

# The White Syrians Of Aramaean Cappadocia

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The purpose of this essay is to provide essential information about the ancient origins and history of Cappadocia and analyze these facts, particularly as they may pertain to the life of Apollonius of Tyana.

In the beginning, Cappadocia was a semi-autonomous Hittite province of Assyria. The Hittites are discussed in Professor William Smith's dictionaries only as they are found mentioned in the Bible, particularly the Old Testament. The vast library of Hittite clay-tablets unearthed at Boghazkoi, Turkiye, was a 20th-Century discovery of which Professor Smith and his colleagues were most likely unaware. What we know of Hittite history is from fairly recent times. Outside of the Velikovskian School, the Hittites are considered a mysterious and "unknown" civilization, since they didn't seem to have played any great part in the history of their neighbors. But when one views these Hittites as Assyrians, then they fit perfectly well into history.

As usual, I shall include my comments within these transcriptions.

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*A Dictionary of Greek and Roman Geography* By Professor William Smith & Others (London, 1873), Volume II, Pages 1069-1070.

**SYRIA** (Greek *Zyria*, Ethiopic *Zyrios*), the classical name for the country whose ancient native appellation was Aram, its modern *Esh-Sham*.

[**COMMENT:** An "Aramaean" was a native of "Aram", and "Aramaic" was the language of the "Aramaean". As will be shown, Aramaic was the "native" language of Cappadocia, as well as of Syria and Palestine. Thus, Apollonius from birth spoke the same Aramaic (although with a different "regional dialect") as did the so-called "Jesus Christ". RS]

I. *Name* -- The name Aram, more comprehensive than the limits of Syria Proper, extends, with several qualifying adjuncts, over Mesopotamia and Chaldea. Thus we read (1) of Aram of the two rivers, or Aram Naharaim, equivalent to Padan-Aram, or the Plain of Aram, but comprehended also a mountain district called "the mountains of the east". (2) Aram Sobah. (3) Aram of Damascus. (4) Aram Beth Rehob. (5) Aram Maacâh.

Of these five districts thus distinguished, the first has no connection with this article. With regard to the second, fourth, and fifth, it is doubtful whether Sobah and Rehob were in Mesopotamia or in Syria Proper. Gesenius supposes the empire of Sobah to have been situated north-east of Damascus; but places the town, which he identifies with Nesebin, Nisibis, and Antiochia Mydgoniae, in Mesopotamia; but a comparison of 2 Sam. x.6 with 1 Chron. xix.6 seems rather to imply that Rehob was in Mesopotamia, Soba and Maacha in Syria Proper; for, in the former passage, we have the Aramites of Beth-Rehob, and the Aramites of Soba, and the king of Maacah -- in the latter, Aram Naharaim = Mesopotamia, and Aram Maacah and Zobah; from which we may infer the identity of Beth-Rehob and Mesopotamia, and the distinction between this latter and Maacah or Zobah, and the Aramites of Damascus would imply the contiguity of the two states; while the expedition of Samuel "to recover his border", or "establish his dominion at the river Euphrates", during which David attacked him, would suppose a march from west to east, through Syria, rather than in the opposite direction through Mesopotamia.

With regard to the origin of the name Aram, there are two Patriarchs in the early genealogies from whom it has been derived; one the son of Shem, the progenitor of the Hebrew race, whose other children Uz, Asshur, Arphaxad, and Lud, represent ancient kingdoms or races contiguous to Syria; while Uz, the firstborn son of Aram, apparently gave his name to the native land of Job, at a very early period of the world's history (Gen. x.22,23). The other Aram was the grandson of Nahor, the brother of Abraham, by Kemuel, whose brother Huz is by some supposed to have given his name to the country of Job, as it can scarcely admit of a doubt that the third brother, Buz, was the patriarch from whom the neighboring district took its name (Gen. xxii.20,21; Job, i.1, xxxii.2). But as we find the name Aram already applied to describe the country of Bethuel and Laban, the uncle and cousin of the later Aram, it is obvious that the country must have derived its name from the earlier, not from the later patriarch (Gen. xxv.20, xxviii.5&c).

The classical name Syria is commonly supposed to be an abbreviation or modification of Assyria, and to date from the period of the Assyrian subjugation of the ancient Aram; and this account of its origin is confirmed by the fact that the name Syria does not occur in Homer or Hesiod, who speak of the inhabitants of the country under the name of Arimi (*eis Arimois*, Home. *Il.* B.783; Hes. *Theog.* v.304), in connections with the myth of Typhon, recorded by Strabo in describing the Orontes; and this writer informs us that the Syrians were called Aramaei or Arimi (i.p.42, xiii.p.627, xvi.pp784-785), which name was, however, extended too far to the west or north by other writers, so as to comprehend Cilicia, and the Sacae of Scythia. (See Bochart, *Geog. Sae.* lib. ii, cap. 6).

Herodotus, the earliest extant writer who distinctly named the Syrians, declares the people to be identical with the Assyrians, where he is obviously speaking of the latter, making the former to be the Greek, the latter the barbarian name (vii.63); and this name he extends as far south as the confines of Egypt -- placing Sidon, Azotus,

Cadytis and, in short, the Phoenicians in general, in Syria (ii.12, 158,159), calling the Jews the Syrians in Palestine (ii.104); and as far west as Asia Minor, for the Cappadocians, he says are called Syrians by the Greeks (i.72), and speaks of the Syrians about the Thermodon and Parthenius, rivers of Bithynia (ii.104).

Consistently with this early notice, Strabo, at a much later period, states that the name of the Syri formerly extended from Babylonia as far as the gulf of Issus, and thence as far as the Euxine (xvi. p.737); and in this wider sense the name is used by other classical writers, and thus includes a tract of country on the west which was not comprehended within the widest range of the ancient Aram.

**[COMMENT:** Anyone familiar with the ancient history of this region will understand how difficult it sometimes is to separate the history of one people from the history of another. The histories of the Sumerians, Chaldeans, Hittites, Assyrians and Syrians often completely intermingled with one another -- to a certain extent, even until our modern times. Thus, it is not surprising that historians have trouble trying to define one civilization in isolation from the others. And since the Cappadocians were "Assyrians", they, too, come into play in this overall picture.

[Regarding the preceding remarks by Herodotus, the "Assyrians" were *not* the same as the "Syrians". The "Assyrians" occupied the land now considered to be "Kurdistan", parts of which are located in modern Turkiye, Syria, Iraq and Iran. The "Syrians" or "Arimi" would have been that group of Levantine people from west of the Euphrates River to the Mediterranean Sea, those whom we regard today as being "Syrians" and Lebanese.

[By the time of Herodotus, the Empire of Assyria had disappeared from history, conquered by Persia in 519 BCE. It would have been natural for Herodotus later to assume that what was left of the Assyrians were called Syrians. We may even conclude that the Persian Conquests marked the end of the old Assyrian civilization, with its Assyrian and Hittite-Cappadocian languages, and the emergence of the new Aramaic Syrian civilization. Note that Herodotus states that the Greeks referred to the Cappadocians as "Syrians" and that there were "Syrians" all over Asia Minor, even westwards into Bithynia, which is that part of modern Turkiye across the Sea of Marmara from Istanbul. Thus, "Syrians" populated much of Greek "Ionia" before and during the time of Apollonius.

