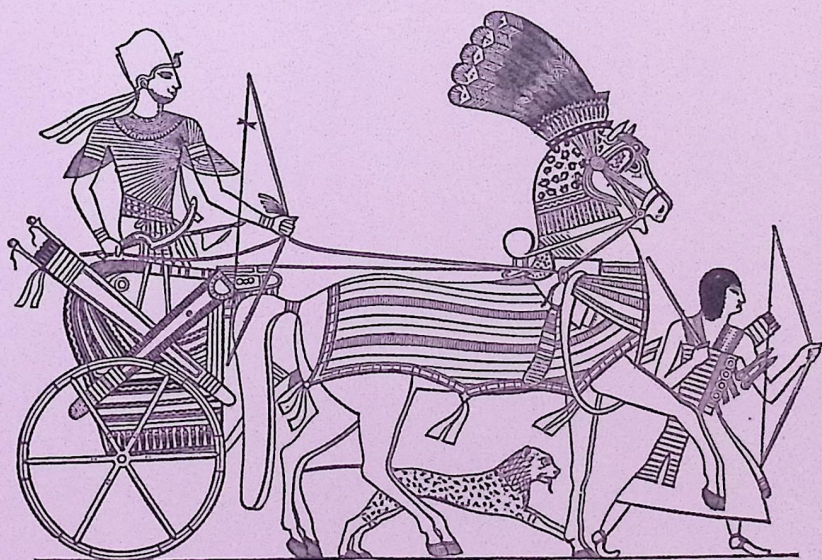


THE
Boys' and Girls'
HERODOTUS



By
John S. White, LL.D.
Head-Master, Berkeley School

CONTENTS

BOOK I—CLIO.

I.	Origin of the War between the Greeks and Barbarians.....	14
II.	History of Lydia.....	18
III.	Origin of Athens and Sparta.....	33
IV.	Conquest of Lydia by Cyrus.....	42
V.	History of the Medes to the Reign of Cyrus.....	54
VI.	The Asiatic Greeks and the Lydian Revolt.....	76
VII.	The Conquest of Assyria and the War with the Massagetæ.....	89

BOOK II—EUTERPE.

I.	Physical History of Egypt.....	111
II.	Religion, Manners, Customs, Dress, and Animals of the Egyptians.....	121
III.	God-Kings Prior to Menes.....	139
IV.	First Line of 330 Kings, only Three Mentioned.....	141
V.	From Sesostris to Sethon.....	143
VI.	Third Line - from the Twelve Kings to Amasis.....	162

BOOK III—THALIA.

I.	Expeditions of Cambyses.....	175
II.	Usurpation of Smerdis the Magus and Accession of Darius.....	197
III.	Indians, Arabians, and Ethiopians.....	211
IV.	Reign of Darius to the Taking of Babylon.....	217

BOOK IV—MELPOMENE.

- I. Description of Scythia and the
Neighboring Nations234
- II. Invasion of Scythia by Darius252
- III. Description of Libya.....261

BOOK V—TERPSICHORE.

- I. Conquests of the Generals of Darius272
- II. The Ionian Revolt.....285

BOOK VI—ERATO.

- I. The Suppression of the Ionian Revolt293
- II. Expedition of Mardonius.....305
- III. Expedition of Datis and Artaphernes;
The Battle of Marathon312

BOOK VII—POLYMNIA.

- I. Death of Darius and Reign of Xerxes.....323
- II. Battle of Thermopylæ.....344

BOOK VIII—URANIA.

- I. The Invasion of Attica and the Battle
of Salamis358
- II. Xerxes' Retreat369

BOOK IX—CALLIOPE.

- I. The War Continued; Battle of Plataea and
Siege of Thebes375
- II. The Battle of Mycale.....391
- Chronological Table of the Principal Events
in Herodotus397
- Herodotean Weights and Money, Dry and Liquid
Measures, and Measurements of Lengths ...400
- Index401

HERODOTUS

BOOK I - CLIQ

CHAPTER I

ORIGIN OF THE WAR BETWEEN THE GREEKS AND BARBARIANS

THIS is a publication of the researches of Herodotus of Halicarnassus, made in order that the actions of men may not be effaced by time, and that the great and wondrous deeds displayed both by Greeks and barbarians¹ may not be deprived of renown; and, furthermore, that the cause for which they waged war upon each other may be known.

The learned among the Persians assert that the Phœnicians were the original authors of the quarrel; that they migrated from that which is called the Red Sea to the Mediterranean and, having settled in the country which they now inhabit, forthwith applied themselves to distant voyages; and that they exported Egyptian and Assyrian merchandise, touching at other places, and also at Argos. Argos, at that period, surpassed in every respect all those states which are now comprehended

1. Under the name "barbarians" the Greeks included all who were not sprung from themselves—all who did not speak the Greek language.

under the general appellation of Greece. They say, that on their arrival at Argos, the Phœnicians exposed their merchandise for sale, and that on the fifth or sixth day after their arrival, when they had almost disposed of their cargo, a great number of women came down to the sea-shore, and among them Io the daughter of the king Inachus. While these women were standing near the stern of the vessel, and were bargaining for such things as most pleased them, the Phœnicians made an attack upon them. Most of the women escaped, but Io with some others was seized. Then the traders hurried on board and set sail for Egypt. Thus the Persians say that Io went to Egypt, and that this was the beginning of wrongs. After this certain Greeks (for they are unable to tell their name), having touched at Tyre in Phœnicia, carried off the king's daughter Europa. These must have been Cretans. Thus far they say that they had only returned like for like, but that after this the Greeks were guilty of the second provocation; for having sailed down in a vessel of war to Æea, a city of Colchis on the river Phasis, when they had accomplished the more immediate object of their expedition, they carried off the king's daughter Medea; and the king of Colchis, having despatched a herald to Greece, demanded satisfaction and the restitution of the princess; but the Greeks replied, that as they of Asia had not given satisfaction for the stealing of Io, they would not give any to them. In the second generation after this, Alexander, the son of Priam, having heard of these events, was desirous of obtaining a wife from Greece by means of violence, being fully persuaded that he should not have to give satisfaction, since the Greeks had not done so. When, therefore, he had carried off Helen, the Greeks immediately sent messengers to demand her back again and require satisfaction; but when they brought forward these demands

