief, and the four principal duties of Islam, are guarded by rewards and punishments; and the faith of the Mussulman is

*The paucity of Muscovy Provinces, part v, p. 370.*
devoutly fixed on the event of the judgment and the last day. The prophet has not presumed to determine the moment of that awful catastrophe, though he darkly announces the signs, both in heaven and earth, which will precede the universal dissolution, when life shall be destroyed, and the order of creation shall be confounded in the primitive chaos. At the blast of the trumpet, new worlds will start into being; angels, genii, and men, will arise from the dead, and the human soul will again be united to the body. The doctrine of the resurrection was first entertained by the Egyptians; and their mummies were embalmed, their pyramids were constructed, to preserve the ancient mansion of the soul, during a period of three thousand years. But the attempt is partial and unavailing; and it is with a more philosophic spirit that Mahomet relies on the omnipotence of the Creator, whose word can re-animate the breathless clay, and collect the innumerable atoms, that no longer retain their form or substance. The intermediate state of the soul it is hard to decide; and those who most firmly believe her immaterial nature, are at a loss to understand how she can think or act without the agency of the organs of sense.

*See Herodotus, i. ii, a. 125, and our learned countryman Sir John Marsham, Cosm. Chron. p. 46. The idea of the same writer (p. 234-274) is an elaborate sketch of the infernal regions, as they were painted by the fancy of the Egyptians and Greeks, at the point and philosophers of antiquity.

* The Koran (c. 2, p. 230, &c. of Sale. p. 28) of Mohammed (p. 97) relates an imagined miracle, which satisfied the curiosity, and confirmed the faith, of Abraham.
The reunion of the soul and body will be followed by the final judgment of mankind; and, in his copy of the Magian picture, the prophet has too faithfully represented the forms of proceeding, and even the slow and successive operations of an earthly tribunal. By his intolerant adversaries he is upbraided for extending, even to themselves, the hope of salvation; for asserting the blackest heresy, that every man who believes in God, and accomplishes good works, may expect in the last day a favourable sentence. Such rational indifference will adapted to the character of a fanatic; nor is it probable that a messenger from heaven should depreciate the value and necessity of his own revelation. In the idiom of the Koran, the belief of God is inseparable from that of Mahomet; the good works are those which he has enjoined; and the two qualifications imply the profession of Islam, to which all nations and all sects are equally invited. Their spiritual blindness, though excused by ignorance and crowned with virtue, will be scourged with everlasting torments; and the tears which Mahomet shed over the tomb of his mother, for whom he was forbidden to pray, display a striking contrast of humanity and enthusiasm. The doom of the in-
fideis is common: the measure of their guilt and punishment is determined by the degree of evidence which they have rejected, by the magnitude of the errors which they have entertained: the eternal mansions of the Christians, the Jews, the Sabians, the Magians, and the idolaters, are sunk below each other in the abyss; and the lowest hell is reserved for the faithless hypocrites who have assumed the mask of religion. After the greater part of mankind has been condemned for their opinions, the true believers only will be judged by their actions. The good and evil of each Mussulman will be accurately weighed in a real or allegorical balance; and a singular mode of compensation will be allowed for the payment of injuries: the aggressor will refund an equivalent of his own good actions, for the benefit of the person whom he has wronged; and if he should be destitute of any moral property, the weight of his sins will be loaded with an adequate share of the demerits of the sufferer. According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilsous bridge of the abyss; but the innocent, treading in the footsteps of Mahomet, will gloriously enter the gates of paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised, that all his disciples, whatever may be their sins, shall be saved, by their own faith and his intercession, from eternal damnation. It is not surprising that superstition should act most powerfully
of the fears of her votaries, since the human fancy can paint with more energy the misery than the bliss of a future life. With the two simple elements of darkness and fire, we create a sensation of pain, which may be aggravated to an infinite degree by the idea of endless duration. But the same idea operates with an opposite effect on the continuity of pleasure; and too much of our present enjoyments is obtained from the relief of the comparison of evil. It is natural enough that an Arabian prophet should dwell with rapture on the groves, the fountains, and the rivers, of paradise; but instead of inspiring the blessed inhabitants with a liberal taste for harmony and science, conversation and friendship, he idly celebrates the pearls and diamonds, the robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury, which becomes insipid to the owner, even in the short period of this mortal life. Seventy-two slaves, or black-eyed girls, of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased an hundred fold, to render him worthy of his felicity. Notwithstanding a vulgar prejudice, the gates of heaven will be open to both sexes; but Mahomet has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands, or disturb their felicity, by the suspicion of an everlasting marriage. This image of a carnal paradise has provoked the indignation,
perhaps the envy of the monks; they disdain against the impure religion of Mahomet; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran: useless would be the resurrection of the body, unless it were restored to the possession and exercise of its worthiest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man. Yet the joys of the Mahometan paradise will not be confined to the indulgence of luxury and appetites; and the prophet has expressly declared, that all meaner happiness will be forgotten and despised by the saints and martyrs, who shall be admitted to the beatitude of the divine vision.

The first and most arduous conquests of Mahomet\(^1\) were those of his wife, his servant, his

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\(^1\) For the day of judgment, hell, paradise, &c., consult the Koran, (c. 3, v. 29; c. 30, 76, &c.), with Mas'rabi's standard, but learned, explanation, (in his notes, and in the Proemium, part iv, p. 76, 120, 136, \textit{&c.}) of Harbstei, (\textit{Religiosum Orientis}, p. 288, 213), Brandt, (p. 41-41), and Sale, (p. 16-108). The original texts of the Magi are little and doubtfully explored by most apologists. Dr. Huxley, \textit{Religions Peregrine}, c. 22, p. 402-412, \textit{Dum. 1710.} In the article of Mahomet, Davis has shown how indifferently wit and philosophy supply the absence of genuine information.

\(^2\) Before I enter on the history of the prophet, it is incumbent on me to produce my criticisms. The Latin, French, and English versions of the Koran, are preceded by historical disquisitions, and the three translators, Mas'rabi, (vol. i., p. 10-32), Scurry, (vol. i., p. 1-316), and Sale, (Proemium Discontent, p. 23-29), had accurately studied the language and character of their author. Two profound lives of Mahomet have been composed by Dr. Prideaux (\textit{Life of Mahomet}, seventh edition, London, 1714, in octavo) and the \textit{real de Contreasones,}}
pupil, and his friend? since he presented himself as a prophet to those who were most conversant with his infirmities as a man. Yet Caliph believed the words, and cherished the glory, of her husband; the obsequies, and affectionate Zeid was tempted by the prospect of freedom; the illustrious Ali; the son of Abu Talib, embraced the sentiments of his cousin with the spirit of a youthful hero; and the wealth, the moderation, the veracity of Abu Bekr, confirmed the religion of the prophet whom he was destined to succeed. By his persuasion, ten of the most respectable citizens of Mecca were introduced to the private lessons of Islam; they yielded to the voice of reason and enthusiasm.

To illustrate, (We de Mahomet, Londres, 1738, in octavo) but the author, with of failing an impostor as an hero; how the other corrupted the learning of the doctors and the legitimacy of the crews. The article in d'Herbelot (Histoire, Orient, p. 398-393) is chiefly drawn from Nasaieh and Monasie; but the best and most authentic materials is M. Deguerre, a Frenchman, by birth, and professor at Oxford of the oriental tongues. In two elaborate works, Deum Achilleus de Vara et Rima pector, Mahommedo, &c. Latins utinam, Piscatorii et Sinii illustris Johannis Deguerre, Oceœ, 1728, 8 in quo, Le Vara de Mahomet proemiale, coups de l'Africano, des Traductions authentiques de la Senna et des milliers Arabiis, Athesis, Amsterdam, 1748, 3 in quo, in Ireno, he has interpreted, illustrated, and supplied the Arabic text of Abulpharag and Al Jamais, the two, an illuminated science, who resided at Damascus, in Syria. A. D. 1018-1322, (see Gageo, Pratet, et Alpharag) the second, as an authority, he quoted Mecca A. D. 1339, d’Herbelot, p. 397; Oceœ, vol. iii, p. 208, 210. These are my general sources, and the legislative mind may follow the order of time, and the division of centuries. Yet I must observe, that both Abulpharag and Al Jamais are modern historians, and that they cannot appeal to any history of the first century of the Hegira.

* After the Greeks, Peloponnes (p. 8) illustrated the secret disciples of the wife of Mahomet. As if he had been a prey susceptible of the project, Hesiod and others (p. 212, &c.) enable the sublime and sublime views of Caliph and the first disciples.
They repeated the fundamental creed,—

"There is but one God, and Mahomet is the apostle of God;" and their faith, even in this life, was rewarded with riches and honours, with the command of armies and the government of kingdoms. Three years were silently employed in the conversion of fourteen proselytes, the first fruits of his mission; but in the fourth year he assumed the prophetic office, and resolving to impart to his family the light of divine truth, he prepared a banquet, a lamb, as it is said, and a bowl of milk, for the entertainment of forty guests of the race of Hashem. "Friends and kinsmen," said Mahomet to the assembly, "I offer you, and I alone can offer, the most precious of gifts, the treasures of this world and of the world to come. God has commanded me to call you to his service. Who among you will support my burden? Who among you will be my companion and my vizir?" No answer was returned, till the silence of astonishment, and doubt, and contempt, was at length broken by the impatient courage of Ali, a youth in the fourteenth year of his age. "O prophet, I am the man: whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy vizir over them." Mahomet accepted his offer with transport, and Abu Taleb was intru...
nically exhorted to respect the superior dignity of his son. In a more serious tone, the father of All advised his nephew to relinquish his impracticable design. "Spare your remonstrances," replied the intrepid fanatic to his uncle and benefactor; "if they should place the sun on my right hand and the moon on my left, they should not divert me from my course." He persevered ten years in the exercise of his mission; and the religion which has overspread the East and the West, advanced with a slow and painful progress within the walls of Mecca. Yet Mahomet enjoyed the satisfaction of beholding the increase of his infant congregation of unitarians, who revered him as a prophet, and to whom he seasonably dispensed the spiritual nourishment of the Koran. The number of proselytes may be estimated by the absence of eighty-three men and eighteen women, who retired to Ethiopia in the seventh year of his mission; and his party was fortified by the timely conversion of his uncle, Hamza; and of the fierce and inflexible Omar, who signalized in the cause of Islam the same zeal which he had exerted for its destruction. Nor was the charity of Mahomet confined to the tribe of Kassid or the precincts of Mecca; on solemn festivals, in the days of pilgrimage, he frequented the Caaba, accosted the strangers of every tribe, and urged, both in private converse and public discourse, the belief and worship of a sole deity. Conscious of his reason and of his weakness, he asserted the liberty of con-
science, and disclaimed the use of religious violence; but he called the Arabs to repentance, and conjured them to remember the ancient idolators of Ad and Thamud, whom the divine justice had swept away from the face of the earth.

The people of Mecca was hardened in their unbelief by superstition and envy. The elders of the city, the uncles of the prophet, affected to despise the presumption of an orphan, the reformer of his country: the pious orations of Mahomet in the Caaba were answered by the clamours of Abu Taleb. **Citizens and pilgrims, listen not to the tempter, hearten not to his impious novelties. Stand fast in the worship of Al Lat and Al Uzzah.**

Yet the son of Abdallah was ever dear to the aged chief; and he protected the fame and person of his nephew against the assaults of the Koreishites, who had long been jealous of the pre-eminence of the family of Hashem. Their malice was coloured with the pretence of religion: in the age of Job, the crime of impiety was punished by the Arabian...
magistrate;* and Mahomet was guilty of desecrating and denying the national deities. But so loose was the policy of Mecca, that the leaders of the Koreish, instead of accusing a criminal, were compelled to employ the measures of persuasion or violence. They repeatedly addressed Abu Taleb in the style of reproach and menace. "Thy nephew reviles our religion; he accuses "our wise forefathers of ignorance and folly; "silence him quickly, lest he kindle tumult and "discord in the city. If he persevere, we shall "draw our swords against him and his adherents, and thou wilt be responsible for the blood "of thy fellow-citizens." The weight and moderation of Abu Taleb eluded the violence of religious faction; the most helpless or timid of the disciples retired to Ethiopia, and the prophet withdrew himself to various places of strength in the town and country. As he was still supported by his family, the rest of the tribe of Koreish engaged themselves to renounce all intercourse with the children of Hashem, neither to buy nor sell, neither to marry nor to give in marriage, but to pursue them with implacable enmity, till they should deliver the person of Mahomet to the justice of the gods. The decree was suspended in the Caaba before the eyes of the nation; the messengers of the Koreish pursued the Mussulman exiles in the heart of Africa:

*In the time of Job, the crime of在于 was punished by the Arabian magistrate, (cf. 19, v. 20, 21, 23). Tuch for a respectable prince, (de Paul Exegetum, p. 420, 421, etc. Michellet and Len. of a late professor in the University of Oxford, p. 127-29), who justifies and applauds this paternal conception.
they besieged the prophet and his most faithful followers, intercepted their water, and inflamed their mutual animosity by the retaliation of injuries and insults. A doubtful truce restored the appearances of concord; till the death of Abu Taleb abandoned Mahomet to the power of his enemies, at the moment when he was deprived of his domestic comforts by the loss of his faithful and generous Cuifjah. Abu Sophian, the chief of the branch of Qasimiyah, succeeded to the principality of the republic of Meccah. A zealous venter of the idols, a mortal foe of the line of Hashem, he convened an assembly of the Korishites and their allies, to decide the fate of the apostle. His imprisonment might provoke the despair of his enthusiasts; and the exile of an eloquent and popular fanatic would diffuse the enmity through the provinces of Arabia. His death was resolved; and they agreed that a sword from each tribe should be buried in his heart, to divide the guilt of his blood, and half the vengeance of the Hashemites. An angel or a spy revealed their conspiracy; and flight was the only resource of Mahomet. At the dead of night, accompanied by his friend Abu Becker, he silently escaped from his house; the assassins watched at the door; but they were deceived by the figure of Ali, who reposed on the bed, and was covered with the green vestment of the apostle. The Korish respected the piety of the heroic youth; but some verses of Ali, which are still extant, exhibit an interesting

* D'Herbelot, Hist. des Arabes, p. 442. He gives a particular history of the Death of Mahomet.
picture of his anxiety, his tenderness, and his religious confidence. Three days Mahomet and his companion were concealed in the cave of Thur, at the distance of a league from Mecca; and in the close of each evening, they received from the son and daughter of Abubeker, a secret supply of intelligence and food. The diligence of the Korish explored every haunt in the neighbourhood of the city; they arrived at the entrance of the cavern; but the providential deceit of a spider's web and a pigeon's nest, is supposed to convince them that the place was solitary and inviolate. "We are only two," said the trembling Abubeker. "There is a third," replied the prophet; "it is God himself." No sooner was the pursuit abated, than the two fugitives issued from the rock, and mounted their camels; on the road to Medina, they were overtaken by the Sanahinaries of the Korish; they redeemed themselves with prayers and promises from their hands. In this eventful moment, the lance of an Arab might have changed the history of the world.

The flight of the prophet from Mecca to Medina has fixed the memorable era of the Hegira; which, at the end of twelve centuries, still dis-
The religion of the Koran might have perished in its cradle, had not Moslems embraced with faith and reverence the holy outcasts of Mecca. Medina, or the city, known under the name of Yathrib, before it was sanctified by the throne of the prophet, was divided between the tribes of the Chaurites and the Awtites, whose hereditary feud was rekindled by the slightest provocation. Two colonies of Jews, who boasted a sacred blood, were their humble allies, and without converting the Arabs, they introduced the taste of science and religion, which distinguished Medina as the city of the book. Some of her noblest citizens, in a pilgrimage to the Mecca, were converted by the preaching of Mahomet; on their return they diffused the belief of God and his prophet, and the new alliance was ratified by their deputies in two secret and nocturnal interviews on a hill in the suburbs of Mecca. In the first, ten Chaurites and two Awtites, united in faith and love, protested in the name of their wives, their children, and their absent brethren, that they would for ever profess the creed, and observe the precepts, of the Koran. The second was a political association, the first vital spark of the empire of the

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*Mahomet's life, from his descent to the Hijra, may be found in Arber's TL 184, 31-451 and Churchill, 1867, ch. 15, 22-31, 232-235.*

*The Koran from p. 177, with notes by A. H. Sayce, 1875.*
Seventy-three men and two women of Medina held a solemn conference with Muhammad, his kinsmen, and his disciples, and pledged themselves to each other by a mutual oath of fidelity. They promised in the name of the city, that if he should be banished, they would receive him as a confederate, obey him as a leader, and defend him to the last extremity, like their wives and children. "But if you are recalled by your country," they asked with a flattering anxiety, "will you not abandon your new allies?" "All things," replied Muhammad with a smile, "are now common between us; your blood is as my blood, your ruin as my ruin. We are bound to each other by the ties of honour and interest. I am your friend, and the enemy of your foes." "But if we are killed in your service, what," exclaimed the deputies of Medina, "will be our reward?" "Expiation," replied the prophet. "Stretch forth thy hand!" He stretched it forth, and they reiterated the oath of allegiance and fidelity. Their treaty was ratified by the people, who unanimously embraced the profession of Islam; they rejoiced in the exiles of the apostle, but they trembled for his safety, and impatiently expected his arrival. After a perilous and rapid journey, along the seashore, he halted at Koba, two miles from the city, and made his public entry into Medina, sixteen days after his flight from Mecca. Five hun-

*The important names of Muhammad is described by Abūlī in *Dhāri*, 80, 96, 99, and *Dār al-Insān*, 1, p. 343, 400, 484, 517, 535, 579, 673.*
dread of the citizens advanced to meet him: he was hailed with acclamations of loyalty and devotion; Mahomet was mounted on a she-camel, an umbrella shaded his head, and a turban was unfurled before him to supply the deficiency of a standard. His bravest disciples, who had been scattered by the storm, assembled round his person: and the equal, though various, merit of the Moslems was distinguished by the names of Ma-

sageri and Anser, the fugitives of Mecca, and the auxiliaries of Medina. To eradicate the seeds of jealousy, Mahomet judiciously coupled his principal followers with the rights and obligations of brethren; and when Ali found himself without a peer, the prophet tenderly declared, that he would be the companion and brother of the noble youth. The expedition was crowned with success; the holy fraternity was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity. Once only the concord was slightly ruffled by an accidental quarrel: a patriot of Medina arraigned the insolence of the strangers, but the hint of their expulsion was heard with abhorrence, and his own son most eagerly offered to lay at the apostle's feet the head of his father.

From his establishment at Medina, Mahomet assumed the exercise of the regal and sacerdotal office; and it was impious to appeal from a judge whose decrees were inspired by the divine wisdom. A small portion of ground, the patrimony of two
orphaned, was acquired by gift or purchase; on that chosen spot, he built an house and a mosch, more venerable in their rude simplicity than the palaces and temples of the Assyrian caliphs. His soul of gold, or silver, was inscribed with the apostolic title: when he prayed and preached, in the weekly assembly, he leant against the trunk of a palm-tree; and it was long before he indulged himself in the use of a chair or pulpit of rough timber. After a reign of six years, fifteen hundred Moslems, in arms and in the field, renewed their oath of allegiance; and their chief repeated the assurance of protection till the death of the last member, or the final dissolution of the party. It was in the same camp that the deputy of Mecca was astonished by the attention of the faithful to the words and looks of the prophet, by the eagerness with which they collected his spittle, an hair that dropt on the ground, the refuse water of his intoxications, as if they participated in some degree of the prophetic virtue. **I have**

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1. [Footnote: *Ibn Khaldun, *Kifayat al-Hanif*, p. 466; renders the connection of the impostor, who despoiled two poor orphans, the sons of a coromander; a precept which he drew from the *Disputatio contra Musæus*, composed in Arabic before the year 1150; but the Hon. Cayley and Abulfed, p. 44] has shown that they were received by the Khalif al-Mukaddar, which signifies, in this place, not an obscure name, but a noble tribe of Arabia. The absolute state of the ground is described by Abu-l-Fulak, and the trustworthy interpreter has proved from Al Buchari, the cates of the prayer, the gift purchased, and from Abulfed, the payment of the money by the generous Abulfed. On these grounds the prophet must be honourably acquitted.

CHAP. II."

"The state of nature every man has a right to defend, by force of arms, his person and his possessions; to repel, or even to prevent, the violence of his enemies; and to extend his hostilities to a reasonable measure of satisfaction and retaliation. In the free society of the Arabs, the duties of subject and citizen imposed a feable restraint; and Mahomet, in the exercise of a peaceful and benevolent mission, had been deprived and banished by the injustice of his countrymen. The choice of an independent people had exalted the fugitive of Mecca to the rank of a saviour; and he was invested with the first prerogative of forming alliances, and of waging offensive or defensive war. The imperfection of human rights was supplied and armed by the plenitude of divine power: the prophet of Medina assumed, in his new revelations, a herculean and more sanguinary tone, which proves that the former moderation was the effect of weakness; the means of persuasion had been tried, the season of fierce armies was elapsed; and he was now commanded to propagate his religion."
by the sword, to destroy the monuments of idolatry, and: without regarding the sanctity of days or months, to pursue the unbelieving nations of the earth. The same bloody precepts, repeatedly inculcated in the Koran, are ascribed by the author to the Pentateuch and the Gospel. But the mild tenor of the evangelical style may explain an ambiguous text, that Jesus did not bring peace on the earth, but a sword; his patient and humble virtues should not be confounded with the intolerant zeal of princes and bishops, who have disgraced the name of his disciples. In the prosecution of religious war, Mahomet might appeal with more propriety to the example of Moses, of the judges and the kings of Israel. The military law of the Hebrews are still more rigid than those of the Arabian legislator. The Lord of hosts marched in person before the Jews; if a city resisted their summons, the males, without distinction, were put to the sword; the seven nations of Canaan were devoted to destruction; and neither repentance nor conversion could shield them from the inevitable doom, that no creature within their precincts should be left alive. The fair option of friendship, or submission, or battle, was proposed to the enemies of Mahomet. If they preferred the creed of Islam, they were admitted to all the temporal and spiritual benefits of his primitive

1. The affidavits and charters of Damascus, &c. The principal monuments of Zoroaster, Zoroaster, &c. are recorded with very few additions in the Bible, and the Mohammedans, as well as the Turks, are delighted with the details in the Koran, which contains the most ancient records of facts and persons and events. See Nappy's Preliminary Discourse, p. 113, 115.
disciples, and marched under the same banner to extend the religion which they had embraced. The clemency of the prophet was decided by his interest; yet he seldom trampled on a prostrate enemy; and he seems to promise, that, on the payment of a tribute, the least guilty of his unbelieving subjects might be indulged in their worship, or at least in their imperfect faith. In the first months of his reign, he practised the lessons of holy warfare, and displayed his white banner before the gates of Medina; the martial apostle fought in person at nine battles or sieges; and fifty enterprises of war were achieved in ten years by himself or his lieutenants. The Arab continued to unite the professions of a merchant and a robber; and his petty excursions for the defence, or the attack, of a caravan insensibly prepared his troops for the conquest of Arabia. The distribution of the spoil was regulated by a divine law: the whole was faithfully collected in one common mass; a fifth of the gold and silver, the prisoners and cattle, the moveables and immovable, was reserved by the prophet for pious and charitable uses; the remainder was shared in adequate portions, by the soldiers who had obtained the victory, or guarded the camp; the rewards of

1. *Austenius, in Vit. Mosei, p. 156. The private aspect of the apostle is recorded of nine vessels, three horses, seven flocks of sheep and pigs, 6 silver and 350 brass, seven camels, three camels, and ten heifers. (Georgic, tom. iv. p. 323-330; with a large white standard, a black banner, 5, 335; twenty horses, 16, 341; a pair of ass and camel, 17, 349.) Two of his martial achievements recorded by tradition. (Egbert, in lib. vi. p. 88, 257.)

2. The whole subject is fully dealt with in a separate dissertation by the learned Belzoni. (Dissertationes Mediolanenses, tom. vii. Dissert. v, p. 3-53.)
the slain devoled to their widows and orphans; and the increase of cavalry was encouraged by
the allotment of a double share to the horse and to the man. From all sides the roving Arabs
were allured to the standard of religion and plunder: the apostle sanctified the license of em-
bracing the female captives as their wives or concubines; and the enjoyment of wealth and beauty
was a foible type of the joys of paradise prepared for the valiant martyrs of the faith. "The
sword," says Mahomet, "is the key of heaven
and of hell: a drop of blood shed in the cause
of God, a night spent in arms, is of more
avail than two months of fasting or prayer;
whosoever falls in battle, his sins are forgiven;
at the day of judgment his wounds shall be re-
splendent as vermilion and odiferous as musk;
and the loss of his limbs shall be supplied by
the wings of angels and cherubim." The in-
trepid souls of the Arabs were fired with enthu-
siasm: the picture of the invisible world was
strongly painted on their imagination; and the
dearth which they had always despised became an
object of hope and desire. The Koran inculcates,
in the most absolute sense, the tenets of fate and
predestination, which would extinguish both in-
dustry and virtue, if the actions of man were
governed by his speculative belief. Yet their
influence in every age has excited the courage of
the Saracens and Turks. The first companions
of Mahomet advanced to battle with a fearless
confidence: there is no danger where there is no
chance: they were ordained to perish in their
The decline and fall. Perhaps the Korish would have been confounded with the flight of Mahomet, had they not been prevented and alarmed by the vengeance of an enemy, who could intercept their Syrian trade as it passed and repassed through the territory of Medinah. Alu Sophian himself, with only thirty or forty followers, conducted a wealthy caravan of a thousand camels; the fortune or dexterity of his march escaped the vigilance of Mahomet; but the chief of the Korish was informed that the holy robbers were placed in ambush to wait his return. He despatched a messenger to his brethren of Meeca, and they were roused by the fear of losing their merchandise and their provisions, unless they hastened to his relief with the military force of the city. The sacred band of Mahomet was formed of three hundred and thirteen Moslems, of whom seventy-seven were fugitives, and the rest auxiliaries; they mounted by turns a train of seventy camels, (the camels of Yathreb were formidable in war); but such was the poverty of his first disciples, that only two could appear on horseback in the field. In the fertile and famous vale of Bo-
the three stations from Medina, he was informed by his scouts of the enemy that approached on one side of the Koreish, one hundred horse, eight hundred and fifty foot, who advanced on the other. After a short debate, he sacrificed the prospect of wealth to the pursuit of glory and revenge; and a slight intrenchment was formed to cover his troops, and a stream of fresh water that gushed through the valley. "O God," he exclaimed, "as the numbers of the Koreish descended from the hills, "O God, if these are destroyed, by whom will they be worshipped on the earth?" Courage, my children, close your ranks; discharge your arrows, and the day is your own." At these words he placed himself, with Abdeker, on a throne or pulpit, and instantly demanded the succour of Gabriel and three thousand angels.

Dutch, he joined a body of sixty (p. 61) and of four hundred (p. 60) troops. The shrine of the Prophet, in the hill of Ohud, was not more than the distance, containing a terrace some of Abdeker, the old Muhammad, the place. In his short passage he seems more particular, and the lines appear to have been less solemn than the Prophet at the Great Arabia.  

The place in which Muhummad retired, during the action is styled by Damer, in Ashmore, in. 7. 17. 25, Virgil, 1: 2. 10, 24, Diodorus, was Jazy in his text and pore. The same  

Ashmore is repeated by Damer in Ashmore, in. And the difference of the former account for the honour of the interpreter and of the lines. I am sure to desire the proof and accuracy with which the Hicks editions contain these passages, Hope to present, in future papers, some notes on this point. Ashmore has been published in a similar notice. See, 2. 17. 

The other, A. J. Bosc. of the Prophets of Ash, 5. 29, 30, 28, 29, 30, Matthew, Arabic, in Greek, Vulgate, in Lupa, 119, 120.
His eye was fixed on the field of battle: the Mussulmans fainted and were pressed: in that decisive moment the prophet started from his throne, mounted his horse, and cast a handful of sand into the air. "Let their faces be covered with confusion." Both armies heard the thunder of his voice; their fancy beheld the angelic warriors: the Koreish trembled and fled; seventy of the bravest were slain; and seventy captives adorned the first victory of the faithful. The dead bodies of the Koreish were despoiled and insulted; two of the most obnoxious prisoners were punished with death; and the ransom of the others, four thousand drams of silver, compensated in some degree the escape of the caravan. But it was in vain that the camels of Abu Sophian explored a new road through the desert and along the Euphrates: they were overtaken by the diligence of the Mussulmans; and wealthy must have been the prize, if twenty thousand drams could be set apart for the fifth of the apostle. The resentment of the public and private loss stimulated Abu Sophian to collect a body of three thousand men, seven hundred of whom were armed with cuirasses, and two hundred were mounted on horseback; three thousand camels attended his march; and his wife

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1 The loose expression of Dr. Hume, to 3. p. 123, 124; p. 8, p. 34, allow the commencements to fluctuate between the numbers of 1000, 2000, or 3000 angels; and the smallest of these might suffice for the slaughter of seventy of the Koreish. (Mazzini, Mazzini, tome, Ebreo, p. 121). Yet the same scholastic says, that this angelic host was not visible to any mortal eye. (Mazzini, p. 297). They refer, in the words, to 8. 189, "nec tamen, sed sed." 1 Scip. (Herodot. Bithia Oriental, p. 600, 631).
Henda, with fifteen matrons of Mecca, incessantly sounded their timbrels to animate the troops, and to magnify the greatness of Hubal, the most popular deity of the Caaba. The standard of God and Mahomet was upheld by nine hundred and fifty believers; the disproportion of numbers was not more alarming than in the field of Beder; and their presumption of victory prevailed against the divine and human sense of the apostle. The second battle was fought on mount Ohud, six miles to the north of Medina; the Kornish advanced in the form of a crescent; and the right wing of cavalry was led by Caled, the fiercest and most successful of the Arabian warriors. The troops of Mahomet were skillfully posted on the declivity of a hill; and their rear was guarded by a detachment of fifty archers. The weight of their charge impelled and broke the centre of the idolaters; but in the pursuit they lost the advantage of their ground; the archers deserted their stations; the Mussulmans were tempted by the spoil, disobeyed their general, and disordered their ranks. The intrepid Caled, wheeling his cavalry on their flank and rear, exclaimed, with a loud voice, that Mahomet was slain. He was indeed wounded in the face with a javelin; two of his teeth were shattered with a stone; yet, in the midst of tumult and dismay, he reproached the infidels with the murder of a prophet; and blessed the friendly hand that stanch'd his blood, and conveyed him to a place of safety. Seventy martyrs died for the sins of the people; they fall, said the apostle,

1 Sources, p. 81.
in pairs; each brother embracing his lifeless companion: their bodies were untagled by the ins-
-human females of Meza; and the wife of Abu
-Sophian tasted the entrails of Hamza, the uncle
-of Mahomet. They might applaud their separation and situate their city; but the Mussulmans
-soon rallied in the field, and the Kurchis wanted
-strength or courage to undertake the siege of Medina. It was attacked the ensuing year by an
-army of ten thousand enemies, and this third expe-
dition is variously named from the nation, which marched under the banner of Abu-Sophian,
-from the diteh which was drawn before the city,
-and a camp of three thousand Mussulmans. The
-prudence of Mahomet declined a general engage-
-ment; the valor of Ali was signalized in single
-combat, and the war was protracted twenty days,
till the final separation of the confederates. A tem-
pest of wind, rain, and hail, overthrew their tents;
the private quarters were fomented by an insidi-
-ous adversary, and the Kurchis deserted by their
-allies, no longer hoped to succumb the throng, or
to check the conquests, of their invincible allies.

The choice of Jerusalem for the first keels of
prayer discovers the early propensity of Mahomet
-in favour of the Jews; and happy would it have been
-for their temporal interest, had they recognis-

1 For the capital of the Kurchis, see 20. 13, 45. See the
-remarkable case here put forward for the interest of Gluten.

2 For the death of the first three Rabbins, see of Pharaoh, of Husband, all
-of the three, see Alcohob, P. 48.16, 10.43, 23.777. Gellius,
-Osman, p. 134-15, 1909, 140. Elgin, with the proper notice of
-the death of Pharaoh, and the development of Ebusus, (Hist. Syllog., p. 20. 10,
-and Manthutation, (Djumal, p. 10.)
ed; in the Arabian prophet, the hope of Israel and the promised Messiah. Their obstinacy converted his friendship into implacable hatred, with which he pursued that unfortunate people to the last moment of his life; and in the double character of an apostle and a conqueror, his persecution was extended to both worlds. The Ka-baka deserted at Medina under the protection of the city—he seized the occasion of an accidental tumult, and summoned them to embrace his religion, or contend with him in battle. "Alas," replied the trembling Jews, "we are ignorant of the use of arms, but we persevered in the faith and worship of our fathers: why will you reduce us to the necessity of a just defense?" The unequal conflict was terminated in fifteen days: and it was with extreme reluctance that Mahomet yielded to the importunity of his allies, and consented to spare the lives of the captives. But their riches were confiscated, their arms became more effectual in the hands of the Mussulmans: and a wretched colony of seven hundred exiles was driven with their wives and children to implore a refuge on the confines of Syria. The Naderites were more guilty, since they conspired in a friendly interview to assassinate the prophet. He besieged their castle three miles from Medina, but their resolute defence obtained an honourable capitulation; and the garrison, sounding their trumpets and beating...
their drums, was permitted to depart with the honours of war. The Jews had excited and joined the war of the Koreish; no sooner had the nations retired from the ditch, than Mahomet, without laying aside his armour, marched on the same day to extirpate the hostile race of the children of Korah. After a resistance of twenty-five days, they surrendered at discretion. They trusted to the intercession of their old allies, of Medina; they could not be ignorant that fanaticism obliterates the feelings of humanity. A venerable elder, to whose judgment they appealed, pronounced the sentence of their death: seven hundred Jews were dragged in chains to the market-place of the city; they descended alive into the grave prepared for their execution and burial; and the apostle beheld with an inflexible eye the slaughter of his helpless enemies. Their sheep and camels were inherited by the Mussulmans: three hundred enmasses, five hundred pikes, a thousand lances, composed the most useful portion of the spoil. Six days' journey to the northeast of Medina, the ancient and wealthy town of Chalzar was the seat of the Jewish power in Arabia; the territory, a fertile spot in the desert, was covered with plantations and cattle; and protected by eight castles, some of which were constructed of impregnable strength. The forces of Mahomet consisted of two hundred horse and fourteen hundred foot; in the succession of eight regular and painful sieges they were exposed to danger, and fatigue, and hunger; and the most undaunted chiefs despaired of the event. The apostle revived their faith and courage by the example of Ali, co
whom he bestowed the surname of the Lion of God; perhaps we may believe that an Hebrew champion of gigantic stature was cloven to the chest by his irresistible similitude: but we cannot praise the modesty of romance, which represents him as tearing from its hinges the gate of a fortress, and wielding the ponderous buckler in his left hand. After the reduction of the castles, the town of Chaibar submitted to the yoke. The chief of the tribe was tortured, in the presence of Mahomet, to force a confession of his hidden treasure: the industry of the shepherds and husbandmen was rewarded with a precarious toleration: they were permitted, so long as it should please the conqueror, to improve their patrimony, in equal shares, for his emolument and their own. Under the reign of Omar, the Jews of Chaibar were transplanted to Syria; and the caliph alleged the injunction of his dying master, that one and the true religion should be professed in his native land of Arabia.

Five times each day the eyes of Mahomet were turned towards Mecca; and he was urged by

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* Abu Ram, the servant of Mahomet, is said to affirm this in himself, and seven other men, afterwards tried, without success, to move the same gate from the ground. (Aboufeda, p. 30). Abu Ram was an eye-witness, but who can be witness for Abu Ram?

* The handkerchief of the Jews is attacked by Kufans (Hist. Sarac. p. 8) and the great Al Zabarii (Gogniel, tom. ii. p. 280). Yet Nisibis (Berenger de l'Arabie, p. 271) believes that the Jewish religion and the Kufans are still professed by the tribe of Chaibar, and that in the piousness of his converts, the discipulus Mahomet and the confessor of Rome are Mahomet.

* The successive steps of the submission of Mecca are related by Aboufeda (p. 66-67, 81-100, 102-124) and Gogniel (tom. i. p. 209-242, 309-312; tom. ii. p. 1-29), Bichard (Hist. Sarac. p. 3, 8, 10), Alphonse, (Eylot, p. 105).