[There is no doubt that Apollonius grew up speaking Aramaic, and certainly he also studied Greek. Was he a "Syrian" or a "Greek"? In *The Life of Apollonius of Tyana* by Flavius Philostratus, we are told only the following: "Apollonius' home, then, was Tyana, a Greek city amidst a population of Cappadocians. His father was of the same name, and the family was ancient and directly descended from the first settlers." Beyond that, it is impossible to know if Apollonius was Syrian or Greek. However, since "Assyrian" Jabir Ibn Hayyan wrote around 800 CE that "Balinas The Wise" was a Syrian, and since the Arabic name "Balinas" is linguistically

identical with "Apollonius" (consonant sequences BLNS = PLLNS), perhaps Apollonius was *by birth* an Aramaean Syrian living in a predominantly Greek city of Cappadocia. Then as today, this part of the world is a "melting pot" between East and West; and it could be that I am making a mountain out of a molehill here, that there was little distinction between Greeks and Syrians in Cappadocia, especially as late as the time of Apollonius. RS]

II. *Natural Boundaries and Divisions* -- The limits of Syria proper, which is now to be considered, are clearly defined by the Mediterranean on the west, the Euphrates on the east, the range of Amanus and Taurus on the north, and the great Desert of Arabia on the south. On the west, however, a long and narrow strip of coast, commencing at Marathus, and running south to Mount Carmel, was reckoned to Phoenice [Lebanon, RS], and has been described under that name. In compensation for this deduction on the south-west, a much more ample space is gained towards the south-east, by the rapid trending away of the Euphrates eastward, between the 36th to the 41st degree of east longitude, thereby increasing its distance from the Mediterranean Sea, from about 100 miles at Zeugma (*Bir*), to 250 miles at the boundary of Syria, south of Circesium (*Karkisia*). Commencing at the northern extremity of the Issicus Sinus (*Gulf of Iskanderûn*), near Issus itself, the Amanus Mons (*Alma Dogh*), a branch of the Taurus, runs off first in a northern direction for 18 miles, then north-east for 30 more, until it joins the main chain (*Durdûn Dogh*), a little westward of *Mar'ash*, from whence it runs due eastward to the Euphrates, being marked only by an imaginary line drawn through an interminable waste of sand. This irregular trapezium may now be subdivided.

[**COMMENT:** This "Gulf of Issus" is that peculiar little bay around Antioch, modern Antyaka, Turkiye, at the northeasternmost extremity of the Mediterranean, where the boundary of modern Turkiye turns southwards into northwestern Syria. RS]

For the purposes of a physical description, the ranges of Lebanon and Antilibanus may be assumed as landmarks towards the south, while the river Orontes affords a convenient division in the geography of the country towards the north; for the valley of the Orontes may be regarded as a continuation northward of the great crevasse of Coelesyria, the watershed being in the vicinity of Baalbek, so that "this depression extends along the whole western side of the country, having on each side, through nearly 6 degrees of latitude, an almost continuous chain of mountains, from which numerous offsets strike into the interior in different directions". (Col. Chesney, *Expedition for the Survey of the Euphrates and Tigris*, vol. i. p. 354.)

[**COMMENT:** An additional ten pages are devoted to the physical description of Syria by Professor Smith and his colleagues. However, the above information is sufficient for the purposes at hand. RS]

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*A Dictionary of Greek and Roman Geography*, Volume I, Pages 244-247.

**ASSYRIA**, a district of Asia, the boundaries of which are variously given in the Greek and Roman writers, but which, in the strictest and most original sense, comprehended only a long narrow territory, divided on the north from Armenia by Mount Niphates, on the west and southwest from Mesopotamia and Babylonia by the Tigris; on the southeast, from Susiana, and on the east from Media, by the chain of the Zagrus. It was, in fact, nearly the same territory as the modern Pacha-lik of *Mosul*, including the plain land below the *Kurdistan* and *Persian* mountains.

[**COMMENT:** Yes, Kurdistan is Assyria. At a number of websites you can see references by modern Kurds to their roots in ancient Assyria. After World War I when the British and French redrew the boundaries of the Middle East, they neglected to include a separate nation for the Kurds, who speak Arabic like others in the region but whose "native language" is Kurdish. They are wonderful people. Until the Governments of Turkiye, Syria, Iraq and Iran can all agree to part with some of their territory for the sake of a new and independent nation of Kurdistan, then there will always be revolutionary trouble in this region. "Assyrians" have never liked to be controlled by foreign occupiers of their territory. RS]

Its original name, as appears from the Cuneiform Inscriptions, is best represented by *Aturia* (*Atouria*), which Strabo (xvi.736) says was part of Assyria (as understood at the time when he wrote); although Dion Cassius seems to consider that this form of the name was a barbarous mispronunciation. In later times, as appears from Pliny (vi.12) and Ammianus Marcellinus (xxiii.6), it bore the name of *Adiabene*, which was properly a small province between the Tigris, Lycus (or Zabatus), and the Gordiacan mountains. (Dion. Cass. lxxviii; Ptol. vi.1,§2.)

In the wider sense Assyria comprehended the whole country which was included in Mesopotamia and Babylonia (Strabo, xvi. p.736), while it was often confounded with adjoining nations by the Greek and Roman writers; thus, in Virgil (*Geogr.* ii.465), "*Assyrio veneno*" is used for "*Tyrio*": in Nonn. *Dionys.* (xii.19) the Libanus is called Assyrian; and in Dion. *Perieg.* (v.975) the **Leuco-Syrians**[**White Syrians**] of Pontus and Cappadocia are termed Assyrians. It is curious that Scylax of Caryanda placed Assyria among the nations on the Pontus Euxinus, between the Chalybes and Paphlagonia, and includes in it the river Thermodon and the Greek town of Thermodon, Sinope, and Marmene. (Sycl. *Car. ap. Hudson. Geogr. Graec. Min.* p. 33.) The author of the *Etymologicum Magnum* has preserved a tradition (*Etym. Magn. in voc.*) from Xenocrates, that this land was originally called Euphrates, then Chaldaea, and lastly, from Assyrus, the son of Suses, Assyria: he appears also to consider it as the same as Babylonia. ...

*The Bible.* There is no reason to doubt that the earliest notice which we have of Assyria is that in Gen. x.10, et. seq., in which Nimrod, the grandson of Ham, is mentioned as possessing a kingdom at the cities of Babel, Erech, Accad, and

Calneh, in the land of Shinar; and Assur as having gone out from that land, and founded the cities of Nineveh, Rehoboth, Calah, and Resen. The inference from this statement is that the country round Babel (afterwards called Babylonia) was the elder empire, and Assyria (which, according to universal opinion, has derived its name from Assur), a colony or dependency of Nimrod's original kingdom. After this first notice a long period elapsed, during which the Bible has no allusion to Assyria at all; for the passage where that name occurs (Num. xxiv.22; Psal. lxxiii.9) have no historical importance; and it is not till the reign of Menahem, King of Israel, B.C. 769, that we have any mention of an Assyrian king. From that time, however, to the absorption of the empire of Assyria Proper into that of Babylon, we have a line of kings in the Bible, who shall be briefly mentioned here, together with the dates during which they reigned, according to the general consent of chronologers. ...