they were met with this reply: "You who have not yourselves given satisfaction, nor made it when demanded, now wish others to give it to you." After this the Greeks were greatly to blame, for they levied war against Asia before the Asiatics did upon Europe. Now, to carry off women by violence the Persians think is the act of wicked men; to trouble one's self about avenging them when so carried off is the act of foolish ones; and to pay no regard to them when carried off, of wise men: for it is clear, that if they had not been willing, they could not have been carried off. Accordingly the Persians say, that they of Asia made no account of women that were carried off; but that the Greeks for the sake of a Lacedæmonian woman assembled a mighty fleet, sailed to Asia, and overthrew the empire of Priam. From this event they had always considered the Greeks as their enemies: for the Persians claim Asia, and the barbarous nations that inhabit it, as their own, and consider Europe and the people of Greece as totally distinct.

Such is the Persian account; and to the capture of Troy they ascribe the commencement of their enmity to the Greeks. As relates to Io, the Phœnicians do not agree with this account of the Persians but affirm that she voluntarily sailed away with the traders. I, however, am not going to inquire further as to facts; but having pointed out the person whom I myself know to have been the first guilty of injustice toward the Greeks, I will then proceed with my history, touching as well on the small as the great estates of men: for of those that were formerly powerful many have become weak, and some that were formerly weak became powerful in my time. Knowing, therefore, the precarious nature of human prosperity, I shall commemorate both alike.

Cræsus was a Lydian by birth, son of Alyattes, and sovereign of the nations on this side the river Halys.

WAR BETWEEN GREEKS AND BARBARIANS

This river flowing from the south between the Syrians¹ and Paphlagonians, empties itself northward into the Euxine Sea. This Crœsus was the first of the barbarians whom we know of that subjected some of the Greeks to the payment of tribute, and formed alliances with others. He subdued the Ionians and Æolians, and those of the Dorians who had settled in Asia, and formed an alliance with the Lacedæmonians; but before his reign all the Greeks were free.

1. Syria was at that time the name of Cappadocia, as Herodotus himself elsewhere states.

CHAPTER II

HISTORY OF LYDIA

THE government, which formerly belonged to the Heraclidæ, passed to the family of Cræsus, who were called Mermnadæ. Candaules, whom the Greeks call Myrsilus, was tyrant of Sardis, and a descendant of Alcæus, son of Hercules. For Agron, son of Ninus, grandson of Belus, great-grandson of Alcæus, was the first of the Heraclidæ who became king of Sardis; and Candaules, son of Myrsus, was the last. They who ruled over this country before Agron, were descendants of Lydus, son of Atys, from whom this whole people, anciently called Mæonians, derived the name of Lydians. The Heraclidæ, descended from a female slave of Jardan and Hercules, having been intrusted with the government by these princes, retained the supreme power in obedience to the declaration of an oracle: they reigned for twenty-two generations, a space of five hundred and five years, the son succeeding to the father to the time of Candaules, son of Myrsus. Candaules was murdered by his favorite, Gyges, who thus obtained the kingdom, and was confirmed in it by the oracle at Delphi. For when the Lydians resented the murder of Candaules, and were up in arms, the partisans of Gyges and the other Lydians came to the following agreement, that if the oracle should pronounce him king of the Lydians, he should

reign; if not, he should restore the power to the Heraclidæ. The oracle answered that Gyges should become king. But the Pythian added this, "that the Heraclidæ should be avenged on the fifth descendant of Gyges." Of this prediction neither the Lydians nor their kings took any notice until it was actually accomplished.

Thus the Mermnadæ deprived the Heraclidæ of the supreme power. Gyges sent many offerings to Delphi; indeed most of the silver offerings at Delphi are his; and besides the silver, he gave a vast quantity of gold; among the rest six bowls of gold, which now stand in the treasury of the Corinthians, and are thirty talents in weight; though, to tell the truth, this treasury does not belong to the people of Corinth, but Cypselus son of Eetion. Gyges was the first of the barbarians of whom we know who made offerings at Delphi, except Midas, son of Gordius, the king of Phrygia, who dedicated the royal throne, on which he used to sit and administer justice, a piece of workmanship deserving of admiration. The throne stands in the same place as the bowls of Gyges.

Periander the son of Cypselus was king of Corinth, and the Corinthians say (and the Lesbians confirm their account) that a wonderful prodigy occurred in his lifetime. Arion of Methymna, second to none of his time in accompanying the harp, and the first who composed, named, and represented the dithyrambus at Corinth, was carried to Tænarus on the back of a dolphin. Arion, having continued a long time with Periander, made a voyage to Italy and Sicily, acquired great wealth there, and determined to return to Corinth. He set out from Tarentum, and hired a ship of some Corinthians, because he put more confidence in them than in any other nation; but these men, when they were in the open sea, conspired together to throw him overboard and seize his money. Learning of this he offered them his money,