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the most sacred and powerful motives to revisit, as a conqueror, the city and temple from whence he had been driven as an exile. The Caaba was present to his waking and sleeping fancy: an idle dream was translated into vision and prophecy; he unfurled the holy banner; and a rich promise of success too hastily dropped from the lips of the apostle. His march from Medina to Mecca displayed the peaceful and solemn pomp of a pilgrimage: seventy camels chosen and bedecked for sacrifice, preceded the van; the sacred territory was respected, and the captives were dismissed without ransom to proclaim his clemency and devotion. But no sooner did Mahomet descend into the plain, within a day's journey of the city, than he exclaimed, "they have clothed themselves with the skins of tigers"; the numbers and resolution of the Korseil opposed his progress; and the roving Arabs of the desert might desert or betray a leader whom they had followed for the hopes of spoil. The intrepid fanatic sunk into a cool and cautious politician: he waved in the treaty his title of apostle of God, concluded with the Korseil and their allies a truce of ten years, engaged to restore the fugitives of Mecca who should embrace his religion, and stipulated only, for the ensuing year, the humble privilege of entering the city as a friend, and of remaining three days to accomplish the rites of the pilgrimage. A cloud of shame and sorrow hung on the retreat of the Musulmans, and their disappointment might justly accuse the failure of a prophet who had se
often appealed to the evidence of success. The faith and hope of the pilgrims were rekindled by the prospect of Mecca; their swords were sheathed; seven times in the footsteps of the apostle they encompassed the Cunbac; the Koreish had retired to the hills; and Mahomet, after the customary sacrifice, evacuated the city on the fourth day. The people was edified by his devotion; the hostile chiefs were awed, or divided, or reduced; and both Caled and Amrou, the future conquerors of Syria and Egypt, most seasonably deserted the sinking cause of idolatry. The power of Mahomet was increased by the submission of the Arabian tribes; ten thousand soldiers were assembled for the conquest of Mecca, and the idolaters, the weaker party, were easily convicted of violating the truce. Enthusiasm and discipline impelled the march, and preserved the secret, till the blaze of ten thousand fires proclaimed to the astonished Koreish, the design, the approach, and the irresistible force of the enemy. The haughty Alm. Sophian presented the keys of the city, admired the variety of arms and ensigns that passed before him in review; observed that the son of Abdallah had acquired a mighty kingdom, and confessed, under the similitude of Omar, that he was the apostle of the true God. The return of Marius and Sylla was stained with the blood of the Romans; the revenge of Mahomet was stimulated by religious zeal, and his injured followers were eager to execute or to prevent the order of a massacre. In-
stead of indulging their passions and his own; the victorious exile forgave the guilt, and united the factions, of Mecca. His troops, in three divisions, marched into the city; eight and twenty of the inhabitants were slain by the sword of Caled: eleven men and six women were proscribed by the sentence of Mahomet; but he blamed the cruelty of his lieutenant: and several of the most obnoxious victims were indebted for their lives to his clemency or contempt. The chiefs of the Korish were prostrate at his feet. "What mercy can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman." "And you shall not confide in vain: begone! you are safe, you are free!" The people of Mecca deserved their pardon by the profession of Islam; and after an exile of seven years, the fugitive missionary was enthroned as the prince and prophet of his native country. But the three hundred and sixty idols of the Caaba were ignominiously broken: the house of God was purified and adorned: as an example to future times, the apostle again fulfilled the duties of a pilgrim: and a perpetual law was enacted that no,
unbeliever should dare to set his foot on the territory of the holy city.

The conquest of Mecca determined the faith and obedience of the Arabian tribes; who, according to the vicissitudes of fortune, had obeyed or disregarded the eloquence or the arms of the prophet. Indifference for rites and opinions still marks the character of the Bedoweens; and they might accept, as loosely as they hold, the doctrine of the Koran. Yet an obstinate remnant still adhered to the religion and liberty of their ancestors, and the war of Hoinin derived a proper appellation from the idols, whom Mahomet had vowed to destroy, and whom the confederates of Tayef had sworn to defend. Four thousand pagans advanced with secrecy and speed to surprise the conqueror; they pitied and despised the supine negligence of the Koreish, but they depended on the wishes, and perhaps the aid, of a people who had so lately renounced their gods, and bowed beneath the yoke of their enemy. The banners of Medina and Mecca were displayed by the prais-

* In excluding the Christians from the peninsula of Arabia, the province of Hijaz, or the navigation of the Red Sea; Charlevoix (Voyage en Perse, tom. iv. p. 150) and Beland (Dissert. Mem. tom. iii. p. 82) are more rigid than the Musulmans themselves. The Christians are exiled without temples into the parts of Mecca, and even of Medina; and it is only the city and precincts of Mecca that are inaccessible to the perfumes (Nicholas, Description de l'Arabie, p. 398; 399; Voyage en Arabie, tom. i. p. 216, 248, &c.).

* The site of Tayef, division of the spoil, &c. are related by Abul-Fida (p. 111-112) and Gagnier, (tom. iii. p. 58-59). It is Al-Jameh, who mentions the engines and engines of the battle of Hume. The fertile spot of Tayef was supposed to be a piece of the land of Lybia detached and dropped in the general deluge.
prophet; a crowd of Bedouins increased the strength of numbers of the army, and twelve thousand Mussulmans entertained a rash and sinful presumption of their invincible strength. They descended without precaution into the valley of Honain; the heights had been occupied by the archers and slingers of the confederates; their numbers were oppressed, their discipline was confounded, their courage was appalled, and the Koreish smiled at their impending destruction. The prophet, on his white mule, was encompassed by the enemies; he attempted to rush against their spears in search of a glorious death; ten of his faithful companions interposed their weapons and their breasts; three of these fell dead at his feet. "O my brethren," he repeatedly cried with sorrow and indignation, "I am the son of AbüBakr, I am the apostle of truth! O man stand fast in the faith! O God send down thy succour!" His uncle AbüBakr, who, like the heroes of Homer, excelled in the loudness of his voice, made the valley resound with the recital of the gits and promises of God: the fleeing Mussulmans returned from all sides to the holy standard; and Mūhammād observed with pleasure, that the furnaces was again rekindled; his conduct and example restored the battle; and he animated his victorious troops to inflict a merciless revenge on the authors of their shame. From the field of Honain, he marched without delay to the siege of Tayef, sixty miles to the south-east of Meca, a fortress of strength, whose fertile lands produce the fruits of Syria in the midst of the Arabian desert. A friendly
tribe, instructed (I know not how) in the art of sieges, supplied him with a train of battering rams and military engines, with a body of five hundred artificers. But it was in vain that he offered freedom to the slaves of Tayef; that he violated his own laws by the extirpation of the fruit-trees; that the ground was opened by the miners; that the breach was assaulted by the troops. After a siege of twenty days, the prophet sounded a retreat; but he retreated with a song of devout triumph, and affected to pray for the repentance and safety of the unbelieving city. The spoil of his fortunate expedition amounted to six thousand captives, twenty-four thousand camels, forty thousand sheep, and four thousand ounces of silver: a tribe who had fought at Honain, redeemed their prisoners by the sacrifice of their idols; but Mahomet compensated the loss, by resigning to the soldiers his fifth of the plunder, and wished for their sake, that he possessed as many head of cattle as there were trees in the province of Tehama. Instead of chastising the disaffection of the Korish, he endeavoured to cut out their tongues, (his own expression), and to secure their attachment by a superior measure of liberality: Abu Sophian alone was presented with three hundred camels and twenty ounces of silver; and Mecca was sincerely converted to the profitable religion of the Koran.

The fugitives and auxiliaries complained, that they who had borne the burden, were neglected in the season of victory. "Alas," replied their artful leader, "suffer me to conciliate these re-
cent enemies, these doubtful proselytes, by the
gift of some perishable goods. 'To your guard
I intrust my life and fortunes. You are the
companions of my exile, of my kingdom, of my
paradise.' He was followed by the deputies of
Tayef, who dreaded the repetition of a siege.
Grant us, O apostle of God! a truce of three
years, with the toleration of our ancient wor-
ship.' 'Not a month, not an hour.' 'Excuse
us at least from the obligation of prayer.'
Without prayer religion is of no avail.' They
submitted in silence; their temples were demo-
lished, and the same sentence of destruction was
executed on all the idols of Arabia. His lieuten-
ants, on the shores of the Red Sea, the ocean,
and the gulf of Persia, were saluted by the ac-
clamations of a faithful people: and the ambassa-
dors who knelt before the throne of Medina, were
as numerous (says the Arabian proverb) as the
dates that fall from the maturity of a palm-tree.
The nation submitted to the God and the sceptre
of Mahomet; the opprobrious name of tribute
was abolished; the spontaneous or reluctant ob-
lations of alms and tithes were applied to the ser-
vice of religion: and one hundred and fourteen
thousand Moslems accompanied the last pilgrim-
age of the apostle.

When Hermelius returned in triumph from the
Persian war, he entertained, at Emesa, one of the
ambassadors of Mahomet, who invited the princes

Footnote: The last conquest and pilgrimage of Mahomet are contained in
Abulfeda, (p. 131-135); Gagnier, (mem. 51, p. 119-219); Elmirani,
(p. 10-31); Aboulpharag, (p. 103). The 11th of the Hegira was
called the Year of Emigrants, (Gagnier, Not. de Abulfeda, p. 111).
and nations of the earth to the profession of Islam. On this foundation the zeal of the Arabians has supposed the secret conversion of the Christian emperor: the vanity of the Greeks has secured a personal visit to the prince of Medina, who accepted from the royal bounty a rich domain, and a secure retreat in the province of Syria. But the friendship of Heraclius and Mahomet was of short continuance: the new religion had inflamed rather than assuaged the rapacious spirit of the Saracens; and the murder of an envoy afforded a decent pretence for invading, with three thousand soldiers, the territory of Palestine, that extends to the eastward of the Jordan. The holy banner was intrusted to Zeid; and such was the discipline or enthusiasm of the rising sect, that the noblest chiefs served without reluctance under the slave of the prophet. On the event of his decease, Jaafar and Abdallah were successively substituted to the command; and if the three should perish in the war, the troops were authorized to elect their general. The three leaders were slain in the battle of Muta, the first military action which tried the valour of the Moslems against a foreign enemy. Zeid fell, like a soldier, in the foremost ranks; the death of Jaafar was heroic and memorable; he lost his right-hand: he shifted the standard to his left; the left was severed from his body; he em-

* Compare the signed Al Jamiati (equal Gugler, tom. ii. p. 232-233) with the anonymous Gugler, Theophanes, (p. 375-378), Zonaras, (tom. ii. L. iv. p. 66), and Cuduan, (p. 424).

* For the battle of Muta, and its consequences, see Abulfeis (p. 100-109) and Gugler, (tom. ii. p. 375-385). Katarja (says Theophanes) is a purely imaginary name.
braced the standard with his bleeding stump, till he was transixed to the ground with fifty honourable wounds. "Advance," cried Abdallah, who stepped into the vacant place, "advance with confidence: either victory or paradise is our own." The lance of a Roman decided the alternative; but the falling standard was rescued by Caled, the proselyte of Mecca; nine swords were broken in his hand; and his valour withstood and repulsed the superior numbers of the Christians. In the nocturnal council of the camp, he was chosen to command: his skilful evolutions of the ensuing day secured either the victory or the retreat of the Saracens: and Caled is renowned among his brethren and his enemies by the glorious appellation of the Sword of God. In the pulpit, Mahomet described, with prophetic rapture, the crowns of the blessed martyrs; but in private he betrayed the feelings of human nature: he was surprised as he wept over the daughter of Zeid. "What do I see?" said the astonished votary. "You see," replied the apostle; "a friend who is deploring the loss of his most faithful friend." After the conquest of Mecca the sovereign of Arabia affected to prevent the hostile preparations of Heraclius: and solemnly proclaimed war against the Romans, without attempting to disguise the hardships and dangers of the enterprise. The Moabites were discou-
raged; they alleged the want of money, or horses, or provisions; the season of harvest, and the intolerable heat of the summer. "Hell is much better," said the malignant prophet. He disdained to compel their service; but on his return he admonished the most guilty, by an excommunication of fifty days. Their desertion enhanced the merit of Abubeker, Othman, and the faithful companions who devoted their lives and fortunes; and Mahomet displayed his banner at the head of ten thousand horse and twenty thousand foot. Painful indeed was the distress of the march; lassitude and thirst were aggravated by the searching and pestilential winds of the desert: ten men rode by turns on the same camel; and they were reduced to the shameful necessity of drinking the water from the belly of that useful animal. In the midway, ten days journey from Medina and Damascus, they reposed near the grove and fountain of Tabuc. Beyond that place, Mahomet declined the prosecution of the war; he declared himself satisfied with the peaceful intentions, he was more probably daunted by the martial array, of the emperor of the East. But the active and intrepid Caled spread around the terror of his name; and the prophet received the submission of the tribes and cities, from the Euphrates to Ailah, at the head of the Red Sea. To his Christian subjects, Mahomet readily granted the security of their persons, the freedom of their trade, the property of their goods, and the toleration of their worship.† The

† The Diphyle ascendant Abubeker, is traced by Abubeker Ben Joseph; and the nation. [Text obscured. (Gegenb. Not. ad. Jastram.)}
weakness of their Arabian brethren had restrained them from opposing his ambition; the disciples of Jesus were enfeebled to the enemy of the Jews; and it was the interest of a conqueror to propose a fair capitulation to the most powerful religion of the earth.

Till the age of sixty-three years, the strength of Mahomet was equal to the temporal and spiritual fatigues of his mission. His epileptic fits, an absurd calumny of the Greeks, would be an object of pity rather than abhorrence; but he seriously believed that he was poisoned at Chisibar by the revenge of a Jewish female. During four years,
the health of the prophet declined; his infirmities increased; but his mortal disease was a fever of fourteen days, which deprived him by intervals of the use of reason. As soon as he was conscious of his danger, he edified his brethren by the humility of his virtue or penitence. "If there be any man," said the apostle from the pulpit, "whom I have unjustly scourged, I shall mit my own back to the lash of retaliation. Have I aspersed the reputation of a Mussulman? let him proclaim my faults in the face of the congregation. Has any one been deprived of his goods? the little that I possess shall compensate the principal and the interest of the debt." "Yes," replied a voice from the crowd, "I am entitled to three drams of silver." Mahomet heard the complaint, satisfied the demand, and thanked his creditor for accusing him in this world rather than at the day of judgment. He beheld with temperate firmness the approach of death; enfranchised his slaves, (seventeen men, as they are named, and eleven women); minutely directed the order of his funeral, and moderated the lamentations of his weeping friends, on whom he bestowed the benediction of peace. Till the third day before his death, he regularly performed the function of public prayer; the choice of Abubeker to supply his place appeared to mark that ancient and faithful friend as his successor in the sacerdotal and regal office; but he prudently declined the risk and envy of a more explicit nomination. At a moment when his faculties were visibly impaired,
he called for pen and ink to write, or, more properly, to dictate, a divine book, the sum and accomplishment of all his revelations; a dispute arose in the chamber, whether he should be allowed to supersede the authority of the Koran; and the prophet was forced to reprove the indecent vehemence of his disciples. If the slightest credit may be afforded to the traditions of his wives and companions, he maintained in the bosom of his family, and to the last moments of his life, the dignity of an apostle and the faith of an enthusiast; described the visits of Gabriel, who bade an everlasting farewell to the earth, and expressed his lively confidence, not only of the mercy but of the favour of the Supreme Being. In a familiar discourse he had mentioned his special prerogative, that the angel of death was not allowed to take his soul till he had respectfully asked the permission of the prophet. The request was granted: and Mahomet immediately fell into the agony of his dissolution: his head was reclinod on the lap of Ayesha, the best beloved of all his wives: he fainted with the violence of pain; recovering his spirits, he raised his eyes towards the roof of the house, and with a steady look, though a faultering voice, uttered the last broken, though articulate, words. "O God! — pardon my sins. — Yes, I come, — among my fellow-citizens on high," and thus peaceably expired on a carpet spread upon the floor. An expedition for the conquest of Syria was stopped by
this mournful event; the army halted at the gates of Medina; the chiefs were assembled round their dying master. The city, more especially the house, of the prophet was a scene of clamorous sorrow or silent despair; fanaticism alone could suggest a ray of hope and consolation. "How can he be dead, our witness, our intercessor, our mediator with God? By God he is not dead; like Moses and Jesus he is wrapped in a holy trance, and speedily will he return to his faithful people." The evidence of sense was disregarded; and Omar, unsheathing his scimitar, threatened to strike off the heads of the infidels, who should dare to affirm that the prophet was no more. The tumult was appeased by the weight and moderation of Abubeker. "Is it Mahomet," said he to Omar and the multitude, "or the God of Mahomet, whom you worship? The God of Mahomet liveth for ever, but the apostle was a mortal like ourselves, and according to his own prediction, he has experienced the common fate of mortality." He was piously interred by the hands of his nearest kinsman, on the same spot on which he expired; Medina has been sanctified by the death and burial of Maho-
met; and the innumerable pilgrims of Mecca often turn aside from the way, to bow in voluntary devotion, before the simple tomb of the prophet.  

At the conclusion of the life of Mahomet, it may perhaps be expected, that I should balance his faults and virtues, that I should decide whether the title of enthusiast or impostor more properly belongs to that extraordinary man. Had I been intimately conversant with the son of Abdallah, the task would still be difficult, and the success uncertain; at the distance of twelve centuries, I darkly contemplate his shade through a cloud of religious incense; and could I truly delineate the portrait of an hour, the fleeting resemblance would not equally apply to the solitary of mount Hera, to the preacher of Mecca, and to the conqueror of Arabia. The author of a mighty revolution appears to have been endowed with a pious and contemplative disposition; so soon as marriage had raised him above the pressure of want, he avoided the paths of ambition and avarice; and till the age of forty, he lived with innocence, and would have

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* Al Jamali, apocrifos (Via de Mahomet, tom. ii., p. 373–391) describes the solemn duties of a pilgrim who visits the tomb of the prophet and his companions, and the learned author decides, that this act of devotion is nearest in oblation and merit to a devout prayer. The duties are detailed which at Mecca and Medina, by the most excellent, (p. 291–306).

* The last sickness, death, and burial of Mahomet, are described by Abdallah and Obiger. (Via Mahomet, p. 133–142; Via de Mahomet, tom. ii. p. 210–221). The most private and interesting circumstances were originally narrated from Ayesha. All, the son of Abbas, &c., and as they dwelt at Medina, and survived the prophet many years, they may retain the priest tale to a second or third generation of pilgrims.
died without a name. The unity of God is an idea most congenial to nature and reason; and a slight conversation with the Jews and Christians would teach him to despise and detest the idolatry of Mecca. It was the duty of a man and a citizen to impart the doctrine of salvation, to rescue his country from the dominion of sin and error. The energy of a mind incessantly bent on the same object, would convert a general obligation into a particular call; the warm suggestions of the understanding or the fancy, would be felt as the inspirations of heaven; the labour of thought would expire in rapture and vision; and the inward sensation, the invisible monitor, would be described with the form and attributes of an angel of God. From enthusiasm to imposture, the step is perilous and slippery; the demon of Socrates affords a memorable in-
stance, how a wise man may deceive himself; how a good man may deceive others; how the conscience may slumber in a mixed and middle state between self-illusion and voluntary fraud. Charity may believe that the original motives of Mahomet were those of pure and genuine benevolence; but a human missionary is incapable of cherishing the obstinate unbelievers who reject his claims, despise his arguments, and persecute his life; he might forgive his personal adversaries; he may lawfully hate the enemies of God; the stern passions of pride and revenge were kindled in the bosom of Mahomet, and he sighed like the prophet of Nineveh, for the destruction of the rebels whom he had condemned. The injustice of Mecca, and the choice of Medina, transformed the citizen into a prince, the humble preacher into the leader of armies; but his sword was consecrated by the example of the saints; and the same God who afflicts a sinful world with pestilence and earthquakes, might inspire for their conversion or chastisement the valour of his servants. In the exercise of political government, he was compelled to abate of the stern vigour of fanaticism, to comply, in some measure, with the prejudices and passions of his followers, and to employ even the vices of mankind as the instruments of their salvation. The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith; and Mahomet commanded or approved the assassination of the Jews and idolaters who had escaped from the field of battle. By
the repetition of such acts, the character of Mahomet must have been gradually stained; and the influence of such pernicious habits would be poorly compensated by the practice of the personal and social virtues which are necessary to maintain the reputation of a prophet among his sectaries and friends. Of his last years, ambition was the ruling passion; and a politician will suspect, that he secretly smiled (the victorious impostor!) at the enthusiasm of his youth, and the credulity of his proselytes. A philosopher would observe that their cruelty and his success would tend more strongly to fortify the assurance of his divine mission, that his interest and religion were inseparably connected, and that his conscience would be soothed by the persuasion, that he alone was absolved by the Deity from the obligation of positive and moral laws. If he retained any vestige of his native innocence, the sins of Mahomet may be allowed as an evidence of his sincerity. In the support of truth, the arts of fraud and fiction may be deemed less criminal; and he would have started at the futility of the means, had he not been satisfied of the importance and justice of the end. Even in a conqueror or a priest, I can surprise a word or action of unaffected humanity; and the decree of Mahomet, that, in the sale of captives, the mothers should never be separated from their

*In some passages of his voluminous writings, Voltaire compares the prophet, in his old age, to a fakir, and desires to claim his encomiums for himself, as he considers his views to be correct./*
children, may suspend or moderate the censure of the historian."

The good sense of Mahomet* despised the pomp of royalty: the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garment. Disdaining the penance and merit of an hermit, he observed without effort or vanity, the abstinens diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but in his domestic life, many weeks would elapse without a fire being kindled on the hearth of the prophet. The interdiction of wine was confirmed by his example: his hunger was appeased with a sparing allowance of barley-bread; he delighted in the taste of milk and honey; but his ordinary food consisted of dates and water. Perfumes and women were the two sensual enjoyments which his nature required and his religion did not forbid: and Mahomet affirmed, that

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*Guizot relates, with the same impartial pen, the human life of the prophet, and the manners of Caib and Sophie, which he promptly and approved, (Vie de Mahomet, tom. ii, p. 249. 383. 278)

+ For the domestic life of Mahomet, consult Guizot, and the corresponding chapters of Von Luschnath: for his deat, (tom. ii, p. 389, 568); his children, (p. 726. 226); his wives, (p. 286-302); his marriage with Zenchia, (tom. ii, p. 125-136); his aunion with Mary, (p. 302-309); the legal accession of Ayuba, (p. 185-190). The most original evidence of the three last transactions, is contained in the xvi, xxii, and xxiv, chapters of the Koran, with Sela's Commentary. Prinsep (Life of Mahomet, p. 82-85), and Mure (Palam: Alman, part ii, p. 39-48) have minutely examined the history of Mahomet.
the fervour of his devotion was increased by these innocent pleasures. The heat of the climate inflames the blood of the Arabs; and their licentious complexion has been noticed by the writers of antiquity. Their incontinence was regulated by the civil and religious laws of the Koran: their incestuous alliances were blam'd, the boundless license of polygamy was reduced to four legitimate wives or concubines; their rights both of bed and of dowry were equitably determined; the freedom of divorce was discouraged, adultery was condemned as a capital offence, and fornication, in either sex, was punished with an hundred stripes. Such were the calm and rational precepts of the legislator: but in his private conduct, Mahomet indulged the appetites of a man, and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed on his nation; the female sex, without reserve, was abandoned to his desires; and this singular prerogative excited the envy, rather than the scandal, the veneration, rather than the envy, of the devout Mussulmans. If we remember the seven hundred wives and three hundred concubines of the wise Solomon, we shall applaud the modesty of the Arabian, who exposed no more than seventeen or fifteen wives; eleven are enumerated, who occupied at Medina their separate apartments round the

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1. Antiquity and modern authors in Venice three centuries afterwards (Annales Mazariniae, iv. pp. 45, 5.)

2. See (Periplus orientalis, p. 155-203) for an important law of marriage, divorce, &c., and the ancient cities of Arabia (Env. Holmeau, and recognizes many Jewish ordinances.)
house of the apostle, and enjoyed in their turns the favour of his conjugal society. What is singular enough, they were all widows, excepting only Ayesha, the daughter of Abubeker. She was doubtless a virgin, since Mahomet consummated his nuptials (such is the premature ripeness of the climate) when she was only nine years of age. The youth, the beauty, the spirit of Ayesha, gave her a superior ascendant: she was beloved and trusted by the prophet; and, after his death, the daughter of Abubeker was long revered as the mother of the faithful. Her behaviour had been ambiguous and indiscreet; in a nocturnal march, she was accidentally left behind; and in the morning Ayesha returned to the camp with a man. The temper of Mahomet was inclined to jealousy; but a divine revelation assured him of her innocence: he chastised her accusers, and published a law of domestic peace, that no woman should be condemned unless four male witnesses had seen her in the act of adultery.

In his adventures with Zeineb, the wife of Zeid, and with Mary, an Egyptian captive, the amorous prophet forgot the interest of his reputation. At the house of Zeid, his freedman and adopted son, he beheld, in a loose undress, the beauty of Zeineb, and burst forth into an ejaculation of devotion and desire. The servile, or grateful, freedman understood the hint, and yielded without hesitation to the love of his benefactor.

*In a memorable case, the caliph Omar decided that all presumptive evidence was of no weight; and that all the four witnesses must have actually seen a woman in pyjama (Abulfeza, Annales Moslemum, p. 12, vers. Sept).
But as the filial relation had excited some doubt and scandal, the angel Gabriel descended from heaven, to ratify the deed, to annul the adoption, and gently to reprove the apostle for distrusting the indulgence of his God. One of his wives, Hafna, the daughter of Omar, surprised him on her own bed, in the embraces of his Egyptian captive: she promised secrecy and forgiveness: he swore that he would renounce the possession of Mary. Both parties forgot their engagements, and Gabriel again descended with a chapter of the Koran, to absolve him from his oath, and to exhort him freely to enjoy his captives and concubines, without listening to the clamours of his wives. In a solitary retreat of thirty days, he laboured, alone with Mary, to fulfil the commands of the angel. When his love and revenge were satiated, he summoned to his presence his eleven wives, reproached their disobedience and indiscretion, and threatened them with a sentence of divorce, both in this world and the next: a dreadful sentence, since those who had ascended the bed of the prophet were for ever excluded from the hope of a second marriage. Perhaps the incontinence of Mahomet may be palliated by the tradition of his natural or preternatural gift;* he

*See what ed. gravatitum, quantum regnum vict habens, honestae parasitae; see of ware cerae pressit, audacia humanae religiosae, etc. Augusti Scoto, intro, Sac. Patria Pascuasius, p. 57. (Marcus). Professor Arabic, p. 10, p. 56. See Liberac Observatione du Fetham, L. 3. Ch. 4. fol. 179, nuncius. Al-Jazairi (Epistola, lib. III. p. 485) records his own testimony, that he surmised all men in conjugal vigour, and Andalus mentions the circumcision of Ali, who wanted his body after his death. — O prophet, were you not a man endowed with this exterior eye?" (in Vit. Mahomet. p. 140).
united the manly virtue of thirty of the children of Adam; and the apostle might rival the thirteenth labour of the Grecian Hercules. A more serious and decent excuse may be drawn from his fidelity to Cadijah. During the twenty-four years of their marriage, her youthful husband abstained from the right of polygamy, and the pride or tenderness of the venerable matron was never insulted by the society of a rival. After her death, he placed her in the rank of the four perfect women, with the sister of Moses, the mother of Jesus, and Fatima, the best beloved of his daughters. "Was she not old?" said Ayesha, with the insolence of a blooming beauty; "has not God given you a better in her place?" "No, by God," said Mahomet, with an effusion of honest gratitude, "there never can be a better! she believed in me, when men despised me; she relieved my wants, when I was poor and persecuted by the world."10

In the largest indulgence of polygamy, the founder of a religion and empire might aspire to multiply the chances of a numerous posterity and a lineal succession. The hopes of Mahomet were fatally disappointed. The virgin Ayesha, and his耐

10 I borrow the style of a father of the church, with the fullest approbation of Sir W.资. Nasmr, Orat. (in p. 108).

11 The statues and most glorious busts of Venus. In a single night, the fifty victories of Hannibal over the fifty Daughters of Time, (Diades, Sac. Mem. 1. 2. 4, p. 274.) Passmore, 1. c. p. 102. Stow in Syl. 1. l. deg. lth. 13. 13. But Atheneus allows seven rights. (Deipnosophist., 1. xii. p. 536; and Apollodorus fifteen, for the ancient achievement of Hercules, who was then no more than eighteen years of age, (Oishi. 1. b. 2. 4. p. 111.) see note Hervet, pars 1. p. 257.)

12 Aluighi (Vit. Mahom. p. 12, 13, 16, 17.) see note Clagett.
widows of mature age and approved fertility, were barren in his potent embraces. The four sons of Cadjiab died in their infancy. Mary, his Egyptian emmaubine, was endued to him by the birth of Ibrahim. At the end of fifteen months the prophet wept over his grave; but he sustained with firmness the raillery of his enemies, and checked the adulation or credulity of the Mussulms, by the assurance that an eclipse of the sun was not occasioned by the death of the infant. Cadjiab had likewise given him four daughters, who were married to the most faithful of his disciples: the three eldest died before their father; but Fatima, who possessed his confidence and love, became the wife of her cousin Ali, and the mother of an illustrious progeny. The merits and misfortunes of Ali and his descendants will lead me to anticipate, in this place, the series of the Saracen caliphs, a title which describes the commanders of the faithful as the vicars and successors of the apostle of God.

The birth, the alliance, the character of Ali, which exalted him above the rest of his countrymen, might justify his claim to the vacant throne of Arabia. The son of Abu Taleb was, in his own right, the chief of the family of Hashem, and the

* This outline of the Arabian history is drawn from the Bibliotheca Orientalis of d'Hermathen, under the names of Abouzofа, Oce: Ottomains, Ali, &c.; from the Annals of Abulfeda, Alcaphragias, and Elmumin, under the proper years of the Hegira, and especially from Ockey's History of the Saracens, vol. i. p. 1-10, 115-132, 129, 169, 252-272, 378-381, and almost the whole of the second volume. Yet we should weigh with minute the traditions of the hostile sources, a stream which becomes still more minute as it flows farther from the source.

Sir John Davis has too faithfully copied the tales and stories of the modern Persians, (Voyage, 2nd. ed., p. 233-250, &c.)
hereditary prince or guardian of the city and temple of Mecca. The light of prophecy was extinct; but the husband of Fatima might expect the inheritance and blessing of her father: the Arabs had sometimes been patient of a female reign; and the two grandsons of the prophet had often been fondled in his lap, and shown in his pulpit, as the hope of his age, and the chief of the youth of paradise. The first of the true believers might aspire to march before them in this world and in the next; and if some were of a graver and more rigid cast, the zeal and virtue of Ali were never outstripped by any recent proselyte. He united the qualifications of a poet, a soldier, and a saint: his wisdom still breathes in a collection of moral and religious sayings; and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first hour of his mission to the last rites of his funeral, the apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent, and the faithful Aaron of a second Moses. The son of Abu Taleb was afterwards reproached for neglecting to secure his interest by a solemn declaration of his right, which would have silenced all competition, and sealed his succession by the decrees of heaven. But the unsuspecting hero confided in himself; the jealousy of empire, and perhaps the fear of opposition, might suspend.

* Gokler (at the end of his second volume) has given an English version of 169 sentences, which he attributes, with some hesitation, to Ali, the son of Abu Taleb. His Preface is coloured by the enthusiasm of a translator; yet these sentences do not bear a characteristic, though dark, picture of human life.
the resolutions of Mahomet; and the bed of sickness was besieged by the artful Ayasha, the
dughter of Abuleker, and the enemy of Ali.

The silence and death of the prophet restored the liberty of the people; and his companions
convened an assembly to deliberate on the choice of his successor. The hereditary claim and lofty
spirit of Ali, were offensive to an aristocracy of elders, desirous of bestowing and resuming the
sceptre by a free and frequent election; the Korish could never be reconciled to the proud
pre-eminence of the line of Hashem; the ancient discord of the tribes was rekindled; the fugitives
of Mecca and the auxiliaries of Medina asserted their respective merits, and the rash proposal of choosing
two independent caliphs would have crushed in their infancy the religion and empire of the Sa-
sacens. The tumult was appeased by the disinterested resolution of Omar, who, suddenly renoun-
cing his own pretensions, stretched forth his hand, and declared himself the first subject of the mild
and venerable Alhabeer. The urgency of the mo-
ment, and the acquiescence of the people, might
excuse this illegal and precipitate measure; but
Omar himself confessed from the pulpit, that if
any Mussulman should hereafter presume to antici-
plate the suffrage of his brethren, both the elect-
or and the elected would be worthy of death.

After the simple inauguration of Alhabeer, hi-

1. Usasi, Hist. of the Saracen, vol. ii. p. 36. (1) From the Aramian MS.
represents Ayasha as先进 in the condemnation of her father in the
place of the apostle. This fact, so improbable in itself, is mentioned
by Abuleker, Al Jammeh, and Al Burchert, the sons of whom quotes
the tradition of Ayasha herself. (Vit. Mahomet, p. 126; Vie de
Mahomet, tom. iii. p. 230).
was obeyed in Medina, Mecca, and the provinces of Arabia; the Hashemites alone declined the oath of fidelity; and their chief, in his own house, maintained, above six months, a sullen and independent reserve; without listening to the threats of Omar, who attempted to consume with fire the habitation of the daughter of the apostle. The death of Fatima, and the decline of his party, subdued the indignant spirit of Ali: he condescended to salute the commander of the faithful, accepted his excuse of the necessity of preventing their common enemies, and wisely rejected his courteous offer of abdicating the government of the Arabians. After a reign of two years, the aged caliph was summoned by the angel of death. In his testament, with the tacit approbation of the companions, he bequeathed the sceptre to the firm and intrepid virtue of Omar. "I have no occasion," said the modest candidate, "for the place." "But the place has occasion for you," replied Abubeker; who expired with a fervent prayer that the God of Mahomet would ratify his choice, and direct the Mussulmans in the way of concord and obedience. The prayer was not ineffectual, since Ali himself, in a life of privacy and prayer, professed to revere the superior worth and dignity of his rival; who comforted him for the loss of empire, by the most flattering marks of confidence and esteem. In the twelfth year of his reign, Omar received a mortal wound from the hand of an assassin; he rejected with equal impartiality the names of his son and of Ali, refused to
load his conscience with the sins of his successor, and devolved on Six of the most respectable companions, the arduous task of electing a commander of the faithful. On this occasion, Ali was again blamed by his friends for submitting his right to the judgment of men, for recognizing their jurisdiction by accepting a place among the six electors. He might have obtained their suffrage, had he deigned to promise a strict and servile conformity, not only to the Koran and tradition, but likewise to the determinations of two seniors. With these limitations, Othman, the secretary of Mahomet, accepted the government; nor was it till after the third caliph, twenty-four years after the death of the prophet, that Ali was invested, by the popular choice, with the regal and sacerdotal office. The manners of the Arabians retained their primitive simplicity, and the son of Afn Taleb despised the pomp and vanity of this world. At the hour of prayer, he repaired to the mosque of Medina, clothed in a thin cotton gown, a coarse turban on his head, his slippers in one hand, and his bow in the other, instead of a walking staff. The companions of the prophet and the chiefs of the tribes

8 Particularly by his friend and cousin Absalur, the son of Ahsan, who died A.D. 647, with the title of great sultan in the Medeina. In Abulpharagius he recapitulated the important occasions in which Ali had neglected his father's advice, (p. 78, notes Fowler's); and concludes, (p. 85), O princes william, aloha comitatus ii quanta vere hortat, ut mox hanc, cum, ut sero gendarum propter eam.

9 I suspect that the two seniors (Abulpharagius, p. 112) Ockley, tom. 3, p. 371) may signify not two actual companions, but his predecessors, Abulpharagius and Ockley.
saluted their new sovereign, and gave him their right hands as a sign of fealty and allegiance.

The mischiefs that flow from the contests of ambition are usually confined to the times and countries in which they have been agitated. But the religious discord of the friends and enemies of Ali has been renewed in every age of the Hegira, and is still maintained in the immortal hatred of the Persians and Turks. The former, who are branded with the appellation of Shiites or sectaries, have enriched the Mahometan creed with a new article of faith; and if Mahomet be the apostle, his companion Ali is the vicar, of God. In their private converse, in their public worship, they bitterly excruciate the three usurpers who intercepted his indefensible right to the dignity of imam and caliph; and the name of Omar expresses in their tongue the perfect accomplishment of wickedness and impiety.

The Sunnites, who are supported by the general consent and orthodox tradition of the Mussulmans, entertain a more impartial, or at least a more decent, opinion. They respect the memory of Abu Beker, Omar, Othman, and Ali,

* The scheme of the Persians is explained by all our travellers of the last century, especially in the 5th and 6th volumes of their master, Chardin. Nicholson, though of inferior merit, has the advantage of writing so late as the year 1768. (Voyages en Arabe, &c. tom. iii. p. 208-253), since the intellectual attempt of Nadir Shah to change the religion of the nation, and the Persian History translated into French by Mr. William Jones, tom. ii. p. 8. 6. 47. 52. 144-163.)

1 Omar is the name of the devil; his murderer is a saint. When the Persians meet with the bow, they frequently cry. "May this arrow go to the heart of Omar!" (Voyages de Chardin, tom. p. 220, 216, 229, &c.)
the holy and legitimate successors of the prophet. But they assign the last and most humble place to the husband of Fatima, in the persuasion that the order of succession was determined by the degrees of sanctity. An historian who balances the four caliphs with a hand unshaken by superstition, will calmly pronounce, that their manners were alike pure and exemplary; that their zeal was fervent, and probably sincere; and that, in the midst of riches and power, their lives were devoted to the practice of moral and religious duties. But the public virtues of Alhakim and Omar, the prudence of the first, the severity of the second, maintained the peace and prosperity of their reigns. The feeble temper and declining age of Othman were incapable of sustaining the weight of conquest and empire. He chose, and he was deceived; he trusted, and he was betrayed; the most deserving of the faithful became useless or hostile to his government, and his lavish bounty was productive only of ingratitude and discontent. The spirit of discord went forth in the provinces, their deputies assembled at Medina, and the Christians, the desperate fanatics who disclaimed the yoke of subordination and reason, were confounded among the free-born Arabs, who demanded the redress of their wrongs and the punishment of their oppressors.