[**COMMENT:** There is a most fascinating entry in Professor Smith's dictionary about Nimrod. The "Nimrod" who co-founded Tyana with Empress Semiramis, however, was not the same "Nimrod" defined by Professor Smith. The earlier Nimrod, grandson of Ham, was reported to have been a "demigod", the son of Poseidon and Libya, equivalent of the "Oannes" who descended from Sirius to populate the servile Earth with his "Saurian" genetics. For additional information, you are referred to other essays to be at my website, as well as to the book *The Sirius Connection* by Robert K.G. Temple. RS]

Many writers have more or less followed Ctesias in assigning a very high antiquity to the Assyrian Empire. Thus Strabo (xvi. p.737) -- grouping Assyria and Babylonia together, as countries inhabited by those whom the Greeks called generically Syrians -- states that Ninus founded Nineveh, and his wife Semiramis Babylon; and that he bequeathed the empire to his descendants to the time of Sardanapalus and Arbaces. He adds that it was overthrown by the Medes, and that Ninus (its capital) ceased to exist in consequence. ...

The late remarkable discoveries in Assyria, many of them, as may fairly be presumed, upon the site of the ancient capital Ninus [Ninevah, near modern Mosul, RS], have thrown an unexpected light upon the manners and customs of the ancient people of that land. The world are greatly indebted to the zeal with which the excavations in that country have been carried on by Mr. Layard and M. Botta, and it is probably only necessary that the numerous inscriptions which have been disinterred should be fully deciphered, for us to know more of the early history of Assyria than we do at present [1873, RS] of any other Eastern nation.

Already a great step has been made towards this end, and Col. Rawlinson, who has been so honourably distinguished for his remarkable decipherment of the Rock Inscriptions of Darius, the son of Hystaspes, with other scholars in England and France, has made considerable progress in determining the correct interpretation of the Assyrian Cuneiform records. It is premature here to attempt to lay before the

public the results of their investigations, as the constant discovery of new inscriptions tends almost necessarily to change, or at least to modify considerably, previous statements, and earlier theories. It may, however, be stated generally, that all that has yet been done appears to show that the monuments of ancient Assyria ascend to a very early period; that many towns, known from other sources to have been of very ancient foundation, have been recognised upon the inscriptions, and that it is quite clear that the ruling city Ninus and the kings resident in it possessed a very extensive empire at least as early as the 15th century B.C.

**[COMMENT:** Regarding the above statement that Assyria dates back to the 15th Century BCE, when one factors in the historical reconstruction of Dr. Immanuel Velikovsky (see below), and subtracts the requisite 600 years, then that brings down the foundation of Assyria to about the year 850 BCE, which is consistent with the date of 825 BCE for the foundation of the City of Tyana by Assyrian Empress Semiramis and Cappadocian-Hittite King Nimrod. The preceding excerpt is only a brief portion of Smith's dictionary entry concerning Assyria. RS]

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*A Dictionary of Greek and Roman Geography*, Volume I, Pages 506-509.

**CAPPADOCIA** (Greek *Kappadokia*; Ethiopic *Kappadokes*, *Kappadox*, *Kappadokos*). This extensive province of Asia lies west of the Euphrates, and north of Cilicia: its limits can only be defined more exactly by briefly tracing its history.

The names Cappadox and Cappadocia doubtless are purely Asiatic, and probably Syrian names, or names that belong to the Aramaic languages. The Syri in the army of Xerxes, who were armed like the Paphlagonians [Paphlagonia bordered Cappadocia in the west. RS], were called Cappadocae by the Persians, as Herodotus says (vii.79); but this will not prove that the name Cappadocae is Persian. These Cappadocae (Herod. i.72) were called Syri or Syrii by the Greeks, and they were first subject to the Medians and then to the Persians. The boundary between the Lydian and Median empires was the [River] Halys, and this river in that part of its course where it flows northward [to the Black Sea, RS], separated the Syrii Cappadocae on the east of it from the Paphlagonians on the west of it. We may collect from Herodotus' confused description of the Halys, that the Cappadocae were immediately east of that part of the river that has a northerly course, and that they extended to the Euxine [Black Sea, RS].

**[COMMENT:** In modern time, the Halys is now called the Kizilirmak River. It makes a large "shepherd's crook" type of turn from west to north right through the middle of modern Turkish Anatolia (Asia section). It flows northwards about 40 miles (65 kms) east of Ankara, after passing between the two Cappadocian cities of Kayseri (north of it) and Nevsehir (south of it). The southwestern Cappadocian cities of Nevsehir, Aksaray, Nigde, Bor and Kemerhisar/Tyana would be south of

the river and not within those boundaries of Cappadocia proper. This southwestern section of Cappadocia, however, was north of the Taurus Mountains, an area accessible from the Mediterranean region of Cilicia (modern Adana-Tarsus) via the Cilician Gates (modern Gulek Pass), and this area was traditionally included within Cappadocia. The extreme southwestern border of this region, west of Aksaray and Konya, would have been more ill-defined in ancient times. At its greatest extent Cappadocia would have encompassed most of modern Türkiye north of the Taurus Mountains, east of the Halys River, south of the Black Sea and west of the Euphrates River, an area about the size of Germany or Montana. RS]

In another passage (v.49) the Cappadocae are mentioned as the neighbours of the Phrygians on the west, and of the Cilicians on the south, who extended to the sea in which Cyprus is, that is to the Mediterranean. Again (v.52) Herodotus, who in describing the road from Sardes to Susa, makes the Halys the boundary between Phrygia and Cappadocia. But in another passage he places Syrians on the Thermodon and the Parthenius (ii.104), though we may reasonably doubt if there is not some error about the Parthenius, when we carefully examine this passage. It does not seem possible to deduce anything further from his text as to the extent of the country of the Cappadocians as he conceived it. The limits were clearly much less than those of the later Cappadocia, and the limits of Cilicia were much wider, for his Cilicia extended north of the Taurus, and eastward to the Euphrates. The Syrii then who were included in the third nome of Darius (Herod. iii.90) with the Paphlagonians and Mariandyni were Cappadocae.

The name Syri seems to have extended of old from Babylonia to the gulf of Issus, and from the gulf of Issus to the Euxine (Strabo, p.737). Strabo also says that even in his time both the Cappadocian peoples, both those who were situated about the Taurus and those on the Euxine, were called **Leucosyri or White Syrians**, as if there were also some Syrians who were black; and these black or dark Syrians are those who are east of the Amanus. (See also Strabo, p.542.) The name Syria, and Assyria, which often means the same in the Greek writers, was the name by which the country along the Pontus and east of the Halys was first known to the Greeks, and it was not forgotten (Apollonius Rhodius, *Argonautica*, ii.948,964; Dionys. Perieg. v.772, and the comment of Eustathius).

Under the Persians the country called Cappadocia in its greatest extent was divided into two satrapies; but when the Macedonians got possession of it, they allowed these satrapies to become kingdoms, partly with their consent, and partly against it, to one of which they gave the name of Cappadocia, properly, and to the other the name of Pontus, or Cappadocia on the Pontus (Strabo. p.534). The satrapies of Cappadocia of course existed in the time of Xenophon from whom it appears that Cappadocia had Lycaonia [modern Konya, RS] on the west (*Anab.* i.2§20); but Lycaonia and Cappadocia were under one satrap, and Xenophon mentions only one satrapy called Cappadocia, if the list at the end of the seventh book is genuine.