and entreated them to spare his life. But he could not prevail on them; the sailors ordered him either to kill himself, that he might be buried ashore, or to leap immediately into the sea. Arion, reduced to this strait, entreated them, since such was their determination, to permit him to stand on the stern of the vessel in his full dress and sing, and he promised when he had sung to make way with himself. The seamen, pleased that they should hear the best singer in the world, retired from the stern to the middle of the vessel. Arion put on all his robes, took his harp in his hands, stood on the rowing benches and went through the Orthian strain; the strain ended, he leaped into the sea as he was, in full dress; the sailors continuing their voyage to Corinth: but a dolphin caught him upon his back, and carried him to Tænarus; so that, having landed, he proceeded to Corinth in his full dress, and upon his arrival there, related all that happened. Periander gave no credit to his relation, put Arion under close confinement, and watched anxiously for the arrival of the seamen. When they appeared, he summoned them and inquired if they could give any account of Arion. They answered that he was safe in Italy, and that they had left him flourishing at Tarentum. At that instant Arion appeared before them just as he was when he leaped into the sea; at which they were so astonished that, being fully convicted, they could no longer deny the fact. These things are reported by the Corinthians and Lesbians; and there is a little bronze statue of Arion at Tænarus, representing a man sitting on a dolphin.

Alyattes the Lydian and father of Cræsus, having waged a long war against the Milesians, died after a reign of fifty-seven years. Once upon recovery from an illness he dedicated at Delphi a large silver bowl, with a saucer of iron inlaid; an object that deserves atten-

tion above all the offerings at Delphi. It was made by Glaucus the Chian, who first invented the art of inlaying iron.

At the death of Alyattes, Cræsus, then thirty-five years of age, succeeded to the kingdom. He attacked the Ephesians before any other Greek people. The Ephesians being besieged by him, consecrated their city to Diana, by fastening a rope from the temple to the wall. The distance between the old town, which was then besieged, and the temple, is seven stadia. Cræsus afterward attacked the several cities of the Ionians and Æolians in succession, alleging different pretences against the various states. After he had reduced the Greeks in Asia to the payment of tribute, he formed a design to build ships and attack the Islanders. But when all things were ready for the building of ships, Bias of Priene (or, as others say, Pittacus of Mitylene) arriving at Sardis, put a stop to his ship-building by making this reply, when Cræsus inquired if he had any news from Greece: "O king, the Islanders are enlisting a large body of cavalry, with the intention of making war upon you and Sardis." Cræsus, thinking he had spoken the truth, said: "May the gods put such a thought into the Islanders, as to attack the sons of the Lydians with horse." The other answering said: "Sire, you appear to wish above all things to see the Islanders on horseback upon the continent; and not without reason. But what can you imagine the Islanders more earnestly desire, after having heard of your resolution to build a fleet to attack them, than to catch the Lydians at sea, that they may revenge on you the cause of those Greeks who dwell on the continent, whom you hold in subjection?" Cræsus, much pleased with the conclusion, and convinced, (for he appeared to speak to the purpose,) put a stop to the ship-building, and made an alliance with the Ionians

that inhabit the islands.

In course of time, when nearly all the nations that dwell within the river Halys, except the Cilicilins and Lycians, were subdued, and Cræsus had added them to the Lydians, all the wise men of that time, as each had opportunity, came from Greece to Sardis, which had then attained to the highest degree of prosperity; and amongst them Solon, an Athenian, who made laws for the Athenians at their request, and absented himself for ten years, sailing away under pretense of seeing the world, that he might not be compelled to abrogate any of the laws he had established: for the Athenians could not do it themselves, since they were bound by solemn oaths to observe for ten years whatever laws Solon should enact for them. On his arrival Solon was hospitably entertained by Cræsus, and on the third or fourth day, by order of the king, the attendants conducted him round the treasury, and showed him all their grand and costly contents. After he had seen and examined every thing sufficiently, Cræsus asked him this question: "My Athenian guest, the great fame as well of your wisdom as of your travels has reached even to us; I am therefore desirous of asking you who is the most happy man you have seen?" He asked this question because he thought himself the most happy of men. But Solon, speaking the truth freely, without any flattery, answered, "Tellus, the Athenian." Cræsus, astonished at his answer, eagerly asked him: "On what account do you deem Tellus the happiest?" He replied: "Tellus, in the first place, lived in a well-governed commonwealth; had sons who were virtuous and good; and he saw children born to them all, and all surviving. In the next place, when he had lived as happily as the condition of human affairs will permit, he ended his life in a most glorious manner. For coming to the assistance of the Athenians in a battle with their

neighbors of Eleusis, he put the enemy to flight and died nobly. The Athenians buried him at the public charge in the place where he fell, and honored him greatly.”

When Solon had roused the attention of Cræsus by relating many happy circumstances concerning Tellus, Cræsus, expecting at least to obtain the second place, asked, whom he had seen next to him. “Cleobis,” said he, “and Biton, natives of Argos, for they possessed a sufficient fortune, and had withal such strength of body, that they were both alike victorious in the public games; and moreover the following story is related of them: When the Argives were celebrating a festival of Juno, it was necessary that their mother should be drawn to the temple in a chariot; but the oxen did not come from the field in time, the young men therefore put themselves beneath the yoke, and drew the car in which their mother sat; and having conveyed it forty-five stades, they reached the temple. After they had done this in sight of the assembled people, a most happy termination was put to their lives; and in them the Deity clearly showed that it is better for a man to die than to live. For the men of Argos, who stood round, commended the strength of the youths, and the women blessed her as the mother of such sons; but the mother herself, transported with joy both on account of the action and its renown, stood before the image and prayed that the goddess would grant to Cleobis and Biton, her own sons, who had so highly honored her, the greatest blessing man could receive. After this prayer, when they had sacrificed and partaken of the feast, the youths fell asleep in the temple itself, and never woke more, but met with such a termination of life. Upon this the Argives, in commemoration of their filial affection, caused their statues to be made and dedicated at Delphi.”

