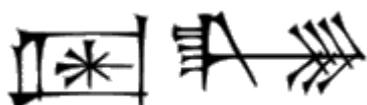


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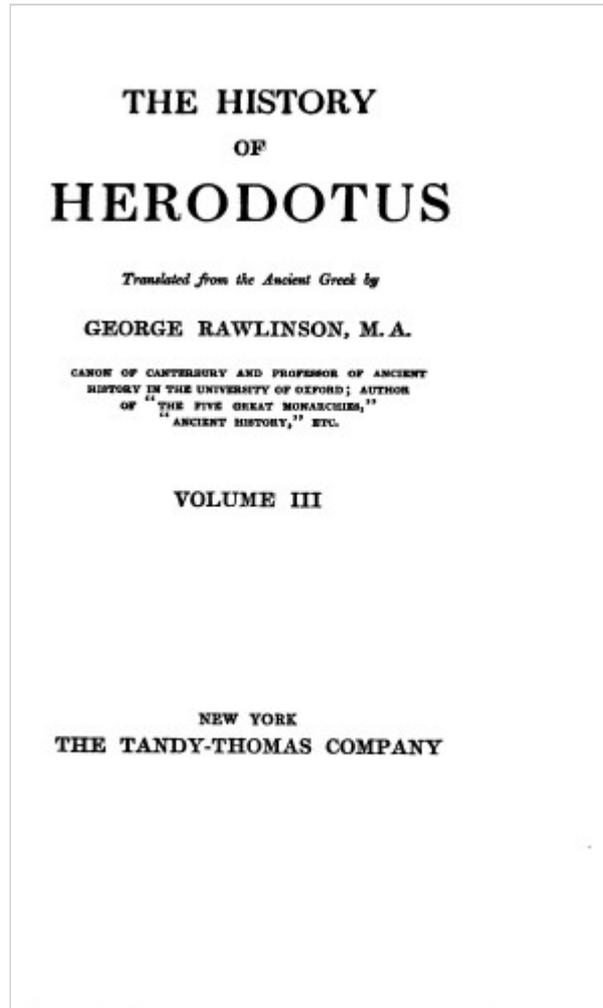
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THE HISTORY OF HERODOTUS

TERPSICHORE—ERATO POLYMNIA

BOOK V

TERPSICHORE

THE Persians left behind by King Darius in Europe, who had Megabazus for their general, reduced, before any other Hellespontine state, the people of Perinthus, who had no mind to become subjects of the king. Now the Perinthians had ere this been roughly handled by another nation, the Pæonians. For the Pæonians from about the Strymon were once bidden by an oracle to make war upon the Perinthians, and if these latter, when the camps faced one another, challenged them by name to fight, then to venture on a battle, but if otherwise, not to make the hazard. The Pæonians followed the advice. Now the men of Perinthus drew out to meet them in the skirts of their city; and a threefold single combat was fought on challenge given. Man to man, and horse to horse, and dog to dog, was the strife waged; and the Perinthians, winners of two combats out of the three, in their joy had raised the pæan; when the Pæonians, struck by the thought that this was what the oracle had meant, passed the word one to another, saying, "Now of a surety has the oracle been fulfilled for us; now our work begins." Then the Pæonians set upon the Perinthians in the midst of their pæan, and defeated them utterly, leaving but few of them alive.

2. Such was the affair of the Pæonians, which happened a long time previously. At this time the Perinthians, after a brave struggle for freedom, were overcome by numbers, and yielded to Megabazus and his Persians. After Perinthus had been brought under Megabazus led his host through Thrace, subduing to the dominion of the king all the towns and all the nations of those parts. For the king's command to him was, that he should conquer Thrace.

3. The Thracians are the most powerful people in the world, except, of course, the Indians; and if they had one head, or were agreed among themselves, it is my belief that their match could not be found anywhere, and that they would very far surpass all other nations. But such union is impossible for them, and there are no means of ever bringing it about. Herein therefore consists their weakness. The Thracians bear many names in the different regions of their country,¹ but all of them have like usages in every respect, excepting only the Getæ, the Trausi, and those who dwell above the people of Creston.

4. Now the manners and customs of the Getæ, who believe in their immortality, I have already spoken of. The Trausi in all else resemble the other Thracians, but have customs at births and deaths which I will now describe. When a child is born all its kindred sit round about it in a circle and weep for the woes it will have to undergo

now that it is come into the world, making mention of every ill that falls to the lot of humankind; when, on the other hand, a man has died, they bury him with laughter and rejoicings, and say that now he is free from a host of sufferings, and enjoys the completest happiness.

5. The Thracians who live above the Crestonæans observe the following customs. Each man among them has several wives;² and no sooner does a man die than a sharp contest ensues among the wives upon the question, which of them all the husband loved most tenderly; the friends of each eagerly plead on her behalf, and she to whom the honour is adjudged, after receiving the praises both of men and women, is slain over the grave by the hand of her next of kin, and then buried with her husband. The others are sorely grieved, for nothing is considered such a disgrace.

6. The Thracians who do not belong to these tribes have the customs which follow. They sell their children to traders. On their maidens they keep no watch, but leave them altogether free, while on the conduct of their wives they keep a most strict watch. Brides are purchased of their parents for large sums of money. Tattooing among them marks noble birth, and the want of it low birth. To be idle is accounted the most honourable thing, and to be a tiller of the ground the most dishonourable. To live by war and plunder is of all things the most glorious. These are the most remarkable of their customs.