Cappadocia, in its widest extent, consisted of many parts and peoples, and underwent many changes; but those who spoke one language, or nearly the same, and, we may assume, were one people, the Syri, were bounded on the south by the Cilician Taurus, the great mountain range that separates the table land of Cappadocia from the tract along the Mediterranean; on the east they were bounded by Armenia and Colchis, and by the intermediate tribes that spoke various languages, and these tribes were numerous in the mountain regions south of the Black Sea; on the north they were bounded by the Euxine [Black Sea] as far as the mouth of the Halys; and on the west by the nation of the Paphlagonians, and of the Galatae who settled in Phrygia as far as the borders of the Lycaonians, and the Cilicians who occupy the mountainous Cilicia. (Strabo, p.533.) The boundaries which Strabo here assigns to the Cappadocian nation agree very well with the loose description of Herodotus, and the only difference is that Strabo introduces the name of the Galatae, a body of adventurers from Gaul who fixed themselves in Asia Minor after the time of Herodotus.

The ancients, however, distinguished the Cataones from the Cappadocians as a different people, though they spoke the same language; and in the enumeration of the nations, they placed Cataonia after Cappadocia, and then came the Euphrates and the nations east of the Euphrates, so that they placed even Melitene under Cataonia, which Melitene lies between Cataonia and the Euphrates, and borders on Commagene. Ariarathes, the first man who had the title of King of the Cappadocians, attached Cataonia to Cappadocia (Strabo, p.534, in whose text there is some little confusion, but it does not affect the general meaning; Groskurd's note on the passage is not satisfactory).

The Kings of Cappadocia traced their descent from one of the seven who assassinated the usurper Smerdis, B.C. 521. The Persian satraps who held this power must have been very insecure until the death of Seleucus, the last of the successors of Alexander, B.C. 281. Ariarathes I, as he is called, died in B.C. 322. He was defeated by Perdiccas, who hanged or impaled him. Ariarathes II, a son of Holophernes, brother of Ariarathes I, expelled the Macedonians from Cappadocia, and left it to Ariamnes, one of his sons, called the second; for the father of Ariarathes I was called Ariamnes, and he had Cappadocia as a satrapy. Ariamnes II was followed by Ariarathes III, and he was succeeded by Ariarathes IV, who joined King Antiochus in his war against the Romans, who afterwards acknowledged him as an ally. He died B.C. 162.

His successors were Ariarathes V and VI, and with Ariarathes VI the royal family of Cappadocia became extinct, about B.C. 93. Upon this the Romans gave the Cappadocians permission to govern themselves as they liked, but they sent a deputation to Rome to say that they were not able to bear liberty, by which they probably meant that nothing but kingly government could secure tranquility; upon which the Romans allowed them to choose a king from among themselves, and they chose Ariobarzanes I, called Philoromaeus on his coins. (Strabo, p.540; Justin.

xxxviii.2.) The new king was driven out of his country by [Persian] Mithridates the Great, but he was restored by [Roman] L. Sulla (B.C. 92). Again he was expelled (B.C. 88), and again restored, B.C. 84. But this king had no rest. In B.C. 66, this "socius populi Romani atque amicus" (Cic. *pro Leg. Manil.* 2,5) was again expelled by his old enemy Mithridates. He was restored by Cn. Pompeius, and resigned his troublesome throne to his son Ariobarzanes II in B.C. 63.

This Ariobarzanes II was King of Cappadocia when Cicero was proconsul of Cilicia, B.C. 51. Cicero gave him his support (*ad Att.* v.20). It seems, however, that the king whom Cicero protected may have been not Ariobarzanes II, but Ariobarzanes III. If this be so, Ariobarzanes II died before Cicero was proconsul of Cilicia, and the reigning king in B.C. 51 was a third Ariobarzanes (*Dict. of Biog.* vol.i, p.286). Cicero had some very unpleasant business to transact with this king, who was a debtor to Cn. Pompeius the Great and M. Junius Brutus, the patriot. The proconsul, much against his will, had to dun [insist on the payment of a debt, RS] the king for his greedy Roman creditors. The king was very poor; he had no treasury, no regular taxes. Cicero got out of him about 100 talents for Brutus, and the king's six months' note for 200 talents to Pompeius (*ad Att.* vi.1.3). This Ariobarzanes joined Pompeius against Caesar, who, however, pardoned him, and added to his dominions part of Armenia (Dion. Cass. xli.63).

When L. Cassius was in Asia (B.C. 42) raising troops for the war against Antonius and Octavius, he sent some horsemen, who assassinated Ariobarzanes, on the pretext that he was conspiring against Cassius (Appian. B.C. iv.63). The assassins robbed the dead king, and carried off his money and whatever else was movable. This king was succeeded by Ariarathes VII; but Sisinnas disputed the title with him, and M. Antonius, while passing through Asia after the battle of Philippi, gave a judgment in favour of Sisinnas, on account of the beauty of his mother Glaphyre. In B.C. 36, Antonius expelled and murdered Ariarathes, and gave the kingdom to Archelaus, a descendant of the Archelaus who was a general of Mithridates (in B.C. 88). All the Kings of Cappadocia up to this Archelaus have Persian names, and probably were of Persian stock. (See Clinton, *Fasti*, on the kings of Cappadocia; *Dict. of Biogr.* vol.i, pp.284-285.)

Archelaus received from Augustus (B.C. 20) some parts of Cilicia on the coast, and the Lesser Armenia (Dion. Cass. liv.9). In A.D. 15, Tiberius treacherously invited him to Rome, and kept him there. He died probably about A.D. 17, and his kingdom was made a Roman province. (Tac. *Ann.* ii.42; Dion. Cass. lvii.17; Strabo, p.534.) ...

**[COMMENT:** This treachery of Tiberius against Archelaus, culminating in the death of Archelaus in 17 CE, occurred, according to Philostratus, in the 20th year of Apollonius' life, the same year in which Apollonius returned to Tyana upon the death of his father. Next in this dictionary, there follows some detailed geographical information which I shall omit here. RS]

The ten divisions of Cappadocia (Strabo, p.534) are Melitene, Cataonia, Cilicia, Tyanitis, and Garsauritis, which is incorrectly written Isauritis in Casaubon's text. He calls these the divisions at or about Taurus; and he enumerates them from east to west. For Melitene was on the west bank of the Euphrates, which separated it from Sophene on the east of the river. South-west of Melitene is the basin of Cataonia, which lies between the range of Amanus on the south, and the Antitaurus on the north. The district of Cilicia bordered on Cataonia, and it contained the town of Mazaca, afterwards Caesareia [modern Kayseri, RS], and the lofty mountain Argaeus, the highest point of Cappadocia.

The Tyanitis, so-called from Tyana, is north-west of Cilicia. Tyana was at the northern base of Taurus, and near the pass into Cilicia, called the Cilician Gates. Cilicia and Tyanitis, according to Strabo, were the only divisions of Cappadocia that contained cities.