Thus Solon adjudged the second place of felicity to

these youths. Then Cræsus was enraged, and said: "My Athenian friend, is my happiness then so slighted by you as worth nothing, that you do not think me of so much value as private men?" He answered: "Cræsus, do you inquire of me concerning human affairs—of me, who know that the divinity is always jealous, and delights in confusion. For in lapse of time men are constrained to see many things they would not willingly see, and to suffer many things they would not willingly suffer. Now I put the term of man's life at seventy years; these seventy years then give twenty-five thousand two hundred days, without including the intercalary months of the leap years, and if we add that month to every other year, in order that the seasons arriving at the proper time may agree, the intercalary months will be thirty-five more in the seventy years, and the days of these months will be one thousand and fifty. Yet in all this number of twenty-six thousand two hundred and fifty days, that compose these seventy years, one day produces nothing exactly the same as another. Thus, then, O Cræsus, man is altogether the sport of fortune. You appear to me to be master of immense treasures, and king of many nations; but as relates to what you inquire of me, I cannot say, till I hear that you have ended your life happily. For the richest of men is not more happy than he that has a sufficiency for a day, unless good fortune attend him to the grave, so that he ends his life in happiness. Many men who abound in wealth are unhappy; and many who have only a moderate competency are fortunate. He that abounds in wealth, and is yet unhappy, surpasses the other only in two things; but the other surpasses the wealthy and the miserable in many things. The former indeed is better able to gratify desire and to bear the blow of adversity. But the latter surpasses him in this; he is not indeed equally able to bear misfortune or satisfy

desire, but his good fortune wards off these things from him; and he enjoys the full use of his limbs, he is free from disease and misfortune, he is blessed with good children and a fine form, and if, in addition to all these things, he shall end his life well, he is the man you seek and may justly be called happy; but before he die we ought to suspend our judgment, and not pronounce him happy, but fortunate."

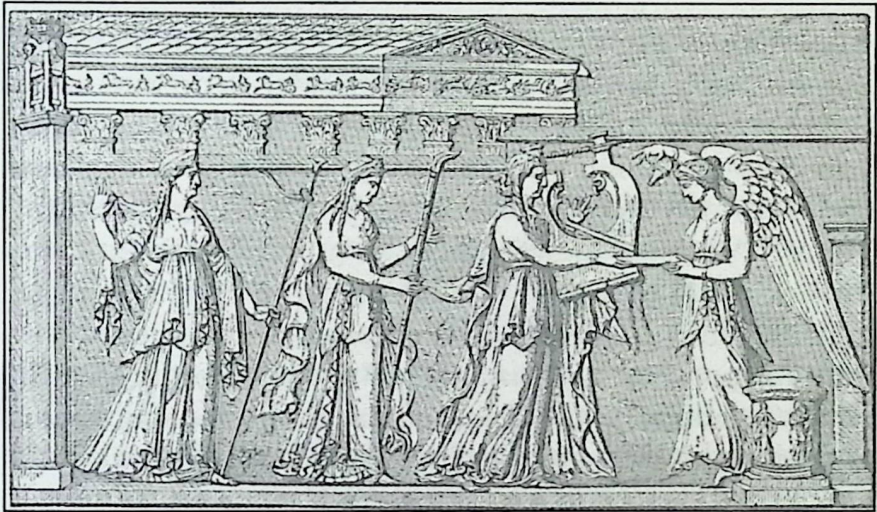
When Solon had spoken thus to Cræsus, Cræsus did not confer any favor on him, but holding him in no account, dismissed him as a very ignorant man, because he overlooked present prosperity, and bade men look to the end of every thing.

After the departure of Solon, the indignation of the gods fell heavily upon Cræsus, probably because he thought himself the most happy of all men. A dream soon after visited him while sleeping, which pointed out to him the truth of the misfortunes that were about to befall him in the person of one of his sons. For Cræsus had two sons, of whom one was grievously afflicted, for he was dumb; but the other, whose name was Atys, far surpassed all the young men of his age. Now the dream intimated to Cræsus that he would lose this Atys by a wound inflicted with the point of an iron weapon. When he awoke, and had considered the matter with himself, he relieved Atys from the command of the Lydian troops, and never after sent him out on that business; and causing all spears, lances, and such other weapons as men use in war, to be removed from the men's apartments, he had them laid up in private chambers, that none of them being suspended might fall upon his son. While Cræsus was engaged with the nuptials of his son, a man oppressed by misfortune, and whose hands were polluted, a Phrygian by birth, and of royal family, arrived at Sardis. This man, having come to the palace

of Cræsus, sought permission to obtain purification according to the custom of the country. Cræsus purified him, performing the usual ceremony, and then inquired: "Stranger, who art thou, and from what part of Phrygia hast thou come as a suppliant to my hearth? And what man or woman hast thou slain?" The stranger answered: "I am the son of Gordius, and grandson of Midas, and am called Adrastus. I unwittingly slew my own brother, and being banished by my father and deprived of every thing, I have come hither." Then said Cræsus: "You were born of parents who are our friends, and you have come to friends, among whom, if you will stay, you shall want nothing; and by bearing your misfortune as lightly as possible you will be the greatest gainer." So Adrastus took up his abode in the palace of Cræsus.