*This gradation of merit is distinctly marked in a word illustrated by Razi, the Holy Mahometan, (ib. p. 37), and a Senator, corrected by Seky, Hist. of the Saracens, tom. ii. p. 269). The practice of among the memory of Arabia abolished, after forty years, by the Ommades themselves, (Herbelot, p. 800; and there are few among the Turks who desire to repeat him or his order), (Voyage de Châtelet, tom. ii. p. 64).
C H A P. L.

From Cufa, from Bassora, from Egypt, from the tribes of the desert, they rose in arms, encamped about a league from Medina, and despatched an haughty mandate to their sovereign, requiring him to execute justice, or to descend from the throne. His repentance began to disarm and disperse the insurgents; but their fury was rekindled by the arts of his enemies: and the forgery of a perfidious secretary was contrived to blast his reputation and precipitate his fall. The caliph had lost the only guard of his predecessors, the esteem and confidence of the Muslims; during a siege of six weeks his water and provisions were intercepted, and the feeble gates of the palace were protected only by the scruples of the more timidous rebels. Forsaken by those who had abused his simplicity, the helpless and venerable caliph expected the approach of death; the brother of Ayesha marched at the head of the assassins; and Othman, with the Koran in his lap, was pierced with a multitude of wounds. A tumultuous anarchy of five days was appeased by the inauguration of Ali; his refusal would have provoked a general massacre. In this painful situation he supported the becoming pride of the chief of the Hashemites; declared that he had rather serve than reign: rebuked the presumption of the strangers; and required the formal, if not the voluntary, assent of the chiefs of the nation. He has never been accused of promoting the assassination of Omar; though Persia indiscretely celebrates the festival of that holy martyr. The quarrel between Othman and
his subjects was assuaged by the early mediation of Ali; and Hassan, the eldest of his sons, was insulted and wounded in the defence of the caliph. Yet it is doubtful whether the father of Hassan was strenuous and sincere in his opposition to the rebels; and it is certain that he enjoyed the benefit of their crime. The temptation was indeed of such magnitude as might stagger and corrupt the most obdurate virtue. The ambitious candidate no longer aspired to the barren sceptre of Arabia; the Saracens had been victorious in the East and West; and the wealthy kingdoms of Persia, Syria, and Egypt, were the patrimony of the commander of the faithful.

A life of prayer and contemplation had not chilled the martial activity of Ali; but in a mature age, after a long experience of mankind, he still betrayed in his conduct the rashness and indiscretion of youth. In the first days of his reign, he neglected to secure, either by gifts or letters, the doubtful allegiance of 'Abd Allah and Zobeir, two of the most powerful of the Arabian chiefs. They escaped from Medina to Mecca, and from thence to Bassora; erected the standard of revolt, and usurped the government of Irak, or Assyria, which they had vainly solicited as the reward of their services. The mask of patriotism is allowed to cover the most glaring inconsistencies; and the enemies, perhaps the assassins, of Othman now demanded vengeance for his blood. They were accompanied in their flight by Ayesha, the widow of the prophet, who cherished, to the last hour of her life, an implacable hatred against the husband and the posterity of Fatima.
The most reasonable Moslems were scandalized, that the mother of the faithful should expose in a camp her person and character; but the superstitious crowd was confident that her presence would sanctify the justice, and assure the success of their cause. At the head of twenty thousand of his loyal Arabs, and nine thousand valiant auxiliaries of Cufa, the caliph encountered and defeated the superior numbers of the rebels under the walls of Bassora. Their leaders, Telha and Zobeir, were slain in the first battle that stained with civil blood the arms of the Moslems. After passing through the ranks to animate the troops, Ayesha had chosen her post amidst the dangers of the field. In the heat of the action, seventy men, who held the bridle of her camel, were successively killed or wounded; and the cage or litter in which she sat, was stuck with javelins and darts like the quills of a porcupine. The venerable captive sustained with firmness the reproaches of the conqueror, and was speedily dismissed to her proper station, at the tomb of Mahomet, with the respect and tenderness that was still due to the widow of the apostle. After this victory, which was styled the Day of the Camel, Ali marched against a more formidable adversary; against Moawiyah, the son of Abi Sophian, who had assumed the title of caliph, and whose claim was supported by the forces of Syria and the interest of the house of Ommiyah. From the passage of Thapsicus, the plain of Siffin* extends along the western banks of the Euphrates. On this spot:

* The plain of Siffin is described by d'Aubry in *Descript. de l'Egypte*, p. 297, as the Campus Barbarorum of Ptolemy.
rious and level theatre, the two competitors waged a desultory war of one hundred and ten days. In the course of ninety actions or skirmishes, the loss of Ali was estimated at twenty-five, that of Muawiya at forty-five, thousand soldiers; and the list of the slain was dignified with the names of five and twenty veterans who had fought at Beder under the standard of Mahomet. In this sanguinary contest, the lawful caliph displayed a superior character of valour and humanity. His troops were strictly enjoined to await the first onset of the enemy, to spare their flying brethren, and to respect the bodies of the dead, and the chastity of the female captives. He generously proposed to save the blood of the Moslems by a single combat; but his trembling rival declined the challenge as a sentence of inevitable death. The ranks of the Syrians were broken by the charge of an hero who was mounted on a piebald horse, and wielded with irresistible force his ponderous and two-edged sword. As often as he smote a rebel, he shouted the Allah Acha—for “God is victorious”; and in the tumult of a nocturnal battle, he was heard to repeat four hundred times that tremendous exclamation. The prince of Damascus already meditated his flight, but the certain victory was snatched from the grasp of Ali by the disobedience and enthusiasm of his troops. Their conscience was awed by the solemn appeal to the books of the Koran which Muawiya exposed on the foremost lances; and Ali was compelled to yield to a disgraceful truce and an insidious compromise. He retreated with sorrow and indignation to Cufa.
his party was discouraged; the distant provinces of Persia, of Yemen, and of Egypt, were subdued or seduced by his crafty rival; and the stroke of fanaticism which was aimed against the three chiefs of the nation, was fatal only to the cause of Mahomet. In the temple of Mecca, three Charegites or enthusiasts discoursed of the disorders of the church and state; they soon agreed, that the death of Ali, of Moawiyah, and of his friend Amrou, the viceroy of Egypt, would restore the peace and unity of religion. Each of the assassins chose his victim, poisoned his dagger, devoted his life, and secretly repaired to the scene of action. Their resolution was equally desperate: but the first mistook the person of Amrou, and stabbed the deputy who occupied his seat; the prince of Damascus was dangerously hurt by the second: the lawful caliph, in the mosque of Cufa, received a mortal wound from the hand of the third. He expired in the sixty-third year of his age, and mercifully recommended to his children, that they would despatch the murderers by a single stroke. The sepulchre of Ali was concealed from the tyrants of the house of Omawiyah,* but in the fourth age of the Hegira, a tomb, a temple, a city, arose

* Albidari, a modern Spaniard, relates the different opinions concerning the burial of Ali, but adopts the sepulchre of Cufa, note from numerous religious frequentations celebrated. The monies presented by Nabehr are amounted annually to 3000 of the dinar, and 3000 of the dirhym, Ann. II. pp. 208, 209.

* All the tyrants of Persia, from Adad el Dacar (A. H. 577, a Bactrian, p. 28, 59, 94) to Nader Shah, (A. D. 1748, Hist. de Nader Shah, tom. II. p. 155) have enriched the tomb of Ali with the spoils of the people. The dome is copper, with a bright and many glittering which glitters to the sun, at the distance of many a mile.
near the ruins of Cufa. Many thousands of the
Schutes reposed in holy ground at the feet of the
vicar of God; and the desert is vivified by the
numerous and annual visits of the Persians, who
esteem their devotion not less meritorious than
the pilgrimage of Mecca.

The persecutors of Mahomet usurped the in-
heritance of his children; and the champions of
Islam became the supreme heads of his religion
and empire. The opposition of Abu Sophian had
been fierce and obstinate; his conversion was tardy
and reluctant; his new faith was fortified by ne-
cessity and interest; he served, he fought, perhaps
he believed; and the sins of the time of ignorance
were expiated by the recent merits of the family
of Omniyah. Moawiyah, the son of Abu So-
phian, and of the cruel Henda, was dignified in
his early youth with the office or title of secretary
of the prophet; the judgment of Omar intrusted
him with the government of Syria; and he ad-
ministered that important province above forty
years either in a subordinate or supreme rank.
Without renouncing the fame of valour and li-
berality, he affected the reputation of humanity
and moderation: a grateful people was attached
to their benefactor: and the victorious Moslems
were enriched with the spoils of Cyprus and
Rhodes. The sacred duty of pursuing the as-
sassins of Othman was the engine and pretence of

9 The city of Meheel Ali, five or six miles from the ruins of Cufa,
and two hundred and twenty on the south of Bagdad, is the site and
from of the modern Jerusalem. Meheel House, larger and more pop-
ulous, is at the distance of thirty miles.
his ambition. The bloody shirt of the martyr was exposed in the mosque of Damascus; the emir deplored the fate of his injured kinsman; and sixty thousand Syrians were engaged in his service by an oath of fidelity and revenge. Amrou, the conqueror of Egypt, himself an army, was the first who saluted the new monarch, and divulged the dangerous secret, that the Arabian caliphs might be created elsewhere than in the city of the prophet. The policy of Muawiya eluded the valor of his rival; and, after the death of Ali, he negotiated the abdication of his son Hassan, whose mind was either above or below the government of the world, and who retired without a sigh from the palace of Cufa to an humble cell near the tomb of his grandfather. The aspiring wishes of the caliph were finally crowned by the important change of an elective to an hereditary kingdom. Some murmurs of freedom or fanaticism attested the reluctance of the Arabs, and four citizens of Medina refused the oath of fidelity; but the designs of Muawiya were conducted with vigour and address; and his son Yezid, a feeble and dissolute youth, was proclaimed as the commander of the faithful and the successor of the apostle of God.

A familiar story is related of the benevolence of one of the sons of Ali. In serving at table, a slave had inadvertently dropped a dish of scalding broth on his master; the heartless wretch fell prostrate; to
deprecate his punishment, and repeated a verse of the Koran. “Paradise is for those who command their anger.” “I am not angry.” “And for those who pardon offences.” “I pardon your offence.” “And for those who return good for evil.” “I give you your liberty, and four hundred pieces of silver.” With an equal measure of piety, Hossein, the younger brother of Hassan, inherited a remnant of his father’s spirit, and served with honour against the Christians in the siege of Constantinople. The primogeniture of the line of Hashem, and the holy character of grandson of the apostle, had centered in his person, and he was at liberty to prosecute his claim against Yeziul the tyrant of Damascus, whose vices he despised, and whose title he had never deigned to acknowledge. A list was secretly transmitted from Cufa to Medina, of one hundred and forty thousand Moslems, who professed their attachment to his cause, and who were eager to draw their swords so soon as he should appear on the banks of the Euphrates. Against the advice of his wisest friends, he resolved to trust his person and family in the hands of a perfidious people. He traversed the desert of Arabia with a timorous retinue of women and children; but as he approached the confines of Irak, he was alarmed by the solitary or hostile face of the country, and suspected either the defection or ruin of his party. His fears were just: Obedollah, the governor of Cufa, had extinguished the first sparks of an insurrection; and Hossein, in the plain of Kerbeh, was encompassed by a body of five thousand horse.
who intercepted his communication with the city and the river. He might still have escaped to a fortress in the desert, that had defied the power of Cæsar and Chosroes, and confounded in the fidelity of the tribe of Tai, which would have armed ten thousand warriors in his defence. In a conference with the chief of the enemy, he proposed the option of three honourable conditions: that he should be allowed to return to Medina, or be stationed in a frontier garrison against the Turks, or be safely conducted to the presence of Yezid. But the commands of the caliph, or his lieutenant, were stern and absolute; and Hosein was informed that he must either submit as a captive and a criminal to the commander of the faithful, or expect the consequences of his rebellion. "Do you think," replied he, "to terrify me with death?" And, during the short respite of a night, he prepared with calm and solemn resignation to encounter his fate. He checked the lamentations of his sister Fatima, who deplored the impending ruin of his house. "Our trust," said Hosein, "is in God alone. All things, both in heaven and earth, must perish and return to their Creator. My brother, my father, my mother, were better than me; and every Mussulman has an example in the prophet." He pressed his friends to consult their safety by a timely flight; they unanimously refused to desert or surface their beloved master; and their courage was fortified by a fervent prayer and the assurance of paradise. On the morning of the fatal day, he mounted on horseback, with his sword in one hand and the
Koran in the other; his generous band of martyrs consisted only of thirty-two horse and forty foot; but their flanks and rear were secured by the tent-ropes, and by a deep trench which they had filled with lighted faggots, according to the practice of the Arabs. The enemy advanced with reluctance; and one of their chiefs deserted, with thirty followers, to claim the partnership of inevitable death. In every close onset, or single combat, the despair of the Fatimites was invincible; but the surrounding multitudes galled them from a distance with a cloud of arrows, and the horses and men were successively slain: a truce was allowed on both sides for the hour of prayer; and the battle at length expired by the death of the last of the companions of Hosein. Alone, weary, and wounded, he seated himself at the door of his tent. As he tasted a drop of water, he was pierced in the mouth with a dart; and his son and nephew, two beautiful youths, were killed in his arms. He lifted his hands to heaven, they were full of blood, and he uttered a funeral prayer for the living and the dead. In a transport of despair his sister issued from the tent, and adjured the general of the Cohnans, that he would not suffer Hosein to be murdered before his eyes: a tear trickled down his venerable beard; and the holiest of his soldiers fell back on every side as the dying hero threw himself among them. The remorseless Shamer, a name detested by the faithful, reproached their cowardice; and the grandson of Mahomet was slain with three and thirty strokes of lances
and swords. After they had trampled on his body, they carried his head to the castle of Cuita, and the inhuman Obeidollah struck him on the mouth with a cane. "Alas!" exclaimed an aged Mussulman, "on these lips have I seen the lips of the apostle of God!" In a distant age and climate the tragic scene of the death of Hosein will awaken the sympathy of the coldest reader.* On the annual festival of his martyrdom, in the devout pilgrimage to his sepulchre, his Persian votaries abandon their souls to the religious frenzy of sorrow and indignation.

When the sisters and children of Ali were brought in chains to the throne of Damascus, the caliph was advised to extirpate the enmity of a popular and hostile race, whom he had injured beyond the hope of reconciliation. But Yezid preferred the counsels of mercy; and the mourning family was honourably dismissed to mingle their tears with their kindred at Medina. The glory of martyrdom superseded the right of primogeniture; and the twelve Imams, or pontiffs, of the Persian creed, are Ali, Hassan, Hosein, and the lineal descendants of Hosein to the ninth

* I have abridged the interesting narrative of Oakley, *Or.** n. p. 170-232. It is long and minute; but the pathetic, almost always, carries in the detail of little circumstances.

† Nieboer the Dane, *Voyage en Arakia,* etc. (w. l. p. 230, etc.) is perhaps the only European traveller who has dared to visit Meshail Ali and Meshail Hosein. The two sepulchres are in the hands of the Turks, who tolerate and tax the devotion of the Persian believers. The festival of the death of Hosein is simply described by Sir John Conolly, a traveller whom I have often praised.

‡ The general article of Imams, in *Herchel's Bibliotheca,* will indicate the succession; and the lives of the twelve are given under their respective names.
generation. Without arms, or treasures, or subjects, they successively enjoyed the veneration of the people; and provoked the jealousy of the reigning caliphs; their tombs at Mecca or Medina, on the banks of the Euphrates, or in the province of Chorasan, are still visited by the devotion of their sect. Their names were often the pretence of sedition and civil war; but these royal saints despised the pomp of the world, submitted to the will of God and the injustice of man, and devoted their innocent lives to the study and practice of religion. The twelfth and last of the Imams, conspicuous by the title of Mahadi, or the Guide, surpassed the solitude and sanctity of his predecessors. He concealed himself in a cavern near Bagdad: the time and place of his death are unknown; and his votaries pretend that he still lives, and will appear before the day of judgment to overthrow the tyranny of Dejul, or the antichrist. In the lapse of two or three centuries the posterity of Abbas, the uncle of Mahomet, had multiplied to the number of thirty-three thousand; the race of Ali might be equally prolific: the meanest individual was above the first and greatest of princes; and the most eminent were supposed to excel the perfection of angels. But their adverse fortune, and the wide extent of the Mussulman empire, al-

* The name of Antichrist may seem ridiculous; but the Mahometans have liberally borrowed the fables of every religion; their Preliminary Discourse, p. 80, 82. In the royal stable of Isphahan, two horses were always kept mutilated, one for the Mahadi himself, the other for his lieutenant, Jean d'Aras de Mary.

† In the year of the Hegira 200. (A.D. 632.) See Hercher, p. 346.
lowed an ample scope for every bold and artful impostor, who claimed affinity with the holy seed; the sceptre of the Almohades in Spain and Afric, of the Fatimites in Egypt and Syria, of the sultans of Yemen, and of the sultans of Persia, has been consecrated by this vague and ambiguous title. Under their reigns it might be dangerous to dispute the legitimacy of their birth; and one of the Fatimite caliphs silenced an indiscreet question, by drawing his simitar. "This," said Mozz, "is my pedigree; and these," casting an handful of gold to his soldiers, "and these are my kindred and my children." In the various conditions of princes, or doctors, or nobles, or merchants, or beggars, a swarm of the genuine or fictitious descendants of Mahomet and Ali is honoured with the appellation of sheiks, or sheriffs, or emirs. In the Ottoman empire, they are distinguished by a green turban, receive a stipend from the treasury, are judged only by their chief, and, however de-

* D'Herbelot, p. 340. The enemies of the Fatimites disgraced them by a Jewish origin. Yet they accurately defined their genealogy from Judah, the sixth house, and the imperial Abulfidations (Arusi Mami, p. 229) that they were innocent by nature, on account of the gentile and Alhamrun, namely, progenitors men from exact relations. His speaks some lines from the authorized Sheriff or Shairi—Some humbled nations in more lowliness? I suspect him to be an Estessan of Sicily, who is Egyptian or Caliph of gene Ali, quintus, egro commercium habes patresus at provinc.

* The kings of Persia of the last dynasty are descended from Shah Selim, a son of the sixth century, and through him from Moeen Cセン, the son of Hassan, the son of Ali. (Ouardin, p. 597.) Chardin, tom. ii, p. 299. But I cannot trace the intermediate degrees in any genuine or fabulous pedigrees. If they were truly Fatimites, they might draw their origin from the princes of Marcanthar, who reigned in the 8th century, (d'Herbelot, p. 390.)
bored by fortune or character, still assert the proud pre-eminence of their birth. A family of three hundred persons, the pure and orthodox branch of the caliph Hassan, is preserved without taint or suspicion in the holy cities of Mecca and Medina, and still retains, after the revolutions of twelve centuries, the custody of the temple and the sovereignty of their native land. The fame and merit of Mahomet would ennoble a plebeian race, and the ancient blood of the Kordish transcends the recent majesty of the kings of the earth.*

The talents of Mahomet are entitled to our applause, but his success has perhaps too strongly attracted our admiration. Are we surprised that a multitude of proselytes should embrace the doctrine and the passions of an eloquent fanatic? In the heresies of the church, the same seduction has been tried and repeated from the time of the apostles to that of the reformers. Does it seem incredible that a private citizen should grasp the sword and the sceptre, subdue his native country, and erect a monarchy by his victorious arms? In the moving picture of the dynasties of the East, an hundred fortunate usurpers have arisen from a baser origin, surmounted more formidable obstacles, and filled a larger scope of empire and conquest. Mahomet was alike instructed to preach and to fight, and the union of these opposite qualities, while it enhan-

* The present state of the family of Mahomet and Ali is most accurately described by Dometius Camboul (Hist. of the Ottoman Empire, p. 94) and Niebuhr, History of the Arabs, p. 317, 317, &c. It is much to be lamented, that the Danish traveller was unable to purchase the Chronicles of Arabic.
ed his merit, contributed to his success: the operation of force and persuasion, of enthusiasm and fear, continually acted on each other, till every barrier yielded to their irresistible power. His voice invited the Arabs to freedom and victory, to arms and rapine, to the indulgence of their darling passions in this world and the other; the restraints which he imposed were requisite to establish the credit of the prophet, and to exercise the obedience of the people: and the only objection to his success, was his rational creed of the unity and perfections of God. It is not the propagation but the permanency of his religion that deserves our wonder: the same pure and perfect impression which he engraved at Mecca and Medina, is preserved, after the revolutions of twelve centuries, by the Indian, the African, and the Turkish proselytes of the Koran. If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly inquire the name of the deity who is worshiped with such mysterious rites in that magnificent temple: at Oxford or Geneva, they would experience less surprise; but it might still be incumbent on them to peruse the catechism of the church, and to study the orthodox commentators on their own writings and the words of their master. But the Turkish dome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Mahomet. The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with
the senses and imagination of man. "I believe " in one God, and Mahomet the apostle of God," is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol: the honours of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion. The votaries of Ali have indeed consecrated the memory of their hero, his wife, and his children, and some of the Persian doctors pretend that the divine essence was incarnate in the person of the Imams; but their superstition is universally condemned by the Sunnites; and their impiety has afforded a seasonable warning against the worship of saints and martyrs. The metaphysical questions on the attributes of God, and the liberty of man, have been agitated in the schools of the Mahometans, as well as in those of the Christians; but among the former they have never engaged the passions of the people, or disturbed the tranquillity of the state. The cause of this important difference may be found in the separation or union of the regal and sacerdotal characters. It was the interest of the caliphs, the successors of the prophet and commanders of the faithful, to repress and discourage all religious innovations: the order, the discipline, the temporal and spiritual ambition of the clergy, are unknown to the Moslems; and the sages of the law are the guides of their conscience and the oracles of their faith. From the Atlantic to the Ganges, the Koran is acknow-
ledged as the fundamental code, not only of theology, but of civil and criminal jurisprudence; and the laws which regulate the actions and the property of mankind, are guarded by the infallible and immutable sanction of the will of God. This religious servitude is attended with some practical disadvantage; the illiterate legislator had been often misled by his own prejudices and those of his country; and the institutions of the Arabian desert may be ill adapted to the wealth and numbers of Isphahan and Constantinople. On these occasions, the cadhi respectfully places on his head the holy volume, and substitutes a dexterous interpretation more antithetical to the principles of equity, and the manners and policy of the times.

His beneficial or pernicious influence on the public happiness is the last consideration in the character of Mahomet. The most bitter or most bigotted of his Christian or Jewish foes, will surely allow that he assumed a false commission to inculcate a salutary doctrine, less perfect only than their own. He piously supposed, as the basis of his religion, the truth and sanctity of their prior revelations, the virtues and miracles of their founders. The idols of Arabia were broken before the throne of God; the blood of human victims was expiated by prayer, and fasting, and alms, the laudable or innocent arts of devotion; and his rewards and punishments of a future life were painted by the images most congenial to an ignorant and carnal generation. Mahomet was perhaps incapable of dictating a moral and po-
itical system for the use of his countrymen; but he breathed among the faithful a spirit of charity and friendship, recommended the practice of the social virtues, and checked, by his laws and precepts, the thirst of revenge and the oppression of widows and orphans. The hostile tribes were united in faith and obedience, and the valor which had beenilly spent in domestic quarrels, was vigorously directed against a foreign enemy. Had the impulse been less powerful, Arabia, free at home, and formidable abroad, might have doubted under a succession of her native monarchs. Her sovereignty was lost by the want and rapidity of conquest. The colonies of the nation were scattered over the East and West, and their blood was mingled with the blood of their converts and captives. After the reign of three caliphs, the throne was transported from Medina to the valley of Damascus and the banks of the Tigris; the holy cities were violated by impious wars; Arabia was ruled by the will of a subject, perhaps of a stranger; and the Bedouins of the desert, awakening from their dream of dominion, resumed their old and military independence.

*The editors of the Modern Universal History (1807) and to here accustomed to the tale, page by page, the rise of Mahomet and the history of the empire. They wished the advantages of existing, and therefore inserting the Arabian text, and without altering their Englishizing language. Let me say, then the language: They said, the editors had added no kind of any additional information. The book was accompanied by a separate, philosophical, or rather the editors having the confessions of successive history against Mahomet, and all the present literature with strange or

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The revolution of Arabia had not changed the character of the Arabs; the death of Mahomet was the signal of independence; and the flimsy structure of his power and religion tottered to its foundations. A small and faithful band of his primitive disciples had listened to his eloquence, and shared his distress; had fled with the apostle from the persecution of Mecca, or had received the fugitive in the walls of Medina. The increasing myriads, who acknowledged Mahomet as their king and prophet, had been compelled by his arms, or allured by his prosperity. The polytheists were confounded by the simple idea of a solitary and invisible God; the pride of the Christians and Jews disdained the yoke of a mortal and contemporary legislator. Their habits of faith and obedience were not sufficiently confirmed; and many of the new converts regretted the venerable antiquity of the law of Moses, or the rites and mysteries of the catholic church, or the idols, the sacrifices, the jocose festivals, of
their pagan ancestors. The jarring interests and hereditary feuds of the Arabian tribes had not yet coalesced in a system of union and subordination; and the barbarians were impatient of the mildest and most salutary laws that curbed their passions, or violated their customs. They submitted with reluctance to the religious precepts of the Koran, the abstinence from wine, the fast of the Ramadan, and the daily repetition of five prayers; and the alms and tithes, which were collected for the treasury of Medina, could be distinguished only by a name from the payment of a perpetual and ignominious tribute. The example of Mahomet had excited a spirit of fanaticism or imposture, and several of his rivals presumed to imitate the conduct and defy the authority of the living prophet. At the head of the fugitives and auxiliaries, the first caliph was reduced to the cities of Mecca, Medina, and Tayist; and perhaps the Kereish would have restored the idols of the Caaba, if their levity had not been checked by a reasonable reproof. "Ye women of Mecca, will ye be the last to embrace and the first to abandon the religion of Islam?" After exhorting the Moslems to confide in the aid of God and his apostle, Abubeker resolved, by a vigorous attack, to prevent the junction of the rebels. The women and children were safely lodged in the cavities of the mountains; the warriors marching under eleaven banners, diffused the terror of their arms; and the appearance of a military force revised and confirmed the loyalty of the faithful. The inconstant tribes accepted, with
humble repentance, the duties of prayer, and fasting, and alms; and, after some examples of success and severity, the most daring apostates fell prostrate before the sword of the Lord and of Caled. In the fertile province of Yemenah, between the Red Sea and the gulf of Persia, in a city not inferior to Medina itself, a powerful chief, his name was Maimana, had assumed the character of a prophet, and the tribe of Hamita listened to his voice. A female prophetess was attracted by his reputation: the decrees of words and actions were spurned by these favourites of heaven; and they employed several days in mystic and amorous converse. An obscure sentence of his Koran, or book, is yet extant; and,
in the pride of his mission, Moselama condescended to offer a partition of the earth. The proposal was answered by Mahomet with contempt; but the rapid progress of the impostor awakened the fears of his successor; forty thousand Moslems were assembled under the standard of Caled; and the existence of their faith was resigned to the event of a decisive battle. In the first action, they were repulsed with the loss of twelve hundred men; but the skill and perseverance of their general prevailed; their defeat was avenged by the slaughter of ten thousand infidels; and Moselama himself was pierced by an Ethiopian arrow with the same javelin which had mortally wounded the uncle of Mahomet. The various rebels of Arabia, without a chief or cause, were speedily suppressed by the power and discipline of the rising monarchy; and the whole nation again professed, and more steadfastly held, the religion of the Koran. The ambition of the caliphs provided an immediate exercise for the restless spirit of the Saracens; their vakaar was united in the prosecution of an holy war; and their enthusiasm was equally confirmed by opposition and victory.

From the rapid conquests of the Saracens a presumption will naturally arise, that the first caliphs commanded in person the armies of the faithful, and sought the crown of martyrdom in the foremost ranks of the battle. The courage of Al şehker,4

4 His reign in Egyptian, 1599, c. p. 33; El-Mahra, c. 18; Almehoom, c. 10; Almehoom, c. 108; Arabkda, c. 80; A' Huhki, c. 95.
Quraysh, and Othman, had indeed been tried in the persecution and wars of the prophet; and the personal assurance of paradise must have taught them to despise the pleasures and dangers of the present world. But they ascended the throne in a venerable or mature age, and esteemed the domestic cares of religion and justice the most important duties of a sovereign. Except the presence of Quraysh at the siege of Jerusalem, the longest expeditions were the frequent pilgrimages from Medina to Mecca; and they calmly received the tidings of victory as they prayed or preached before the sepulchre of the prophet. The austere and frugal measure of their lives was the effect of virtue or habit, and the pride of their simplicity insulted the vain magnificence of the kings of the earth. When Abubeker assumed the office of caliph, he enjoined his daughter Ayesha to take a strict account of his private patrimony, that it might be evident whether he were enriched or impoverished by the service of the state. He thought himself entitled to a stipend of three pieces of gold, with the sufficient maintenance of a single camel and a black slave; but on the Friday of each week, he distributed the residue of his own and the public money, first to the most worthy, and then to the most indigent, of the Moslems. The remains of his wealth, a coarse garment, and five...
pieces of gold, were delivered to his successor, who lamented with the modest sigh his own inability to equal such an admirable model. Yet the abstinence and humility of Omar were not inferior to the virtues of Ahitaker; his food consisted of barley-bread and dates; his drink was water; he preached in a gown that was torn or tattered in twelve places; and a Persian satrap, who paid his homage to the conqueror, found him asleep among the beggars on the steps of the mosque of Mecca. Economy is the source of liberality, and the increase of the revenue enabled Omar to establish a just and perpetual reward for the past and present services of the faithful. Careless of his own emolument, he assigned to Abbas, the uncle of the prophet, the first and most ample allowance of twenty-five thousand drams or pieces of silver. Five thousand were allotted to each of the aged warriors, the relicts of the field of Beder, and the last and meanest of the companions of Mahomet was distinguished by the annual reward of three thousand pieces. One thousand was the stipend of the veterans who had fought in the first battles against the Greeks and Persians; and the decreasing pay, as low as fifty pieces of silver, was adapted to the respective merit and seniority of the soldiers of Omar. Under his reign, and that of his predecessor, the conquerors of the East were the trusty servants of God and the people: the mass of the public treasure was consecrated to the expenses of peace and war: a prudent mixture of justice and bounty, maintained the discipline of the Saracens,
and they united, by a rare felicity, the despotic and executive power of despotism, with the equal and frugal manners of a republican government. The heroic courage of Ali, the consummate prudence of Moawiya, excited the emulation of their subjects; and the talents which had been exercised in the school of civil discord, were more usefully applied to propagate the faith and dominion of the prophet. In the sloth and vacuity of the palace of Damascus, the succeeding princes of the house of Ommiyyah were alike destitute of the qualifications of statesmen and of saints. Yet the spoils of unknown nations were continually laid at the foot of their throne, and the uniform accent of the Arabian greatness must be ascribed to the spirit of the nation rather than the abilities of their chiefs. A large deduction must be allowed for the weakness of their enemies. The birth of Mahomet was fortunately placed in the most degenerate and disorderly period of the Persians, the Romans, and the barbarians of Europe; the empire of Trajan, or even of Constantine or Charlemagne, would have repelled the assault of the naked Saracens, and the torrent of fanaticism might have been obscurely lost in the sands of Arabia.

1. His reign in Byzantium, p. 340; Damascus, p. 341; Abikhnagy, p. 317; Antioch, p. 65; Calliga, p. 29.
2. His reign in Byzantium, p. 344; Damascus, p. 341; Abikhnagy, p. 101; Calliga, p. 296.
3. His reign in Byzantium, p. 340-345; Damascus, p. 348; Abikhnagy, Pyramus, p. 143; Abikhnagy, Maroka. p. 58; 143; Thure, Breughel, Bonhomme Goyens, p. 98, and theแก้ปัญหา(109,386),(893,861)
In the victorious days of the Roman republic, it had been the aim of the senate to confine their consuls and legions to a single war, and completely to suppress a first enemy before they provoked the hostilities of a second. These timid maxims of policy were disdained by the magnanimity or enthusiasm of the Arabian caliphs. With the same vigour and success they invaded the successors of Augustus, and those of Artaxerxes; and the rival monarchies at the same instant became the prey of an enemy whom they had been so long accustomed to despise. In the ten years of the administration of Omar, the Saracens reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand churches or temples of the unbelievers, and edified fourteen hundred mosques for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces, which may be comprised under the names of, I. Persia; II. Syria; III. Egypt; IV. Africa, and, V. Spain. Under this general division, I shall proceed to unfold these memorable transactions; despatching with brevity the remote and less interesting conquests of the East, and reserving a fuller narrative for those domestic countries, which had been included within the pale of the Roman empire. Yet I must excuse my own defects by a just complaint of the blindness and insuf-
ficiency of my guides. The Greeks, so loquacious in controversy, have not been anxious to celebrate the triumphs of their enemies. After a century of ignorance, the first annals of the Mussulmans were collected in a great measure from the voice of tradition. Among the numerous productions of Arabic and Persian literature, our interpreters have selected the imperfect
fect sketches of a more recent age. The art and genius of history have ever been unknown to the Asiatics; they are ignorant of the laws of criticism; and our monkish chronicles of the same period may be compared to their most popular works, which are never vivified by the spirit of philosophy and freedom. The oriental library of a Frenchman would instruct the most learned mufli of the East; and perhaps the Arabs might not find in a single historian, so clear and comprehensive a narrative of their

* The particular historical and geographical will be occasionally introduced. The following tables represent the same, which have guided me in this general narrative. 1. Joannis Gregorii, Patricii Monacensis, ad Eudem Poccias, Osso, 1662, 2 vola in 4to; a step by step edition of an indifferent author, translated by Trogod in gratuity. 2. Historiae Monacense Georgii Monachi, apud saeculo Tho. Grata, in Gupt. Instructatans, 1665. He is said to have hastily translated a corrupt MS., and has scarce been able to correct or amend. 3. Historiae Constantinopolitanae Cyprieni, Monas. Monacensis, in 4ro, Osso, 1652; more useful for the history than the civil history of the East. 4. Deipholis Antiquis Rhaeta, Melchior de Ava. Heper, consul, alia, Joann. Hebrae, in Avo. Legeas, 1757; the best of our Christians, both for the original and version; yet how far before the name of Abdul Aziz. We know that he wrote at Damascus in the sixth century. The three former were Christians of the fifth, sixth, and seventh centuries; the two last, natives of Egypt; a Melchite patriarch, and a Jacobite abbot.

* M. de Godin (Hist. Abc. Hist. tom. 4, prof. 495, &c.) has characterized, with truth and knowledge, the two sects of Arabians, the vory ancients, and the recent and dumber sects.

* Pluonographica Orientalis, per M. d'Herbelot, in 1700, Paris. 1695, for the character of the respective author, consult his friend Trescath, (Voyages du Levant, part 1, chap. 15.) His work is an erudite collection, which must greatly satisfy those who love and admire the alphabetical order, and find him more familiar in the Persian than the Arabic history. The recent supplement from the papers of M. M. Viallont and Guerisse, in Folio, La Haye, 1779, is of a different cast; a medley of facts, proverbs, and Cadi's opinions.
own exploits, as that which will be deduced in the ensuing sheets.

I. In the first year of the first caliph, his lieutenant Caled, the sword of God, and the scourge of the infidels, advanced to the banks of the Euphrates, and reduced the cities of Anbar and Hira. Westward of the ruins of Babylon, a tribe of sedentary Arabs had fixed themselves on the verge of the desert; and Hira was the seat of a race of kings who had embraced the Christian religion, and reigned above six hundred years under the shadow of the throne of Persia. The last of the Mokame was defeated and slain by Caled; his son was sent a captive to Mecca; his nobles bowed before the successor of the prophet; the people was tempted by the example and success of their countrymen; and the caliph accepted as the first fruits of foreign conquest, an annual tribute of seventy thousand pieces of gold. The conquerors, and even their historians, were astonished by the dawn of their future greatness. "In the same year," says Elmahdi, "Caled fought many signal battles, an immense multitude of the infidels was slaughtered, and spoils, infinite and innumerable, were acquired by the victorious Moslems." But the invin-

- Foot of Caled; plains of; her great prizes, in, quiet, unarmist, Moslem, an expedition means, a multitudes, Mecca, spee, speaks, opens, of;
cible Caled was soon transferred to the Syrian war; the invasion of the Persian frontier was conducted by less active or less prudent commanders: the Saracens were repulsed with loss in the passage of the Euphrates; and, though they chastised the insolent pursuit of the Magians, their remaining forces still hovered in the desert of Babylon.