**[COMMENT:** This is a slight exaggeration, and moments like this are what make me grateful that I personally was able to travel to Tyana. The modern highway from Adana-Tarsus to Bor-Tyana follows along the same route that was in use at the time of Apollonius, because the Cilician Gates are the only way to get from one side of these mountains to the other. The distance from Tarsus to Tyana is about 100 miles (160 kms), and the Cilician Gates [modern Gulek Pass] are much closer to Tarsus than to Tyana. For the first half of this journey, one travels up and through the mountains; the last half crosses the flat high plain from the mountains to Tyana. It is a magnificently scenic part of the world and highly recommended!  
RS]

Garsauritis was on the west, on the borders of Phrygia. The other five districts named by Strabo are Lavinasene, Sargarausene, Saravene, Cammanene, and Moriment; and he names them also from east to west, or nearly so. They occupied the northern part of Cappadocia, bordering on Pontus. The position of Lavinasene is not easy to fix; but, according to Strabo's words, already cited, it must be in the north-east part of Cappadocia. It is wrongly placed in some maps. To these ten divisions were added by the Romans an eleventh, which comprised the country to the south-west about Cybistra and Castabala, and as far as Derbe, which is in Lycaonia.

Armenia Minor did not originally belong to the Roman province of Cappadocia, the limits of which Strabo has described. The Greek geographer fixes the position of Armenia Minor (p.555) thus. South of Pharnacia and Trapezus, on the Euxine, are the Tibareni and Chaldaci, as he calls them, who extend as far south as Armenia the Less, which is a tolerably fertile country. The people of Armenia were governed by a king, like the people of Sophene; and these kings of the small Armenia were sometimes in league with the other Armenians, and sometimes they were not. They extended their dominions even to Pharnacia and Trapezus, but the last of them surrendered to Mithridates the Great. Some time after the defeat of Mithridates this

Armenia was attached to the Cappadocian kingdom of Ariobarzanes, as stated above. The Euphrates was the eastern boundary of this Armenia, and separated it from Acilisene. ...

**[COMMENT:** Next there follows a history of various border changes during the reigns of different Cappadocian kings, which will be omitted. These dictionaries are extremely thorough and detailed! RS]

Cappadocia in its limited sense comprised part of the upper basin of the Halys, as far west as the River Cappadox. The country to the north of the Halys is mountainous, and the plains that lie between this northern range and the southern range of Taurus, are at a great elevation above the sea. The plain of Caesareia (Kayseri) at the foot of the Argaeus is 3236 feet high [about 1,000 meters, RS], according to Ainsworth (*London Geog. Journal*, vol.x, p.310). Hamilton (*Researches, &c.* vol.ii, p.280) makes it 4200 feet. The difference between these two estimates is 1000 feet, and one of them must be erroneous. However, the great elevation of this part of the country is certain.

**[COMMENT:** On the map which accompanies my Baedeker's Travel Guide to Turkiye, the tallest peak around Kayseri is noted as being slightly over 2,500 meters high (over 7,500 feet high). This may or may not be ancient Mount Argaeus, since on this map the ancient names are not always provided. In Cappadocia there are several large mountains that simply rise abruptly out of the flat plain below them, to stand alone, not connected to any particular range (such as Mount Melendiz north of Tyana), so Mount Argaeus may be one of these. Unfortunately when I visited Tyana, I didn't have the time also to tour Kayseri, and certainly not enough time to hike to the top of Mount Melendiz, which I very much wish that I could have done! RS]

The plain of Caesareia is covered with corn fields and vineyards (Hamilton). Strabo describes the plains around Caesareia in his time as altogether unproductive and uncultivated, though level; but they were sandy and rather stony. The level of the Halys in the longitude of Caesareia must also be at a very considerable elevation above the sea, though much less than that of the plain of Caesareia.

**[COMMENT:** As I have noted elsewhere in my essays, if "corn" fields were growing in Cappadocia at the time of Professor Smith's investigation (mid-1800s), then this "corn" (unless the word refers to something else) did not exist before 1492, because "corn" is an American crop (like tomatoes, peppers, potatoes and many others), unknown to the Old World before the arrival of Christopher Columbus to America. Before Columbus, for example, Italian food did not include tomatoes; and even today, with all our globalization, tomatoes are still not used in Chinese cuisine! RS]

Strabo observes (p.539) that Cappadocia, though further south than Pontus, is colder; and the country which he calls Bagadania, the most southern part of Cappadocia, at the foot of Taurus, though it is level, has scarcely any fruit-bearing trees; but it is pasture land, as a large part of the rest of Cappadocia is. That part of Strabo's Cappadocia, which is not drained by the Halys, belongs to two separate physical divisions. That to the west and south-west of Caesareia belongs to the high plateaus of Lycaonia and Phrygia, the waters of which have no outlet to the sea. The other part which contains the country east and south-east of Caesareia, belongs to the basins of the Pyramus, and the Sarus, which rivers pass through the gaps of the Taurus to the plains of Cilicia.

**[COMMENT:** As someone who has visited Tyana in January, I can tell you from personal experience that it is *cold* there at night. It's that high-altitude sort of nighttime cold. However, at least today, there are plenty of fruit-trees in and around Tyana. The apple orchards of Cappadocia, like those of Missouri, are renown throughout that area of the world as producing most delicious fruit. There were apple trees by the thousands in southwestern Cappadocia. It must be a magnificent sight to see them in the spring when they are blooming. Even in late January, when I was there, people were still sitting beside the roads, selling apples from their last fall's harvest. They resemble our American supermarket apples called "Kona Gold". I am not particularly fond of apples, but the ones in Cappadocia were of excellent quality; and back in Istanbul, Yasemin and Hakan told me that Cappadocian apples are a bit more expensive than other apples. Cilicia and Cappadocia are to Turkiye as Southern California is to America, a prime source for "off-season" fruits and vegetables. RS]

Cappadocia was generally deficient in wood; but it was well adapted for grain, particularly wheat. Some parts produced excellent wine [and still do! RS]. It was also a good grazing country for domesticated animals of all kinds [especially sheep and goats, RS]; and it produced good horses. Some add wild asses to the list of Cappadocian animals (Groskurd; Strabo, ii. p.457). ...

The mineral products were (Strabo, p.540) plates of crystal, as he calls it; a lapis onychites found near the border of Galatia, a white stone fitted for sword handles; and a lapis specularis, or plates of a translucent stone, which was exported. There are salt beds of great extent near the west side of the Halys, at a place called *Tuz Koi*, probably within the limits of the Garsauritis of Strabo. The great salt lake of Tatta [modern Lake Tuz Gou between Aksaray and Ankara, RS] is west of Tuz Koi, and within the limits of Great Phrygia, but the plateau in which it is situated is part of the high land of Cappadocia. The level of the lake is about 2500 feet above the sea [actually higher, about 1,000 meters on average, or about 3,000 feet above sea-level. RS] It [the lake] is nearly dry in summer. Strabo (p.568) places the lake immediately south of Galatia, and bordering on Great Cappadocia, and the part of Cappadocia called Morimene. The lake then must be viewed as near the common boundary of Galatia, Phrygia, and Cappadocia.

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*A Dictionary of Greek and Roman Geography*, Volume II, Pages 171-172.

