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One word may be permitted in conclusion. It is not only a time for speaking the truth in love. It is surely a time for calling upon our God, showing Him the helplessness of our great need, and spreading out before Him the causes of our sorrow and our shame. It is surely a time that those who have been taught to know the Gospel of Christ (the Gospel of free justification for the ungodly) as the power of God unto salvation, should unite in importunate prayer and continual supplication, that the Spirit of the Lord may lift up a standard against the on-coming waves and waters of error, that so men may see and acknowledge the good hand of our God upon us, and in lowly adoration may learn the lesson of Divine instruction—"Not by might or by power, but by My Spirit, saith the Lord of Hosts."

N. DIMOCK.

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## Notes and Queries.

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### THE CUNEIFORM RECORDS AND THE FALL OF BABYLON.

I HAVE to thank Mr. Cuthbert Routh for the kind terms in which he has referred to my paper on the above subject; and as he seems to wish to know my views in regard to Darius the Mede, I shall briefly state them for whatever they may be worth. I may say, then, that the opinion which I hold is that the accession of Cyrus *did* take place on the night that Belshazzar died, but that Cyrus associated with himself in the kingdom of Babylon Darius the Mede, who was probably the Cyaxares of Xenophon.

When the Medes and Persians come before us after the overthrow of the Babylonian empire, we find them standing in a very peculiar position towards each other—almost on terms of equality, and yet the Persians somewhat superior to the Medes—owing, it would seem, chiefly to the pre-eminent genius and personality of Cyrus. How did this rather anomalous state of things come about? Three different accounts have come down to us from antiquity:

The first is that of Herodotus, who represents this fusion of the Medes and Persians as having taken place subsequent to a battle between Astyages, King of the Medes, and Cyrus, in the course of which the greater part of the Median army, with their commander Harpagus, went over to Cyrus; the remainder were put to flight, and Astyages and the crown of Media passed into the hands of the victor.

The second account is that of Ctesias, followed in a fragment of Nicolaus of Damascus, which represents the fusion of the two peoples as having occurred after several severe engagements, in the last of which Cyrus with his Persians completely defeated Astyages and the Median army, sixty thousand Medes having been left dead upon the field of battle.

The third is the account of Xenophon, which represents, not Astyages, but a son of Astyages, Cyaxares, as the last King of the Medes. It

narrates how this Cyaxares, who was the brother of Mandané, the mother of Cyrus, having succeeded to the throne of Media on the death of his father Astyages, found himself threatened with war by the Babylonians and their allies, and sent a message to Cambyses, King of Persia, the father of Cyrus, requesting him to despatch a force of Persian troops to assist him in the war, and making it a special request that his nephew Cyrus should be sent in command of the contingent. His request was acceded to ; and accordingly Cyaxares and his nephew took the field with the Median and Persian forces. After some signal advantages had been gained over the enemy, Cyaxares, being of a rather indolent disposition, considered that enough had been done ; but Cyrus, fired with the thirst for conquest, persuaded his uncle to permit him to continue the campaign with his Persian forces, and any of the Medes who might choose to go with him. On this permission having been granted, nearly the whole Median army volunteered, marched off with Cyrus, and fought under his command, side by side with the Persians. Cyaxares was much annoyed and mortified when he found himself thus abandoned by almost all his army ; but a meeting between the uncle and nephew subsequently occurred, in the course of which Cyrus, by that fascinating charm of manner by which he bowed the hearts of all men to his will, restored his uncle to good humour, and it was agreed that Cyaxares should return and guard the realm of Media, whilst Cyrus pursued his career of conquest. After the fall of Babylon, Xenophon relates that Cyrus paid his uncle a visit in Media, when Cyaxares gave him his daughter in marriage, and made him heir to the kingdom of the Medes. Cyrus, on his part, we are told, informed his uncle that there was a residence prepared for him in Babylon.

It can hardly, I think, be denied that this narrative of Xenophon appears to account in a natural way for the relations of brotherhood and almost equality which we find existing between the Medes and Persians after the fall of the Babylonian Empire ; whilst, on the other hand, the account given in the narrative of Nicolaus of desperate and bloody battles between the Medes and Persians fought only a few years before, in the last of which sixty thousand of the Medes were slain, would seem very unlikely indeed to have led up to such a state of things. The narrative of Xenophon would seem far more like the truth ; and it may be added that the general account of the career of Cyrus given by Nicolaus is contradicted at the very outset by the cuneiform inscription on the Cyrus cylinder, which declares Cyrus to have been the son of a King Cambyses, whose royal pedigree is fully recounted ; whereas Nicolaus, on the contrary, makes Cyrus the son of one Atradates, of the Mardian tribe, whose poverty forced him to live by plunder. Xenophon, on the other hand, in agreement with the Cyrus cylinder, makes Cyrus the son of King Cambyses.

In concluding this note, which I fear is already too long, I would just say that it would appear not unnatural that a politic prince like Cyrus should, under the circumstances, associate with himself in the kingship of Babylon this Median King Cyaxares mentioned by Xenophon, and thus gratify the national pride of those of his subjects who were Medians. And although, in the absence of inscriptions dated in the reign of Cyaxares or Darius the Mede, with whom I would identify him, this cannot perhaps be proved, yet such a joint reign would seem not to be improbable. We know that towards the end of the reign of Cyrus his son Cambyses was associated with him in the kingdom ; and there are tablets in the British Museum, dated in the reign of Cambyses, as " King of Babylon," whilst his father, Cyrus, was at the same time " King of Countries."

ANDREW C. ROBINSON.