At this time a boar of enormous size appeared in Mysian Olympus, and rushing down from that mountain, ravaged the fields of the Mysians. The Mysians, though they often went out against him, could not hurt him, but suffered much from him. At last deputies from the Mysians came to Cræsus and said: "O king, a boar of enormous size has appeared in our country, and ravages our fields; though we have often endeavored to take him, we cannot. We therefore earnestly beg, that you will send with us your son and some chosen youths with dogs, that we may drive him from the country." But Cræsus, remembering the warning of his dream, answered: "Make no further mention of my son; I shall not send him with you, because he is lately married, but I will give you chosen Lydians, and the whole hunting train, and will order them to assist you with their best endeavors in driving the monster from your country." The Mysians were content with this, but Atys, who had heard of their request, came in, and earnestly protested: "Father, you used to permit me to signalize myself in

the two most noble and becoming exercises of war and hunting; but now you keep me excluded from both, without having observed in me either cowardice or want of spirit. How will men look on me when I go or return from the forum? What kind of a man shall I appear to my fellow-citizens? What to my newly married wife? Either let me then go to this hunt, or convince me that it is better for me to do as you would have me." "My son,"



OFFERING AT THE TEMPLE OF DELPHI

said Cræsus, "I act thus, not because I have seen any cowardice, or any thing else unbecoming in you; but a vision in a dream warned me that you would be short-lived, and would die by the point of an iron weapon. It was on account of this that I hastened your marriage, and now refuse to send you on this expedition; taking care to preserve you, if by any means I can, as long as I live; for you are my only son; the other, who is deprived of his hearing I consider as lost." The youth answered: "You are not to blame, my father, if after such a dream you take so much care of me; but you say the

dream signified that I should die by the point of an iron weapon. What hand, or what pointed iron weapon has a boar, to occasion such fears in you? Had it said I should lose my life by a tusk, you might do as you have, but it said by the point of a weapon; then since we have not to contend against men, let me go." "You have outdone me," replied Cræsus, "in explaining the import of the dream, you shall go to the chase."

Then turning to the Phrygian Adrastus, he exclaimed: "Adrastus, I beg you to be my son's guardian, when he goes to the chase, and take care that no skulking villains show themselves in the way to do him harm. Besides, you ought to go for your own sake, where you may signalize yourself by your exploits; this was the glory of your ancestors, and you are besides in full vigor." Adrastus answered: "On no other account, my lord, would I take part in this enterprise; it is not fitting that one in my unfortunate circumstances should join with his prosperous compeers. But since you urge me, I ought to oblige you. Rest assured, that your son, whom you bid me take care of, shall, as far as his guardian is concerned, return to you uninjured."

Then all went away, well provided with chosen youths and dogs, and, having arrived at Mount Olympus, they sought the wild beast, found him and encircled him around. Among the rest, the stranger, Adrastus, throwing his javelin at the boar, missed him, and struck the son of Cræsus; thus fulfilling the warning of the dream. Upon this, some one ran off to tell Cræsus what had happened, and having arrived at Sardis, gave him an account of the action, and of his son's fate. Cræsus, exceedingly distressed by the death of his son, lamented it the more bitterly, because he fell by the hand of one, whom he himself had purified from blood; and vehemently deploring his misfortune, he invoked Jove the

Expiator, attesting what he had suffered by this stranger. He invoked also the same deity, by the name of the god of hospitality and private friendship: as the god of hospitality, because by receiving a stranger into his house, he had unawares fostered the murderer of his son; as the god of private friendship, because, having sent him as a guardian, he found him his greatest enemy. Soon the Lydians approached, bearing the corpse, and behind it followed the murderer. He, having advanced in front of the body, delivered himself up to Cræsus, stretching out his hands and begging him to kill him upon it; for he ought to live no longer. When Cræsus heard this, though his own affliction was so great, he pitied Adrastus, and said to him: "You have made me full satisfaction by condemning yourself to die. You are not the author of this misfortune, except as far as you were the involuntary agent; but that god, whoever he was, that long since foreshowed what was about to happen." Cræsus buried his son as the dignity of his birth required; but the son of Gordius, when all was silent around, judging himself the most heavily afflicted of all men, killed himself on the tomb.

Some time after, the overthrow of the kingdom of Astyages, son of Cyaxares, by Cyrus, son of Cambyses, and the growing power of the Persians, put an end to the grief of Cræsus; and it entered into his thoughts whether he could by any means check the growing power of the Persians before they became formidable. After he had formed this purpose, he determined to make trial as well of the oracles in Greece as of that in Lydia; and sent different persons to different places, some to Delphi, some to Abæ of Phocis, and some to Dodona.

He endeavored to propitiate the god at Delphi by magnificent sacrifices; for he offered three thousand head of cattle of every kind fit for sacrifice, and having

heaped up a great pile, he burned, on it beds of gold and silver, vials of gold, and robes of purple and garments; hoping by that means more completely to conciliate the god. When the sacrifice was ended, having melted down a vast quantity of gold, he cast half-bricks from it; of which the longest were six palms in length, the shortest three, and in thickness one palm: their number was one hundred and seventeen: four of these, of pure gold, weighed each two talents and a half; the other half-bricks of pale gold, weighed two talents each. He made also the figure of a lion of fine gold, weighing ten talents. This lion, when the temple of Delphi was burned down, fell from the half-bricks, for it had been placed on them; and it now lies in the treasury of the Corinthians, weighing six talents and a half; for three talents and a half were melted from it. Cræsus, having finished these things sent them to Delphi, and with them these following: two large bowls, one of gold, the other of silver; that of gold was placed on the right hand as you enter the temple, and that of silver on the left; but these also were removed when the temple was burnt down; and the golden one weighing eight talents and a half and twelve minæ, is placed in the treasury of Clazomenæ; the silver one, containing six hundred amphoræ, lies in a corner of the vestibule, and is used by the Delphians for mixing the wine on the Theophanian festival. The Delphians say it was the workmanship of Theodorus the Samian; and I think so too, for it appears to be no common work. He also sent four casks of silver, which stand in the treasury of the Corinthians; and he dedicated two lustral vases, one of gold, the other of silver: on the golden one is an inscription, "*OF THE LACEDÆMONIANS*", who say that it was their offering, but wrongfully, for it was given by Cræsus: a certain Delphian made the inscription, in order to please the Lacedæmonians; I know his name,

but forbear to mention it. The boy, indeed, through whose hand the water flows, is their gift; but neither of the lustral vases. At the same time Cræsus sent many other offerings without an inscription: amongst them some round silver covers; and a statue of a woman in gold three cubits high, which the Delphians say is the image of Cræsus' baking woman; and to all these things he added the necklaces and girdles of his wife.