The indignation and fears of the Persians suspended for a moment their intestine divisions. By the unanimous sentence of the priests and nobles, their queen Arzēma was deposed; the sixth of the transient usurpers, who had risen and vanished in three or four years, since the death of Chosroes and the retreat of Heraclius. Her tiara was placed on the head of Yezilegerd; the grandson of Chosroes; and the same era, which coincides with an astronomical period, has recorded the fall of the Sasanian dynasty and the religion of Zarathushtra. The

1 This 140 years, the end of which an intercalary month of 10 days was inserted in the year 632, and restored the majesty of the solar year. In a great estimation of 140 years, this interval was necessary removed from the first to the second monarchy, as Hyde and Pocock are involved in a political controversy, whether the 25th of May, or the 8th of May, should be counted the new year of Yezilegerd, which is unanimously fixed in the title of June 6, 642. How industriously does the various spirit of Europe explore the darkest and most distant epochs! Hyde, in his letter to Pocock, a. 1425, p. 187-191. Pocock in the Memoirs of the Academy de Descr. tom. iii. p. 233-247. 1

2 Nine days after the death of Malcolm, in 1367, a.D. 313, we find the son of Yezilegerd, Simeon A.D. 313, and his accession cannot be postponed beyond the end of the first year. His predecessors could not therefore settle the arms of the united Scots, and their unquestionable date confirms the thoughtless chronology of Abélard. See Welby's book of the Saxon, vol. i. p. 123.
youth and inexperience of the prince, he was only fifteen years of age, declined a perilous encounter; the royal standard was delivered into the hands of his general Rustam; and a remnant of thirty thousand regular troops was swelled, in truth, or in opinion, to one hundred and twenty thousand subjects, or allies, of the great king. The Muslims, whose numbers were reinforced from twelve to thirty thousand, had pitched their camp in the plains of Cadesia, and their line, though it consisted of fewer men, could produce more soldiers than the unwieldy host of the infidels. I shall here observe, what I must often repeat, that the charge of the Arabs was not like that of the Greeks and Romans, the effort of a firm and compact infantry: their military force was chiefly formed of cavalry and archers; and the engagement, which was often interrupted and often renewed by single combats and flying skirmishes, might be protracted without any decisive event to the continuance of several days. The periods of the battle of Cadesia were distinguished by their peculiar appellations. The first, from the well-timed appearance of six thousand of the Syrmian brothers, was denominated the day of succour. The day of concession might express the disorder of one, or perhaps of both, of the contending armies. The third, a nocturnal tumult, received the whimsical name of the night of barking, from the discordant clamours, which were com-

*Cadesia, 1270 the Sudan geographer, (p. 131), to be measured, extending 61 leagues from Bagdad, and two leagues from Cades. Other (Voyage, part 1, p. 158), estimates 15 leagues, and observes, that the place is supplied with dates and water.
pared to the inarticulate sounds of the fiercest animals. The morning of the succeeding day determined the fate of Persia; and a seasonable whirlwind drove a cloud of dust against the faces of the unbelievers. The clangour of arms was re-echoed to the tent of Rustam, who, far unlike the ancient hero of his name, was gently reclining in a cool and tranquil shade, amidst the baggage of his camp, and the train of mules that were laden with gold and silver. On the sound of danger he started from his couch; but his flight was overtaken by a valiant Arab, who caught him by the foot, struck off his head, hoisted it on a lance, and instantly returning to the field of battle, carried slaughter and dismay among the thickest ranks of the Persians. The Saracens confess a loss of seven thousand five hundred men; and the battle of Cadesia is justly described by the epithets of obstinate and atrocious. The standard of the monarchy was overthrown and captured in the field,—a leathern sconce of a blacksmith, who, in ancient times, had arisen the deliverer of Persia; but this badge of heroic poverty was disguised, and almost concealed, by a profusion of precious gems. After this victory, the wealthy province of Irak or Assyria submitted to the caliph, and his conquests were firmly established by the speedy foundation of Bassora, a place which ever conti-
mands the trade and navigation of the Persians. At the distance of four or five miles from the gulf, the Euphrates and Tigris unite in a broad and direct current, which is aptly styled the river of the Arabs. In the mid-way between the junction and the mouth of these famous streams, the new settlement was planted on the western bank; the first colony was composed of eight hundred Moslems; but the influence of the situation soon reared a flourishing and populous capital. The air, though excessively hot, is pure and healthy; the meadows are filled with palm-trees and cattle; and one of the adjacent valleys has been celebrated among the four paradises or gardens of Asia. Under the first caliphs, the jurisdiction of this Arabian colony extended over the southern provinces of Persia; the city has been sanctified by the tombs of the companions and martyrs; and the vessels of Europe still frequent the port of Bassora, as a convenient station and passage of the Indian trade.

After the defeat of Cadesia, a country intersected by rivers and canals might have opposed an insuperable barrier to the victorious cavalry; and the walls of Ctesiphon or Madayn, which had resisted the battering rams of the Romans, would not have yielded to the darts of the Saracens. But the dying Persians were overcome by the belief, that the last day of their religion and empire was at hand;
the strongest posts were abandoned by treachery
or cowardice: and the king, with a part of his
family and treasures, escaped to Holwan at the
foot of the Median hills. In the third month after
the battle, Said, the lieutenant of Omar, passed
the Tigris without opposition; the capital was
taken by assault; and the disorderly resistance
of the people gave a keener edge to the sabres
of the Moslems, who shouted with religious
transport,—"This is the white palace of Chos-
croes, this is the promise of the apostle of God!"
The naked robbers of the desert were suddenly
enriched beyond the measure of their hope or
knowledge. Each chamber revealed a new trea-
sure secreted with art, or ostentatiously display-
ed; the gold and silver, the various wardrobe
and precious furniture, surpassed (says Abulfeda)
the estimate of fancy or numbers; and another
historian defines the untold and almost infinite
mass, by the fabulous computation of three
thousands of thousands of thousands of pieces of
gold.* Some minute though curious facts re-
represent the contrast of riches and ignorance.
From the remote islands of the Indian Ocean, a
large provision of camphire had been imported,

* Mem. six parum numeros comprehendi quaest, scilicet .
numina reseram. Abulfeda, p. 60. Yet I still suspect, that the ex-
treemest numbers of Elmorin may be the veri, not of the text, but
of the version. The best transcript from the Greek, for instance, I
had to be very poor mathematicians.

* The camphire tree grows in China and Japan; but many hundred
weights of these mantles costs are exchanged for a single pound of
the most precious parts of Narince and Turmace, [Mayer], Hist. Philos.
com., t. p. 302-325; Dictionnaire d'Hist. Naturelle par Romer; Mi-
ller's Grammar's Dictionary. There may be the isla...
which is employed with a mixture of wax to illuminate the palaces of the East. Strangers to the name and properties of that odorous gum, the Saracens mistaking it for salt, mingled the camphire in their bread, and were astonished at the bitterness of the taste. One of the apartments of the palace was decorated with a carpet of silk, sixty cubits in length, and as many in breadth; a paradise or garden was depicted on the ground; the flowers, fruits, and shrubs, were imitated by the figures of the gold embroidery, and the colours of the precious stones; and the ample square was encircled by a variegated and verdant border. The Arabian general persuaded his soldiers to relinquish their claim, in the reasonable hope that the eyes of the caliph would be delighted with the splendid workmanship of nature and industry. Regardless of the merit of art and the pomp of royalty, the rigid Omar divided the prize among his brethren of Medina: the picture was destroyed; but such was the intrinsic value of the materials, that the share of Ali alone was sold for twenty thousand drams. A mule that carried away the tiara and cuirass, the belt and bracelets of Chosroes, was overtaken by the pursuers; the gorgeous trophy was presented to the commander of the faithful, and the gravest of the companions condescended to smile when they beheld the white beard, hairy arms, and uncouth figure of the veteran, who was invested with the spoils of the great
king." The sack of Ctesiphon was followed by its desertion and gradual decay. The Saracens disliked the air and situation of the place, and Omar was advised by his general to remove the seat of government to the western side of the Euphrates. In every age the foundation and ruin of the Assyrian cities has been easy and rapid; the country is destitute of stone and timber, and the most solid structures are composed of bricks baked in the sun, and joined by a cement of the native bitumen. The name of Cufa* describes an habitation of reeds and earth; but the importance of the new capital was supported by the numbers, wealth, and spirit of a colony of veterans; and their licentiousness was indulged by the wisest caliphs, who were apprehensive of provoking the revolt of an hundred thousand swords. "Ye men of Cufa," said Ali, who solicited their aid, "you have been always conspicuous by your valour. You conquered the Persian king, and scattered his forces, till you had taken possession of his inheritance." This mighty conquest was achieved by the battles of Ḥalila and Nehavend. After the loss of the former, Yeṣedeqer fled from Holwan, and concealed his shame and despair in the mountains of Parzistan, from whence Cyrus had descended.

* The most considerable ruins of Assyria are the tower of Belsu, at Dabap.a, and the hall of Ninova, at Ctesiphon; they were first visited by that rich and curious traveller Pietro della Valle, tom. 1, p. 719-755, 751-750.
* Consult the articles of Cogitah in the Bibliothèque de l'Herbelot, (p. 377, 378), and the second volume of Ockley's History, particularly p. 160 and 152.
with his equal and valiant companions. The courage of the nation survived that of the monarch; among the hills to the south of Echatana or Hamadan, one hundred and fifty thousand Persians made a third and final stand for their religion and country; and the decisive battle of Nehavend was styled by the Arabs the victory of victories. If it be true that the flying general of the Persians was stopped and overtaken in a crowd of mules and camels laden with honey, the incident, however slight or singular, will denote the luxurious impediments of an oriental army.\footnote{See the article of Mahomed, in d'Hérbelot, p. 667, 680; and Voyages en Turquie et en Perse, par Ozan, tom. 2. p. 181.}

The geography of Persia is darkly delineated by the Greeks and Latins; but the most illustrious of her cities appear to be more ancient than the invasion of the Arabs. By the reduction of Hamadan and Isphahan, of Caswin, Tauris, and Rez, they gradually approached the shores of the Caspian Sea; and the orator of Meccamight applaud the success and spirit of the faithful, who had already lost sight of the northern bear, and had almost transcended the bounds of the habitable world.\footnote{It is in such a style of ignorance and wonder that the Athenian orator describes the arms conquest of Alexander, who never advanced beyond the shores of the Caspian. Aristoph., l.""

Again turning towards the West and the Roman empire, they repulsed the Tigris over the bridge of Mosul, and, in the captive provinces of
Armenia and Mesopotamia, embraced their victorious brethren of the Syrian army. From the palace of Madyan their eastern progress was not less rapid or extensive. They advanced along the Tigris and the Gulf; penetrated through the passes of the mountains into the valley of Estachar or Persepolis; and profaned the last sanctuary of the Magian empire. The grandson of Chosroes was nearly surprised among the falling columns and mutilated figures; a sad emblem of the past and present fortune of Persia: he fled with accelerated haste over the desert of Kirm, implored the aid of the warlike Segestans, and sought an humble refuge on the verge of the Turkish and Chinese power. But a victorious army is insensible of fatigue; the Arabs divided their forces in the pursuit of a timorous enemy; and the caliph Othman promised the government of Chorasan to the first general who should enter that large and populous country, the kingdom of the ancient Bactrians. The condition was accepted; the prize was deserved; the standard of Mahomet was planted on the walls of Herat, Merou, and Balc; and the successful leader neither halted nor reposed till his foaming cavalry had tasted the waters of the Oxus. In the public anarchy, the independent governors of the cities and castles obtained their separate capitulations; the terms were

* We are indebted for this curious particular to the *Digression of Amphiaraus* (p. 416), but it is needless to trace the identity of Estachar and Persepolis (cf. Herodotus, p. 237), and still more useless to copy the drawings and descriptions of Sir John Chardin, in *Capsula le Bruyo.*
granted or imposed by the esteem, the prudence, or the compassion, of the victor; and a simple profession of faith established the distinction between a brother and a slave. After a noble defence, Harmozan, the prince or satrap of Ahwaz and Susa, was compelled to surrender his person and his state to the discretion of the caliph, and their interview exhibits a portrait of the Arabian manners. In the presence, and by the command, of Omar, the gay barbarian was despoiled of his silken robes embroidered with gold, and of his tiara bedecked with rubies and emeralds. "Are you now sensible," said the conqueror to his naked captive; "are you now sensible of the judgment of God, and of the different rewards of fidelity and obedience?" "Alas!" replied Harmozan, "I feel them too deeply. In the days of our common ignorance, we fought with the weapons of the flesh, and my nation was superior. God was then neuter; since he has espoused your quarrel, you have subverted our kingdom and religion." Oppressed by this painful dialogue, the Persian complained of intolerable thirst, but discovered some apprehensions lest he should be killed whilst he was drinking a cup of water. "Be of good courage," said the caliph, "your life is safe till you have drank this water;" the crafty satrap accepted the assurance, and instantly dashed the vase against the ground. Omar would have avenged the deceit; but his companions represented the sanctity of an oath; and the speedy conversion of Harmozan entitled him not only to a free pardon, but even to a sti-
pend of two thousand pieces of gold. The administration of Persia was regulated by an actual survey of the people, the cattle, and the fruits of the earth; and this monument, which attests the vigilance of the caliphs, might have instructed the philosophers of every age.

The flight of Yezdegerd had carried him beyond the Oxus, and as far as the Jaxartes, two rivers of ancient and modern renown, which descend from the mountains of India towards the Caspian Sea. He was hospitably entertained by Tarkhan, prince of Fargana, a fertile province on the Jaxartes; the king of Samarcand, with the Turkish tribes of Sogdiana and Scythia, were moved by the lamentations and promises of the fallen monarch; and he solicited by a suppliant embassy, the more solid and powerful friendship of the emperor of China. The virtuous Tait-

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1 After the conquest of Persia, Theodore adds, even if we regard Orosius, synecdoche, and indeed, so it would appear, from some of the passages of Geography, p. 360.

2 Amidst the mazes of relations, I must regret, that Mrl forerunner has not found and used a Persian translation of Tatara, enriched, as he says, with many extracts from the native histories of the Ghizis of Magi, (Bibliothèque Orientale, p. 3014).

The most authentic accounts of the two rivers, the Oxus (Jaxartes) and the Gilean (Oxus), may be found in Seriish-i Tartar, (Geograph. Niathica, p. 336); Abulfeda, (Descrip. Chemam in Tabari, (see in, p. 21); Abulghass Khan, who reigned on their banks, (Hist. Geographie des Tartes, p. 32, 57, 766), and the Turkish Geographer, N. E. in the king of Frenu's History, (Romanus Critique des Histoires d'Alperidin, p. 184-260).

3 The territory of Fargana is described by Abulfeda, p. 76, 77.

4 La redige alegtarno aulurnic onu die semiures in Turcici regis et Sogdiana et Sulrarn, escrita enuers littera impressa, (Abul-
song, the first of the dynasty of the Tang, may be justly compared with the Antonines of Rome; his people enjoyed the blessings of prosperity and peace; and his dominion was acknowledged by forty-four lords of the barbarians of Tartary. His last garrisons of Cashgar and Khoten maintained a frequent intercourse with their neighbours of the Jaxartes and Oxus; a recent colony of Persians had introduced into China the astronomy of the Magi; and T'ai-tsung might be alarmed by the rapid progress and dangerous vicinity of the Arab. The influence, and perhaps the supplies, of China revived the hopes of Yazdegerd and the zeal of the worshippers of fire; and he returned with an army of Turks to conquer the inheritance of his fathers. The fortunate Moslems, without unsheathing their swords, were the spectators of his ruin and death. The grandson of Chosroes was betrayed by his servant, insulted by the seditious inhabitants of Merv, and oppressed, defeated, and pursued, by his barbarian allies. He reached the banks of a river, and offered his rings and bracelets for an instant passage in a miller's boat. Ignorant or insensible of royal distress, the rustic replied, that four drams of silver were the daily profit of his mill, and that he would not suspend his work unless the loss were repaid. In this


* Hist. Slaves, p. 41-46, in the 2nd part of the Relations Converses of Turenne.
moment of hesitation and delay, the last of the Sassanian kings was overtaken and slaughtered by the Turkish cavalry, in the nineteenth year of his unhappy reign. His son Firuz, an humble client of the Chinese emperor, accepted the station of captain of his guards; and the Magian worship was long preserved by a colony of loyal exiles in the province of Bucharia. His grandson inherited the regal name; but after a faint and fruitless enterprise, he returned to China, and ended his days in the palace of Sigan. The male line of the Sassanides was extinct; but the female captives, the daughters of Persia, were given to the conquerors in servitude, or marriage; and the race of the caliphs and imams was ennobled by the blood of their royal mothers.

After the fall of the Persian kingdom, the river Oxus divided the territories of the Saracens and of the Turks. This narrow boundary was soon overleaped by the spirit of the Arabs: the governors of Chorasan extended their successive inroads; and one of their triumphs was adorned with the buskin of a Turkish queen, which she dropt in

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* I have endeavoured to harmonise the various narratives of Herodotus, (Hist. Sarac. p. 371); Abulfaragius, (Dynam. p. 151); Ammianus (Amal. p. 74, 75); and a Herodian (p. 82). The end of Yezigird was not only unfortunate but absorptive.

* The two daughters of Yezigird married Hasam, the son of Ali and Mohammed, the son of Ambotur; and the first of them was the father of a numerous progeny. The daughter of Phraigna became the wife of the caliph Waleed, and their son Yezid derived his gentilic adolphino decreas from the Chosroes of Persia, the Caesars of Rome, and the Chosroes of the Turks at Amur, (Herodian, Hist. Orient. p. 34, 347).
her precipitate flight beyond the hills of Bocara. But the final conquest of Transoxiana, as well as of Spain, was reserved for the glorious reign of the inactive Walid; and the name of Catibah, the camel driver, declares the origin and merit of his successful lieutenant. While one of his colleagues displayed the first Mahometan banner on the banks of the Indus, the spacious regions between the Oxus, the Jaxartes, and the Caspian Sea; were reduced by the arms of Catibah to the obedience of the prophet and of the caliph. A tribute of two millions of pieces of gold was imposed on the infidels; their idols were burnt or broken; the Mussulman chief pronounced a sermon in the new mosque of Carizme; after several battles, the Turkish hordes were driven back to the desert; and the empress of China solicited the friendship of the victorious Arabs. To their industry, the prosperity of the province, the Sogdiana of the ancients, may in a great measure be ascribed;

*It was valued at 2000 pieces of gold, and was the prize of Ghurids, the son of Ziyad, a name afterwards infamous by the murder of Tharun, (Ockley's History of the Saracens, vol. ii. p. 142, 143.) His brother Selim was accompanied by his wife, the first Arabian woman (A.D. 880) who passed the Oxus; she borrowed, or rather stole, the gems and jewels of the princess of the Sogdiana, (p. 331, 332).*

* A part of Albedara's geography is translated by Grasseau, inserted in Halima's collection of the minor geographers, 1789, 50, and entitled, Description Chirmanie, Monarchologie, &c. regressus enim Orientis, (Oxum, p. 86.) The name of Transoxiana, in fact in quaint, equivalent in sense, is partly used by Boas de la Orza, (Hist. de Iran, 2°.), and some modern Orientalists; but they are mistaken in ascribing it to the wretched antiquity.

* The conquest of Catibah are faintly marked by Rimache, (Hist. Sarac., p. 241); d'Herbert, (Histoire, Oriss, Cathal, Assam, Pal,); and de Guignard, (Hist. des Huns, tom. 1, p. 58, 59).
but the advantages of the soil and climate had been understood and cultivated since the reign of the Macedonian kings. Before the invasion of the Saracens, Carthage, Bocchus, and Samarcand, were rich and populous under the yoke of the shepherds of the north. These cities were surrounded with a double wall; and the exterior fortification, of a larger circumference, enclosed the fields and gardens of the adjacent district. The mutual wants of India and Europe were supplied by the diligence of the Sogdian merchants; and the inestimable art of transforming linen into paper, has been diffused from the manufacture of Samarcand over the western world.*

II. No sooner had Almobaker restored the unity of faith and government, than he despatched a circular letter to the Arabian tribes.—* In the name of the most merciful God, to the rest of the true believers. Health and happiness, and the mercy and blessing of God be upon you. I praise the most High God, and I pray for his prophet Mahomet. This is to acquaint you, that I intend to send the true believers into Syria.*

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* A curious description of Samarcand is inserted in the Bibliotheca Arabica-Hispánica, tom. I. p. 948. In the first description, it is stated, from credible testimony, that paper was first imported from China to Samarcand, A. H. 90, and secondly, or rather introduced, at Hcora, A. H. 99. The Escurial library contains paper M 38, as old as the 6th or 7th century of the Hegira.

* A separate history of the conquest of Syria has been composed by Al Wathibi, son of Badoop, who was born A. H. 748, and died A. D. 863. In his history, we have the conquest of Egypt, of Daraick, A. D. 849, the reconquest of the Egyptians, and repeated attempts of the Genoese. Al Wathibi has the double merit of accuracy and conciseness. His tale and tradition afford an agreeable picture of the men and the times. Yet his narrative
"And I would have you know, that the fighting for religion is an act of obedience to God." His messengers returned with the tidings of pious and martial ardour which they had kindled in every province; and the camp of Medina was successively filled with the intrepid hands of the Saracens who panted for action, complained of the heat of the season and the scarcity of provisions; and accused with impatient murmur the delays of the caliph. As soon as their numbers were complete, Alahacker ascended the hill, reviewed the men, the horses, and the arms, and poured forth a fervent prayer for the success of their undertaking. In person and on foot, he accompanied the first day's march; and when the blushing leaders attempted to dismount, the caliph removed their scruples by a declaration, that those who rode, and those who walked, in the service of religion, were equally meritorious. His instructions* to the chiefs of the Syrian army, were inspired by the warlike fanaticism which advances to seize, and affects to despise, the objects of earthly ambition.

Till something better shall be found, his learned and spiritual interpreter (Ockley, in his History of the Saracens, vol. 1, p. 21-24) will not deserve the pertinent animadversions of Hakka, (Prodiognastes ad Heg) Charles Talandis, p. 299. I am sorry to think that the labours of Ockley were commemorated in a jail, (see his new prefatory to the 1st vol. A.D. 1708, in the 24. 1719, with the list of authors at the end).

*The instructions, &c., of the Syrian war, are described by Al Wariki and Ockley, vol. 1, p. 22-27, &c. In the sequel it is necessary to contract, and needless to quote, their circumstantial narrative. My obligations to others shall be noticed.
"Remember," said the successor of the prophet, "that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word.

As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, who have thrown crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute.

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* Notwithstanding this precept, M. Pâris (his brother in law) to Pope Urban, book III, p. 102, edit. Lassaeus) represents the Egyptians as the imitable ancestors of the Christian monks. For my own part I am more content to support the preached doctrines of the Arabian scholars, and the judgements of the German philosophers.

* From the seventh century, the monks were generally deputies of the civil magistrates, and they were divided into two classes: the religieux and the lay. The former was a true monk and layman; the latter was the own of the state. He was, like a regular citizen, bumbled to his own, and every priest was a king. See Diction. Encyclop. Vocab. Religio, tom. ii, p. 741. 743, especially p. 743. 743.
"but". All profane or frivolous conversation; all dangerous recollection of ancient quarrels, was severely prohibited among the Arabs; in the tumult of a camp, the exercises of religion were assiduously practised; and the intervals of action were employed in prayer, meditation, and the study of the Koran. The abuse, or even the use, of wine was chastised by fourscore strokes on the soles of the feet, and in the fervour of their primitive zeal many secret sinners revealed their fault, and solicited their punishment. After some hesitation the command of the Syrian army was delegated to Abu Obeidah, one of the fugitives of Mecca and companions of Mahomet; whose zeal and devotion were assuaged, without being abated, by the singular mildness and benevolence of his temper. But in all the emergencies of war, the soldiers demanded the superior genius of Caled; and whoever might be the choice of the prince, the sword of God was both in fact and name the foremost leader of the Saracens. He obeyed without reluctance; he was consulted without jealousy; and such was the spirit of the man, or rather of the times, that Caled professed his readiness to serve under the banner of the faith, though it were in the hands of a child or an enemy. Glory, and riches, and dominion, were indeed promised to the victorious Mussulman; but he was carefully instructed, that if the goods of this life were his only incitement, they likewise would be his only reward.

One of the fifteen provinces of Syria, the cultivated lands to the eastward of the Jordan, had
can decorated by Roman vanity with the name of Arabia: and the first arms of the Saracens were justified by the semblance of a national right. The country was enriched by the various benefits of trade; by the vigilance of the emperors it was covered with a line of forts; and the populous cities of Gerasa, Philadelphia, and Bosra, were secure, at least from a surprise, by the solid structure of their walls. The last of these cities was the eighteenth station of Medina: the road was familiar to the caravans of Hejaz and Irak, who annually visited this plenteous market of the province and the desert: the perpetual jealousy of the Arabs had trained the inhabitants to arms; and twelve thousand horse could sally from the gates of Bosra, an appellation which signifies, in the Syriac language, a strong tower of defence. Encouraged by their first success against the open towns and flying parties of the borders, a detachment of four thousand Moslems presumed to summon and attack the fortress of Bosra. They were oppressed by the numbers of the Syrian; they were saved by the presence of Caled, with fifteen hundred horse; he blamed the enterprise, restored the battle, and rescued his friend, the

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venerable Serjabil, who had vainly invoked the
unity of God and the promise of the apostle.
After a short repose, the Moslems performed
their ablutions with sand instead of water;* and
the morning prayer was recited by Caled before
they mounted on horseback. Confident in their
strength, the people of Bosra threw open their
gates, drew their forces into the plain, and swore
to die in the defence of their religion. But a re-
ligion of peace was incapable of withstanding the
fanatic cry of "Fight, fight! Paradise, paradise!"
that re-echoed in the ranks of the Saracens; and
the uproar of the town, the ringing of bells,* and
the exclamations of the priests and monks, in-
creased the dismay and disorder of the Christi-
ans. With the loss of two hundred and thirty
men, the Arabs remained masters of the field;
and the ramparts of Bosra, in expectation of hu-
man or divine aid, were crowded with holy cross-
es and consecrated banners. The governor Ro-
manus had recommended an early submission:
depended by the people, and degraded from his
office, he still retained the desire and opportunity

* The apostle of a desert and an army was obliged to allow this
ready succession for water. (Kor; c. iii., p. 88.) C. v., p. 227; but
the Arabian and Persian races have embraced his true profession
with many sacerdotal and distinctive. (Religion of Religion, Mahommed.
1. i., p. 87, 88. Chartis, Voyages en Perse, tom. iv.)

* The holy rope. (Oakley, vol. i., p. 36. Yet I much doubt whether
this expression can be justified by the text of Al Warkhis, or the prac-
tice of the times. Al Graecus, says the learned Domange, (Histoire, toil.
at infinit. Codices, tom. i., p. 77), stapparmacian esse split tenet ut
siderum num carum vatum est. The oldest example which he can find
in the Byzantine writers is of the year 1040; but the Venetians pretend
that they introduced bulls at Constantinople in the 14th century.)
of revenge. In a nocturnal interview, he informed the enemy of a subterraneous passage from his house under the wall of the city; the son of the caliph, with an hundred volunteers, were committed to the faith of this new ally, and their successful intrepidity gave an easy entrance to their companions. After Caled had imposed the terms of servitude and tribute, the apostate of converts avowed in the assembly of the people his meritorious treason. "I renounce your society," said Romanus, "both in this world, and the world to come. And I deny him that was crucified, and whosoever worships him. And I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, and Mahomet for my prophet; who was sent to lead us into the right way, and to exalt the true religion in spite of those who join partners with God."

The conquest of Bestra, four days journey from Damascus, encouraged the Arabs to besiege the ancient capital of Syria. At some distance from the walls, they encamped among the groves and fountains of that delicious territory, and the

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* Damascus is simply described by the Sherif ed Dinia (Geograph. Sacra, p. 116, 117), and by his translator, Rosca, (Appendix, p. 261); Albolda, (Tabula Syriaca, p. 100); Schiltzum, (Ideas, Geograph. ad Vit. Armin.), (Berthoin, (Bibiocr. Occid. p. 301)); Thereau, (Voyage aux Levant, (Paris, i. p. 328-385)); Mauclerc, (Journey from Aleppo to Jerusalem, p. 118-120), and Poisson, (Description de la Syrie, vol. 2, p. 117-120).

* The astonishing events, says Justin. According to the sacred works, it was either that Abraham or Samson, Joseph, Amos, etc. (ib. B. 5, p. 34, 35, etc., Ravencamp, Justin, revol. 8.)

* The passage is very obscure, the text being defective. The versions are not equally serviceable. See in Athanasius, loc. cit. 190, 139.
usual option of the Mahometan faith, of tribute or of war, was proposed to the absolute citizens, who had been lately strengthened by a reinforcement of five thousand Greeks. In the decline as in the infancy of the military art, an hostile defiance was frequently offered and accepted by the generals themselves; many a lance was shattered in the plain of Damascens, and the personal prowess of Caled was signalized in the first rally of the besieged. After an obstinate combat, he had overthrown and made prisoner one of the Christian leaders, a stout and worthy antagonist. He instantly mounted a fresh horse, the gift of the governor of Palmyra, and pushed forwards to the front of the battle. "Repose yourself for a moment," said his friend Derar, "and permit me to supply your place: you are fatigued with fighting with this dog." "O Derar," replied the indefatigable Saracen, "we shall rest in the world to come. He that labours to-day shall rest to-morrow." With the same unabated ardour, Caled answered, encountered and vanquished a second champion; and
the heads of his two captives who refused to abandon their religion were indignantly hurled into the midst of the city. The event of some general and partial actions reduced the Damascenes to a closer defence; but a messenger whom they dropped from the walls, returned with the promise of speedy and powerful succour, and their tumultuous joy conveyed the Intelligence to the camp of the Arabs. After some debate, it was resolved by the generals to raise, or rather to suspend, the siege of Damascus, till they had given battle to the forces of the emperor. In the retreat, Caled would have chosen the more perilous station of the rear-guard; he modestly yielded to the wishes of Abu-Obeidam. But in the hour of danger he flew to the rescue of his companion, who was rudey pressed by a sally of six thousand horse and ten thousand foot, and few among the Christians could relate at Damascus the circumstances of their defeat. The importance of the contest required the junction of the Saracens who were dispersed on the frontiers of Syria and Palestine; and I shall transcribe one of the circular mandates which was addressed to Amrou the future conqueror of Egypt.

"In the name of the most merciful God: from Caled to Amrou, health and happiness. Know that thy brethren the Moslems design to march to Aizmadin, where there is an army of seventy thousand Greeks, who purpose to come against us, that they may extingwish the light of God with their mouths; but God preserve his
light in spite of the infidels. As soon, therefore, as this letter of mine shall be delivered to thy hands, come with those that are with thee to Aïzmadin, where thou shalt find us if it please the most High God." The summons were cheerfully obeyed, and the forty-five thousand Moslems who met on the same day, on the same spot, ascribed to the blessing of providence the effects of their activity and zeal.

About four years after the triumph of the Persian war, the repose of Heraclius and the empire was again disturbed by a new enemy, the power of whose religion was more strongly felt than it was clearly understood by the Christians of the East. In his palace of Constantinople or Antioch, he was awakened by the invasion of Syria, the loss of Besra, and the danger of Damascus. An army of seventy thousand veterans, or new levies, was assembled at Hems or Emesa, under the command of his general Werdan; and these troops, consisting chiefly of cavalry, might be indifferently styled either Syrians, or Greeks, or Romans: Syrians, from the place of their birth or warfare; Greeks,
from the religion and language of their sovereign, and Romans, from the proud appellation which was still professed by the successors of Constantine. On the plain of Alcaudia, as Werdan rode on a white mule decorated with gold chains, and surrounded with ensigns and standards, he was surprised by the near approach of a fierce and naked warrior, who had undertaken to view the state of the enemy. The adventurous valour of Derar was inspired, and has perhaps been adorned, by the enthusiasm of his age and country. The hatred of the Christians, the love of spoil, and the contempt of danger, were the ruling passions of the audacious Saracen; and the prospect of instant death could never shake his religious confidence, or ruffle the calmness of his resolution, or even suspend the frank and martial pleasure of his humour. In the most hopeless enterprises, he was bold, and prudent, and fortunate: after innumerable hazards, after being thrice a prisoner in the bands of the infidels, he still survived to relate the achievements, and to enjoy the rewards, of the Syrian conquest. On this occasion, his single lance maintained a flying fight against thirty Romans, who were detached by Werdan; and after killing or unhorsing seventeen of their number, Derar returned in safety to his applauding brethren. When his rashness was mildly censured by the general, he excused himself with the simplicity of a soldier. "Nay," said Derar, "I did not begin first: but they came out to take me, and I was afraid that God should see me turn my back: and indeed I fought in good earnest, and
without doubt God assisted me against them; and had I not been apprehensive of disobeying your orders, I should not have come away as I did; and I perceive already that they will fall into our hands." In the presence of both armies, a venerable Greek advanced from the ranks with a liberal offer of peace; and the departure of the Saracens would have been purchased by a gift to each soldier of a turban, a robe, and a piece of gold; ten robes, and an hundred pieces to their leader; one hundred robes, and a thousand pieces to the caliph. A smile of indignation expressed the refusal of Caled. "Ye Christian dogs, you know your option: the Koran, the tribute, or the sword. We are a people whose delight is in war, rather than in peace; and we despise your pitiful alms, since we shall be speedily masters of your wealth, your families, and your persons." Notwithstanding this apparent disdain, he was deeply conscious of the public danger: those who had been in Persia, and had seen the armies of Chosroes, confessed that they never beheld a more formidable array. From the superiority of the enemy, the artful Saracen derived a fresh incentive of courage. "You see before you," said he, "the united force of the Romans; you cannot hope to escape, but you may conquer Syria in a single day. The event depends on your discipline and patience. Reserve yourselves till the evening. It was in the evening that the prophet was accustomed to vanquish." During two successive engagements, his temperate firmness sustained the darts of the enemy, and the
murmurs of his troops. At length, when the spirits and quivers of the adverse line were almost exhausted, Caled gave the signal of onset and victory. The remains of the imperial army fled to Antioch, or Cesarea, or Damascus; and the death of four hundred and seventy Moslems was compensated by the opinion that they had sent to hell above fifty thousand of the infidels. The spoil was inestimable: many hammers and crosses of gold and silver, precious stones, silver and gold chains, and innumerable suits of the richest armour and apparel. The general distribution was postponed till Damascus should be taken: but the reasonable supply of arms became the instrument of new victories. The glorious intelligence was transmitted to the throne of the caliph, and the Arabian tribes, the coldest or most hostile to the prophet's mission, were eager and importunate to share the harvest of Syria.

The sad tidings were carried to Damascus by the speed of grief and terror; and the inhabitants beheld from their walls the return of the heroes of Alzadlin. Aunou led the van at the head of nine thousand horse; the bands of the Saracens succeeded each other in formidable review; and the rear was closed by Caled in person, with the standard of the black eagle. To the activity of Derrat he intrusted the commission of patrolling round the city with two thousand horse, of scouring the plain, and of intercepting all succour or intelligence. The rest of the Arabian chiefs were fixed in their respective stations before the seven gates of Da-
masons; and the siege was renewed with fresh vigour and confidence. The art, the labour, the military engines, of the Greeks and Romans are seldom to be found in the simple, though successful, operations of the Saracens: it was sufficient for them to invest a city with arms, rather than with trenches; to repel the sallies of the besieged; to attempt a stratagem or an assault; or to expect the progress of famine and discontent. Damascus would have acquiesced in the trial of Almaddin, as a final and peremptory sentence between the emperor and the caliph; her courage was rekindled by the example and authority of Thomas, a noble Greek, illustrious in a private condition by the alliance of Heraclius. The tumult and illumination of the night proclaimed the design of the morning sally; and the Christian hero, who affected to despise the enthusiasm of the Arabs, employed the resource of a similar superstition. At the principal gate, in the sight of both armies, a lofty crucifix was erected; the bishop, with his clergy, accompanied the march, and laid the volume of the New Testament before the image of Jesus; and the contending parties were scandalized or edified by a prayer, that the Son of God would defend his servants and vindicate his truth. The battle raged with incessant fury; and the dexterity of

*Vanity prompted the Arabs to believe, that Thomas was the son-in-law of the emperor. We know the abilities of Heraclius by his two wives; and his eldest daughter would not have married in exile at Damascus, (see D'Ange, Pan. Byzantin., p. 118, 119.) Had he been less religious, I might only suspect the legitimacy of the ducal.
Thomas, an incomparable archer, was fatal to the boldest Saracens, till their death was avenged by a female heroine. The wife of Aban, who had followed him to the holy war, embraced her expiring husband. "Happy," said she, "happy art thou, my dear: thou art gone to thy Lord who first joined us together, and then parted us asunder. I will revenge thy death, and endeavour to the utmost of my power to come to the place where thou art, because I love thee. Henceforth shall no man ever touch me more, for I have dedicated myself to the service of God." Without a groan, without a tear, she washed the corpse of her husband, and buried him with the usual rites. Then grasping the manly weapons, which in her native land she was accustomed to wield, the intrepid widow of Aban sought the place where his murderer fought in the thickest of the battle. Her first arrow pierced the hand of his standard-bearer: her second wounded Thomas in the eye; and the fainting Christians no longer beheld their ensign or their leader. Yet the generous champion of Damascus refused to withdraw to his palace: his wound was dressed on the rampart: the fight was continued till the evening: and the Syrians rested on their arms. In the silence of the night, the signal was given by a stroke on the great bell: the gates were thrown open, and each gate discharged an impetuous

* Al Watili (Oxley, p. 191) says: "with deadly arrows," but this excess of invention is so repugnant to the practice of the Greeks and Romans, that I must suspect, at this season, the malicious enmity of the Saracens.
column on the sleeping camp of the Saracens. Caled was the first in arms; at the head of four hundred horse he flew to the post of danger, and the tears trickled down his iron cheeks, as he uttered a servant ejaculation. "O God! who never sleepest, look upon thy servants, and do not deliver them into the hands of their enemies." The valour and victory of Thomas were arrested by the presence of the sword of God; with the knowledge of the peril, the Moslems recovered their ranks, and charged the assailants in the flank and rear. After the loss of thousands, the Christian general retreated with a sigh of despair, and the pursuit of the Saracens was checked by the military engines of the rampart.