**LEUCOSYRI**, the ancient name of the Syrians inhabiting Cappadocia, by which they were distinguished from the more southern Syrians, who were of a darker complexion. (Herod. i.72, vii.72; Strabo, xvi. p.737; Pliny, *H.N.* vi.3; Eustath. *ad Dionys.* 772,970.) They also spread over the western parts of Pontus, between the rivers Iris and Halys. In the time of Xenophon (*Anab.* v.6,§8&c.) they were united with Paphlagonia, and governed by a Paphlagonian prince, who is said to have had an army of 120,000 men, mostly horsemen. This name was often used by the Greeks, even at the time when it had become customary to designate all the inhabitants of the country by their native, or rather Persian name, Cappadoces; but it was applied more particularly to the inhabitants of the coastal district on the Euxine, between the rivers Halys and Iris. (Hecat. *Fragm.* 194,200,350; Marcian. Heracl. p.72.) Ptolemy (v.6§2) also applies the name exclusively to the inhabitants about the Iris, and treats of their country as part of the province of Cappadocia. The Leucosyri were regarded as colonists, who had been planted there during the early conquests of the Assyrians, and were successively subject to Lydia, Persia, and Macedonia; but after the time of Alexander [The Great, RS] their name is scarcely mentioned, the people having become entirely amalgamated with the nations among which they lived.

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*A Dictionary of Greek and Roman Geography*, Volume II, Page 1245.

**TYANA** (Ta Tuana, Tuaneus, Tuanites), also called Thyanan or Thiana, and originally Tohana, from Thoas, a Thracian king, who was believed to have pursued Orestes and Pylades thus far, and to have founded the town. Reports said that it was built, like Zela in Pontus, on a causeway of Semiramis; but it is certain that it was situated in Cappadocia at the foot of Mount Taurus, near the Cilician Gates, and on a small tributary of the Lamus. It stood on the highroad to Cilicia and Syria at a distance of 300 stadia from Cybistra, and 400 stadia from Mazaca.

Its situation on that road and close to so important a pass must have rendered Tyana a place of great consequence, both in a commercial and a military point of view. The plain around it, moreover, was extensive and fertile, and the whole district received from the town of Tyana the name of Tyanitis.

From its coins we learn that in the reign of Caracalla the city became a Roman colony; afterwards, having for a time belonged to the empire of Palmyra, it was conquered by Aurelian, in A.D. 272, and Valens raised it to the rank of the capital of Cappadocia Secunda. Its capture by the Turks is related by Cedrenus.

**Tyana is celebrated in history as the native place of the famous impostor Apollonius, of whom we have a detailed biography by Philostratus.**

[COMMENT: Emphasis added. Please take note of the biased religionist attitude of this Christian commentator. RS]

In the vicinity of the town there was a temple of Zeus on the borders of a lake in a marshy plain. The water of the lake itself was cold, but a hot well, sacred to Zeus, issued from it. This well was called Asmabaeon, and from it Zeus himself was surnamed Asmabaeus.

These details about the locality of Tyana have led in modern times to the discovery of the true site of the ancient city. It was formerly believed that Kara Hissar marked the site of Tyana; and in that district many ruins exist, and its inhabitants still maintain that their town once was the capital of Cappadocia. But this is too far north to be identified with Tyana; and Hamilton has shown most satisfactorily, what others had conjectured before him, that the true site of Tyana is at a place now called Kis Hissar [Kemerhisar], south-west of Nigdeh [Nigde], and between this place and Erekli.

The ruins of Tyana are considerable, but the most conspicuous is an aqueduct of granite, extending seven or eight miles [12-13 kms] to the foot of the mountains. There are also massive foundations of several large buildings, shafts, pillars, and one handsome column still standing. Two miles south of these ruins, the hot spring also still bubbles forth in a cold swamp or lake.

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*A Dictionary of Greek and Roman Biography and Mythology* By Professor William Smith & Others (London, 1890), Volume III, Page 776.

**SEMIRAMIS** and **NINUS**, the mythical founders of the Assyrian empire of Ninus or Nineveh. Their history is related at length by Diodorus (ii.1-20), who borrows his account from Ctesias. According to this narrative, Ninus was a great warrior, who built the town of Ninus or Nineveh, about B.C. 2182, and subdued the greater part of Asia. Semiramis was the daughter of the fish-goddess Derceto of Ascalon in Syria, and was the fruit of her love with a Syrian youth; but being ashamed of her frailty, she made away with the youth, and exposed her infant daughter. But the child was miraculously preserved by doves, who fed her till she was discovered by the shepherds of the neighbourhood. She was then brought up by the chief shepherd of the royal herds, whose name was Simmas, and from whom she derived the name of Semiramis.

Her surpassing beauty attracted the notice of Onnes, one of the king's friends and generals, who married her. He subsequently sent for his wife to the army, where the

Assyrians were engaged in the siege of Bactra, which they had long endeavoured in vain to take. Upon her arrival in the camp, she planned an attack upon the citadel of the town, mounted the walls with a few brave followers, and obtained possession of the place. Ninus was so charmed by her bravery and beauty, that he resolved to make her his wife, whereupon her unfortunate husband put an end to his life. By Ninus Semiramis had a son, Ninyas, and on the death of Ninus she succeeded him on the throne. According to another account, Semiramis had obtained from her husband permission to rule over Asia for five days, and availed herself of this opportunity to cast the king into a dungeon, or, as is also related, to put him to death, and thus obtained the sovereign power. (Diod. ii.20; Aelian. *V.H.* vii.1.)

Her fame threw into the shade that of Ninus; and later ages loved to tell of her marvellous deeds and her heroic achievements. She built numerous cities and erected many wonderful buildings; and several of the most extraordinary works in the East, which were extant in a later age, and the authors of which were unknown, were ascribed by popular tradition to this queen. In Nineveh she erected a tomb for her husband, nine stadia high, and ten wide; she built the city of Babylon with all its wonders, as well as many other towns on the Euphrates and the Tigris, and she constructed the hanging gardens in Media, of which later writers give us such strange accounts.

FOOTNOTE: Herodotus only once mentions Semiramis (i.184), where he states that she was a queen of Babylon, who lived five generations before Nitocris, and dammed up the Euphrates. As Nitocris probably lived about B.C. 600, it has been maintained that this Semiramis must be a different person from the Semiramis of Ctesias. But there is no occasion to suppose two different queens of the name; the Semiramis of Herodotus is probably as fabulous as that of Ctesias, and merely arose from the practice we have noticed above, of assigning the great works of the East of unknown authorship to a queen of this name.

**[COMMENT:** This is a perfect example of the confusion that Dr. Immanuel Velikovsky attempted to clear up with his historical reconstruction in the *Ages In Chaos* series. Of course, there were not *two* queens named Semiramis. Dr. Velikovsky equates the Hittites with the Assyrians for many reasons, too complex to be discussed here. There are numerous Hittite historical sites in Cappadocia, including the legendary Hittite Capital Boghazkoi, the ruins of which are located north of Tyana and southeast of Ankara. The famed aqueduct of Tyana, remnants of which exist until this day, was said to have been originally constructed by Hittites, and later repaired by the Romans. The mysterious Hittite language was, in effect, the written language of pre-Aramaic Hittite Cappadocia; and its record of Hittite history is simply a recollection of Assyrian history, written from the Cappadocian perspective.