These were the offerings he sent to Delphi; and to Amphiaraus, having ascertained his virtue and sufferings, he dedicated a shield all of gold, and a lance of solid gold, the shaft as well as the points being of gold. These are now at Thebes in the temple of Ismenian Apollo.

To the Lydians appointed to convey these presents to the temples, Cræsus gave it in charge to inquire of the oracles, whether he should make war on the Persians, and if he should invite any other nation as an ally. Accordingly, when the Lydians arrived at the places to which they were sent, and had dedicated the offerings, they consulted the oracles, saying: "Cræsus, king of the Lydians and of other Nations, esteeming these to be the only oracles among men, sends these presents in acknowledgment of your discoveries; and now asks whether he should lead an army against the Persians, and whether he should join any auxiliary forces with his own?" Such were their questions; and the opinions of both oracles concurred, foretelling: "That if Cræsus should make war on the Persians, he would destroy a mighty empire;" and they advised him to engage the most powerful of the Greeks in his alliance. When Cræsus heard the answers that were brought back, he was beyond measure delighted with the oracles; and fully expecting that he should destroy the kingdom of Cyrus, he again sent to Delphi, and having ascertained

the number of the inhabitants, presented each of them with two staters of gold. In return for this, the Delphians gave Cræsus and the Lydians the right to consult the oracle before any others, and exemption from tribute, and the first seats in the temple, and the privilege of being made citizens of Delphi, to as many as should desire it in all future time. Cræsus, having made these presents to the Delphians, sent a third time to consult the oracle. For after he had ascertained the veracity of the oracle, he had frequent recourse to it. His demand now was whether he should long enjoy the kingdom? To which the Pythian gave this answer: "When a mule shall become king of the Medes, then, tender-footed Lydian, flee over pebbly Hermus, nor tarry, nor blush to be a coward." With this answer, when reported to him, Cræsus was more than ever delighted, thinking that a mule should never be king of the Medes instead of a man, and consequently that neither he nor his posterity should ever be deprived of the kingdom. In the next place he began to enquire carefully who were the most powerful of the Greeks whom he might gain over as allies; and on inquiry found that the Lacedæmonians and Athenians excelled the rest, the former being of Dorian, the latter of Ionic descent: for these were in ancient time the most distinguished, the latter being a Pelasgian, the other an Hellenic nation.