After a siege of seventy days,* the patience, and perhaps the provisions, of the Damascene were exhausted; and the bravest of their chiefs submitted to the hard dictates of necessity. In the occurrences of peace and war, they had been taught to dread the fierceness of Caled, and to revere the mild virtues of Alm Obecklah. At the hour of midnight, one hundred chosen deputies of the clergy and people were introduced to the tent of that venerable commander. He received and

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* About 67 days.
dismissed them with courtesy. They returned with a written agreement, on the faith of a companion of Mahomet, that all hostilities should cease; that the voluntary emigrants might depart to safety, with as much as they could carry away of their effects; and that the tributary subjects of the caliph should enjoy their lands and houses, with the use and possession of seven churches. On these terms, the most respectable hostages, and the gate nearest to his camp, were delivered into his hands: his soldiers imitated the moderation of their chief, and he enjoyed the submissive gratitude of a people whom he had rescued from destruction. But the success of the treaty had relaxed their vigilance, and in the same moment the opposite quarter of the city was betrayed and taken by assault. A party of an hundred Arabs had opened the eastern gate to a more inexorable foe. "No quarter," cried the rapacious and sanguinary Caled, "no quarter to the enemies of the Lord." His trumpets sounded, and a torrent of Christian blood was poured down the streets of Damascus. When he reached the church of St. Mary, he was astonished and provoked by the peaceful aspect of his companions: their swords were in the scabbard, and they were surrounded by a multitude of priests and monks. Abu Obeidah salute the general: "God," said he, "has delivered the city into my hands by way of surrender, and has saved the believers the trouble of fighting." "And am I not," replied the indignant Caled, "am I not the lieutenant of the commander of the faithful? Have I not taken the city by storm? The unbelievers shall
CHAP. li. —"perish by the sword. Fall on." The hungry and cruel Arabs would have obeyed the welcome command; and Damascus was lost, if the benevolence of Abu Obeidah had not been supported by a decent and dignified firmness. Throwing himself between the trembling citizens and the most eager of the barbarians, he adjured them by the holy name of God, to respect his promise, to suspend their fury, and to wait the determination of their chiefs. The chiefs retired into the church of St. Mary; and after a vehement debate, Caled submitted in some measure to the reason and authority of his colleague; who urged the sanctity of a covenant, the advantage as well as the honour which the Moslems would derive from the punctual performance of their word, and the obstinate resistance which they must encounter from the distrust and despair of the rest of the Syrian cities. It was agreed that the sword should be sheathed; that the part of Damascus which had surrendered to Abu Obeidah, should be immediately entitled to the benefit of his capitulation; and that the final decision should be referred to the justice and wisdom of the caliph. A large majority of the people accepted the terms of toleration and tribute; and Damascus is still peopled by twenty thousand Christians. But the valiant Thomas, and the free-born patriots who had fought under his banner, embraced the alternative of poverty and exile. In the adjacent meadow, a numerous encampment was formed of

* It appears from Abulfeda (p. 125) and Elmasi, (p. 78), that this distinction of the two parts of Damascus was long remembered, though not always respected, by the Mameluk sovereigns. See Hawksbe Etchbiel, (Anna. tom. ii. p. 370, 380, 383).
priests and laymen, of soldiers and citizens, of women and children: they collected, with haste and terror, their most precious moveables; and abandoned with loud lamentations or silent anguish their native homes, and the pleasant banks of the Pharpar. The inflexible soul of Caled was not touched by the spectacle of their distress: he disputed with the Damascenes the property of a magazine of corn; endeavoured to exclude the garrison from the benefit of the treaty; consented, with reluctance, that each of the fugitives should arm himself with a sword, or a lance, or a bow; and sternly declared, that, after a respite of three days, they might be pursued and treated as the enemies of the Moslems.

The passion of a Syrian youth completed the ruin of the exiles of Damascus. A nobleman of the city of the name of Jonas, was betrothed to a wealthy maiden; but her parents delayed the consummation of his nuptials, and their daughter was persuaded to escape with the man whom she had chosen. They corrupted the nightly watchmen of the gate Kaisun: the lover, who led the way, was encompassed by a squadron of Arabs; but his exclamation in the Greek tongue,—"The

"On the site of these towers, where he meant Piancyus and Kadosis, Mr. Hughes has built the siege of Damascus, one of our most popular tragedies, and which possesses the rare merit of blending terror and history, the manners of the times and the feelings of the heart. The solemn delivery of the players compelled him to alter the spirit of the hero and the character of the heroine. Instead of a love poet, Piancyus was the Arab as an heroic lyric; instead of prompting their parent, he led to the success of his countrymen; and, after killing Caled and Darius, he himself, mortally wounded, expired in the presence of Kadosis, who proceeds for resolution to take the soil at Constantinople. A fright catastrophe!"
"bird is taken," admonished his mistress to hasten her return. In the presence of Caled, and of death, the unfortunate Jonas professed his belief in one God, and his apostle Mahomet; and continued, till the season of his martyrdom, to discharge the duties of a brave and sincere Musulman. When the city was taken, he flew to the monastery, where Eudocia had taken refuge; but the lonely was forgotten; the apostate was scorned; she preferred her religion to her country; and the justice of Caled, though deaf to mercy, refused to detain by force a male or female inhabitant of Damascus. Four days was the general confined to the city by the obligation of the treaty, and the urgent cares of his new conquest. His appetite for blood and rapine would have been extinguished by the hopeless computation of time and distance; but he listened to the importunities of Jonas, who assured him that the weary fugitives might yet be overtaken. At the head of four thousand horse, in the disguise of Christian Arabs, Caled undertook the pursuit. They halted only for the moment of prayer; and the guide had a perfect knowledge of the country. For a long way the footsteps of the Damascenes were plain and conspicuous; they vanished on a sudden; but the Saracens were comforted by the assurance that the caravan had turned aside into the mountains, and must speedily fall into their hands. In traversing the ridges of the Libanus, they endured intolerable hardships, and the sinking spirits of the veterans fanatics were supported and cheered by the unconqu
able ardour of a lover. From a peasant of the country, they were informed that the emperor had sent orders to the colony of exiles, to pursue without delay the road of the sea-coast, and of Constantinople; apprehensive, perhaps, that the soldiers and people of Antioch might be discouraged by the sight and the story of their sufferings. The Saracens were conducted through the territories of Gabala* and Laodicea, at a cautious distance from the walls of the cities; the rain was incessant, the night was dark, a single mountain separated them from the Roman army; and Caled, ever anxious for the safety of his brethren, whispered an ominous dream in the ear of his companion. With the dawn of day, the prospect again cleared, and they saw before them, in a pleasant valley, the tents of Damascens. After a short interval of repose and prayer, Caled divided his cavalry into four squadrons, committing the first to his faithful Derar, and reserving the last for himself. They successively rushed on the promiscuous multitude, insufficiently provided with arms, and already vanquished by sorrow and fatigue. Except a captive who was pardoned and dismissed, the Arabs enjoyed the satisfaction of believing that not a Christian of either sex escaped the edge of their simitars. The gold and silver of Damascans was scattered over the

* The towns of Gabala and Laodicea, which the Arabs passed, still exist in a form of ruins. (Manucius, p. 11. 12. Reseck, vol. 11. p. 12.) Was not the Christian race overthrown, they must have crossed the plains on some bridge by the ancient roads between Antioch and the sea, and might have reached the heights of Constantinople at Memphian. The propagation still requires the assistance and continuance. (p. 146, 148, 383, 582, etc. Wasmann.)
camp, and a royal wardrobe of three hundred load
of silk might clothe an army of naked barbarians. In the tumult of the battle, Theodora sought and
found the object of his pursuit; but her resent-
mint was inflamed by the last act of his perfidy;
and as Eudokia struggled in her hateful embraces,
she struck a dagger to her heart. Another female,
the widow of Thomas, and the real or supposed
daughter of Heraclius, was spared and released
without a ransom; but the generosity of Caled was
the effect of his contempt; and the haughty Sarac-
ens insulted, by a message of defiance, the throne
of the Cæsars. Caled had penetrated above an hun-
dred and fifty miles into the heart of the Roman
province: he returned to Damascus with the same
scarcity and speed. On the accession of Omar,
the sword of God was removed from the com-
mand, but the caliph, who blamed the rashness,
was compelled to applaud the vigour and con-
duct, of the enterprise.

Another expedition of the conquerors of Da-
mascus will equally display their avidity and their
contempt for the riches of the present world. They
were informed that the produce and manufactures
of the country were annually collected in the fair
of Abilya, about thirty miles from the city; that
the cell of a devout hermit was visited at the same
time by a multitude of pilgrims; and that the festi-
val of trade and superstition would be ennobled

+ Deir Abîl Kebîl. After reaching the last words, the author,
"Deir Abîl Kebîl." I discovered the Abîl of Lymanikas between Damascas and Hellin-
opolis; the same (ABS signifies a vineyard) occurs with the intention to
justify my conjectures. (Relaïd. Fama, tom. i. p. 317; tom. ii.
p. 323, 327).
by the nuptials of the daughter of the governor of Tripoli. Abdallah, the son of Jaafer, a glorious and holy martyr, undertook, with a banner of five hundred horse, the pious and profitable commission of despoiling the infidels. As he approached the fair of Abila, he was astonished by the report of the mighty concourse of Jews and Christians, Greeks and Armenians, of natives of Syria and of strangers of Egypt, to the number of ten thousand, besides a guard of five thousand horse that attended the person of the bride. The Saracens paused. "For my own part," said Abdallah, "I dare not go back; our foes are many, our danger is great, but our reward is splendid and secure, either in this life or in the life to come. Let every man, according to his inclination, advance or retire." Not a Mussulman deserted his standard. "Lead the way," said Abdallah to his Christian guide, "and you shall see what the companions of the prophet can perform." They charged in five squadrons; but after the first advantage of the surprise, they were encompassed and almost overwhelmed by the multitude of their enemies; and their valiant hand is fancifully compared to a white spot in the skin of a black camel. About the hour of sunset, when their weapons dropped from their hands, when they panted on the verge of eternity, they discovered an approaching cloud of dust, they

* I am holier than Mr. Ockley, (vol. 1. p. 104), who does not insert this imperative expression in the text, though he observes in a marginal note, that the Arabs are often borrows their similes from that useful and familiar animal. The reader may be equally praised in the songs of the Spaniards.
heard the welcome sound of the tehir, and they soon perceived the standard of Caled, who flew to their relief with the utmost speed of his cavalry. The Christians were broken by his attack, and slaughtered in their flight, as far as the river of Tripoli. They left behind them the various riches of the fair; the merchandises that were exposed for sale, the money that was brought for purchase, the gay decorations of the nuptials, and the governor's daughter, with forty of her female attendants. The fruits, provisions, and furniture, the money, plate, and jewels, were diligently laden on the backs of horses, asses, and mules; and the holy robbers returned in triumph to Damascus. The hermit, after a short and angry controversy with Caled, declined the crown of martyrdom, and was left alive in the solitary scene of blood and devastation.

Syria, one of the countries that have been improved by the most early cultivation, is not unworthy of the preference. The heat of the

* We heard the tehir, as the Arabs call
  Their shout of praise, when with loud appeal
  They challenge heaven, as if demanding conquest.

This word, so formidable in their holy war, is a rich active term
Oehler in his index of the poetic conjugation, from Kabbor, which signifies seeing Allo oder, God is most mighty!

* In the geography of Ammianus, the description of Syria, his native country, is the most interesting and authentic portion. It was published in Arabic and Latin, Lipsia, 1766, in quarto, with the learned notes of Kochler and Berard, and some extracts of geography and natural history from the Tin thi Warshi. Among the modern travels, Payck's description of the East (of Syria and Mesopotamia, vol. ii. p. 38-500), is a work of superior learning and dignity; but the author too often confounds what he had seen and what he had read.

* The praises of Dionysius are just and lively. See ves. see the (Syrias)
climate is tempered by the vicinity of the sea and mountains, by the plenty of wood and water, and the produce of a fertile soil affords the subsistence, and encourages the propagation, of men and animals. From the age of David to that of Heracles, the country was overspread with ancient and flourishing cities: the inhabitants were numerous and wealthy; and, after the slow ravage of despotism and superstition, after the recent calamities of the Persian war, Syria could still attract and reward the rapacious tribes of the desert. A plain, of ten days journey, from Damascus to Aleppo and Antioch, is watered, on the western side, by the winding course of the Orontes. The hills of Libanus and Anti-Libanus are planted from north to south, between the Orontes and the Mediterranean, and the epithet of horned (Coelesyria) was applied to a long and fruitful valley, which is confined in the same direction by the two ridges of snowy mountains. Among the cities, which are enumerated by Greek and oriental names in the geography and conquest of Syria, we may distinguish Emesa or Hems, He-
liopolis or Baalbec, the former as the metropolis of the plain, the latter as the capital of the valley. Under the last of the Caesars, they were strong and populous: the turrets glittered from afar: an ample space was covered with public and private buildings; and the citizens were illustrious by their spirit, or at least by their pride; by their riches, or at least by their luxury. In the days of paganism, both Emesa and Heliopolis were addicted to the worship of Baal, or the sun; but the decline of their superstition and splendour has been marked by a singular variety of fortune. Not a vestige remains of the temple of Emesa, which was equalled in poetic style to the summits of mount Libanus,* while the ruins of Baalbec, invisible to the writers of antiquity, excite the curiosity and wonder of the European traveller.†

'The measure of the temple is two hundred feet in

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* Eranos festigia colis præsidit

Nam stilus solo latum apicibus: ad aedificiis aurea
Turribus in cedum intuituque: sacra clara
Usi studia amant.

Denique Launcibamus devoti pectorum simil
Vobis antiquus. Libanus truncatus cæsum tangent,

Et tamen hic centum et septem festigna templi.

These verses of the Latin version of Rufus Avienus are written in the Greek original of Dimysius, and since they are likewise quoted by Eustathius, I must, with Fabricius, (Biblia, Latinit. tom. iii. p. 125, edit. Ernesti), and against Schismatius, and Vepniacum, p. 386, 387, ad Hdb. Augusti, write them in the form earlier than to the MSS. of Avienus.

† I am much better satisfied with Maunder's slight notice (Journey, p. 132-139) than with the pompous folio of Dr. Petrius, (Description of the East, vol. ii. p. 141-145); but every preceding account is eclipsed by the magnificent description and drawings of M. M. Duret and Wood, who have transported into England the ruins of Palmyra and Baalbec.
length, and one hundred in breadth: the front is adorned with a double portico of eight columns; fourteen may be counted on either side; and each column, forty-five feet in height, is composed of three massy blocks of stone or marble. The proportions and ornaments of the Corinthian order express the architecture of the Greeks; but as Baalbee has never been the seat of a monarch, we are at a loss to conceive how the expense of these magnificent structures could be supplied by private or municipal liberality. From the conquest of Damascus the Saracens proceeded to Heliopolis and Emessa: but I shall decline the repetition of the sallies and combats which have been already shewn on a larger scale. In the prosecution of the war, their policy was not less effectual than their sword. By short and separate truces they dissolved the union of the enemy; accustomed the Syrians to compare their friendship with their enmity; familiarized the idea of their language, religion, and manners; and exhausted, by clandestine purchase, the magazines and arsenals of the cities which they returned to besiege. They aggravated the ransom of the more wealthy or the more obstinate; and Chalcis alone was taxed at five thousand ounces of gold, five thousand ounces of silver, two thousand robes of silk, and as many figs

* The Orientalists explain the prodigy by aaster-filling expedition. The pillars of Baalbee were constructed by the failure of the piles, (Hist. de Timour Rec, tom. iii. i. v. c. 23, p. 311, 312.) Voyage d'Otter, tom. i. p. 33. With less absurdity, but with equal ignorance, Abulfeda and Ibn Chankat attribute them to the Sublime or Austral. Not mentioned in any Syrian authors magnificently, i.e., (Tablet Syriac, p. 186.)
and olives as would lead five thousand asses. But the terms of truce or capitulation were faithfully observed; and the lieutenant of the caliph, who had promised not to enter the walls of the captive Baalbec, remained tranquil and immovable in his tent till the jarring factions solicited the interposition of a foreign master. The conquest of the plain and valley of Syria was achieved in less than two years. Yet the commander of the faithful reproved the slowness of their progress, and the Saracens, bewailing their fault with tears of rage and repentance, called aloud on their chiefs to lead them forth to fight the battles of the Lord. In a recent action, under the walls of Emesa, an Arabian youth, the cousin of Calid, was heard aloud to exclaim,—"Methinks I see the black-eyed girls looking upon me; one of whom, should she appear in this world, all mankind would die for love of her. And I see in the hand of one of them, a handkerchief of green silk, and a cap of precious stones, and she beckons me, and calls out, come hither quickly, for I love thee." With these words, charging the Christians, he made havoc wherever he went, till, observed at length by the governor of Hems, he was struck through with a javelin.

It was incumbent on the Saracens to exert the full powers of their valour and enthusiasm against the forces of the emperor, who was taught by repeated losses, that the rovers of the desert had undertaken, and would speedily achieve, a regular and permanent conquest. From the provinces of Europe and Asia, fourscore thousand soldiers were
transported by sea and land to Antioch and Caesarea: the light troops of the army consisted of sixty thousand Christian Arabs of the tribe of Cassan. Under the banner of Jabalah, the last of their princes, they marched in the van; and it was a maxim of the Greeks, that, for the purpose of cutting diamond, a diamond was the most effectual. Heraclius withheld his person from the dangers of the field; but his presumption, or perhaps his despondency, suggested a peremptory order, that the fate of the province and the war should be decided by a single battle. The Syrians were attached to the standard of Rome and of the cross; but the noble, the citizen, the peasant, were exasperated by the injustice and cruelty of a licentious host, who oppressed them as subjects, and despised them as strangers and aliens. A report of these mighty preparations was conveyed to the Saracens in their camp of Emesa; and the chiefs, though resolved to fight, assembled a council: the faith of Abu Obediah would have expected on the same spot the glory of martyrdom; the wisdom of Calced advised an honourable retreat to the skirts of Palestine and Arabia, where they might await the succours of their friends, and the attack of the unbelievers. A speedy messenger soon returned from the throne of Medina, with the blessings of Omar and Ali, the prayers of the

*I have read somewhere in Tacitus, or Grimmus, Sullende mit dem tannem sess, zisse tannum aliam. Some Greek officers reviled the wife, and murdered the child, of their Syrian husbands; and Manuc smiled at the unmeaning complaint.
widows of the prophet, and a reinforcement of eight thousand Moslems. In their way they overturned a detachment of Greeks, and when they joined at Yermuk the camp of their brethren, they found the pleasing intelligence, that Caled had already defeated and scattered the Christian Arabs of the tribe of Gassan. In the neighbourhood of Bosra, the springs of mount Hermon descend in a torrent to the plain of Decapolis, or ten cities: and the Hieromax, a name which has been corrupted to Yermuk, is lost after a short course in the lake of Tiberias. The banks of this obscure stream were illustrated by a long and bloody encounter. On this momentous occasion, the public voice, and the modesty of Abu Obeidah, restored the command to the most deserving of the Moslems. Caled assumed his station in the front, his colleague was posted in the rear, that the disorder of the fugitives might be checked by his venerable aspect and the sight of the yellow banner which Mahomet had displayed before the walls of Chailar. The last line was occupied by the sister of Derar, with the Arabian women who had inhaled in this holy war, who were accustomed to wield the bow and the lance, and who in a

*See Helwee, Palestine, tom. i. p. 274, 275; tom. ii. p. 718, 719. This learned professor was equal to the task of describing the Holy Land, since he was equally conversant with Greek and Latin, with Hebrew and Arabian literature. The Yermuk, or Hieromax, is noticed by Callistus (Geograph. Antiq. tom. ii. p. 291) and d'Anville (Geographie Ancienne, tom. ii. p. 185). The Arabs, and even Mahomet himself, do not seem to recognize the scene of their victory.
moment of captivity had defended, against the uncircumcised ravishers, their chastity and religion.

The exhortation of the general was brief and forcible. "Paradise is before you, the devil and hell-fire in your rear." Yet such was the weight of the Roman cavalry, that the right wing of the Arabs was broken and separated from the main body. Thrice did they retreat in disorder, and thrice were they driven back to the charge by the reproaches and blows of the women. In the intervals of action, Alm Obeidah visited the tents of his brethren, prolonged their repose by repeating at once the prayers of two different hours; bound up their wounds with his own hands, and administered the comfortable reflection, that the infidels partook of their sufferings without partaking of their reward. Four thousand and thirty of the Moslems were buried in the field of battle; and the skill of the Armenian archers enabled seven hundred to boast that they had lost an eye in that meritorious service. The veterans of the Syrian war acknowledged that it was the hardest and most doubtful of the days which they had seen. But it was likewise the most decisive; many thousands of the Greeks and Syrians fell by the swords of the Arabs; many were slaughtered, after the defeat in the woods and mountains; many, by mistaking the ford, were drowned in the waters of the Yer-

* Those women were of the tribe of the Hama-prina, who derived their origin from the ancient Arabis. Their females were accustomed to ride on horseback, and to fight like the Amazons of old. (Oxley, vol. i., p. 82).
muk; and however the loss may be magnified, the Christian writers confess and bewail the bloody punishment of their sins. Manuel, the Roman general, was either killed at Damascus, or took refuge in the monastery of mount Sinai. An exile in the Byzantine court, Jabalah lamented the manners of Arabia, and his unlucky preference of the Christian cause. He had once inclined to the profession of Islam; but in the pilgrimage of Mecca, Jabalah was provoked to strike one of his brethren, and fled with amazement from the stern and equal justice of the caliph. The victorious Saracens enjoyed at Damascus a month of pleasure and repose: the spoil was divided by the discretion of Abu Obeidah: an equal share was allotted to a soldier and to his horse: and a double portion was reserved for the noble coursers of the Arabian breed.

1 We killed of them, says Abu Obeidah, to the caliph, one hundred and fifty thousand, and made prisoners forty thousand. (Ockley, vol. i. p. 281.) As I cannot doubt his veracity, nor believe his computation, I must suspect that the Arabic historians indulged themselves in the practice of composing speeches and letters for their heroes.

4 After describing the sins of the Christians, Theophanes adds, (Chromograph. p. 276), that the books of Ammonius Pambazus, also named Ammonius Pambazus, were written in Arabia, (then he meant Armenia.) He informs us of the greatest emperors. His account is brief and obscure, but he assigns the numbers of the enemy, the adverse wind, and the sand of dune as hindrances. (Theodore Assopius.) He says, however, that Taprobane, also called Tarshish, or the island of the preachers, was discovered for the benefit of the preachers of Asia, (Chromograph. p. 280).}

5 See Abu'tida, (Annals Musem. p. 70. 71), who transcribes the poetical complaint of Jabalah himself, and some superstitious stories of an Arabian poet, to whom the chief of Grazan sent from Constantinople a gift of five hundred pieces of gold by the hands of the ambassador of China.
After the battle of Yermuk, the Roman army no longer appeared in the field; and the Saracens might securely choose among the fortified towns of Syria, the first object of their attack. They consulted the caliph whether they should march to Caesarea or Jerusalem; and the advice of Ali determined the immediate siege of the latter. To a profane eye, Jerusalem was the first or second capital of Palestine; but after Mecca and Medina, it was revered and visited by the devout Moslems, as the temple of the Holy Land which had been sanctified by the revelation of Moses, of Jesus, and of Mahomet himself. The son of Abu Sofian was sent with five thousand Arabs to try the first experiment of surprise or treaty; but on the eleventh day, the town was invested by the whole force of Abu Obeidah. He addressed the customary summons to the chief commanders and people of Aelia. "Health and happiness to every one that follows the right way! We require of you to testify that there is but one God, and that Mahomet is his apostle. If you refuse this, consent to pay tribute, and be under us forthwith. Otherwise I shall bring men against you, who love death better than you do the drinking of wine or eating hogs' flesh. Nor will I ever stir from you, if it please God, till I have destroy-

* In the name of the city, the smack prevailed over the meted; Jerusalem was known to the devout Christians, (St. Fulgent. c. 122.) but the legal and popular appellation of Aelia (the offspring of Elias Hadrianus) has passed from the Romans to the Arabs. (Rabbin, Festiv. tom. 1, p. 421; tom. 2, p. 535. D'Holbach, Hist. des Empires Orientaux, Code, p. 249; llus. p. 450.) The spirit of Mt. Code, the Holy, is used as the proper name of Jerusalem.
ed those that fight for you, and made slaves of your children." But the city was defended on every side by deep valleys and steep ascents; since the invasion of Syria, the walls and towers had been anxiously restored; the bravest of the fugitives of Yemen had stopped in the nearest place of refuge; and in the defence of the sepulchre of Christ, the natives and strangers might feel some sparks of the enthusiasm which so fiercely glowed in the bosoms of the Saracens. The siege of Jerusalem lasted four months; not a day was lost without some action of sally or assault; the military engines incessantly played from the ramparts; and the inclamency of the winter was still more painful and destructive to the Arabs. The Christians yielded at length to the perseverance of the besiegers. The patriarch Sophronius appeared on the walls, and by the voice of an interpreter demanded a conference. After a vain attempt to dissuade the lieutenant of the caliph from his impious enterprise, he proposed, in the name of the people, a fair capitulation, with this extraordinary clause, that the articles of security should be ratified by the authority and presence of Omar himself. The question was debated in the council of Medina; the sanctity of the place, and the advice of Ali, persuaded the caliph to gratify the wishes of his soldiers and enemies, and the simplicity of his journey is more illustrious than the royal pageants of vanity and oppression. The conqueror of Persia and Syria was mounted on a red camel, which carried besides his person, a bag of corn, a bag of dates, a
wooden dish, and a leather bottle of water. Wherever he halted, the company, without distinction, was invited to partake of his homely fare, and the repast was consecrated by the prayer and exhortation of the commander of the faithful. But in this expedition or pilgrimage, his power was exercised in the administration of justice; he reformed the licentious polygamy of the Arabs, relieved the tributaries from extortion and cruelty, and chastised the luxury of the Saracens, by depleting them of their rich silks, and dragging them on their faces in the dirt. When he came within sight of Jerusalem, the caliph cried with a loud voice,—"God is victorious. O Lord, give us an easy conquest: and pitching his tent of coarse hair, calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution; and courteously discoursed with the patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered, in the words of Daniel,—"The abomination of desolation is in the holy place." At the hour of prayer they stood

1 The singular journey and expedition of Omar are described Occidui Orchery, vol. 1, p. 156, by Mursadi (Mervelil de Phryre, p. 296-302).

2 The Arabs boast of an old prophecy preserved at Jerusalem, and describing the same, the religion, and the person of Omar, the future conqueror. By such arts the Jews are said to have confounded the pride of their foreign masters, Cyrus and Alexander (Joseph Ant. Jud. 3, c. 1, 5, p. 147, 376-379).

3 To the same purpose are speeches of Jesus in Ananias, on matters less or very easy. Theopompus Chronograph, p. 388. This prediction, which had already excited in Antioch and the Romans, was again referred for the present occasion, by the eloquence of Sophronius, one of the chief doctors of the Monophysite controversy.
together in the church of the resurrection; but
the caliph refused to perform his devotions, and
contented himself with praying on the steps of
the church of Constantine. To the patriarch he
disclosed his prudent and honourable motive:
"Had I yielded," said Omar, "to your request,"
"the Moslems of a future age would have in-
fringed the treaty, under colour of imitating
"my example." By his command the ground
of the temple of Solomon was prepared for the
foundation of a mosque; and, during a residence
of ten days, he regulated the present and future
state of his Syrian conquests. Medina might
be jealous, lest the caliph should be detained
by the sanctity of Jerusalem or the beauty of
Damascus; her apprehensions were dispelled by
his prompt and voluntary return to the tomb of
the apostle."

To achieve what yet remained of the Syrian
war, the caliph had formed two separate armies:

a chosen detachment, under Amrou and Yezid,
was left in the camp of Palestine; while the larger
division, under the standard of Abu Obeidah and
Caled, marched away to the north against An-

* According to the accurate survey of d'Arvieux, (Description de
Palestine, Jerusalem, p. 42-44), the mosque of Omar, enlarged and
embellished by succeeding caliphs, covered the ground of the ancient
temple (Civitates orbis terrarum, syn. Crantz, a length of 212,
a breadth of 112, times. The Nubian geographers declare, that this
magnificent structure was second only in size and beauty to the great
mosque of Cordova, (p. 111), whose present state Mr. Cuffe has
so elegantly represented, (Travel into Spain, p. 295-302).

* Of the many Arabic authorities on chronicles of Jerusalem, (Stae-
weis, p. 387), Ockley found one among the French MSS. of Oxford,
(vel L, p. 237), which he has used to supply the defective narrative
of Al-Wakiti.
tioch and Alepno. The latter of these, the Be-
raen of the Greeks, was not yet illustrious as
the capital of a province or a kingdom; and the
inhabitants, by anticipating their submission, and
pleading their poverty, obtained a moderate com-
position for their lives and religion. But the castle
of Alepno, distinct from the city, stood erect on
a lofty artificial mound: the sides were sharpened
to a precipice, and faced with freestone; and
the breadth of the ditch might be filled with water
from the neighbouring springs. After the loss of
three thousand men, the garrison was still equal
to the defence; and Youkinda, their valiant and
hereditary chief, had murdered his brother, an
holy monk, for daring to pronounce the name
of peace. In a siege of four or five months,
the hardest of the Syrian war, great numbers of
the Saraccens were killed and wounded: their re-
moval to the distance of a mile could not seduce
the vigilance of Youkinda; nor could the Chris-
tians be terrified by the execution of three hun-
dred captives, whom they beheaded before the
castle wall. The silence, and at length the com-
plaints, of Abu Obeidah informed the caliph that
their hope and patience were consumed at the
foot of this impregnable fortress. "I am vari-
ously affected," replied Omar, "by the differ-
ence of your success; but I charge you by no

1 The Persian historian of Tarr (tom. iii. l. v. c. 21, p. 260) describes the castle of Alepno as founded on a rock two hundred yards
in height; a proof, says the French translator, that he had never visited the place. It is now in the midst of the city, of an strength,
with a single gate; the circuit is about 500 or 600 paces, and the ditch half full of stagnant water. (Nouvelles de Taverdier, tom. iv. p. 142.
Fac-sim., vol. ii. part 1. p. 120). The fortresses of the East are contemptible to an European eye.
means to raise the siege of the castle. Your re-
treat would diminish the reputation of our arms;
and encourage the infidels to fall upon you on
all sides. Remain before Aleppo till God shall
determine the event, and forage with your
horse round the adjacent country.” The ex-
hortation of the commander of the faithful was
fortified by a supply of volunteers from all the
tribes of Arabia, who arrived in the camp on
horses or camels. Among these was Dames, of
a servile birth, but of gigantic size and intrepid
resolution. The forty-seventh day of his ser-
vice, he proposed, with only thirty men, to make
an attempt on the castle. The experience and
testimony of Caled recommended his offer; and
Abu Obeidah admonished his brethren not to
despise the baser origin of Dames, since he him-
self, could he relinquish the public care, would
cheerfully serve under the banner of the slave.
His design was covered by the appearance of a
retreat; and the camp of the Saracens was
pitched about a league from Aleppo. The
thirty adventurers lay in ambush at the foot
of the hill; and Dames at length succeeded in
his inquiries, though he was provoked by the ig-
norance of his Greek captives. “God curse these
dogs,” said the illiterate Arab, “what a strange
barbarous language they speak!” At the dark-
est hour of the night, he scaled the most ac-
cessible height, which he had diligently surveyed,
a place where the stones were less entire, or the
slope less perpendicular, or the guard less vigi-
lant. Seven of the stoutest Saracens mounted
on each other’s shoulders, and the weight of the
column was sustained on the broad and snowy back of the gigantic slave. The foremost in this painful ascent could grasp and climb the lowest part of the battlements; they silently stabbed and cast down the sentinels; and the thirty brethren, repeating a pious ejaculation, "O apostle of God, help and deliver us!" were successively drawn up by the long folds of their turbans. With bold and cautious footsteps, Dames explored the palace of the governor, who celebrated, in riotous merriment, the festival of his deliverance. From thence returning to his companions, he assaulted on the inside the entrance of the castle. They overpowered the guard, un bolted the gate, let down the drawbridge, and defended the narrow pass, till the arrival of Caled, with the dawn of day, relieved their danger and assured their conquest. Youk, a formidable foe, became an active and useful proselyte; and the general of the Saracens expressed his regard for the most humble merit, by detaining the army at Aleppo till Dames was cured of his honourable wounds. The capital of Syria was still covered by the castle of Anaz and the iron bridge of the Orontes. After the loss of those important posts, and the defeat of the last of the Roman armies, the luxury of Antioch...
trembled and obeyed. Her safety was ransom
ed with three hundred thousand pieces of gold; but the
throne of the successors of Alexander, the seat of the
Roman government in the East, which had been deco-
rated by Caesar with the titles of free, and holy, and
inviolate, was degrada-
ed under the yoke of the caliphs to the secondary
rank of a provincial town.*

In the life of Heraclius, the glories of the Persion war are clouded on either hand by the
disgrace and weakness of his more early and his
later days. When the successors of Mahomet un-
sheathed the sword of war and religion, he was
astonished at the boundless prospect of toil and
danger; his nature was indolent; nor could the
infirm and frigid age of the emperor be kindled to a
second effort. The sense of shame, and the
importanties of the Syrians, prevented his hasty
departure from the scene of action; but the hero
was no more; and the loss of Damascus and Jeru-
salem, the bloody fields of Aiznadin and Yer-
nuk, may be imputed in some degree to the ab-
sence or misconduct of the sovereign. Instead
of defending the sepulchre of Christ, he involved
the church and state in a metaphysical contro-
versy for the unity of his will; and while Hera-

that year on April 3; the 27th of August must have been a Friday, as the Tables of the Art de Verderie by Dury.

* His biographer editor, which tempted the grateful city to assume the title of Pharamis for a perpetual mark, is given in Aning's pre-

fix, and was never as the present, to appear in speaking the case

of them, Joan Male, in Chronicle 91, ed. Venet. We may dis-

tinguish his authentic information from dubious facts from his great

ence of general history.
chus crowned the offspring of his second nuptials, he was tamely stripped of the most valuable part of their inheritance. In the cathedral of Antioch, in the presence of the bishops, at the foot of the crucifix, he bewailed the sins of the prince and people; but his confession instructed the world, that it was vain, and perhaps impious, to resist the judgment of God. The Saracens were invincible in fact, since they were invincible in opinion; and the desertion of Youkinnan, his false repentance and repeated perfidy, might justify the suspicion of the emperor, that he was encompassed by traitors and apostates, who conspired to betray his person and their country to the enemies of Christ. In the hour of adversity, his superstition was agitated by the omens and dreams of a falling crown; and after holding an eternal farewell to Syria, he secretly embarked with a few attendants, and absolved the faith of his subjects. Constantine, his eldest son, had been stationed with forty thousand men at Caesarea, the civil metropolis of the three provinces of Palestine. But his private interest recalled him to the Byzantine court; and, after the flight of his father, he felt himself an unequal champion to the united force of the caliph. His vanguard was boldly attacked by three hundred Arabs and a thousand black slaves, who, in the depth of

*See Ogilby, vol. i, p. 302, 312, who quotes at the instance of his author, When Herodias had received Syria, Vale Syria et ulterior, vain, he prophesied that the Romans should three re-enter the province till the birth of an inscrupulous child, who should sce this empire. Alberic, p. 68. I am perfectly ignorant of the private sense, if any, of this prediction.*
winter, had climbed the snowy mountains of Lebanon, and who were speedily followed by the victorious squadrons of Caled himself. From the north and south the troops of Antioch and Jerusalem advanced along the sea-shore, till their banners were joined under the walls of the Phoenician cities: Tripoli and Tyre were betrayed; and a fleet of fifty transports, which entered without distress the captive harbours, brought a seasonable supply of arms and provisions to the camp of the Saracens. Their labours were terminated by the unexpected surrender of Caesarea: The Roman prince had embarked in the night; and the defenceless citizens solicited their pardon with an offering of two hundred thousand pieces of gold. The remainder of the province, Ramleh, Ptolemais or Ardra, Sahem or Neapolis, Gaza, Ascalon, Berytus, Sidon, Gabala, Landes, Apama, Hierapolis, no longer presumed to dispute the will of the conqueror; and Syria bowed under the sceptre of the caliph, seven hundred years after Pompey had despoiled the last of the Macedonian kings.  

* In the loose and obscure chronology of the times, I am guided by an authentic record, on the back of circumstances of Constantine Porphyrogennetos, which certifies that, June 4, A. D. 638, the emperor caused his younger son Heracleus to the presence of the elder Constantine, and in the palace of Constantinople, that January 1, A. D. 619, the royal procession entered the great church, and on the 4th of the same month, the hypostyle.  