[The City of Tyana was built by Assyrian Empress Semiramis and Cappadocian-Hittite King Nimrod in approximately the year 825 BCE. That was only 225 years



prior to Herodotus' approximate date of 600 BCE for Nitocris. Although 225 years are too long a period for only five generations, these two dates are nevertheless close enough for us to believe in the validity of the account by Herodotus, rather than the older date of 2185 BCE, which itself would have to be brought forwards by at least 1,200 years in conformity with Dr. Velikovsky's historical reconstruction -- because Assyrian-Hittite history is not merely *duplicated* by 600 years, it is *triplicated* by twice that period of time! If one subtracts 1,200 years from 2185 BCE, then one obtains the year 985 BCE, which *also* moves Semiramis closer in time to the date of 825 BCE. That Semiramis and Nimrod founded Tyana is undisputed in Cappadocian history.

[Empress Semiramis' historical placement is mathematically determined by her placement within Hittite history. As we know from Dr. Velikovsky, Assyrian King Sennacherib is equivalent to Hittite King Murshilis I, and Babylonian King Nebuchadnezzar II (conqueror of Assyria) is equivalent to Hittite King Hattushilis III. Since all of the Hittite kings are known from the founding of "Hatti" through the successors of Hattushilis III, it is merely a matter of matching up all these Assyrian kings with their Hittite equivalents, or "ghost correlations". The Hittite "ghost correlation" of Empress Semiramis was Empress Tuvannanas, one of the founders of the Hittite Empire. Of this identification, there can be no doubt. Thus, the similarity between the two names "Tyana" and "Tuvannanas" is not coincidental, as the City of Tyana was undoubtedly named after this Empress Tuvannanas Semiramis, its founder. The Greek letter upsilon can be written in Latin/English as either a U or a Y. As was noted above, "Tyana" has an alternate spelling as "Tuana", so one might conclude that Empress Semiramis' Hittite designation could also have been pronounced or transliterated as "Tyvannanas". Recently new archaeological excavations have begun at Tyana in cooperation between the Governments of Turkiye and Italy. Whether any discoveries of Tyana's Hittite origin, or later artifacts belonging to the period of Apollonius, will be uncovered remains to be seen.

[Note above the huge size of the tomb of Ninus. One stadium was 630 feet (about 200 meters) in length. If this tomb was 9 stadia high and 10 stadia wide, this means that it was 5,670 feet high and 6,300 feet wide, over a mile in size in both directions! Even today, we do not have buildings that are over a mile high or a mile wide! This tomb must have been a spectacular sight to behold, because there is no reason not to believe this information, considering the grandiosity of other Assyrian and Babylonian architectural projects, not to mention the enormous size of the City of Babylon itself. RS]

Besides conquering many nations of Asia, she [Semiramis] subdued Egypt and a great part of Ethiopia, but was unsuccessful in an attack which she made upon India. After a reign of forty-two years she resigned the sovereignty to her son Ninyas, and disappeared from the earth, taking her flight to heaven in the form of a dove.

Such is a brief abstract of the account in Diodorus, the fabulous nature of which is still more apparent in the details of his narrative. We have already pointed out, in the article Sardanapalus, the mythical character of the whole of the Assyrian history of Ctesias, and it is therefore unnecessary to dwell further upon the subject in the present place. A recent writer has brought forward many reasons for believing that Semiramis was originally a Syrian goddess, probably the same who was worshipped at Ascalon under the name of Astarte, or the Heavenly Aphrodite, to whom the dove was sacred (Lucian, *de Syria Dea*. 14,33,39). Hence the stories of her voluptuousness (Diod. ii.13), which were current even in the time of Augustus (Ovid, *Am*. i.5.11). (Compare Movers, *Die Phönizier*, p.631.)

[**COMMENT:** These mythical references are quite intriguing, because at the time of Semiramis, The Cosmic Tree was still in place, tethered to our North Pole. Perhaps Semiramis was indeed a "demi-goddess" who was taken up to dwell in immortality with the "gods" of "Mount Olympus"! RS]

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*A Dictionary of the Bible* By Professor William Smith & Others (Boston, 1863), Volume I, Page 275.

**CAPPADOCIA.** The eastern district of Asia Minor is interesting in reference to New Testament history only from the mention of its Jewish residents among the hearers of St Peter's first sermon (Acts ii.9), and its Christian residents among the readers of St. Peter's first Epistle (1 Pet. i.1). The Jewish community in this region, doubtless, formed the nucleus of the Christian; and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus (Joseph. *Ant*. xii.3,§4). The Roman period, through the growth of large cities and the construction of roads, would afford increased facilities for the spread both of Judaism and Christianity. It should be observed that Cappadocia was easily approached from the direction of Palestine and Syria, by means of the pass called the Cilician Gates [modern Gulek Pass, RS], which led up through the Taurus [Mountains] from the low coast of Cilicia [modern Adana area, RS], and that it was connected, at least under the later Emperors, by good roads with the district beyond the Euphrates.

The range of Mount Taurus and the upper course of the Euphrates may safely be mentioned, in general terms, as natural boundaries of Cappadocia on the south and east. Its geographical limits on the west and north were variable. In early times the name reached as far northwards as the Euxine [Black] Sea. The region of Cappadocia, viewed in this extent, constituted two satrapies under the Persians, and afterwards two independent monarchies. One was Cappadocia on the Pontus, the other Cappadocia near the Taurus. Here we have the germ of the two Roman provinces of Pontus and Cappadocia. Several of the monarchs who reigned in Cappadocia Proper bore the name Ariarathes. One of them is mentioned in 1 Macc.

xv.22. The last of these monarchs was called Archelaus (see Joseph. *Ant.* xvi.4,§6 [below, RS]). He was treacherously treated by the Emperor Tiberius, who reduced his kingdom to a province [in] A.D. 17. This is the position in which the country stood during the time of St. Peter's apostolic work.

Cappadocia is an elevated table-land intersected by mountain-chains. It seems always to have been deficient in wood; but it was a good grain country, and it was particularly famous for grazing. Its Roman metropolis, afterwards both the birthplace and episcopal see of St. Basil, was Caesarea (now Kayseri), formerly Mazaca, situated near Mount Argaeus, the highest mountain in Asia Minor. Some of its other cities were equally celebrated in ecclesiastical history, especially Nyssa, Nazianzus, Samosata and Tyana. The native Cappadocians seem originally to have belonged to the Syrian stock: and since Ptolemy (v.6) places the cities of Iconium [modern Konya, RS] and Derbe within the limits of this region, we may possibly obtain from this circumstance some light on "the speech of Lycaonia", Acts xiv.11. The best description of these parts of Asia Minor will be found in Hamilton's *Researches*, and Texier's *Asie Mineure*.

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***Jewish Antiquities*** By Flavius Josephus (Original Chapter XVI; Pages 247-251 of ***Josephus: The Essential Writings***, Translated by Paul L. Maier, Grand Rapids, Michigan, 1988).