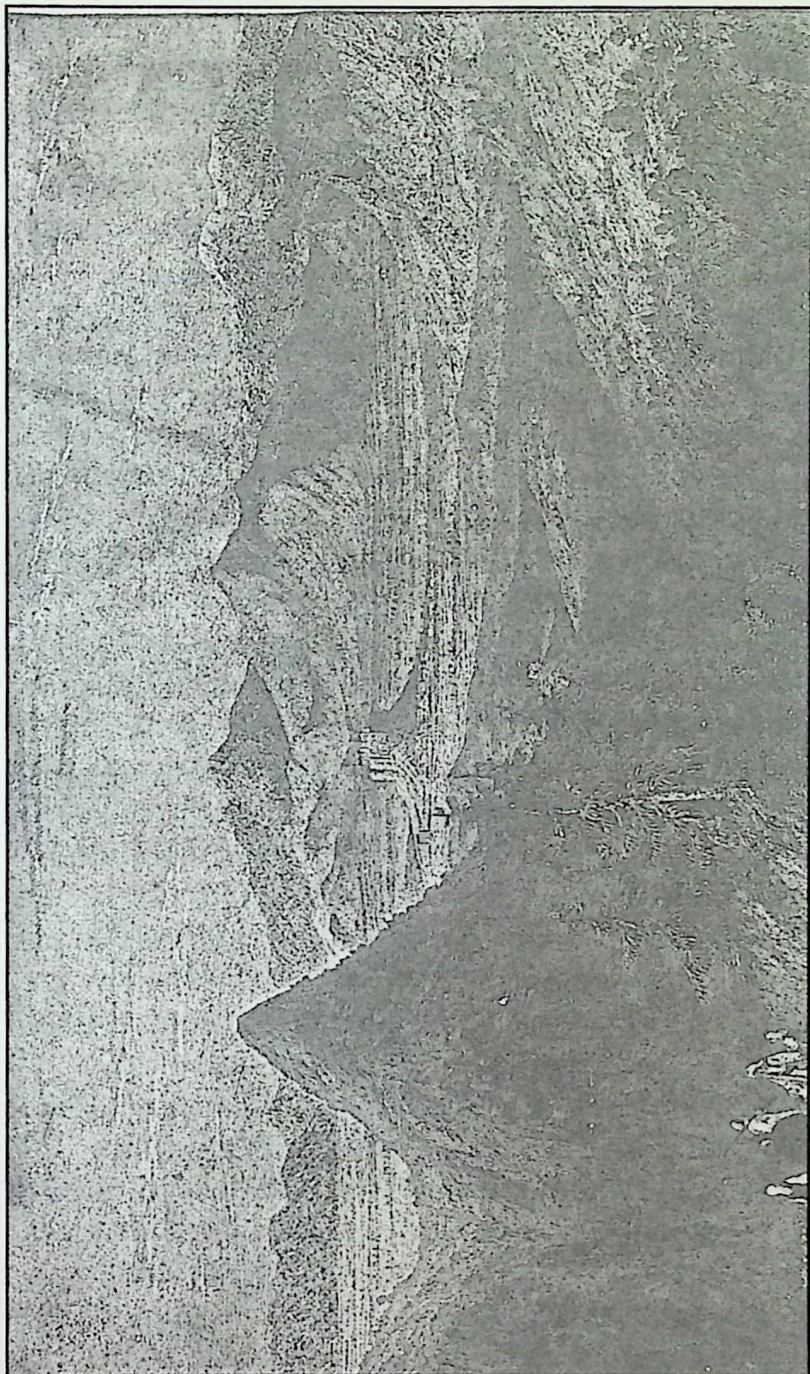
CHAPTER III

ORIGIN OF ATHENS AND SPARTA

WHAT language the Pelasgians used I cannot with certainty affirm; but if I may form a conjecture from those Pelasgians who now exist, and inhabit the town of Crestona above the Tyrrhenians, and from those Pelasgians settled at Placia and Scylace on the Hellespont, they spoke a barbarous language. And if the whole Pelasgian body did so, the Attic race, being Pelasgic, must at the time they changed into Hellenes have altered their language. The Hellenic race, however, appears to have used the same language from the time they became a people. At first insignificant, yet from a small beginning they have increased to a multitude of nations, chiefly by a union with many other barbarous nations. But the Pelasgic race, being barbarous, never increased to any great extent.

Of these nations Crœsus learnt that the Attic was oppressed and distracted by Pisisstratus, then reigning in Athens. When a quarrel happened between those who dwelt on the sea-coast and the Athenians, the former headed by Megacles, the latter by Lycurgus, Pisisstratus aiming at the sovereign power, formed a third party; and having assembled his partisans under color of protecting those of the mountains, he contrived this stratagem. He wounded himself and his mules, drove his chariot into the public square, as if he had escaped from enemies

that designed to murder him in his way to the country, and besought the people to grant him a guard, having before acquired renown in the expedition against Megara, by taking its port, Nisæa, and displaying other illustrious deeds. The people of Athens, deceived by this, gave him such of the citizens as he selected, who were not to be his javelin men, but club-bearers, for they attended him with clubs of wood. These men, joining in revolt with Pisistratus seized the Acropolis, and Pisistratus assumed the government of the Athenians, neither disturbing the existing magistracies, nor altering the laws; but he administered the government according to the established institutions, liberally and well. Not long after, the partisans of Megacles and Lycurgus became reconciled and drove him out. In this manner Pisistratus first made himself master of Athens, and, his power not being firmly rooted, lost it. But those who expelled Pisistratus quarreled anew with one another; and Megacles, harassed by the sedition, sent a herald to Pisistratus to ask if he was willing to marry his daughter, on condition of having the sovereignty. Pisistratus having accepted the proposal and agreed to his terms, in order to his restitution, they contrive the most ridiculous project that, I think, was ever imagined; especially if we consider, that the Greeks have from old been distinguished from the barbarians as being more acute and free from all foolish simplicity, and more particularly as they played this trick upon the Athenians, who are esteemed among the wisest of the Greeks. In the Pæanean tribe was a woman named Phya, four cubits high, wanting three fingers, and in other respects handsome; this woman they dressed in a complete suit of armor, placed her on a chariot, and having shown her beforehand how to assume the most becoming demeanor, they drove her to the city, with heralds before, who, on



ATHENS FROM MOUNT HYMETTUS

their arrival in the city, proclaimed what was ordered in these terms: "O Athenians, receive with kind wishes Pisistratus whom Minerva herself honoring above all men now conducts back to her own citadel." The report was presently spread among the people that Minerva was bringing back Pisistratus; and the people in the city believing this woman to be the goddess, both adored a human being, and received Pisistratus.

Pisistratus having recovered the sovereignty in the manner above described, married the daughter of Megacles in accordance with his agreement, but Pisistratus soon hearing of designs that were being formed against him, withdrew entirely out of the country, and arriving in Eretria, consulted with his sons. The opinion of Hippias prevailing, to recover the kingdom, they immediately began to collect contributions from those cities which felt any gratitude to them for benefits received; and though many gave large sums, the Thebans surpassed the rest in liberality. At length (not to give a detailed account) time passed, and every thing was ready for their return, for Argive mercenaries arrived from Peloponnesus; and a man of Naxos, named Lygdamis, who had come as a volunteer, and brought both men and money, showed great zeal in the cause. Setting out from Eretria, they came back in the eleventh year of their exile, and first of all possessed themselves of Marathon. While they lay encamped in this place, their partisans from the city joined them, and others from the various districts, to whom a tyranny was more welcome than liberty, crowded to them. The Athenians of the city, on the other hand, had shown very little concern all the time Pisistratus was collecting money, or even when he took possession of Marathon. But when they heard that he was marching from Marathon against the city, they at length went out to resist him; and marched with

their whole force against the invaders. In the mean time Pisistratus' party, advanced towards the city, and arrived in a body at the temple of the Pallenian Minerva, and there took up their position. Here Amphilytus, a prophet of Acarnania, moved by divine impulse, approached Pisistratus, and pronounced this oracle in hexameter verse:

“The cast is thrown—the net expanded wide—
At night the tunnies in the snare will glide.”

He, inspired by the god, uttered this prophecy; and Pisistratus, comprehending the oracle, and saying he accepted the omen, led on his army. The Athenians of the city were then engaged at their breakfast, and some of them after breakfast had betaken themselves to dice, others to sleep; so that the army of Pisistratus, falling upon them by surprise, soon put them to flight. As they were flying, Pisistratus contrived a clever stratagem to prevent their rallying again, and forced them thoroughly to disperse. He mounted his sons on horseback and sent them forward. They, overtaking the fugitives, spoke as they were ordered by Pisistratus, bidding them be of good cheer, and to depart every man to his own home. The Athenians yielded a ready obedience, and thus Pisistratus, having a third time possessed himself of Athens, secured his power, more firmly, both by the aid of auxiliary forces, and by revenues partly collected at home and partly drawn from the mines along the river Strymon. He seized as hostages the sons of the Athenians who had held out against him, and had not immediately fled, and settled them at Naxos. He moreover purified the island of Delos, in obedience to an oracle, and having dug up the dead bodies, as far as the prospect from the temple reached, he removed them

to another part of Delos.