* Sixty-five years before Chilès, Sisia Postumns monumenta curt: Cb Pompei vivit, (Vell. Patern., ii. 29), nature of his Servan and power he advanced Syria to be a Roman principality, and the list of the Siliades were insinuated of having a regard to the defence of their present, see the original treat collected by Lister, Antiqu.
The sieges and battles of six campaigns had consumed many thousands of the Moors. They died with the reputation and the cheerfulness of martyrs; and the simplicity of their faith may be expressed in the words of an Arabian youth, when he embraced, for the last time, his sister and mother. "It is not," said he, "the delicacies of Seira, or the fading delights of this world, that have prompted me to devote my life in the cause of religion. But I seek the favour of God and his apostle; and I have heard, from one of the companions of the prophet, that the spirits of the martyrs will be lodged in the crops of green birds, who shall taste the fruits, and drink of the rivers of paradise. Farewel, we shall meet again among the groves and fountains which God has provided for his elect." The faithful captives might exercise a passive and more arduous resolution; and a cousin of Mahomet is celebrated for refusing, after an abstinence of three days, the wine and pork, the only nourishment that was allowed by the malice of the infidels. The tract of some weaker brethren exasperated the implacable spirit of fanaticism; and the father of Amer deplored, in pathetic strains, the apostacy and damnation of a son, who had renounced the promises of God, and the intercession of the prophet, to occupy, with the priests and deacons, the lowest mansions of hell. The more fortunate Arabs, who survived the war, and persevered in the faith, were restrained by their abominable leader from the abuse of prosperity. After a refreshment of three days, Abu Obeidah withdrew his troops.
from the pernicious contagion of the luxury of Antioch, and assured the caliph that their religion and virtue could only be preserved by the hard discipline of poverty and labour. But the virtue of Omar, however rigorous to himself, was kind and liberal to his brethren. After a just tribute of praise and thanksgiving, he dropt a tear of compassion; and sitting down on the ground, wrote an answer, in which he mildly censured the severity of his lieutenant. "God," said the successor of the prophet, "has not forbidden the use of the good things of this world to faithful men, and such as have performed good works. Therefore you ought to have given them leave to rest themselves, and partake freely of those good things which the country affordeth. If any of the Saracens have no family in Arabia, they may marry in Syria; and whosoever of them wants any female slaves, he may purchase as many as he hath occasion for." The conquerors prepared to use, or to abuse, this gracious permission; but the year of their triumph was marked by a mortality of men and cattle; and twenty-five thousand Saracens were snatched away from the possession of Syria. The death of Abu Obeidah might be lamented by the Christians; but his brethren recollected that he was one of the ten elect whom the prophet had named as the heirs of paradise."

Challoner, Acta et Historiae, p. 28. Mahomet could niftly vary the precepts of his disciples. Of Omar he was accustomed to say, that if a prophet could arise after himself, it would be Omar; and that to a general calamity, Omar would be accepted by the divine justice (Oxley, vol. i., p. 221).
led survived his brethren about three years; and the tomb of the sword of God is shown in the neighbourhood of Emesa. His valour, which founded in Arabia and Syria the empire of the caliphs, was fortified by the opinion of a special providence; and as long as he wore a cap, which had been blessed by Mahomet, he deemed himself invulnerable amidst the darts of the infidels.

The place of the first conquerors was supplied by a new generation of their children and countrymen: Syria became the seat and support of the house of Ommiyah; and the revenue, the soldiers, the ships of that powerful kingdom, were consecrated to enlarge on every side the empire of the caliphs. But the Saracens despise a superfluity of fame; and their historians scarcely condescend to mention the subordinate conquests which are lost in the splendour and rapidity of their victorious career. To the north of Syria, they passed mount Taurus, and reduced to their obedience the province of Cilicia, with its capital Tarsus, the ancient monument of the Assyrian kings. Beyond a second ridge of the same mountains, they spread the flame of war, rather than the light of religion, as far as the shores of the Euxine and the neighbourhood of Constantinople. To the east they advanced to the banks and sources of the Euphrates and Tigris; the long disputed barrier of Rome and

* Al Wekili had likewise written in history of the conquest of Tharsis, or Mesopotamia, (Oxley, at the end of the 1st vol., which yet interpreters do not appear to have seen. The Chronicle of Dionysius of Telema, the Jacobite patriarch, records the taking of Ecbatana A. D. 637, and of Nine A. D. 641, (Boscawen, Biblio. Orient. tom.
Persia was for ever confounded; the walls of Edessa and Amida, of Dara and Nisibis, which had resisted the arms and engines of Sapor or Nushirvan, were levelled in the dust; and the holy city of Abgarus might vainly produce the epistle of the image of Christ to an unbelieving conqueror. To the west, the Syrian kingdom is bounded by the sea; and the ruin of Aralus, a small island or peninsula on the coast, was postponed during ten years. But the hills of Libanus abounded in timber, the trade of Phoenicia was populous in mariners; and a fleet of seventeen hundred barks was equipped and manned by the natives of the desert. The imperial navy of the Romans fled before them from the Pamphylian rocks to the Hellespont; but the spirit of the emperor, a grandson of Heraclius, had been subdued before the combat by a dream and a pun.* The Saracens rode masters of the sea; and the islands of Cyprus, Rhodes, and the Cyclades were successively exposed to their rapacious visits. Three hundred years before the Christian era, the memorable though fruitless siege of Rhodes by Demetrius, had furnished

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*See the description of the siege of Rhodes in Thompson, pp. 285, 286. See also the account in the History of the Conquest of Mazun, by the best modern historians of Greece and Cyprus. See in the posthumous volume of his works, the

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that maritime republic with the materials and the subject of a trophy. A gigantic statue of Apollo or the sun, seventy cubits in height, was erected at the entrance of the harbour, a monument of the freedom and the arts of Greece. After standing fifty-six years, the colossus of Rhodes was overthrown by an earthquake; but the massive trunk, and huge fragments, lay scattered eight centuries on the ground, and are often described as one of the wonders of the ancient world. They were collected by the diligence of the Saracens, and sold to a Jewish merchant of Edessa, who is said to have laden nine hundred camels with the weight of the brass metal: an enormous weight, though we should include the hundred colossal figures, and the three thousand statues, which adorned the prosperity of the city of the sun.

II. The conquest of Egypt may be explained by the character of the victorious Saracen, one of the first of his nation, in an age when the meanest of the brethren was exalted above his nature by the spirit of enthusiasm. The birth of Amrou was at once base and illustrious: his mother, a notorious prostitute, was unable to decide among five of the Koreish; but the proof of resemblance adjudged the child to Aasi the oldest of her lovers.\(^6\) The youth of Amrou was

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\(^6\) For this sentence allusion antiquity becomest cite, with his usual spirit. "Hist. Nasser," aether, 16.

\(^6\) We know this absolute from a spirited old woman, who rested in their breast the califh and his friend. She was encourage by the whole.
impelled by the passions and prejudices of his kindred: his poetic genius was exercised in satirical verses against the person and doctrine of Mahomet; his dexterity was employed by the reigning faction to pursue the religious exiles who had taken refuge in the court of the Ethiopian king. Yet he returned from this embassy, a secret proselyte; his reason or his interest determined him to renounce the worship of idols; he escaped from Mecca with his friend Caled, and the prophet of Medina enjoyed at the same moment the satisfaction of embracing the two firmest champions of his cause. The impatience of Amrou to lead the armies of the faithful was checked by the reproof of Omar, who advised him not to seek power and dominion, since he who is a subject to-day, may be a prince to-morrow. Yet his merit was not overlooked by the two first successors of Mahomet; they were indebted to his arms for the conquest of Palestine; and in all the battles and sieges of Syria, he united with the temper of a chief, the valour of an adventurous soldier. In a visit to Medina, the caliph expressed a wish to survey the sword which had cut down so many Christian warriors; the son of Aasi unsheathed a short and ordinary similar; and as he perceived the surprise of Omar, "Alas, said the modest Saracen, "the sword itself, with the arm of its master, is neither sharper nor more weighty than the sword of Pharezdak the

"Gagnier, Vie de Mahomet, livre ii., p. 43, &c; who quotes the Abyssinian history, or romance of Abdel Halisade. Yet the fact of the embassy and ambassador may be allowed."
"poet." After the conquest of Egypt he was recalled by the jealousy of the caliph Othman; but in the subsequent troubles, the ambition of a soldier, a statesman, and an orator, emerged from a private station. His powerful support, both in council and in the field, established the throne of the Ommaides; the administration and revenue of Egypt were restored by the gratitude of Moawiyah to a faithful friend who had raised himself above the rank of a subject; and Amrou ended his days in the palace and city which he had founded on the banks of the Nile. His dying speech to his children is celebrated by the Arabians as a model of eloquence and wisdom: he deplored the errors of his youth; but if the penitent was still infected by the vanity of a poet, he ought exaggerate the venom and mischief of his impi-ouis compositions.⁸

From his camp in Palestine, Amrou had surprised or anticipated the caliph's leave for the invasion of Egypt. The magnanimous Omar trusted in his God and his sword, which had

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⁸ This saying is preserved by Fouquet, (Nat. ad Carrem Toegrat, p. 154), and justly applauded by Mr. Harris, (Philosophical Arran-gements, p. 336).

⁹ For the life and character of Amnum, see Ockley, (Hist. of the Sa-ramus, vol. i. p. 20, 63, 84, 148, 142, 144, and to the end of the vol-ume i. vol. ii. p. 31, 55, 57, 74, 110-112, 162), and Otter, (Mem. de l'Academie des Inscriptions, tom. xxi. p. 131, 132). The readers of Tacitus may aptly confine Vespasian and Marcus, with Moawiyah and Amrou. Yet the resemblance is still more in the situation, than in the character of the men.

ⁱ⁰ Al-Walshi had likewise composed a separate history of the con-quest of Egypt, which Mr. Ockley could never procure; and his own
shaken the thrones of Chosroes and Caesar; but when he compared the slender force of the Moslems with the greatness of the enterprise, he condemned his own rashness, and listened to his timid companions. The pride and the greatness of Pharaoh were familiar to the readers of the Koran; and a tenfold repetition of prodigies had been scarcely sufficient to effect, not the victory, but the flight of six hundred thousand of the children of Israel: the cities of Egypt were many and populous; their architecture was strong and solid; the Nile, with its numerous branches, was alone an insuperable barrier; and the granary of the imperial city would be obstinately defended by the Roman powers. In this perplexity, the commander of the faithful resigned himself to the decision of chance, or, in his opinion, of providence. At the head of only four thousand Arabs, the intrepid Amrou had marched away from his station of Gaza when he was overtaken by the messenger of Omar. "If you are still in Syria," said the ambiguous mandate, "retreat without delay; but if at the receipt of this epistle, you have already reached the frontiers of Egypt, advance with confidence, and depend on the succour of God and of your brethren." The experience, perhaps the secret intelligence, of Amrou had taught him to suspect the mutability of courts;
and he continued his march till his tents were unquestionably pitched on Egyptian ground. He there assembled his officers, broke the seal, perused the epistle, gravely inquired the name and situation of the place, and declared his ready obedience to the commands of the caliph. After a siege of thirty days, he took possession of Far- mah or Pelusium; and that key of Egypt, as it has been justly named, unlocked the entrance of the country, as far as the ruins of Heliopolis and the neighbourhood of the modern Cairo.

On the western side of the Nile, at a small distance to the east of the Pyramids, at a small distance to the south of the Delta, Memphis, one hundred and fifty furlongs in circumference, displayed the magnificence of ancient kings. Under the reign of the Ptolemies and Caesars, the seat of government was removed to the sea-coast; the ancient capital was eclipsed by the arts and opulence of Alexandria; the palaces, and at length the temples, were reduced to a desolate and ruinous condition; yet in the age of Augustus, and even in that of Constantine, Memphis was still numbered among the greatest and most populous of the provincial cities. The banks of the Nile, in this place of the breadth of three thousand feet, were united by two

[Note: The note is not clear and requires a re-reading or clarification.]
bridges of sixty and of thirty boats, connected
in the middle stream by the small island of
Rouda, which was covered with gardens and
inhabitants. The eastern extremity of the bridge
was terminated by the town of Babylon and the
camp of a Roman legion, which protected the
passage of the river and the second capital of
Egypt. This important fortress, which might
fairly be described as a part of Memphis or Mis-
rah, was invested by the arms of the lieutenant
of Omar: a reinforcement of four thousand Sar-
cens soon arrived in his camp; and the military
engines which battered the walls, may be imputed
to the art and labour of his Syrian allies. Yet
the siege was protracted to seven months; and
the rash invaders were encompassed and threat-
ened by the inundation of the Nile. Their last
assault was bold and successful; they passed the
ditch, which had been fortified with iron spikes,
applied their scaling-ladders, entered the fortress
with the shout of “God is victorious!” and drove
the remnant of the Greeks to their boats; and the
isle of Rouda. The spot was afterwards recom-
ended to the conqueror by the easy communica-
tion with the gulf and the peninsula of Arabia:

* These rare and curious facts, the breadth (9840 feet) and the
bridge of the Niles, are only to be found in the Danish traveller
and the Nolani geographer, (p. 58).
* From the month of April, the Nile begins imperceptibly to rise:
the swell becomes strong and visible in the stream after the summer
midst, (Pisn. Hist. Nat. v. 10) and is usually proclaimed at Cairo
on St. Peter's day, (June 29). A regular of thirty consecutive years
marks the greatest height of the waters between July 25 and August
18, (Mallet, Description de l'Egypte, letter x, p. 41, &c. Pennck's
the remains of Memphis were deserted; the tents of the Arabs were converted into permanent habitations: and the first mosque was blessed by the presence of fourscore companions of Mahomet. A new city arose in their camp on the eastward bank of the Nile; and the contiguous quarters of Babylon and Fostat are confounded in their present decay by the appellation of old Misrah or Cairo, of which they form an extensive suburb. But the name of Cairo, the town of victory, more strictly belongs to the modern capital, which was founded in the tenth century by the Fatimite caliphs. It has gradually receded from the river, but the continuity of buildings may be traced by an attentive eye from the monuments of Sesostiris to those of Saladin.

Yet the Arabs, after a glorious and profitable enterprise, must have retreated to the desert, had they not found a powerful alliance in the heart of the country. The rapid conquest of Alexander

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* Martelli, Merveilles de l'Egypte, 178-179. He expatiates on the subject with the zeal and vehemence of a stern and a bigot; and his local traditions have a strong air of truth and accuracy.
* D'Herbelot, Bibliothèque Orientale, p. 232.
* The position of New and of Old Cairo is well known; and has been often described. Two writers who were intimately acquainted with ancient and modern Egypt, have fixed, after a learned inquiry, the city of Memphis at Gizeh, directly opposite the Old Cairo. (Erard, Souvenirs Amoureux des Mamelouks de Lycee, tom. ii. p. 9, 8, Shaw's Observations and Travels, p. 286-294). Yet we may not disregard the authority of the arguments of Pocock (vol. i. p. 23-41) Nobile (Voyage, tom. i. p. 77-106), and, above all, of d'Arville (Description de l'Egypte, p. 111; 112, 130, 140), who have removed Memphis towards the village of Mahammah, some miles farther to the north. In their last, the disputants have forgot that the ample space of a metropolis rovers and constitutes the far greater part of the country.
was assisted by the superstition and revolt of the natives; they abhorred their Persian oppressors, the disciples of the Magi, who had burnt the temples of Egypt, and feasted with sacrilegious appetite on the flesh of the god Aphis. After a period of ten centuries the same revolution was renewed by a similar cause; and in the support of an incomprehensible creed, the zeal of the Coptic Christians was equally ardent. I have already explained the origin and progress of the Monophysite controversy, and the persecution of the emperors, which converted a sect into a nation, and alienated Egypt from their religion and government. The Saracens were received as the deliverers of the Jacobite church; and a secret and effectual treaty was opened during the siege of Memphis between a victorious army and a people of slaves. A rich and noble Egyptian, of the name of Mokawcus, had dissembled his faith to obtain the administration of his province; in the disorders of the Persian war he aspired to independence; the embassy of Mahomet ranked him among princes; but he declined, with rich gifts and ambiguous compliments, the proposal of a new religion. The abuse of his trust exposed him to the resentment of Hera-

*See Herodot. ii. iii. iv. 21, 22, 29; Allen, Hist. Vet. I. ii. 183; Stuart to Egypt, tom. iv. p. 314; Diodor. Sicul. tom. ii. l. 1860; p. 157; ed by Werning. The Magos exprobavt, et aegro, apud the last of those historians.

* Mokawcus sent the prophet to the Coptic dominions, with two mules, and one camel, an alabaster vase, an ingot of pure gold, oil, honey, and the finest white linen of Egypt, with an horse, a mule, and so on, distinguished by their respective quantities. The empress
his submission was delayed by arrogance and fear; and his conscience was prompted by interest to throw himself in the favour of the nation and the support of the Saracens. In his first conference with Amrun, he heard without indignation the usual option of the Koran, the tribute, or the sword. "The Greeks," replied Mokawkas, "are determined to abide the determination of the sword; but with the Greeks I desire no communion, either in this world or in the next, and I abjure for ever the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For myself and my brethren, we are resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute and obedience to his temporal successors." The tribute was ascertained at two pieces of gold for the head of every Christian; but old men, monks, women, and children, of both sexes, under sixteen years of age, were exempted from this personal assessment; the Copts above and below Memphis swore allegiance to the caliph, and promised an hospitable entertainment of three days to every Mussulman who should travel through their country. By this charter of security, the ecclesiastical and civil tyranny of the Melchites was destroyed; the anthemias of Mahomet was depripted from Medinah in the second year of the Hegira (A.D. 622). See Rapin, "Sixth of the Koran," note (p. 225, 226, 326, 328). See Al-Jamala.

A The profession of Egypt, and the success of the war, had been treated by Heracleas to the patriarch Cyrus, (Thisb. Ant. p. 366, 365.)
of St. Cyril were thundered from every pulpit; and the sacred edifices, with the patrimony of the church, were restored to the national communion of the Jacobites, who enjoyed without moderation the moment of triumph and revenge. At the pressing summons of Amrou, their patriarch Benjamin emerged from his desert; and after the first interview, the courteous Arab affected to declare, that he had never conversed with a Christian priest of more innocent manners and a more venerable aspect. In the march from Memphis to Alexandria the lieutenant of Omar intrusted his safety to the zeal and gratitude of the Egyptians; the roads and bridges were diligently repaired; and in every step of his progress, he could depend on a constant supply of provisions and intelligence. The Greeks of Egypt, whose numbers could scarcely equal a tenth of the natives, were overwhelmed by the universal defection; they had ever been hated, they were no longer feared: the magistrate fled from his tribunal, the bishop from his altar; and the distant garrisons were surprised or starved by the surrounding multitudes. Had not the Nile afforded a safe and ready conveyance to the sea, not an individual could have escaped.

"In Spain," said James II., "do you not commit your priests?" "We do," replied theCalculate abominably, "and our affairs succeed according." I know not how to relate the pains of Cyrus, of paying tribute without impairing the revenue, and of converting Omar by his marriage with the emperor's daughter. (Nepkin: Serlio, i. p. 17. 14.)

* See the life of Benjamin, in Racemalis, Hist. Patriarch. Alexandria, p. 168-177, who has enriched the conquest of Egypt with some facts from the Arabic text of Severus the Jacobite historian.
who, by birth, or language, or office, or religion, was connected with their odious name.

By the retreat of the Greeks from the provinces of Upper Egypt, a considerable force was collected in the island of Delta: the natural and artificial channels of the Nile afforded a succession of strong and defensible posts; and the road to Alexandria was laboriously cleared by the victory of the Saracens in two and twenty days of general or partial combat. In their number of conquest, the siege of Alexandria is perhaps the most arduous and important enterprise. The first trading city in the world was abundantly replenished with the means of subsistence and defence. Her numerous inhabitants fought for the dearest of human rights, religion and property; and the enmity of the natives seemed to exclude them from the common benefit of peace and toleration. The sea was continually open: and if Heraclius had been awake to the public distress, fresh armies of Romans and barbarians might have been poured into the harbour to save the second capital of the empire. A circumference of ten miles would have scattered the forces of the Greeks, and favoured the stratagems of an active enemy; but the two sides of an oblong square were covered by the sea and the lake Marmotus, and each of the narrow...
ends exposed a front of no more than ten furlongs. The efforts of the Arabs were not inadequate to the difficulty of the attempt and the value of the prize. From the throne of Medina, the eyes of Omar were fixed on the camp and city; his voice excited to arms the Arabian tribes and the veterans of Syria; and the merit of an holy war was recommended by the peculiar fame and fertility of Egypt. Anxious for the ruin or expulsion of their tyrant, the faithful natives devoted their labours to the service of Amrou; some sparks of martial spirit were perhaps rekindled by the example of their allies; and the sanguine hopes of Mukawkas had fixed his sepulchre in the church of St. John of Alexandria. Eutychius the patriarch observes, that the Saracens fought with the courage of lions; they repulsed the frequent and almost daily sallies of the besieged, and soon assaulted in their turn the walls and towers of the city. In every attack, the sword, the banner of Amrou, glittered in the van of the Moslems. On a memorable day, he was betrayed by his imprudent valour; his followers, who had entered the citadel were driven back; and the general, with a friend and a slave, remained a prisoner in the hands of the Christians. When Amrou was conducted before the prefect, he remembered his dignity and forgot his situation; a lofty demeanour, and resolute language, revealed the lieutenant of the caliph, and the battle-axe of a soldier was already raised to strike off the head of the audacious captive. His life was saved by the readiness of his slave, who instantly gave his master a blow on the face, and commanded him, with an
angry tone, to be silent in the presence of his superiors. The credulous Greek was deceived; he listened to the offer of a treaty, and his prisoners were dismissed in the hope of a more respectable embassy, till the joyful acclamations of the camp announced the return of their general, and insulted the folly of the infidels. At length, after a siege of fourteen months, and the loss of three and twenty thousand men, the Saracens prevailed; the Greeks embarked their dispirited and diminished numbers, and the standard of Mahomet was planted on the walls of the capital of Egypt. *I have taken,* said Amrou to the caliph, *the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty; and I shall content myself with observing, that it contains four thousand palaces, four thousand baths, four hundred theatres or places of amusement, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews. The town has been subdued by force of arms, without treaty or capitulation, and the Moslems are impatient to seize the fruits of their victory.*

* Both Eutychius (Annal. Mem. ii. p. 212) and Zonaras (Hist. Sc. p. 23) mention the taking of Alexandria by Friday of the twenty-ninth year of the Hijra (December 22, A. D. 649). In removing backwards fourteen months since, before Alexandria, seven months before Babylon, i.e. Amrou might have invaded Egypt about the end of the year 638; but we are assured that he entered the country the 12th of Rajab, 6th of June, (Martado, Merovinge de l'Egypte, p. 164, Severus, opus Benedictum, p. 161; Porson, and afterwards Lewis IX of France, both at Palermo, or Damiet, during the summer of the foundation of the Nile. *

jected with firmness the idea of pillage, and directed his lieutenant to reserve the wealth and revenue of Alexandria for the public service and the propagation of the faith: the inhabitants were numbered, a tribute was imposed; the zeal and resentment of the Jacobites were curbed, and the Melchites who submitted to the Arabian yoke, were indulged in the obscure but tranquil exercise of their worship. The intelligence of this disgraceful and calamitous event affliced the declining health of the emperor; and Heracleius died of a dropsy about seven weeks after the loss of Alexandria. Under the minority of his grandson, the clamours of a people, deprived of their daily sustenance, compelled the Byzantine court to undertake the recovery of the capital of Egypt. In the space of four years, the harbours and fortifications of Alexandria were twice occupied by a fleet and army of Romans. They were twice expelled by the valor of Amrou, who was recalled by the domestic peril from the distant wars of Tripoli and Nudia. But the facility of the attempt, the repetition of the insult, and the obstinacy of the resistance, provoked him to swear that if a third time he drove the infidels into the sea, he would render Alexandria as accessible on all sides as the house of a prostitute. Faithful to his promise, he dismantled several parts of the

*Notwithstanding some inconsistencies of Tornianus and Zacarias, the accuracy of Polygeiton, de la Place, p. 672, has exalted from Nicene and the Chronicle Orientalis the true date of the event, February 14, A. D. 691, fifty days after the fall of Alexandria. A fourth of that time was sufficient to recover the intelligence.*
walls and towers, but the people was spared in the
chastisement of the city, and the musch of Mercy
was erected on the spot where the victorious
general had stopped the fury of his troops.

I should deceive the expectation of the reader,
if I passed in silence the fate of the Alexandria
library, as it is described by the learned Abul
philenguis. The spirit of Amron was more curi
ous and liberal than that of his brethren, and in his
leisure hours, the Arabian chief was pleased with
the conversation of John, the last disciple of An
numius, and who derived the surname of Phili
ponas from his laborious studies of grammar and
philosophy. Emboldened by this familiar inter
course, Philoponus presumed to solicit a gift, in
estimable in his opinion, contemptible in that of
the barbarians; the royal library, which alone,
among the spoils of Alexandria, had not been ap
propriated by the visit and the seal of the con
queror. Amron was inclined to gratify the wish
of the grammarian, but his rigid integrity refused
to alienate the minutest object without the con
sent of the caliph; and the well-known an
swer of Omar was inspired by the ignorance of
a fanatic. "If these writings of the Greeks
agree with the book of God, they are useless
and need not be preserved; if they disagree,
More (extracts of this kind of text are to occur)
they are pernicious and ought to be destroyed." The sentence was executed with blind obedience; the volumes of paper or parchment were distributed to the four thousand baths of the city; and such was their incredible multitude that six months were barely sufficient for the consumption of this precious fuel. Since the Dynasties of Abulpharagius have been given to the world in a Latin version, the tale has been repeatedly transcribed; and every scholar, with pious indignation, has deplored the irreparable shipwreck of the learning, the arts, and the genius of antiquity. For my own part, I am strongly tempted to deny both the fact and the consequences. The fact is indeed marvellous. "Read and wonder!" says the historian himself: and the solitary report of a stranger who wrote at the end of six hundred years on the confines of Media, is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychius, has amply described the conquest of Alexandria. The rigid sentence of Omar is repugnant to the sound and orthodox precept of the Mahometan exponents: they expressly declare, that the religious books of the Jews and Christians, which are ac-


* This curious anecdote will be easily found in the annals of Eutychius and the Syriac history of Elias. The silence of Athanasius, Marcian, and a crowd of Muslims, is not conclusive from their ignorance of Christian literature,
quired by the right of war, should never be committed to the flames; and that the works of profane science, historians or poets, physicians or philosophers, may be lawfully applied to the use of the faithful. A more destructive zeal may perhaps be attributed to the first successors of Mahomet; yet in this instance, the conflagration would have speedily expired in the deficiency of materials. I shall not recapitulate the disasters of the Alexandrian library, the involuntary flame that was kindled by Caesar in his own defence; or the malicious bigotry of the Christians who studied to destroy the monuments of idolatry. But if we gradually descend from the age of the Antonines to that of Theodosius, we shall learn from a chain of contemporary witnesses, that the royal palace and the temple of Serapis no longer contained the four, or the seven, hundred thousand volumes, which had been assembled by the curiosity and magnificence of the Ptolemies! Perhaps the

* See Belzoni, de Factis Militari Megammedico. in loc. 93, pages of Inscriptiones, p. 113. The reason for not forming the religious books of the Jews at Christianity, he ascribed to the respect that is due to the name of God.

* Consult the collections of Frontinse (Supplement, 1. 3. 1. 40) and Uschi, (Ann. p. 107). Livy himself had visited the Alexandrian library, where he says: 'in quae spectaculum spectavi, quae multa antiquissima, de quibus haec prorsus est narrationem. (De Tranqulitate Anni. 7. 9), whose wisdom, in this sentence, deserves to be noticed.

* See this History, vol. 1, p. 113.

* Aulus Gellius, (Nensis Attic. vol. 17), Ammianus Marcianus, (1. 14, 18), and Origenes, (loc. cit., p. 109). They all speak in the past time, and the words of Ammianus are remarkably strong: frumentum eximium in typo et salutem inferat, &c.
church and seat of the patriarchs might be enriched with a repository of books: but if the ponderous mass of Arian and Monophysite controversy were indeed consumed in the public baths, a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind. I sincerely regret the more valuable libraries which have been involved in the ruin of the Roman empire; but when I seriously compute the lapse of ages, the waste of ignorance, and the calamities of war, our treasures, rather than our losses, are the object of my surprise. Many curious and interesting facts are buried in oblivion; the three great historians of Rome have been transmitted to our hands in a mutilated state, and we are deprived of many pleasing compositions of the lyric, iambic, and dramatic poetry of the Greeks. Yet we should gratefully remember, that the mishances of time and accident have spared the classic works to which the suffrages of antiquity had adjudged the first place of genius and glory; the teachers of ancient knowledge, who are still extant, had perused and compared the writings of their predecessors; nor can it fairly be presumed that any import-

4 Tempest answers the treachery of the Bible. Hecataeus, Cicero, Polibius, Commerson, &c. (p. 175) Our Alexandrian MS. is not from Egypt; and not from Constantinople, ors, but Athens, &c. (Westc., Propertius, ad N. T. p. 8, ad 1) might possibly be among them.

5 I have often praised with pleasure a chapter of Quintilian, Herodotus, Plutarch, &c. in which that judicious critic enumerates and distinguishes the species of Greek and Latin classics.

Such as Galen, Pliny, Athenaeus, &c. On this subject Wotton (Selections on ancient and modern learning, p. 83-84) argues with skill and sense, against the fifty ninth verses of Sir William Temple.
ant truth, any useful discovery in art or nature, has been snatched away from the curiosity of modern ages.

In the administration of Egypt, Amrou balanced the demands of justice and policy; the interest of the people of the law, who were defended by God; and of the people of the alliance, who were protected by man. In the recent tumult of conquest and deliverance, the tongue of the Copts and the sword of the Arabs were most adverse to the tranquility of the province. To the former, Amrou declared, that faction and falsehood would be doubly chastised; by the punishment of the accusers, whom he should detest as his personal enemies, and by the promotion of their innocent brethren, whom their envy had laboured to injure and supplant. He excited the latter by the motives of religion and honour to sustain the dignity of their character, to endure themselves by a modest and temperate conduct to God and the caliph, to spare and protect a people who had trusted to their faith, and to content themselves with the legitimate and splendid rewards of their victory. In the management of the revenue he disapproved the simple but oppressive mode of a capitulation, and preferred with reason a proportion of taxes, de-

*This curious and valuable intelligence of Montali (p. 314-315) has not been discovered either by Mr. Haller, or by the self-sufficient pamphlets of the Modern Universal History.
ducted on every branch from the clear profits of agriculture and commerce. A third part of the tribute was appropriated to the annual repairs of the dikes and canals, so essential to the public welfare. Under his administration the fertility of Egypt supplied the dearth of Arabia; and a string of camels, laden with corn and provisions, covered almost without an interval the long road from Memphis to Medina. But the genius of Amr soon renewed the maritime communication which had been attempted or achieved by the Pharaohs, the Ptolemies, or the Caesars; and a canal, at least eighty miles in length, was opened from the Nile to the Red Sea. This inland navigation, which would have joined the Mediterranean and the Indian ocean, was soon discontinued as useless and dangerous; the throne was removed from Medina to Damascus; and the Grecian fleets might have explored a passage to the holy cities of Arabia.

Of his new conquest, the caliph Omar had an imperfect knowledge from the voice of fame and the legends of the Koran. He requested that his lieutenant would place before his eyes the realm of Pharaoh and the Amalekites; and the answer of Amr exhibits a lively and not unfaithful picture.

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2. On these ancient canals, the reader may try to satisfy himself from d'Anville, (Mem. sur l'Egypte, p. 106-116, 114, 127,) and a learned thesis maintained and printed at Strasburg in the year 1770. Gunter, d'Anville, &c. [Note of the translator, p. 39-41, 43, 59.] The ancient Turks have attempted the old project of joining the two seas: Mesnal, du Baron de Tott, Mem. V.
of that singular country. "O commander of the faithful, Egypt is a compound of black earth and green plants, between a pulverized mountain and a red sand. The distance from Syene to the sea is a month's journey for an horseman. Along the valley descends a river, on which the blessing of the Most High reposes both in the evening and morning, and which rises and falls with the revolutions of the sun and moon. When the annual dispensation of providence unlocks the springs and fountains that nourish the earth, the Nile rolls his swelling and sounding waters through the realm of Egypt; the fields are overspread by the salutary flood; and the villages communicate with each other in their painted barks. The retreat of the inundation deposits a fertilizing mud for the reception of the various seeds; the crowds of husbandmen who blacken the land may be compared to a swarm of industrious ants; and their native indolence is quickened by the lash of the task-master, and the promise of the flowers and fruits of a plentiful increase. Their hope is seldom deceived; but the riches which they extract from the wheat, the barley, and the rice, the legumes, the fruit-trees, and the cattle, are unequally shared between those who labour and those who pos-

"A small volume, des Morceaux, de l'Egypte; composed in the sixteenth century by Martinus of Cairo, and translated from an Arabic MS. of Cardinal Mazarino, was published by Pierre LeRoy, Paris, 1608. The antiquities of Egypt are wild and legendary, but the writer deserves credit and respect for his account of the conquest and geography of his native country, and the correspondence of Aben and Gunz, p. 210-219."
According to the vicissitudes of the season, the face of the country is adorned with a silver wave, a verdant emerald, and the deep yellow of a golden harvest. Yet this beneficial order is sometimes interrupted, and the long delay and sudden swell of the river in the first year of the conquest might afford some colour to an edifying fable. It is said, that the annual sacrifice of a virgin had been interdicted by the piety of Omar; and that the Nile lay sullen and inactive in its shallow bed, till the mandate of the caliph was cast into the obedient stream, which rose in a single night to the height of sixteen cubits. The admiration of the Arabs for their new conquest encouraged the licentiousness of their romantic spirit. We may read, in the gravest authors, that Egypt was crowded with twenty thousand cities or villages; that, exclu-

* In a twenty years' residence at Cairo, the eminent Mallet had contemplated that varying scene, the Nile, described, particularly p. 59, p. 72; the fertility of the soil; letter xii. From a college at Cambridge, the poetic eye of Gray had seen the same objects with a lattice glass.

What wonder in the silent silence that spreads,
Where Nile, tumid o'er his summer bed,
From his broad bosom lift and verdant things,
And kindles o'er Egypt with his watery wings;
If with advancing year, and rapid soil,
The busy people move before the gales;
O'er all the land to neighbouring cities ride,
That rear and glitter o'er the antient Nile.

(Manin's Works, and Memoirs of Gray, p. 199.)

* Maitland, p. 161. 162. The reader will not easily credit the human sacrifice under the Mohammedan conquerors, or a multitude of assassins at Mecinid.

* Hauber, Description de l'Egypte, p. 32. He mentions this number as the common opinion, and adds, that the generality of those
sive of the Greeks and Arabs, the Captains alone were found, on the assessment, six millions of tributary subjects; or twenty millions of either sex, and of every age: that three hundred millions of gold or silver were annually paid to the treasury of the caliph. Our reason must be startled by these extravagant assertions; and they will become more palpable, if we assume the compass and measure the extent of habitable ground: a valley from the tropic to Memphis, seldom broader than twelve miles, and the triangle of the Delta, a flat surface of two thousand one hundred square leagues, compose a twelfth part of the magnitude of France. A more accurate research will justify a more reasonable estimate. The three hundred millions, created by the error of a scribe, are reduced to the decent revenue villages contain two or three thousand persons, and that many of them are more populous than our large towns.

7 Horace, Ars (art. II), p. 309, 311. The twenty millions are computed from the known city alone, one-twelfth of mankind above age, and third below forty, the proportion of men to women at seventeen to sixteen. Historians see the population of the same, p. 11, 12. The present Greeks, (Origines des Arts, nec. lom. iii. p. 26, &c.) believe twentyseven millions an ancient Egypt, because the seventeenth hundred companions of Nebuchad are born on the same day.

8 Rимa, Hist. Saigner, p. 296; and this great jump is exploded without scruple by d’Herbisse, (Hist. des Env. p. 103); Athanasius, (Tables of Ancient Ceres, p. 387); and de Girard, Hist. des Histoires. lom. ii. p. 122. They might assign the not less extravagant liberty of Aspin, in favour of the Pharaoh (on practice of seventy-four millions, 740,000 talents, in annual income of 150, or near 300 millions of pounds sterling, according as we reckon, by the Egyptians, and the Alexandrians talents, Bernard de la Porcherie, Antiqu. p. 186.)

9 See the measurement of d’Amnell, (Mem. sur l’Egypte, p. 23, &c.) After some periods civil, M. Fage (Membre de la lom. ii. p. 118, 123) can only enlarge his reckoning to 2200 square leagues.
of four millions three hundred thousand pieces of gold, of which nine hundred thousand were consumed by the pay of the soldiers. Two authentic lists of the present and of the twelfth century, are circumscibed within the respectable number of two thousand seven hundred villages and towns. After a long residence at Cairo, a French consul has ventured to assignt about four millions of Mahometans, Christians, and Jews, for the ample, though not incredible, scope of the population of Egypt.

IV. The conquest of Africa, from the Nile to the Atlantic ocean, was first attempted by the

* Remaining, Hist. of the 20th. P. 28. Pageach, Alex., p. 834, who calls the number reading six or seven millions, now about. His own estimation of 4,500,000 persons, in the 10th century, maintains a probable medium between the 2,000,000 which the Arabs acquired by the conquest of Egypt, alone, p. 194, and the 4,000,000 which the nations of Constantiople beleft in the last century. (Cosme, de Asis Vivus, tom. 1, p. 37.) Tocqueville, part 1, p. 81-85. Foment, after 1696, p. 101-135, gradually raises the renum of the Pharaoh, the Pharaoh, and the Casts, from 261 to arrive million of German crowns.

