

Sogdiana, the Sacæ, the Sattagydes, Arathosia, and the Mecians, the total amount being twenty-one countries."

"Says Darius the King:—'These are the countries which have come to me: by the grace of Ormuzd they have become subject to me: they have brought tribute to me. That which has been said unto them by me, both by night and by day it has been performed by them.'"

From these extracts important information can be obtained. Darius is styled king of *Persia*, as if that province were regarded with peculiar favour. This agrees with the known Persian origin of the Achæmenides, and with the statements of Herodotus, that it was the only province not tributary, (iii. 97.) The genealogical account of the ancestors of Darius, may well be compared with the language which Herodotus puts into the mouth of Xerxes:—"I should ill deserve to be esteemed the son of Darius, who was the son of *Hystaspes*, and ranked among his ancestry, *Arsames*, *Arinnis*, *Teispes*,.....*Achæmenes*: if," &c., (vii. 11.) The list of tributary countries given in this inscription agrees most singularly with the enumeration of Persian satrapies by Herodotus. Professor Lassen has pursued this investigation, and has illustrated the text and confirmed the authority of the ancient historian. A still more important result obtained from this "writing on a rock," is the authentic proof which it furnishes of the existence of the worship of Ormuzd in the age of Darius and Xerxes—a matter of great importance in determining the religious views of the ancient Persians.

In another part of the same inscription, the death of his brother by Cambyzes, the usurpation of Smerdis, and the decease of Cambyzes himself, are related. So complete is the coincidence with Herodotus, that the very phrase of that author concerning the brother of Cambyzes as being "of the same father and mother," is found on the inscriptions. The account of the accession of Smerdis, and his death, as given on these monumental writings, intimates that the Magi ruled the realm through the impostor, and introduced many changes in religion. "The rites," says Darius, "which the Magian had introduced, I prohibited.

.....Wherever was a heretic, him have I rooted out entirely." This agrees with the statement of Herodotus, that the Persians were averse to the sacerdotal rule, and killed the Magi.

Darius, in the same writings, bequeaths some maxims to his successors. "Says Darius the King:—'Thou, whoever may be king hereafter, exert thyself to put down lying.'" Compare this with the account of the "father of history," of the Persian love of truth. Well does Professor Ritter, the greatest geographer of his age, affirm, "that of all the records of ancient times, none are receiving more confirmation from modern researchers in geography, archæology, and kindred studies, than the writings of old Herodotus."

Some light is also thrown upon the Bible from these ancient inscriptions. The pompous title "king of kings," (Daniel ii. 37, &c.,) appropriated by the Persian monarchs, frequently occurs in the arrow-headed writings, as also in the Pehlvi inscriptions. The account of Ahasuerus' greatness, Esther x. 1, as consisting in imposing tribute far and wide, is well illustrated by the last extract we have given. The native orthography of the Persian names mentioned in the sacred writings, have in several instances been obtained from these sources; as, for instance, Ahasuerus, written by the Greeks, Xerxes, in the cuneiform inscriptions of Persepolis, *Khshyarsha*, *lion king*; Darius, in the same character, is found written *Daryavus*, *preserver*, thus probably agreeing with Herodotus, who translates the name by ἐφεῖνγ. Cyrus, *Khurush*, Artaxerxes, *Artak'hshatra*; Nebuchadnezzar, *Nabukhud-rachara*; Achmetha, *Hagmatana*. The Hebrew name of Persia, Parash, which is only found after the Babylonian period, is evidently the Parsa of the arrow-head inscriptions, the native appellation of Persia. The inscription names Parthwa (Parthia), Armina (Armenia), Mada (Media), Ufratuwa (Euphrates), Tigra (Tigris), Hidhush (India), &c., strikingly resemble those now in use. According to Major Rawlinson, the inscriptions on the Babylonian bricks ascribe the foundation of the royal magnificence of Babylon to Nebuchadnezzar, son of Nabonassar, which is the statement of Daniel (iv. 30.)