Crœsus was informed that such was, at that time, the condition of the Athenians; and that the Lacedæmonians, having extricated themselves out of great difficulties, had gained the mastery over the Tegeans in war. They had formerly been governed by the worst laws of all the people in Greece, both as regarded their dealings with one another, and in holding no intercourse with strangers. But they changed to a good government in the following manner: Lycurgus, a man much esteemed by the Spartans, having arrived at Delphi to consult the oracle, no sooner entered the temple, than the Pythian spoke as follows:

“Lycurgus, thou art come to my rich fane,
Beloved by Zeus and all the heavenly train,
But whether god or man I fear to say,
Yet god thou must be more than mortal clay.”

Some men say that, besides this, the Pythian also communicated to him that form of government now established among the Spartans. But, as the Lacedæmonians themselves affirm, Lycurgus being appointed guardian to his nephew Leobotis,¹ king of Sparta, brought those institutions from Crete. For as soon as he had taken the guardianship, he altered all their customs, and took care that no one should transgress them. Afterwards he established military regulations, and instituted the ephori and senators. Thus, having changed their laws, they established good institutions in their stead. They erected a temple to Lycurgus after his death, and held

1. It is generally agreed that the name of Lycurgus' nephew was not Leobotas, but Charilaus. See the life of Lycurgus in the "Boys' and Girls' Plutarch."

him in the highest reverence. As they had a good soil and abundant population, they quickly sprang up and flourished. And now they were no longer content to live in peace; but proudly considering themselves superior to the Arcadians, they sent to consult the oracle at Delphi, touching the conquest of the whole country of the Arcadians; and the Pythian gave them this answer: "Dost thou ask of me Arcadia? Thou askest a great deal; I cannot grant it thee. There are many acorn-eating men in Arcadia, who will hinder thee. But I do not grudge thee all; I will give thee Tegea to dance on with beating of the feet, and a fair plain to measure out by the rod." When the Lacedæmonians heard this answer reported, they laid aside their design against all Arcadia; and relying on an equivocal oracle, led an army against Tegea only, carrying fetters with them, as if they would surely reduce the Tegeans to slavery. But being defeated in an engagement, as many of them as were taken alive, were compelled to work, wearing the fetters they had brought, and measuring the lands of the Tegeans with a rod. Those fetters in which they were bound, were, even in my time, preserved in Tegea, suspended around the temple of Alean Minerva.

In the first war, therefore, they had constantly fought against the Tegeans with ill success, but in the time of Cræsus, and during the reign of Anaxandrides and Ariston at Lacedæmon, they at length became superior in the following manner: When they had always been worsted in battle by the Tegeans, they sent to enquire of the oracle at Delphi, what god they should propitiate, in order to become victorious over the Tegeans. The Pythian answered, they should become so, when they had brought back the bones of Orestes the son of Agamemnon. But as they were unable to find the sepulchre of Orestes, they sent again to inquire of the

god in what spot Orestes lay interred, and the Pythian gave this answer to the inquiries of those who came to consult her:

“Down in Arcadia’s level plain I know,
Tegea lies:—and where woe lies on woe—
Where two bound winds impatient of the yoke,
Are forced to blow—where stroke replies to stroke:
Beneath the earth lies Agamemnon’s son,
Bear him to Sparta and Tegea’s won.”

When the Lacedæmonians heard this, they were as far off the discovery as ever, though they searched every where, till Lichas, one of the Spartans who are called Agathoergi, found it. These Agathoergi consist of citizens who are discharged from serving in the cavalry, such as are senior, five in every year. It is their duty during the year in which they are discharged from the cavalry, not to remain inactive, but go to different places where they are sent by the Spartan commonwealth. Lichas, who was one of these persons, discovered it in Tegea, both meeting with good fortune and employing sagacity. For as the Lacedæmonians had at that time intercourse with the Tegeans, he, coming to a smithy, looked attentively at the iron being forged, and was struck with wonder when he saw what was done. The smith perceiving his astonishment desisted from his work, and said: “O Laconian stranger, you would certainly have been astonished had you seen what I saw, since you are so surprised at the working of iron. For as I was endeavoring to sink a well in this enclosure, in digging, I came to a coffin seven cubits long; and because I did not believe that men were ever taller than they now are, I opened it and saw that the body was equal to the coffin in length, and after I had mea-

sured it I covered it up again. The man told him what he had seen, and Lichas, reflecting on what was said, conjectured from the words of the oracle, that this must be the body of Orestes, forming his conjecture on the following reasons: seeing the smith's two bellows he discerned in them the two winds, and in the anvil and hammer the stroke answering to stroke, and in the iron that was being forged the woe that lay on woe; representing it in this way, that iron had been invented to the injury of man. He then returned to Sparta, and gave the Lacedæmonians an account of the whole matter; but they brought a feigned charge against him and sent him into banishment. He, going back to Tegea, related his misfortune to the smith, and wished to hire the enclosure from him, but he would not let it. But in time, when he had persuaded him, he took up his abode there; and having opened the sepulchre and collected the bones, he carried them away with him to Sparta. From that time, whenever they made trial of each other's strength, the Lacedæmonians were by far superior in war; and the greater part of Peloponnesus had been already subdued by them.

ISBN 978-0-96670-670-3

\$22.00



9 780966 706703