* The list of Arabic names on the charts of the Nile, Babyl. p. 21 contains 410 names that of of Assyrians. (Mann, in Egypt, p. 170, from the report of Causs, companion 2089.

* See Malon, (Description de l'Egypte, p. 290, who seems to begin with doubt and judgment; I am much better satisfied with the observations than with the reading of the French press. He was ignorant of Greek and Latin literature, and his diary is too much delighted with the scenes of the Arabs. Your best knowledge is collected by Aboulf, (Description de l'Egypte, Vol. 1, let. 1, Jo. David Michaeli, Göttingen, in the 1770s,) and in some recent voyages into Egypt, we are amazed by terror, and fascinated by Voltair. I wish the latter could occur every day.

* By conquest of Africa is meant from two French interpreters of Arabic literature, Francois Aboul, de Fauque, en de Herisson, in the Dictionary of Arabic, t. 1, p. 184-185, and others. (Hills, 'Academy of Inscriptions, etc., etc., p. 111-115, and 122. They derive their principal information from Mercuri, who was
arms of the caliph Othman. The pious design was approved by the companions of Mahomet and the chiefs of the tribes: and twenty thousand Arabs marched from Medina, with the gifts and the blessing of the commander of the faithful. They were joined in the camp of Memphis by twenty thousand of their countrymen; and the conduct of the war was intrusted to Abdallah, the son of Said, and the foster-brother of the caliph, who had lately supplanted the conqueror and lieutenant of Egypt. Yet the favour of the prince, and the merit of his favourite, could not obliterate the guilt of his apostacy. The early conversion of Abdallah, and his skillful pen, had recommended him to the important office of transcribing the sheets of the Koran; he betrayed his trust, corrupted the text, derided the errors which he had made, and fled to Mecca to escape the justice, and expose the ignorance, of the apostate. After the conquest of Mecca, he fell prostrate at the feet of Mahomet; his tears, and the entreaties of Othman, extorted a reluctant pardon; but the prophet declared that he had so long hesitated, to allow time for some zealous disciple to avenge his injury in the blood of the apostate. With apparent fidelity and effective merit, he served
the religion which it was no longer his interest to desert; his birth and talents gave him an honourable rank among the Koreish; and in a nation of cavalry, Abdallah was renowned as the boldest and most dexterous horseman of Arabia. At the head of forty thousand Moslems, he advanced from Egypt into the unknown countries of the West. The sands of Barca might be impervious to a Roman legion; but the Arabs were attended by their faithful camels; and the natives of the desert beheld without terror the familiar aspect of the soil and climate. After a painful march, they pitched their tents before the walls of Tripoli, a maritime city in which the name, the wealth, and the inhabitants, of the province had gradually centered, and which now maintains the third rank among the states of Barbary. A reinforcement of Greeks was surprised and cut in pieces on the sea-shore; but the fortifications of Tripoli resisted the first assaults; and the Saracens were tempted, by the approach of the prefect Gregory, to relinquish the labours of the siege for the perils and the hopes of a desi-

*The province and city of Tripoli are described by Leo Abakans in his narrative of Visages & Barbares, tome 1, Venedi, 1550, in 3 volumes and Marzulli, Description de l'Afrique, tome 1, pp 169. The first of these writers was a Moro, a scholar, and a traveller, who composed a distinct and able African geography in a state of captivity at Rome, where he had assumed the name and religion of Pope Leo X. In a similar captivity among the Moors, the Spaniard Miranda, a subject of Charles V, compiled his Description of Africa, translated by C. Abbe, a writer on France (Paris, 1677, 3 vols. in 4.) Marzulli had read both works, but he is destitute of the most and extensive observation which abounds in the original work of Leo the African.*

*Theophanes, who mentions the defeat, rather than the death, of Gregory. He implies that prefect with the name of Theoran; he had probably assumed the purple, (Chronographie. p. 255).
sive action. If his standard was followed by one
hundred and twenty thousand men, the regular
hundreds of the empire must have been lost in the
naked and disorderly crowd of Africans and
Moors, who formed the strength, or rather the
numbers, of his host. He rejected with indigna-
tion the offering of the Koran or the tribute; and
during several days, the two armies were fiercely
engaged from the dawn of light to the hour of
noon, when their fatigue and the excessive heat
compelled them to seek shelter and refreshment
in their respective camps. The daughter of Gre-
gory, a maid of incomparable beauty and spirit,
is said to have fought by his side; from her ear-
est youth she was trained to mount on horse-
back, to draw the bow, and to wield the scimitar;
and the richness of her arms and apparel was
conspicuous in the foremost ranks of the battle.
Her hand, with an hundred thousand pieces of
gold, was offered for the head of the Arabian
general; and the youths of Africa were excited
by the prospect of the glorious prize. At the
pressing solicitation of his brethren, Abdallah
withdrew his person from the field: but the Sar-
racens were discouraged by the retreat of their
leader, and the repetition of these equal or un-
successful conflicts.

A noble Arabian, who afterwards became the
adversary of Ali and the father of a caliph, had
signalized his valour in Egypt; and Zobeir* was

* See in Beckey (his) of the Saracens, vol. iv. p. 403 the death of
Zobeir, which was followed with the loss of Ali, against whom he
had revolted. This valour at the siege of Babylon, if indeed it be the
same person, is mentioned by Eusebius (Chrest. Tom. i. p. 386).
the first who planted a scaling-ladder against the walls of Babylon. In the African war he was detached from the standard of Abdallah. On the news of the battle, Zobeir, with twelve companions, cut his way through the camp of the Greeks, and pressed forwards, without tasting either food or repose, to partake of the dangers of his brethren. He cast his eyes round the field. "Where," said he, "is our general?" "In his tent." "Is the tent a station for the general of the Moslems?" Abdallah represented with a blush the importance of his own life, and the temptation that was held forth by the Roman prefect. "Retort," said Zobeir, "on the infidels their ungenerous attempt. Proclaim through the ranks, that the head of Gregory shall be repaid with his captive daughter, and the equal sum of one hundred thousand pieces of gold." To the courage and discretion of Zobeir the lieutenant of the caliph intrusted the execution of his own stratagem, which inclined the long-disputed balance in favour of the Saracens. Supplying by activity and artifice the deficiency of numbers, a part of their forces lay concealed in their tents, while the remainder prolonged an irregular skirmish with the enemy, till the sun was high in the heavens. On both sides they retired with fainting steps; their horses were unbridled, their armour was laid aside, and the hostile nations prepared, or seemed to prepare, for the refreshment of the evening, and the encounter of the ensuing day. On a sudden, the charge was sounded; the Arabian camp poured forth a swarm of fresh and in-
trepid warriors; and the long line of the Greeks and Africans was surprised, assaulted, overturned, by now squadrons of the faithful, who, to the eye of fanaticism, might appear as a band of angels descending from the sky. The prefect himself was slain by the hand of Zobeir; his daughter, who sought revenge and death, was surrounded and made prisoner; and the fugitives involved in their disaster the town of Sufetula, to which they escaped from the sabres and lances of the Arabs. Sufetula was built one hundred and fifty miles to the south of Carthage; a gentle declivity is watered by a running stream, and shaded by a grove of juniper trees; and in the ruins of a triumphal arch, a portico, and three temples of the Corinthian order, curiosity may yet admire the magnificence of the Romans. After the fall of this opulent city, the provincials and barbarians implored on all sides the mercy of the conqueror. His vanity or his zeal might be flattered by offers of tribute or professions of faith; but his losses, his fatigues, and the progress of an epidemic disease, prevented a solid establishment; and the Saracens, after a campaign of fifteen months, retreated to the confines of Egypt, with the captives and the wealth of their African expedition. The caliph's fifth was granted to a favourite, on the nominal payment of five hundred thousand pieces of gold; but the

* d'Anville's Travels, p. 148, 149.
* Memoirs, p. 159, says: 'The reason was, that the army, under the pretext of the sepulchre of the prophet, had fallen into a slaughter, the caliph, by the advice of his chief officers, p. 190, seems to report the same fact.' When the Arabs learned of the power of Othman, it stood high in their catalogues of grievances.
state was doubly injured by this fallacious transaction, if each foot-soldier had shared one thousand, and each horseman three thousand, pieces, in the real division of the plunder. The author of the death of Gregory was expected to have claimed the most precious reward of the victory: from his silence it might be presumed that he had fallen in the battle, till the tears and exclamations of the prophet's daughter at the sight of Zobeir revealed the value and modesty of that gallant soldier. The unfortunate virgin was offered, and almost rejected, as a slave, by her father's murderer, who coolly declared that his sword was consecrated to the service of religion; and that he laboured for a recompense far above the charms of mortal beauty, or the riches of this transitory life. A reward congenial to his temper, was the honourable commission of announcing to the caliph Othman the success of his arms. The companions, the chiefs, and the people, were assembled in the mosque of Medina, to hear the interesting narrative of Zobeir; and, as the orator forgot nothing except the merit of his own counsels and actions, the name of Abdallah was joined by the Arabians with the heroic names of Caleil and Amrou.  

The western conquests of the Saracens were suspended near twenty years, till their dissensions were composed by the establishment of the house of Ommiyah: and the caliph Meawiyah was invited by the cries of the Africans themselves.

* Extravagant claims were made in the time of Gregory, that he had been the hero of every enterprise. Teophylact, Chronograph, p. 260, edit. Pullis. His chronology is limes and uncertain.
The successors of Heraclius had been informed of the tribute which they had been compelled to stipulate with the Arabs; but instead of being moved to pity and relieve their distress they imposed, as an equivalent or a fine, a second tribute of a similar amount. The ears of the Byzantine ministers were shut against the complaints of their poverty and ruin: their despair was reduced to prefer the dominion of a single master; and the extortions of the patriarch of Carthage, who was invested with civil and military power, provoked the sectaries, and even the catholics, of the Roman province to deplore the religion as well as the authority of their tyrants. The first lieutenant of Moawiya acquired a just renown, subdued an important city, defeated an army of thirty thousand Greeks, swept away fourscore thousand captives, and enriched with their spoils the bold adventurers of Syria and Egypt. But the title of conqueror of Africa is more justly due to his successor Akbah. He marched from Damascus at the head of ten thousand of the bravest Arabs; and the genuine force of the Moslems was enlarged by the doubtful aid and conversion of many thousand barbarians. It would be difficult, nor is it necessary, to trace the accurate line of the progress of Akbah. The interior regions have been peopled by the Orientals with fictitious armies and imaginary citadels. In the warlike province of Zab...
or Numidia, fourscore thousand of the nation might assemble in arms; but the number of three hundred and sixty towns is incompatible with the ignorance or decay of husbandry; and a circumference of three leagues will be justified by the ruins of Erbe or Lamhessa, the ancient metropolis of that inland country. As we approach the sea-coast, the well-known cities of Bugia and Tangier define the more certain limits of the Saracen victories. A remnant of trade still adheres to the commodious harbour of Bugia, which, in a more prosperous age, is said to have contained about twenty thousand houses; and the plenty of iron which is dug from the adjacent mountains might have supplied a braver people with the instruments of defence. The remote position and venerable antiquity of Tingi, or Tangier, have been decorated by the Greek and Arabian fables; but the figurative expressions of the latter, that the walls were constructed of brass, and that the roofs were covered with gold and silver, may be interpreted as the emblems of strength and opulence. The province of Mauritia Tingitana, which assumed the

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1 See Niebuhr, voy; Iber. Cit.}
name of the capital, had been imperfectly discovered and settled by the Romans; the five colonies were confined to a narrow palm, and the more southern parts were seldom explored except by the agents of luxury, who searched the forests for ivory and the citran wood, and the shores of the ocean for the purple shell-fish. The fearless Akbas plunged into the heart of the country, traversed the wilderness in which his successors erected the splendid capitals of Fax and Morocco, and at length penetrated to the verge of the Atlantic and the great desert. The river Sus descends from the western sides of Mount Atlas, fertilizes like the Nile, the adjacent soil, and falls into the sea at a moderate distance from the Canary, or Fortunate, islands. Its banks were in

James Granger. He lived at the time of the first extinction of the country by the emperor Claudius; yet almost thirty years afterwards, Pliny Hist. Nat. vi. 3. complains of his authors, too lazy to inquire, too proud to consult their ignorance of that wild and remote province.

The golden restless of these citran wood prevailed at Rome among the men, as much as the Bates for pearls among the women. Around loaves of bread, four or five feet in diameter, and for the price of an estate, (according to Strabo), eight, ten, or twelve thousand pounds sterling. (Plin. Hist. Nat. iii. 39.) I confess that I must not confound the true citran with that of the fruit citran. But I am not bold enough to declare the former (it is like the wild Cypress by the vulgar or Latin name,) nor will I decide whether the stone or the orange or the lemon. Solonius appears to exhaust the subject, but he too often involves himself in the web of his circumstance traditions. (Philo flam. Excerpt. comm. a. p. 468, Ec.)

Liv. Africam. lib. 16, c. 39. Macro. lib. 12, p. 28. This passage, the first name of the opulent and gentleman of thescrib, is often mentioned in the curious history of that dynasty at the end of the third volume of Macro. Description de l'Algerie. The able vol. of the Berthelot's Itineraries in lar Macro; lately published at Paris, illustrates the history and geography of the kingdom of Fax and Morocco.
Inflicted by the last of the Moors, a race of savages, without laws, or discipline, or religion; they were astonished by the strange and irresistible terrors of the oriental arms; and as they possessed neither gold nor silver, the richest spoil was the beauty of the female captives, some of whom were afterwards sold for a thousand pieces of gold. The career, though not the zeal, of Akbari was checked by the prospect of a boundless ocean. He spurred his horse into the waves, and raising his eyes to heaven, exclaimed with the tone of a fanatic,—"Great God! if my course were not stopped by this sea, I would still go on, to the unknown kingdoms of the West, preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any other gods than thee." Yet this Mahometan Alexander, who sighed for new worlds, was unable to preserve his recent conquests. By the universal defection of the Greeks and Africans, he was recalled from the shores of the Atlantic, and the surrounding multitudes left him only the resource of an honourable death. The last scene was dignified by an example of national virtue. An ambitious chief, who had disputed the command and failed in the attempt, was led about as a prisoner in the camp of the Arabian general. The insurgents had trusted to his discontent and revenge; he disdained their offers and revealed their designs. In the

*Oliver (p. 147) has given the strong expression of surprise here, in the following, which Condorcet (p. 373) has rendered in a phrase which pretexts the Koran. Yet they had both the same taste of Novatian before their eyes.*
hour of danger, the grateful Akbar unlocked his fetters, and advised him to retire; he chose to die under the banner of his rival. Embracing as friends and martyrs, they unsheathed their swords, broke their scabbards, and maintained an obstinate combat till they fell by each other's side on the last of their slaughtered countrymen. The third general or governor of Africa, Zubair, avenged and encountered the fate of his predecessor. He vanquished the natives in many battles; he was overthrown by a powerful army, which Constantinople had sent to the relief of Carthage.

It had been the frequent practice of the Moorish tribes to join the invaders, to share the plunder, to profess the faith, and to revolt to their savage state of independence and idolatry, on the first retreat or misfortune of the Moslems. The prudence of Akbar had proposed to found an Arabian colony in the heart of Africa; a citadel that might curb the levity of the barbarians, a place of refuge to secure against the accidents of war, the wealth and the families of the Saracens. With this view, and under the modest title of the station of a caravan, he planted this colony in the fiftieth year of the Hegira. In its present decay, Cairo still holds the second rank in the kingdom of Tunis, from which it is distant about fifty miles to the south; its inland

* The foundation of Cairo is mistaken by Odoni, 301, of the History, vol. ii., p. 328, 496; and the surrounding district, 315, of the city, as described by Leo Africanus, vol. ii., p. 313, and Shaw, vol. 3., p. 319.
situation; twelve miles westward of the sea, has protected the city from the Greek and Sicilian fleets. When the wild beasts and serpents were extirpated, when the forest, or rather wilderness, was cleared, the vestiges of a Roman town were discovered in a sandy plain; the vegetable food of Cairoan is brought from afar; and the scarcity of springs constrains the inhabitants to collect in cisterns and reservoirs a precarious supply of rain-water. These obstacles were subdued by the industry of Akbah; he traced a circumference of three thousand and six hundred paces, which he encompassed with a brick wall; in the space of five years, the governor's palace was surrounded with a sufficient number of private habitations; a spacious mosque was supported by five hundred columns of granite, porphyry, and Numidian marble; and Cairoan became the seat of learning as well as of empire. But these were the glories of a later age; the new colony was shaken by the successive defeats of Akbah and Zuheir, and the western expeditions were again interrupted by the civil discord of the Arabian monarchy. The son of the valiant Zuheir maintained a war of twelve years, a siege of seven months against the house of Omniyah. Abdullah was said to unite the fierceness of the lion with the subtlety of

* A portentous, though frequent, mistake has been the confusion, from a slight similarity of name, the Cynos of the Greeks, and the Cynos of the Arabs, two cities which are separated by an interval of a thousand miles along the sea-coast. The great Theodore has not escaped this fault; for he enumerates as it is connected with a lucid and elaborate description of Akbhar, p. 246, edd. Beng. (29).
the fox; but if he inherited the courage, he was devoid of the generosity, of his father.

The return of domestic peace allowed the caliph Abdalmalek to resume the conquest of Africa; the standard was delivered to Hassan, governor of Egypt, and the revenue of that kingdom, with an army of forty thousand men, was consecrated to the important service. In the vicissitudes of war, the inferior provinces had been alternately won and lost by the Saracens. But the sea-coast still remained in the hands of the Greeks; the predecessors of Hassan had respected the name and fortifications of Carthage; and the number of its defenders was recruited by the fugitives of Gabes and Tripoli. The arms of Hassan were bolder and more fortunate; he reduced and pillaged the metropolis of Africa; and the mention of scaling-ladders may justify the suspicion that he anticipated, by a sudden assault, the more tedious operations of a regular siege. But the joy of the conquerors was soon disturbed by the appearance of the Christian succours. The prefect and patriarch John, a general of experience and renown, embarked at Constantinople the forces of the eastern empire; they were joined by the ships and

* Besides the Arab chronicles of Abdulkah, Elhusen, and Abdullah, the Falk, under the tenth year of the Hegira, we may consult d'Herbelot (Hist. Orient. p. 7) and Charles, Hist. of the Seemante, vol. ii. p. 236-240. The latter has given the best and grateful Cognac between Absal and his mother; but he has forgot a physical effect of his grief. At his death, the vatican, at the age of sixty, and forth consequence, of her son.

* Ancient = a creature on Egyptian chronicles; reference to the事实上 Caesar in the Egyptian chronicles, and his experience with the Robe.
the soldiers of Sicily, and a powerful reinforce-
ment of Goths was obtained from the fears and
religion of the Spanish monarch. The weight of
the confederate navy broke the chain that guarded
the entrance of the harbour; the Arabs retired to
Carthage, or Tripoli; the Christians landed; the
citizens hailed the ensign of the cross, and the
winter was idly wasted in the dream of victory or
dereliverance. But Africa was irrecoverably lost:
the zeal and resentment of the commander of the
faithful prepared in the ensuing spring a more
numerous armament by sea and land; and the patrician
in his turn was compelled to evacuate the post
and fortifications of Carthage. A second battle was
fought in the neighbourhood of Utica: the Greeks
and Goths were again defeated; and their timely
embarkation saved them from the sword of Hassan.

**Note**

*Have a Roman religio, sedit Romani e i Goti, and afterwards, i Romaniuggiavano e i Goti, lasciarono Cartagine, (Liv. Afr. i. 27, sect. 3). I know not from what Arabic writer the African derived his Gothic but the fact, though now, is an interesting and so probable, that I will accept it as the slightest authority.*

*The commander appointed by Theophanes is named Teppaen, aagan though an improper imagination of the zippa. Theophanes introduces the strange application of Hippocrates, which his interpreter Gase copies by fists Arabs. They may approach the truth, in assigning the active part to the minister, rather than the prince; but they forget that the commanders had only a hand, or secretary, and that the office of Vithy was not revived or instituted till the 15th year of the Hegira, (Herod., p. 191).*
who had invested the slight and insufficient rampart of their camp. Whatever yet remained of Carthage was delivered to the flames, and the colony of Dalo\(^*\) and Caesar lay desolate above two hundred years, till a part, perhaps a twentieth, of the old circumference was repopulated by the first of the Fatimite caliphs. In the beginning of the sixteenth century, the second capital of the West was represented by a marsh, a college without students, twenty-five or thirty shops, and the huts of five hundred peasants, who, in their ejection poverty, displayed the arrogance of the Punic senators. Even that paltry village was swept away by the Spaniards whom Charles V had stationed in the fortress of the Goletta. The ruins of Carthage have perished; and the place might be unknown if some broken arches of an aqueduct did not guide the footsteps of the inquisitive traveller.\(^*\)

The Greeks were expelled, but the Arabs were not yet masters of the country. In the interior provinces the Moors or Barbary,\(^*\) so fitable under the first Caesars, so formidable to the Byzantines, had now taken the sun, and spread over the apparatus of their courts, the little state of the Goletta, the petty rule of the puny Afrika, with its Tartars and Parisians.\(^*\)

* According to Belonius, bk. 27, p. 26, the ruins of the Carthage of Dalo stood either 977 or 737 years; a variance which proceeds from the different MSS. or editions. D'Anville, Plana, Itineraries, i, p. 289. The former of these numbers, which gives 977 years since Christ, is more consonant with the well-digested sentiments of Velten Plettenberg; but the latter is preferred by our commentators. (Hieron. Constant. Cesar. p. 366) to those appendices to the Romans and Byzantines.


* The history of the war, Petarius in excess under four periods, I. In the time of Augustus, when the Great King might possibly
zantine princes, maintained a disorderly resistance to the religion and power of the successors of Mahomet. Under the standard of their queen Cahina the independent tribes acquired some degree of union and discipline; and as the Moors respected in their females the character of a prophetess, they attacked the invaders with an enthusiasm similar to their own. The veteran bands of Hassan were inadequate to the defence of Africa; the conquests of an age were lost in a single day; and the Arabian chief, overcome by the torrent, retired to the canines of Egypt, and expected, five years, the promised succours of the caliph. After the retreat of the Saracens, the victorious prophetess assembled the Moorish chiefs, and recommended a measure of strange and savage policy. "Our cities," said she, "and the gold and silver which they contain, perpetually attract the arms of the Arabs. These vile metals are not the objects of our ambition; we content ourselves with the

probably use a common idiom, the initiate sounds of Haract was applied to the ruling tribe, whose pronunciation was most harsh, whose grammar was most defective. Keep the Index, 806, with the Latin scholiast, Clarke's Annotation, and Henry Stephen's Greek Theology, book 1. p. 120. 2. From the time, at least, of Herodotus, it was extended to all the nations who were strangers to the language and manners of the Greeks. 2. In the age of Pannon, the Roman admitted to the ban. Quintus Festus, l. i., p. 48, ed. Dacier, and freely gave themselves the name of barbarians. They instantly declared an exemption for Italy, and the subject provincies and in length removed the disgraceful appellation to the savage, or heathen, nations beyond the pale of the empire. 4. In every sense, it was due to the Moors, the familiar word was borrowed from the Latin provinciales by the Arabian compilers, and has lately settled as a local denomination (Arab) along the northern coast of Africa.
simple productions of the earth. Let us destroy
these cities; let us bury in their ruins those per-
nicious treasures; and when the avarice of our
foes shall be destitute of temptation, perhaps
they will cease to disturb the tranquillity of a
warlike people." The proposal was accepted
with unanimous applause. From Tangier to Tri-
poli the buildings, or at least the fortifications,
were demolished; the fruit-trees were cut down,
the means of subsistence were extirpated, a fertile
and populous garden was changed into a desert,
and the historians of a more recent period could
discern the frequent traces of the prosperity and
devastation of their ancestors. Such is the tale of
the modern Arabians. Yet I strongly suspect that
their ignorance of antiquity, the love of the mar-
vellous, and the fashion of extolling the philo-
sophy of barbarians, has induced them to describe,
as one voluntary act, the calamities of three hun-
dred years since the first fury of the Donatists and
Vandals. In the progress of the revolt Cahina had
most probably contributed her share of destruc-
tion; and the alarm of universal ruin might
terrify and alienate the cities that had reluctantly
yielded to her unworthy yoke. They no longer
hoped, perhaps they no longer wished, the re-
turn of their Byzantine sovereigns; their pres-
cent servitude was not alleviated by the bene-
fits of order and justice; and the most zealous
catholic must prefer the imperfect truths of the
Koran to the blind and rude idolatry of the
Moors. The general of the Saracens was again
received as the saviour of the province; the
friends of civil society conspired against the savages of the land; and the royal prophetess was slain in the first battle which overturned the baseless fabric of her superstition and empire. The same spirit revived under the successor of Hassan; it was finally quelled by the activity of Musa and his two sons, but the number of the rebels may be presumed from that of three hundred thousand captives; sixty thousand of whom, the caliph's fifth, were sold for the profit of the public treasury. Thirty thousand of the barbarian youth were enlisted in the troops; and the pious labours of Musa to inculcate the knowledge and practice of the Koran, accustomed the Africans to obey the apostle of God and the commander of the faithful. In their climate and government, their diet and habitation, the wandering Moors resembled the Bedouins of the desert. With the religion, they were proud to adopt the language, name, and origin of Arabs: the blood of the strangers and natives was insensibly mingled; and from the Euphrates to the Atlantic the same nation might seem to be diffused over the sandy plains of Asia and Africa. Yet I will not deny that fifty thousand tents of pure Arabians might be transported over the Nile, and scattered through the Libyan desert; and I am not ignorant that five of the Moorish tribes still retain their barbarous idiom, with the appellation and character of white Africans.*

* The first book of Lee Africana; and the observations of Dr. Shaw, (p. 220, 223, 227, 247, &c.), will throw some light on the living tribes of Barbary, of African or Moorish descent. But Shaw
V. In the progress of conquest from the north and south the Goths and the Saracens encountered each other on the confines of Europe and Africa. In the opinion of the latter, the difference of religion is a reasonable ground of enmity and warfare. As early as the time of Othman, their piratical squadrons had ravaged the coasts of Andalusia; nor had they forgotten the relief of Carthage by the Gothic succours. In that age, as well as in the present, the kings of Spain were possessed of the fortress of Ceuta; one of the columns of Hercules, which is divided by a narrow strait from the opposite pillar or point of Europe. A small portion of Mauritania was still wanting to the African conquest; but Musa, in the pride of victory, was repulsed from the walls of Ceuta, by the vigilance and courage of Count Julian, the general of the Goths. From his disappointment and perplexity, Musa was relieved by an unexpected mes-


5 The name of Andalusia is derived by the Arabs, not only to the modern province, but to the whole peninsula of Spain. (Geograph. Nova, p. 131; d'Herbelot, Itin. Orient. s. c. p. 114, 115. The etymology has been most ingeniously deduced from Vandala, country of the Vandals; al'Arville, Italia du Nord, p. 146, 147, Ac. But the Vandals, known by the name of the evening of the West, in a word, the Heerpen of the Romans, is perfectly apparent, Abdol. Arab. Hist. cit. 1. p. 187, etc.)

H. H. 2
sage of the Christian chief, who offered his place, his person, and his sword, to the successors of Mahomet, and solicited the disgraceful honour of introducing their arms into the heart of Spain.  

If we inquire into the cause of his treachery, the Spaniards will repeat the popular story of his daughter Cava, of a virgin who was seduced, or ravished, by her sovereign; of a father who sacrificed his religion and country to the thirst of revenge. The passions of princes have often been licentious and destructive; but this well-known tale, romantic in itself, is indifferently supported by external evidence; and the history of Spain will suggest some motives of interest and policy more congenial to the breast of a veteran statesman. After the decease or deposition of Wi-

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*The fall and restoration of the Gothic monarchy are related by Matthes, Hist. c, p. 286-290, i. viii. 39-291, ii. viii. 2, 3. This historian has insinuated into his noble work, Hist. saec. dominum Hispaniar, (Hist. c, p. 286-290), in four volumes in folio; with the Continuation of Matthes, the style and spirit of a Roman charmer and after the 11th century, his knowledge and judgment may be safely trusted. But the Jesuits are not exempt from the prejudices of their order: he adopts and adheres to his native Bohemia; the most abstract of the national legends: he is less capable of criticism and composure, and supplies, from a lively fancy, the elements of historical evidence. These charges are large and frequent: Redon, archbishop of Toletus, the father of the Spanish history, lived five hundred years after the conquest of the Arabs; and the more early accounts are comprised in the annals of his line, and of the chroniclers of Madrid, (Fernandez) and of Alphonso III., king of Leon, which I have only in the Annals of Pagi.*

*La val (c. 12 Virgin) are some little Hettes ad libitum posse. Des Reques in saec. in ligno pour et filia (Hist. Generale, c, xvii). His argument is not logically conclusive.

*In the story of Cava, Matthes (ii. vii. 4, 21, p. 241, 212) relates to me with the succatters of Italy. Like the ancients, he exhibits quotes.
tiz, his two sons were supplanted by the ambition of Roderic, a noble Goth, whose father, the duke or governor of a province, had fallen a victim to the preceding tyranny. The monarchy was still elective; but the sons of Witiza, educated on the steps of the throne, were impatient of a private station. Their resentment was the more dangerous, as it was varnished with the dissimulation of courts; their followers were excited by the remembrance of favours and the promise of a revolution; and their uncle Oppas, archbishop of Toledo and Seville, was the first person in the church, and the second in the state. It is probable that Julian was involved in the disgrace of the unsuccessful faction; that he had little to hope and much to fear from the new reign; and that the imprudent king could not forget or forgive the injuries which Roderic and his family had sustained. The merit and influence of the count rendered him an useful or formidable subject; his estates were ample, his followers bold and numerous, and it was too fatally shewn that, by his Andalusian and Mauritanian commands, he held in his hand the keys of the Spanish monarchy. Too feeble, however, to meet his sovereign in arms, he sought the aid of a foreign power; and his rash invitation of the Moors and Arabs produced the calamities of eight hundred years. In his epistles, or in a personal interview, he revealed the wealth and nakedness...
of his country: the weakness of an unpopular prince; the degeneracy of an effeminate people. The Goths were no longer the victorious barbarians who had humbled the pride of Rome, despoiled the queen of nations, and penetrated from the Danube to the Atlantic ocean. Secluded from the world by the Pyrenean mountains, the successors of Alaric had slumbered in a long peace; the walls of the cities were mouldered into dust; the youth had abandoned the exercise of arms; and the presumption of their ancient renown would expose them in a field of battle to the first assault of the invaders. The ambitious Saracen was fired by the ease and importance of the attempt; but the execution was delayed till he had consulted the commander of the faithful, and his messenger returned with the permission of Walid to annex the unknown kingdoms of the West to the religion and throne of the caliphs. In his residence of Tangier, Musa, with secrecy and caution, continued his correspondence and hastened his preparations. But the remorse of the conspirators was soothed by the fallacious assurance that he should content himself with the glory and spoil, without aspiring to establish the Moslems beyond the sea that separates Africa from Europe."

"The Oriental, Blumen, Alphonsnyus. Athens, past over the conquest of Spain in silence, or with a single word. The text of Novars, and the other Arabian writers, is represented, though with some Sicilian alloy, by M. de Cardan, Hist. de l'Afrique et de l'Espagne sous la Domination des Arabes, Paris, 1750, 3 vol., 48 Researchers, vol. 1, p. 231-144, and more recently by M. de Gouges, Hist. de..."
Before Musa would trust an army of the faithful to the traitors and infidels of a foreign land, he made a less dangerous trial of their strength and veracity. One hundred Arabs, and four hundred Africans, passed over, in four vessels, from Tangier, or Ceuta; the place of their descent on the opposite shore of the strait, is marked by the name of Tarif; their chief, and the date of this memorable event is fixed to the month of Ramadam, of the ninety-first year of the Hegira, to the month of July, seven hundred and forty eight years from the Spanish era, of Caesar, seven hundred and ten after the birth of Christ. From their first station, they marched eighteen miles.

Hunt, vol. 1, p. 317-319. The knowledge of the historian has not enabled me to surmise the precise date of his march, or the history of the conqueror. The history of the conquest is illuminated by some valuable fragments of the principal historians, cited above, to this account, &c. See, Histoire, Arabe et Hispanique, tom. ii, p. 22, 105, 106, 107, 217, 318-319. On this occasion, the industry of Paggi has been aided by the Arabic learning of his friend the Abbe de Longmire, and to their joint labour, I am deeply indebted.

A notice of Bedal's of Toledo, in supposing the same year of the Hegira with the Julian year of the era, has determined Batavians, Mozarabes, and the Greeks of Spanish historians to place the first invasion by the year 713, and the battle of Como, in November. This assumption of three years has been sustained by the correct industry of modern chronologists. Above, 41, of Paggi, (ibidem, tom. iii, p. 169, 171-174), who have restored the genuine state of the records. At the present time an Arabic scholar, like Corham, who adopts the ancient form, (ibidem, p. 72), is unnecessarily general, or credulous.

The era of Caesar, which is Spanish is in use and popular, not till the sixth century, begins thirty eight years before the birth of Christ. I would refer the reader to the general premises of Mr. Ramsay, which conferred the power and position of the empire, (Dom. Cursus, liv. viii, p. 347, 345. Apparatus Delit. Hist. l. iv, p. 183 &c.) Spain was a province of Casar Otertianus, and Tarquin, which passed the first Temple to Augustus, (Tant. Armal., 178), whence it appears to the Orientals this mode of Rurary.
through an hilly country to the castle and town of Julian; on which (it is still called Algezires) they bestowed the name of the Green Island, from a verdant cape that advances into the sea. Their hospitable entertainment, the Christians who joined their standard, their inroad into a fertile and unguarded province, the richness of their spoil and the safety of their return, announced to their brethren the most favourable omen of victory. In the ensuing spring, five thousand veterans and volunteers were embarked under the command of Tarik, a dauntless and skilful soldier, who surpassed the expectation of his chief; and the necessary transports were provided by the industry of their too faithful ally. The Saracens landed at the pillar or point of Europe; the corrupt and familiar appellation of Gibraltar (Gebel al Tarik) describes the mountain of Tarik; and the intrenchments of his camp were the first outline of those fortifications, which in the hands of our countrymen, have resisted the art and power of the house of Bourbon. The adjacent governors informed the court of Toledo of the descent and progress of the Arabs, and the defeat of his lieutenant Edeco, who had been commanded to seize and bind the presumptuous strangers, admonished

* The road, the country, the old castle of Count Julian, and the superstitious belief of the Spaniards of hidden treasures, &c., are described by Pierre Lebel (Voyages en Espagne et en Italie, tom. 1, p. 207-217) with the usual piety.

* The Nubian Geographer (p. 144) explains the topography of the wady but it is highly incredible that the lieutenant of Musa should execute the desperate and useless measure of burning his ships.
Roderic of the magnitude of the danger. At the royal summons, the dukes, and counts, the bishops and nobles of the Gothic monarchy, assembled at the head of their followers; and the title of king of the Romans, which is employed by an Arabic historian, may be excused by the close affinity of language, religion, and manners, between the nations of Spain. His army consisted of ninety or an hundred thousand men; a formidable power, if their fidelity and discipline had been adequate to their numbers. The troops of Tarik had been augmented to twelve thousand Saracens; but the Christian malecontents were attracted by the influence of Julian, and a crowd of Africans most greedily tasted the temporal blessings of the Koran. In the neighbourhood of Cadiz, the town of Xeres* has been illustrated by the encounter which determined the fate of the kingdom; the stream of the Guadalete, which falls into the bay, divided the two camps, and marked the advancing and retreating skirmishes of three successive and bloody days. On the fourth day, the two armies joined a more serious and decisive issue; but Alaric would have blushed at the sight of his unworthy successor, sustaining on his head a diadem of pearls, encumbered with a flowing robe of gold and silken embroidery, and reclining on a litter, or car of ivory, drawn by two white mules. Notwithstanding the valour of the Saracens, they faint-

* Xeres (the Roman colony of Acis Regina) is only two leagues from Cadiz. In the sixth century it was a granary of corn; and the wine of Xeres is familiar to the nations of Europe. (Lind. Notit. Hispaniae, c. 13, p. 54–56; a work of correct and cautious knowledge; d'Arride, Histoire de l'Espagne, &c. p. 144).
ed under the weight of multitudes, and the plain of Xeras was overspread with sixteen thousand of their dead bodies. "My brethren," said Tarik to his surviving companions, "the enemy is before you, the sea is behind; whither would ye fly? Follow your general: I am resolved either to lose my life; or to trample on the prostrate king of the Romans." Besides the resource of despair, he confided in the secret correspondence and nocturnal interviews of Count Julian, with the sons and the brother of Witiza. The two princes and the archbishop of Toledo occupied the most important post: their well-timed defection broke the ranks of the Christians; each warrior was prompted by fear or suspicion to consult his personal safety; and the remains of the Gothic army were scattered or destroyed in the flight and pursuit of the three following days. Amidst the general disorder, Roderic started from his car, and mounted Orelia, the fleetest of his horses; but he escaped from a soldier's death to perish more ignobly in the waters of the Baetic or Guadalquivir. His diadem, his robes, and his courser, were found on the bank; but as the body of the Gothic prince was lost in the waves, the pride and ignorance of the caliph must have been gratified with some meager head, which was exposed in triumph before the palace of Damascus. "And such," continues a valiant historian of the Arabs, "is the fate of those kings who withdraw themselves from a field of battle."
Count Julian had plunged so deep into guilt and infamy, that his only hope was in the ruin of his country. After the battle of Xeres he recommended the most effectual measures to the victorious Saracen. "The king of the Goths is slain; their princes are fled before you; the army is routed, the nation is astonished. Secure with sufficient detachments the cities of Betica; but in person, and without delay, march to the royal city of Toledo, and allow not the distracted Christians either time or tranquility for the election of a new monarch." Tarik listened to his advice. A Roman captive and proselyte, who had been enfranchised by the caliph himself, assaulted Cordova with seven hundred horse; he swam the river, surprised the town, and drove the Christians into the great church, where they defended themselves above three months. Another detachment reduced the sea-coast of Betica, which in the last period of the Moorish power, has comprised in a narrow space the populous kingdom of Grenada. The march of Tarik from the Betis to the Tagus, was directed through the Sierra Morena, that separates Andalusia and Cas-

design, except to an inherent evil; and others, that he was not alive into a tug full of serpents, from whose he exclaimed with a lamentable voice—"They devour the part with which I have so preciously "dined." (Don Quixote, part i. 1. 30, 1. 34."