At this time [c15 BCE, RS], Herod voyaged to Italy to visit [Augustus] Caesar and bring home his sons, Alexander and Aristobulus, who had completed their education. When they returned to Jerusalem, they enjoyed a cordial reception from the masses. This made Salome envious, since she and those who had brought about the death of their mother Mariamme would be punished by the youths if they ever came to power. This group therefore spread rumors that the boys really despised their father for what he had done to their mother. But for now Herod let love outweigh suspicion, and he had Aristobulus marry Salome's daughter Bernice, while Alexander married Glaphyra, the daughter of the King of Cappadocia.

Learning that Agrippa was in the east, Herod gave him a royal welcome in Jerusalem. Then he followed Agrippa to Asia Minor, where Herod gained confirmation from him of Jewish rights in Ionia. When Herod reported this to the people of Jerusalem, they were delighted and grateful to him.

The dissension in Herod's household, however, grew worse as Salome continued her campaign against Mariamme's two sons. For their part, the youths were less than cautious and openly vented their anger against Salome and Pheroras. Herod's brother and sister responded by spreading further rumors that the young heirs intended to avenge the death of their mother, and also reported to Herod that Mariamme's sons were plotting against him.

Herod began to suspect Alexander and Aristobulus. In order to check them, he sent for his eldest son, Antipater, born of his first wife, Doris, when Herod was still a commoner. He intended to demonstrate to the youths that the succession was not necessarily theirs. Antipater supported the plots of Salome and her brother, Pheroras. He induced Herod to bring his mother back to the palace, and carefully noted to Herod whenever the two princes mourned their [own] mother's fate or criticized their father. Virtually grooming him for succession, Herod sent Antipater to Rome, and then went there himself, taking his two sons to accuse them before Augustus. At first they were speechless and in tears, but then Alexander answered the charges so well that Augustus urged father and sons to be reconciled, and they all embraced in tears. Herod gave 300 talents to Caesar in the following days, while Caesar gave Herod half the revenue from the copper mines on Cyprus. Antipater returned home with them, pretending to be glad over the reconciliation. When they reached Jerusalem [c12 BCE, RS], Herod assembled the people in the temple and announced the succession: Antipater would reign first, and next, Alexander and Aristobulus, his sons by Mariamme.

Two years after its inception, Caesarea [Maritima, Palestine, RS] was completed, and the port was dedicated with extravagant festivities to which the emperor and his wife contributed. Herod also built the cities of Antipatris and Phasaelis as memorials to his father and brother, and awarded contributions to many cities in Syria and Greece. [Josephus goes on to list here the decrees of Augustus and Agrippa favoring the Jews in the eastern Mediterranean. Paul Maier]

Meanwhile, the dissension inside the palace was becoming a civil war, as Antipater continued to outmaneuver his brothers, who resented his succession. Herod's brother Pheroras rejected two of Herod's daughters in marriage because of his passion for a slave girl. When he also falsely accused Herod of being in love with Glaphyra, Alexander's wife, she was implicated in the lie.

Discord now erupted in the family with greater violence than ever. Herod was kept in a constant fever of excitement by Antipater, who continued to plot the destruction of Alexander and Aristobulus. He hired the servants and even friends of the brothers to accuse them of plots against the throne. The whole court soon became a scene of suspicion, gloom, and distrust: suspects were tortured and killed, while spies were everywhere. People accused their enemies of plots so that the king would kill them, and there was a general climate of horror. Antipater finally convinced the king that Alexander wanted to kill his father, so he ordered the unhappy youth thrown into prison.

While there, Alexander, in perverse pride, refused to defend himself, and instead composed [a satire, Maier] in four books and sent it out. In these he claimed that there had indeed been a plot against Herod, but that Pheroras and the most faithful of the king's friends were assisting Alexander. Salome, moreover, had forced her

way into his room one night and slept with him against his will. This only served to torment Herod further.

Alexander's father-in-law, Archelaus, King of Cappadocia [who lived in Tyana, RS], became concerned for the safety of his son-in-law and daughter and hurried to Jerusalem. He won Herod's confidence by first pretending to believe all the charges trumped up against Alexander, and by acting indignant towards him. But step-by-step, he showed Herod how improbable the charges were, and succeeded in putting the blame on the king's friends and especially Pheroras, to whom the king was already hostile. Archelaus reconciled Herod and Alexander, and he also obtained pardon for Pheroras, who confessed his guilt. Archelaus then returned to Cappadocia, with Herod's profound gratitude and gifts.

An adventurer from Sparta named Eurycles now came to Jerusalem and won the favor of the king. But when he discovered the dissensions in the royal family, he turned them to his own advantage. He wormed his way into Alexander's confidence by pretending to be a friend of King Archelaus. Eurycles also ingratiated himself with Antipater by spying on Alexander and reporting everything Alexander said, for which he was well rewarded. Antipater then urged Eurycles to disclose everything to Herod. Herod easily believed Eurycles' lies about Alexander's "plotting", and further rewarded him. While returning to Sparta, Eurycles got even more from Archelaus when he claimed to have reconciled Herod and Alexander!

In fact, Herod grew even more furious when he read a forged letter, supposedly from Alexander to the commander of the fortress Alexandrium, hinting at revolution. He ordered Alexander and Aristobulus bound and thrown into prison. Enraged by further accusations, Herod wrote to Caesar, informing him of the charges against the sons of Mariamme. Caesar, who had planned to add Arabia to Herod's domain, now gave up the idea in view of his domestic discord. But he did give Herod full authority over his sons, and advised him to convene a council at Berytus and take along governors and friends as assessors. Herod did not allow his sons to appear at the trial, but appeared alone before the council [c7-6 BCE, RS], which comprised 150 advisers. He seemed so eager for the death of the pair that they were condemned by a majority of the court, even though no charges were proved against them. The only evidence was letters in which they wrote of plans to flee, along with complaints about Herod's hostility to them.

When Herod came to Caesarea, all the people sympathized with the young men and waited in anxious suspense to see what would happen. Then an old soldier named Tiro, whose son was a friend of Alexander, expressed the general feeling of indignation before the king. He asked what had become of his good sense that he would put to death two youths who were paragons of virtue. Why did he instead trust Antipater, Salome, and Pheroras, whom he had so often condemned to death, and whom the silent masses and the army now hated? Herod responded by having Tiro and his son immediately arrested.

One of Herod's barbers, Trypho, then came forward to claim that Tiro had tried to bribe him to cut the king's throat when shaving him, promising that Alexander would pay him handsomely. Tiro, his son, and the barber were immediately put on the rack. Tiro endured the torture bravely, but when he was tortured even more severely, his son cried out that he would confess everything, if his father and he were spared further torment. The king agreed, and the son claimed that his father, at the persuasion of Alexander, had determined to kill Herod. Some claimed this was a lie designed to end the torture, while others maintained that it was true. Herod then indicted the military leaders implicated by Tiro, along with Tiro himself, his son, and the barber, and the crowd stoned and cudged them to death. Alexander and Aristobulus were subsequently taken to Sebaste and strangled to death.

**[COMMENT:** With all this corruption and evil connected to the lackey rulers of Rome, is it any wonder that Apollonius Tyanaeus, John The Baptist and even Jesus Barabbas wanted to free their Levantine region from Rome's wanton wickedness and lascivious tyranny? As for Herod, this is only one vignette of his total crimes, which took a huge toll on his overall health; and at the time of his death, amongst other ailments, his digestive tract was being eaten up by worms! RS]

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