The direct road from Cordoba to Toledo was measured by Mr. Selincour's rules in 124 hours; but a larger computation must be adopted for the view and distinct march of an army. The Arabs surveyed the province of La Mancha, which the pen of Cervantes has transformed into mirthful ground to the reader of every nation.
tillage, till he appeared in arms under the walls of Toledo. The most zealous of the catholics had escaped with the relics of their saints; and if the gates were shut, it was only till the victor had subscribed a fair and reasonable capitulation. The voluntary exiles were allowed to depart with their effects; seven churches were appropriated to the Christian worship; the archbishop and his clergy were at liberty to exercise their functions, the monks to practise or neglect their penance; and the Goths and Romans were left in all civil and criminal cases to the subordinate jurisdiction of their own laws and magistrates. But if the justice of Tarik protected the Christians, his gratitude and policy rewarded the Jews, to whose secret or open aid he was indebted for his most important acquisitions. Persecuted by the kings and synods of Spain, who had often pressed the alternative of banishment or baptism, that outcast nation embraced the moment of revenge; the comparison of their past and present state was the pledge of their fidelity; and the alliance between the disciples of Moses and of Mahomet, was maintained till the final era of their common expulsion. From the royal seat of Toledo, the Arabian leader spread his conquests to the north, over the modern realms of Castile and Leon; but it is needless to enumerate the cities that yielded

*The antiquities of Toledo, Ullo Pares in the Punic wars, Ullo Regia in the 1st century, are briefly described by Numais. (Hispania. rij 60, p. 141–181.) He borrows from Roderic the facts relating to Mountis in particular, but modestly insinuates that it was no more than a Roman amphitheatre.*
on his approach, or again to describe the table of emerald, transported from the East by the Romans, acquired by the Goths among the spoils of Rome, and presented by the Arabs to the throne of Damascus. Beyond the Asturian mountains, the maritime town of Gijon was the term of the lieutenant of Musa, who had performed, with the speed of a traveller, his victorious march, of seven hundred miles, from the rock of Gibraltar to the bay of Biscay. The failure of land compelled him to retreat; and he was recalled to Toledo, to excuse his presumption of subduing a kingdom in the absence of his general. Spain, which, in a more savage and disorderly state, had resisted, two hundred years, the arms of the Romans, was overrun in a few months by those of the Saracens; and such was the eagerness of submission and treaty, that the governor of Cordova is recorded as the only chief who fell, without conditions, a prisoner into their hands. The cause of the Goths had been irrevocably judged in the field of Xeres; and, in the national dismay, each part of the mo-

*In the Historia Asturum (to 9, p. 15, ed. Benevento, Robert of Toledo describes the emerald tables, and inserts the name of Medrano Almeyda de Arade. He appears to be consistent with the Mahometan writers; but I cannot agree with M. de Guignes (Hist. de France, tom. i. p. 240), that he had read and transcribed Novatii, because he was dead an hundred years before Novatius composed his history. This mistake is founded on a still greater error. M. de Guignes endeavors the historians Robert of Ximenes, archbishop of Toledo, in the xiiith century, with cardinal Ximenes, who governed Spain in the beginning of the thirteenth century, and was the subject, not the author, of historical compositions.*

*The might have inscribed on the last rock, the beard of Regnard and his companions in their Lapland journey, "He found no statues, noble and defile.
narchy declined a contest with the antagonist who had vanquished the united strength of the whole. That strength had been wasted by two successive seasons of famine and pestilence; and the governors, who were impatient to surrender, might exaggerate the difficulty of collecting the provisions of a siege. To disarm the Christians, superstition likewise contributed her terrors; and the subtle Arab encouraged the report of dreams, omens, and prophecies, and of the portraits of the destined conquerors of Spain, that were discovered on breaking open an apartment of the royal palace. Yet a spark of the vital flame was still alive: some invincible fugitives preferred a life of poverty and freedom in the Asturian valleys; the hardy mountaineers repulsed the slaves of the caliph; and the sword of Pelagius has been transformed into the sceptre of the catholic kings.

On the intelligence of this rapid success, the applause of Musa degenerated into envy; and he began, not to complain, but to fear that Tarik would leave him nothing to subdue. At the head of ten thousand Arabs and eight thousand Africans, he passed over in person from Mauritania to Spain: the first of his companions were

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* Such was the argument of the truthful Oppian, and every chief in whom it was addressed did not answer with the spirit of Pelagius—"Namque Hispano stolidum non una regiisse Gathalemus, sedem exercitus Hispaniae in una congregatus Lusitaniarum non aliis sustineri potuit."--Chron. Alphonsi Régis, apud Pagi, tom. ii. p. 137.

* The revival of the Gothic kingdom in the Asturias is distinctly though covertly noticed by d'Anville, (Essai de l'Europe, p. 129).
the noblest of the Arabs; his eldest son was left in the command of Africa; the three younger brethren were of an age and spirit to second the boldest enterprises of their father. At his landing in Algezire, he was respectfully entertained by Count Julian, who stifled his inward remorse, and testified, both in words and actions, that the victory of the Arabs had not impaired his attachment to their cause. Some enemies yet remained for the sword of Musa. The tardy repentance of the Goths had compared their own numbers and those of the invaders; the cities from which the march of Tarik had declined, considered themselves as impregnable; and the bravest patriots defended the fortifications of Seville and Merida. They were successively besieged and reduced by the labour of Musa, who transported his camp from the Bentis to the Anas; from the Guadalquivir to the Guadiana. When he beheld the works of Roman magnificence, the bridge, the aqueducts, the triumphal arches, and the theatre, of the ancient metropolis of Emestania, "I should imagine," said he to his four companions, "that the human race must have united their art and power in the foundation of this city; happy is the man who shall become its master!" He aspired to that happiness, but the Emestians sustained on this occasion the honour of their descent from the veteran legions of Augustus. Disdaining the confines
ment of their walls, they gave battle to the Arabs on the plain; but an ambuscade rising from the shelter of a quarry, or a ruin, chastised their indiscretion and intercepted their return. The wooden turrets of assault were rolled forwards to the foot of the rampart; but the defence of Merida was obstinate and long; and the castle of the martyrs was a perpetual testimony of the losses of the Moslems. The constancy of the besieged was at length subdued by famine and despair; and the prudent victor disguised his impatience under the names of clemency and esteem. The alternative of exile or tribute was allowed; the churches were divided between the two religions; and the wealth of those who had fallen in the siege, or retired to Gallicia, was confiscated as the reward of the faithful. In the midway between Merida and Toledo, the lieutenant of Musa saluted the vicegerent of the caliph, and conducted him to the palace of the Gothic kings. Their first interview was cold and formal; a rigid account was exacted of the treasures of Spain; the character of Tarik was exposed to suspicion and obloquy; and the hero was imprisoned, reviled, and ignominiously scourged by the hand, or the command, of Musa. Yet so strict was the discipline, so pure the zeal, or so tame the spirit, of the primitive Moslems, that after this public indignity, Tarik could serve and be trusted in the reduction of the Tarragonese province. A mosque was erected at Saragossa, by the liberality of the Koresh.
the port of Barcelona was opened to the vessels of Syria; and the Goths were pursued beyond the Pyrenese mountains into their Gallic province of Septimania or Languedoc. In the church of St. Mary at Carcassone, Mass found, but it is improbable that he left, seven equestrian statues of mousy silver; and from his tomb or column at Narbonne, he returned on his footsteps to the Gallician and Lusitanian shores of the ocean. During the absence of the father, his son Abdalazziz chastised the insurgents of Seville, and reduced, from Malaga to Valencia, the sea-coast of the Mediterranean; his original treaty with the discreet and valiant Thadesmir will represent the manners and policy of the times. The conditions of peace agreed on and sworn between Abdalazziz, the son of Mass, the son of Nasser, and Thadesmir, prince of the Goths. In the name of the most merciful God, Abdalazziz makes peace on these conditions, that Thadesmir shall not be disturbed

*Both the inhabitants of Seville, of Galisagna (Malta, etc. Bilbao, Jan. 1, p. 109), and Cadiz, of Bayas de la Aldea y de Tria. Jan. 6, p. 20, etc. The Bay of Mass, and Mass on the Narbonese Sea. 61. 1. But he himself of this enterprise either in batch of Toledo, or in the M.E. of the National, and the addition of the ravages is proximate to a French chateau till the 900 years after the conquest of Spain, A.D. 721. (Histoire Générale, etc. May 1, 1707.) Historia de Toledo, Jan. 102, 1 among question whether Mass ever passed the Pyrenees.

**One hundred years after Thadesmir, his territories of Narbon and Carthagena return to the Nasrides geographical service, (Ces. 10, 1413.)

In the midst of a decay of Spanish agriculture, etc., but according to their span, (Ces. 10, 1413.) surveying with pleasure the dominion valley, etc., in Carthagena, and Languedoc, and a half of the short corn, pulse, barley, etc., etc.
in his principality; nor any injury be offered to the life or property, the wives and children, the religion and temples, of the Christians: that Theodemir shall freely deliver his seven cities, Oriluela, Valentola, Alicant, Mola, Valencia, Bigerra, (now Bejar), Oria, (or Opta); and Lorca: that he shall not assist or entertain the enemies of the caliph, but shall faithfully communicate his knowledge of their hostile designs: that himself, and each of the Gothic nobles, shall annually pay one piece of gold, four measures of wheat, as many of barley, with a certain proportion of honey, oil, and vinegar; and that each of their vassals shall be taxed at one moiety of the said imposition. Given the fourth of Regeb, in the year of the Hegira ninety-four, and subscribed with the names of four Mussulman witnesses.

Theodemir and his subjects were treated with uncommon lenity; but the rate of tribute appears to have fluctuated from a tenth to a fifth, according to the submission or obstinacy of the Christians. In this revolution, many partial calamities...
were inflicted by the carnal or religious passions of the enthusiasts; some churches were profaned by the new worship; some relics or images were confounded with idols; the rebels were put to the sword; and one town (an obscure place between Cordova and Seville) was razed to its foundations. Yet if we compare the invasion of Spain by the Goths, or its recovery by the kings of Castile and Arragon, we must applaud the moderation and discipline of the Arabian conquerors.

The exploits of Musa were performed in the evening of life, though he affected to disguise his age by colouring with a red powder the whiteness of his beard. But in the love of action and glory, his breast was still fired with the ardour of youth; and the possession of Spain was considered only as the first step to the monarchy of Europe. With a powerful armament by sea and land, he was preparing to repass the Pyrenees, to extinguish in Gaul and Italy the declining kingdoms of the Franks and Lombards, and to preach the unity of God on the altar of the Vatican. From thence subduing the barbarians of Germany, he proposed to follow the course of the Danube from its source to the Black sea, to overthrow the Greek or Roman empire of Constantinople, and returning from Europe to Asia, to unite his new acquisitions with Antioch and the provinces of Syria. But his vast enterprise was cut short by the death of his master.
terprise, perhaps of easy execution, must have seemed extravagant to vulgar minds; and the visionary conqueror was soon reminded of his dependence and servitude. The friends of Tarik had effectually stated his services and wrongs; at the court of Damascus, the proceedings of Musa were blamed, his intentions were suspected, and his delay in complying with the first invitation was chastised by an harsher and more peremptory summons. An intrepid messenger of the caliph entered his camp at Lugo in Gallicia, and in the presence of the Saracens and Christians arrested the bridle of his horse. His own loyalty, or that of his troops, inculcated the duty of obedience; and his disgrace was alleviated by the recall of his rival, and the permission of investing with his two governments his two sons, Abdallah and Abdeiaziz. His long triumph from Consta to Damascus displayed the spoils of Africa and the treasures of Spain; four hundred Gothic nobles, with gold coronets and girdles, were distinguished in his train: and the number of male and female captives, selected for their birth or beauty, was computed at eighteen, or even at thirty thousand, persons. As soon as he reached Tiberias in Palestine, he was apprised of the sickness and danger of the caliph, by a private message from Soliman, his brother and presumptive heir; who wished to reserve for his own reign the spectacle of victory. Had Walid recovered, the delay of Musa would have been cri-

some text from the Crimean to Russia, or with that of Cossack, as well as the East and return home by the North; and all these are perhaps surpassed by the real and successful enterprise of Hambal.
of the Roman Empire.

Chap. 61.
ninal; he pursued his march, and found an enemy on the throne. In his trial before a partial judge, against a popular antagonist, he was convicted of vanity and falsehood; and a fine of two hundred thousand pieces of gold either exhausted his poverty or proved his rapaciousness. The unworthy treatment of Taric was revenged by a similar indignity; and the veteran commander, after a public whipping, stood a whole day in the sun before the palace gate, till he obtained a decent exile, under the pious name of a pilgrimage to Mecca. The resentment of the caliph might have been satiated with the ruin of Musa; but his fears demanded the extirpation of a potent and injured family. A sentence of death was intimated with secrecy and speed to the trusty servants of the throne both in Africa and Spain: and the forms, if not the substance, of justice were superseded in this bloody execution. In the mosque or palace of Cordova, Abdolaziz was slain by the swords of the conspirators; they accused their governor of claiming the honours of royalty; and his scandalous marriage with Etrius, the widow of Roderic, offended the prejudices both of the Christians and Moslems. By a refinement of cruelty, the head of the son was presented to the father with an insulting question, whether he acknowledged the features of the rebel? "I know his features," he exclaimed with indignation; "I assert his innocence; and I imprecate the same, a juster, fate against the "authors of his death." The age and despair of Musa raised him above the power of kings; and
he expired at Mecca of the anguish of a broken heart. His rival was more favourably treated: his services were forgiven; and Tarik was permitted to mingle with the crowd of slaves. I am ignorant whether Count Julian was rewarded with the death which he deserved indeed, though not from the hands of the Saracens; but the tale of their ingratitude to the sons of Witiza is disproved by the most unquestionable evidence. The two royal youths were reinstated in the private patrimony of their father; but on the decease of Eba the elder, his daughter was unjustly despoiled of her portion by the violence of her uncle Sigebat. The Gothic maid pleaded her cause before the caliph Hasheim, and obtained the restitution of her inheritance; but she was given in marriage to a noble Arabian, and their two sons, Isaac and Ibrahim, were received in Spain with the consideration that was due to their origin and riches.

A province is assimilated to the victorious state by the introduction of strangers and the imitative spirit of the natives; and Spain, which had been successively nurtured with Punic, and Roman, and Gothic blood, imbibed, in a few generations, the name and manners of the Arabs. The first conquerors, and the twenty successive lieutenants of

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* I much regret our loss, or my ignorance, of two Arabic works of the ninth century, a Life of Musa, and a Poem on the Exploits of Tarik. Of these valuable pieces, the former was composed by a grandson of Musa, who had escaped from the massacre of his kin, and the latter by the visage of the last Abdallahian caliph of Spain, who might have conversed with some of the veterans of the conquering (Oidlett, Archivio Hispan., torn. ii. p. 50, 139).
the caliphs, were attended by a numerous train of civil and military followers, who preferred a distant fortune to a narrow home: the private and public interest was promoted by the establishment of faithful colonies; and the cities of Spain were proud to commemorate the tribe or country of their eastern progenitors. The victorious though motley bands of Tarik and Musa asserted, by the name of Spaniards, their original claim of conquest; yet they allowed their brethren of Egypt to share their establishments of Murcia and Lisbon. The royal legion of Damascus was planted at Cordova; that of Kanes at Seville; that of Kinnisia or Chalce at Jaen; that of Palestine at Algeciras and Medina Sidonia. The natives of Yemen and Persia were scattered round Toledo and the inland country; and the fertile seats of Grenada were bestowed on ten thousand horsemen of Syria and Irak, the children of the purest and most noble of the Arabian tribes. A spirit of emulation, sometimes beneficial, more frequently dangerous, was nourished by these hereditary factions. Ten years after the conquest, a map of the province was presented to the caliph: the seas, the rivers,
and the harbours, the inhabitants, and cities, the climate, the soil, and the mineral productions of the earth. In the space of two centuries, the gifts of nature were improved by the agriculture, the manufactures, and the commerce of an industrious people; and the effects of their diligence have been magnified by the idleness of their fancy. The first of the Omajades who reigned in Spain solicited the support of the Christians; and, in his act of peace and protection, he contents himself with a modest imposition of ten thousand ounces of gold, ten thousand pounds of silver, ten thousand horses, as many mules, one thousand cuirasses, with an equal number of helmets and lances. The most powerful of his successors derived from the same kingdom the annual tribute of twelve millions and forty-five thousand dinars or pieces of


A curious custom of husbandry, by an Arabian in Seville, in the eighth century, is in the Essential History, and Gauri, had some thoughts of translating it. He gives a list of the authors quoted. Arabs, as well as Greeks and Romans, do not think it proper if the Andalusion cow there travels through the medium of his countryman. Guaman, Inca, Hist. de Ar. de España, tom. i. p. 282-288.

Christian Arabo-Hispano, tom. i. p. 164. Comprehend the original meaning of the disease first, as it is called in the Arabic Sangastous Hispano, page 8. But I am most exceedingly surprized at the address. No Christian cartographer has named Hispano nor Castile. The name of Castile was admitted in the eighth century; the kingdom was not erected till the year 1062, an hundred years after the time of Rota. IBid., tom. i. p. 569, and the apostles were always explicit, not of a tributary province, that is, a line of orders independent at the Merovingian time, de America, Itinera de Fluminumu, p. 158-170. Had Carlot been a chief, he would have assumed a -clip, perhaps of his own making.
gold, about six millions of sterling money; a sum which, in the tenth century, most probably surpassed the united revenues of the Christian monarchs. His royal seat of Cordova contained six hundred musela, nine hundred baths, and two hundred thousand houses; he gave laws to eighty cities of the first, to three hundred of the second and third, order; and the fertile banks of the Guadalquivir were adorned with twelve thousand villages and hamlets. The Arabs might exaggerate the truth, but they created and they describe the most prosperous era of the riches, the cultivation, and the population of Spain.

The wars of the Moslems were sanctified by the prophet; but among the various precepts and examples of his life, the caliphs selected the lessons of toleration that might tend to disarm the resistance of the unbelievers. Arabia was the temple and patrimony of the God of Mahomet; but he beheld with less jealousy and affection the nations of the earth. The polytheists and idolaters who were ignorant of his name, might be

1 Cordova, anno 269, p. 377, 378. The number of houses and population. The Moslem textiers.
2 I am happy enough to possess a splendid and interesting work, which has only been distilled in present by the Coors of Mahomet, Missionaries to Italy, by Mr. Theodor. Mahometi, and Mr. Masson, Missionaries to Italy, in 1740, in their journal. These journals, 1776. The authors of this work have been in the Spanish province the MSS. in the number of musela, are judiciously chosen by the author, and are printed extracts from one of the Moslem authors. They relate are not more clerical; but the text has been literally translated, till in the year 1771, a has been printed the general part of the former library, that in the year of Guise, and Masson.
lawfully extirpated by his votaries; but a wise policy supplied the obligation of justice; and after some acts of intolerant zeal, the Mahometan conquerors of Hindostan have spared the pagods of that devout and populous country. The disciples of Abraham, of Moses, and of Jesus, were solemnly invited to accept the more perfect revelation of Mahomet; but if they preferred the payment of a moderate tribute, they were entitled to the freedom of conscience and religious worship. In a field of battle, the forfeit lives of the prisoners were redeemed by the profession of Islam; the females were bound to embrace the religion of their masters, and a race of sincere proselytes was gradually multiplied by the education of the infant captives. But the millions of African and Asiatic converts, who swelled the native band of the faithful Arabs, must have been allured, rather than constrained, to declare their belief in one God and the apostle of God. By the repetition of a sentence and the loss of a foreskin, the subject or the slave, the captive or the criminal, arose in a moment the free and equal companion of the victorious Moslems. Every sin was expiati-

* The Harib, as they are styled, not tolerably so called, see 1 Tim. vi. 10. "These, who besides God, worship the sun, moon, or idols." I. Abbe. 12. These generally possess aliquot men, Mohammedan experts express doubt about these religious synonyms, not required in some lands act, see Fugons, Appendix, praestandum pro titules conditor liberatis, (Hamb. Diet. xvi, de Jure Militari Mahometano., t. 10, p. 15). A solid theory. *

The distinction between a possessed and a tolerant sect, between the Harib and the People of the Book, the believers in some divine revelation, is pointedly defined in the correspondence of the English Al Musani with the viceroy of Salama of Caxton. Haggis, (Nat. State; p. 107, 108.
ed, every engagement was dissolved: the vow of celibacy was superseded by the indulgence of nature; the active spirits who slept in the cloister were awakened by the trumpet of the Saracens; and in the convulsion of the world, every member of a new society ascended to the natural level of his capacity and courage. The minds of the multitude were tempted by the invisible as well as temporal blessings of the Arabian prophet; and charity will hope that many of his proselytes entertained a serious conviction of the truth and sanctity of his revelation. In the eyes of an inquisitive polytheist, it must appear worthy of the human and the divine nature. More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason, than the creed of mystery and superstition, which, in the seventh century, disgraced the simplicity of the gospel.

In the extensive provinces of Persia and Africa, the national religion has been eradicated by the Mahometan faith. The ambiguous theology of the Magi stood alone among the sects of the East; but the profane writings of Zoroaster*.

* The Zend or Pahlavi, the idiom of the Ghelseri, is ranked by themselves, or at least by the Mahometans, among the ten books which Abraham received from Heaven; and their religion is sometimes styled the religion of Abraham. (D'Herbelot, Histor. Orient. p. 70.) Hydr. de Religione Vegeti. Pannini, c. 36, p. 27, 28, &c. I must fear that we do not possess any pure and fine description of the system of Zoroaster. Dr. Prideaux (Conversion, vol. 1, p. 309) certainly adopts the opinion that he had hex the sages and scholars of some Jewish prophet in the captivity of Babylon. Perhaps the Persians, who have been the masters of the Jews, would show the Jewish, a pure system, of being their masters.
might, under the reverend name of Abraham, be
dexterously connected with the chain of divine
revelation. Their evil principle, the demon
Ahriman, might be represented as the rival or
as the creature of the God of light. The
Temples of Persia were devoid of images; but the
worship of the sun and of fire might be stigmatized
as a gross and criminal idolatry. The
milder sentiment was consecrated by the prac-
tice of Mahomet; and the prudence of the cal-
liphs, the Magians or Ghebers were ranked with
the Jews and Christians among the people of the
written law; and as late as the third century of
the Hegira, the city of Herat will afford a lively
contrast of private zeal and public toleration.
Under the payment of an annual tribute, the
Mahometan law secured to the Ghebers of Herat,
their civil and religious liberties; but the
recent and humble mosque was overshadowed by

* The Arabian Nights, a faithful and amusing picture of the oriental world, represents in the most oblique colours the Magians, or
worshippers of fire, as whom they attribute the annual sacrifice of A
Mishainn. The religion of Zoroaster has not the least affinity with
that of the Hindus, yet they are often confounded by the Maho-
metans; and the word of Timour was disputed by this mistake (Hist.
de Timour Ber, par Chavet-d'Al, Ali Yamin, L. 73).

* Vie de Mahomet, par Gageler; tom. ii. p. 114, 115.

* He was soon, Judaeus, Christianus, et qui inter Pans Magnus
inventorem adhuc eum, aegypt. populidem, tribunis, Timurus,
Decker, tom. iii. p. 183. The caliph Al-Salih was convinced by
this distinction in favour of the three sects, with the vague and
episcopal religions of the Salernus, under which the minor politi-
cians of Cherson were allowed to shelter their licentious worship. (Hunting-
ton's Hist. Osmni, p. 167, 168)

* This singular story is related by d'Herboux, ibidem. Osmni, p. 418, 419, on the death of Khosleniz, and by Michaelis Museum
the antique splendour of the adjoining temple of fire. A fanatic imam deplored, in his sermons, the scandalous neighbourhood, and accused the weakness or indifference of the faithful. Ex
cited by his voice, the people assembled in tumult; the two houses of prayer were consumed by the flames, but the vacant ground was immediately occupied by the foundations of a new mosch. The injured Magi appealed to the sovereign of Chorasan; he promised justice and relief; when, behold! four thousand citizens of Herat, of a grave character and mature age, unanimously swore that the idolatrous fane had never existed; the inquisition was silenced, and their conscience was satisfied (says the historian Mirchond) with this holy and meritorious perjury. But the greatest part of the temples of Persia were ruined by the insensible and general detestation of

*Mirchond, (Mohammed Esha Khoord-i-Shah), a bishop of Herat, composed in the Persian language a present history of the East, from the creation to the year of the Hegira 675. A.D. 1275. At the end of 1301. A. D. 1400, the historian gives the commencement of a priestly dynasty, and represents the archbishop, after various years, as being enthroned at their solemnities by his son Khosro-khond. At H. 1277. A. D. 1477. The two writers, most probably acquainted by Partou in 749. (Hist. des Perses, v. 294, 298, 304, 309.) The church was founded by Chudschdari, (p. 298. 304, 309.) not his patron saint, under the proper name of Khosro-khond, being to the latter rather than the former. The historian of Ghaznavee refers to a MS. of Mirchond, which he retained from the hands of his friend Chudschdari himself. A curious MS. in the State Library of Paris, is called the history of the Persians and Arabs, an ed. since the time of Mirchond. The historian states that he aims at a continuation of Mirchond.

*See testimony held of allusions; partial prelates' episcopal residences. Yet Mirchond must have composed this work, and in part preserved the legal tribunals of the Magi, and also the temporal power exercise many monarchs. At least Muhammad's legates were at worst tolerably at peace.
their votaries. It was irresistible, since it is not accompanied with any memorial of time or place, of persecution or resistance. It was general, since the whole realm, from Shiraz to Samarcand, imbibed the faith of the Koran; and the preservation of the native language reveals the descent of the Mahometans of Persia.* In the mountains and deserts, an obstinate race of unbelievers adhered to the superstition of their fathers; and a faint tradition of the Magian theology is kept alive in the province of Kirman, along the banks of the Indus, among the exiles of Surat, and in the colony which, in the last century, was planted by Shaw Abbas at the gates of Isphahan. The chief pontiff has retired to mount Elbourz, eighteen leagues from the city of Yezd: the perpetual fire (if it continue to burn) is inaccessible to the profane; but his residence is the school, the oracle, and the pilgrimage, of the Ghebers, whose hard and uniform features attest the unmingled purity of their blood. Under the jurisdiction of their elders, eighty thousand families maintain an innocent and industrious life; their subsistence is derived from some curious manufactures and mechanic trades; and they cultivate the earth with the fervour of a religious duty. Their ignorance withstanded the despotism of Shaw Abbas, who de-

* The last Magian of name and power appears to be Mahdavi, who, in the beginning of the 18th century, resided in the northern provinces of Persia, near the Caspian Sea, of Herbelin, Hist. Orient, p. 223. But his splendor and magnificence, the Koran, when translated or embraced the Mahometan faith, and made them, by force (A. D. 1033-1039) I should place the fall of the religion of Zoroaster.
manded with threats and tortures the prophetic books of Zoroaster; and this obscure remnant of the Magians is spared by the moderation or contempt of their present sovereigns.

The northern coast of Africa is the only land in which the light of the gospel, after a long and perfect establishment, has been totally extinguished. The arts, which had been taught by Carthage and Rome, were involved in a cloud of ignorance; the doctrine of Cyprian and Augustine was no longer studied. Five hundred episcopal churches were overturned by the hostile fury of the Donatists, the Vandals, and the Moors. The zeal and numbers of the clergy declined; and the people, without discipline, or knowledge, or hope, submissively sunk under the yoke of the Arabian prophet. Within fifty A.D. 718 years after the expulsion of the Greeks, a lieutenant of Africa informed the caliph that the tribute of the infidels was abolished by their conversion, and, though he sought to disguise his fraud and rebellion, his specious pretence was drawn from the rapid and extensive progress of the Mahometan faith. In the next age, an extraordinary mission of five bishops was detached from Alexandria to Cairo. They were or-

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*The present state of this Country is. Père. de Sacy, from the work of Vol. de Sacy and Cardinal, are indeed the most learned, but the most judicious and respectable, of our modern travellers; Voyages de Père du Sacy, t. ii, p. 169, 170-183, in Log. His Hist. Père de Sacy, de l'influence des Donatistes, Théron, Tabares, &c. whom I have frequently met with; and whom I owe the attentions of this interesting people.

daunted by the Jesuitical patriarch to cherish and revive the dying embers of Christianity; but the interposition of a foreign prelate, a stranger to the Latins, an enemy to the catholics, supposes the decay and dissolution of the African hierarchy. It was no longer the time when the successor of St. Cyprian, at the head of a numerous synod, could maintain an equal contest with the ambition of the Roman pontiff. In the eleventh century, the unfortunate priest who was seated on the ruins of Carthage, implored the arms and the protection of the Vatican, and he bitterly complains that his naked body had been scourged by the Saracens, and that his authority was disputed by the four suffragans, the tottering pillars of his throne. Two epistles of Gregory VII are destined to soothe the distress of the catholics and the pride of a Maurisch priest. The pope assures the sultan that they both worship the same God, and may hope to meet in the bosom of Abraham; but the complaint, that three bishops could no longer be found to consecrate a brother, announces the speedy and inevitable ruin of the episcopal order. The Christians of Africa and Spain had long since submitted to the practice of circumcision and the legal abstinence from wine and pork; and the same of Mos
zarabs (adoptive Arabs) was applied to their civil or religious conformity. About the middle of the twelfth century the worship of Christ and the succession of pastors were abolished along the coast of Barbary, and in the kingdoms of Cordova and Seville, of Valencia and Grenada. The throne of the Almohades, or Unitarians, was founded on the blindest fanaticism, and their extraordinary rigour might be provoked or justified by the recent victories and intolerant zeal of the princes of Sicily and Castile, of Aragon, and Portugal. The faith of the Mozarabs was occasionally revived by the papal missionaries; and, on the landing of Charles V, some fami-
lies of Latin Christians were encouraged to rear their heads at Tunis and Algiers. But the seed of the gospel was quickly eradicated, and the long province from Tripoli to the Atlantic has lost all memory of the language and religion of Rome.

After the revolution of eleven centuries, the Jews and Christians of the Turkish empire enjoy the liberty of conscience which was granted by the Arabian caliphs. During the first age of the conquest, they suspected the loyalty of the catholics, whose name of Melchites betrayed their secret attachment to the Greek emperor, while the Nestorians and Jacobites, his inveterate enemies, approved themselves the sincere and voluntary friends of the Mahometan government. Yet this partial jealousy was healed by time and submission; the churches of Egypt were shared with the catholics, and all the oriental sects were included in the common benefits of toleration. The rank, the immunities, the domestic jurisdiction, of the patriarchs, the bishops, and the clergy, were protected by the

4 Benedict, Hist. Patriarch. Alex. p. 226. Leo Aferiicus would have flattered his human master, could he have discovered any trace of the Christianity of Africa.

4 Abul said the catholics to the sultan of Bagdad, of such men labors Nestorians, quorum pugnac Arabus nullus alius non est, et licet quosdam impune annus et annum servire, clausa. See the Collections of Ammianus, (Bibliot. Orient. tom. 18, p. 94–131), the date of the Nestorians under the caliph. That of the Jacobites is more concisely expos'd in the Preliminary Discourse of the second volume of Ammianus.

civil magistrate: the learning of individuals recommended them to the employments of secretaries and physicians: they were enriched by the lucrative collection of the revenue; and their merit was sometimes raised to the command of cities and provinces. A caliph of the house of Abbas was heard to declare that the Christians were most worthy of trust in the administration of Persia. "The Moslems," said he, "will abuse their present fortune; the Magians regret their fallen greatness; and the Jews are impatient for their approaching deliverance." But the slaves of despotism are exposed to the alternatives of favour and disgrace. The captive churches of the East have been afflicted in every age by the avarice or bigotry of their rulers; and the ordinary and legal restraints must be offensive to the pride or the zeal of the Christians. About two hundred years after Mahomet, they were separated from their fellow-subjects by a turban or girdle of a less honourable colour; instead of horses or mules, they were condemned to ride on asses, in the attitude of women. Their public and private buildings were measured by a diminutive standard; in the streets or the baths it is their duty to give

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4 Medallion, who reigned from 269 to 305. The Magians still kept their name and seats among the religions of the empire, (Gibbon, Bibl. Orient. tom. 4o, p. 371.)

5 Reid explains the general restraint of the Mahometan policy and jurisprudence, (Oriental, tom. iii, p. 16-26.) The special excess of the caliph Me'met, (A. D. 841-842), which are still in force, are noticed by Sayyid (Arabian, tom. 4o, p. 448) and St. Anselm, (Billiet, Orient. tom. 4o, p. 43.) A generation of the caliph Omar II is extant, and most probably exemplified by the great Theophanes, (tom. p. 283.)

1 L. 2.
way of how down before the meatest of the people; and their testimony is rejected, if it may
tend to the prejudices of a true believer. The
pomp of processions, the sound of bells or of
psalmody, is interdicted in their worship; a des-
cent reverence for the national faith is imposed
on their sermons and conversations; and the sa-
crilegious attempt to enter a mosque, or to sed-
cuce a Mussulman, will not be suffered to escape
with impunity. In a time, however, of tranquility
and justice, the Christians have never been
compelled to renounce the Gospel or to embrace
the Koran: but the punishment of death is in-
flicted upon the apostates who have professed and
deserted the law of Mahomet. The martyrs of
Cordova provoked the sentence of the cadi, by
the public confession of their inconstancy, or
their passionate invectives against the person
and religion of the prophet.

At the end of the first century of the Hegira,
the caliphs were the most potent and absolute
monarchs of the globe. Their prerogative was
not circumscribed, either in right or in fact, by
the power of the nobles; the freedom of the common
the privileges of the church, the rights of a senate,
or the memory of a free constitution. The author-

1 The martyrs of Cordova (A.D. 1022 &c.) are commemorated and
judged by S. Fulcher, who at length fell a victim himself. A rep-
rode, conversed by the caliph, unexampledly crowned theirLabours.
The mufta of Cordova cannot reconcile their principles with the
principles of Mahomet, though both Punicites to the same, &c. (Henry
Arch. Hist. Codex fam. P. 416-422, particularly p. 421, 529, 599. This
subject has drawn a strong though transient light on the Spanish
church in the 10th century.
ity of the companions of Mahomet expired with their lives; and the chiefs or omirs of the Arabian tribes left behind, in the desert, the spirit of equality and independence. The regal and sacerdotal characters were united in the successors of Mahomet; and if the Koran was the rule of their actions, they were the supreme judges and interpreters of that divine book. They reigned by the right of conquest over the nations of the East, to whom the name of liberty was unknown, and who were accustomed to applaud in their tyrants the acts of violence and severity that were exercised at their own expense. Under the last of the Ommonides, the Arabian empire extended two hundred days' journey from east to west, from the confines of Tartary and India to the shores of the Atlantic ocean. And if we retrench the sleeve of the robe, as it is styled by their writers, the long and narrow province of Africa, the solid and compact dominion from Fargana to Aden, from Tarsus to Surat, will spread on every side to the measure of four or five months of the march of a caravan. We should vainly seek the indissoluble union and easy obedience that pervaded the government of Augustus and the Antonines; but the progress of the Mahometan religion diffused over this ample space a general resem-

* See the article Emir (as we say Christian) in the Bibliothèque Orientale, (p. 315). This chart of the Mahometan world is united by the author, El-Mawardi, to the year of the Hegira 385. (A.D. 996). Since that time, the losses in Spain have been overbalanced by the conquests in India, Tartary, and the European Turkey.
blance of manners and opinions. The language and laws of the Koran were studied with equal devotion at Samarcand and Seville: the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca; and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.*

* The Arabic of the Koran is taught as a dead language in the college of Mecca. By the Danish traveller, this ancient idiom is compared to the Latin; the vulgar tongue of Spain and Yemen to the Italian; and the Arabian dialects of Syria, Egypt, Africa, &c. to the Provençal, Spanish, and Portuguese, (Niebuhr, Description de Palmyre, p. 34, &c.).

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