7. The gods which they worship are but three, Mars, Bacchus, and Dian. Their kings, however, unlike the rest of the citizens, worship Mercury more than any other god, always swearing by his name, and declaring that they are themselves sprung from him.

8. Their wealthy ones are buried in the following fashion. The body is laid out for three days; and during this time they kill victims of all kinds, and feast upon them, after first bewailing the departed. Then they either burn the body or else bury it in the ground. Lastly, they raise a mound over the grave, and hold games of all sorts, wherein the single combat is awarded the highest prize. Such is the mode of burial among the Thracians.

9. As regards the region lying north of this country no one can say with any certainty what men inhabit it. It appears that you no sooner cross the Ister than you enter on an interminable wilderness. The only people of whom I can hear as dwelling beyond the Ister are the race named Sigynnæ, who wear, they say, a dress like the Medes, and have horses which are covered entirely with a coat of shaggy hair, five fingers in length. They are a small breed, flat-nosed, and not strong enough to bear men on their backs; but when yoked to chariots, they are among the swiftest known,³ which is the reason why the people of that country use chariots. Their borders reach down almost to the Eneti upon the Adriatic Sea, and they call themselves colonists of the Medes, but how they can be colonists of the Medes I for my part cannot imagine. Still nothing is impossible in the long lapse of ages.⁴

10. According to the account which the Thracians give, the country beyond the Ister is possessed by bees, on account of which it is impossible to penetrate farther. But in

this they seem to me to say what has no likelihood; for it is certain that those creatures are very impatient of cold. I rather believe that it is on account of the cold that the regions which lie under the Bear are without inhabitants. Such then are the accounts given of this country, the sea-coast whereof Megabazus was now employed in subjecting to the Persians.

11. King Darius had no sooner crossed the Hellespont and reached Sardis, than he bethought himself of the good deed of Histiaëus the Milesian, and the good counsel of the Mytilenean Coës. He therefore sent for both of them to Sardis, and bade them each crave a boon at his hands. Now Histiaëus, as he was already king of Miletus, did not make request for any government besides, but asked Darius to give him Myrcinus of the Edonians, where he wished to build him a city. Such was the choice that Histiaëus made. Coës, on the other hand, as he was a mere burgher, and not a king, requested the sovereignty of Mytilêné. Both alike obtained their requests, and straightway betook themselves to the places which they had chosen.

12. It chanced in the meantime that King Darius saw a sight which determined him to bid Megabazus remove the Pæonians from their seats in Europe and transport them to Asia. There were two Pæonians, Pigres and Mantyes, whose ambition it was to obtain the sovereignty over their countrymen. As soon therefore as ever Darius crossed into Asia, these men came to Sardis, and brought with them their sister, who was a tall and beautiful woman. Having so done, they waited till a day came when the king sat in state in the suburb of the Lydians; and then dressing their sister in the richest gear they could, sent her to draw water for them. She bore a pitcher upon her head, and with one arm led a horse, while all the way as she went she span flax. Now as she passed by where the king was, Darius took notice of her; for it was neither like the Persians nor the Lydians, nor any of the dwellers in Asia, to do as she did. Darius accordingly noted her, and ordered some of his guard to follow her steps, and watch to see what she would do with the horse. So the spearsmen went; and the woman, when she came to the river, first watered the horse, and then filling the pitcher, came back the same way she had gone, with the pitcher of water upon her head, and the horse dragging upon her arm, while she still kept twirling the spindle.

13. King Darius was full of wonder both at what they who had watched the woman told him, and at what he had himself seen. So he commanded that she should be brought before him. And the woman came; and with her appeared her brothers, who had been watching everything a little way off. Then Darius asked them of what nation the woman was; and the young men replied that they were Pæonians, and she was their sister. Darius rejoined by asking, "Who the Pæonians were, and in what part of the world they lived? and, further, what business had brought the young men to Sardis?" Then the brothers told him they had come to put themselves under his power, and Pæonia was a country upon the river Strymon, and the Strymon was at no great distance from the Hellespont. The Pæonians, they said, were colonists of the Teucrians from Troy. When they had thus answered his questions, Darius asked if all the women of their country worked so hard? Then the brothers eagerly answered, Yes; for this was the very object with which the whole thing had been done.

14. So Darius wrote letters to Megabazus, the commander whom he had left behind in Thrace, and ordered him to remove the Pæonians from their own land, and bring them into his presence, men, women, and children. And straightway a horseman took the message, and rode at speed to the Hellespont; and, crossing it, gave the paper to Megabazus. Then Megabazus, as soon as he had read it, and procured guides from Thrace, made war upon Pæonia.

15. Now when the Pæonians heard that the Persians were marching against them, they gathered themselves together, and marched down to the sea-coast, since they thought the Persians would endeavour to enter their country on that side. Here then they stood in readiness to oppose the army of Megabazus. But the Persians, who knew that they had collected, and were gone to keep guard at the pass near the sea, got guides, and taking the inland route before the Pæonians were aware, poured down upon their cities, from which the men had all marched out; and finding them empty, easily got possession of them. Then the men, when they heard that all their towns were taken, scattered this way and that to their homes, and gave themselves up to the Persians. And so these tribes of the Pæonians, to wit, the Siropæonians, the Pæoplans, and all the others as far as Lake Prasias, were torn from their seats and led away into Asia.

16. They on the other hand who dwelt about Mount Pangæum and in the country of the Dobêres, the Agrianians, and the Odomantians, and they likewise who inhabited Lake Prasias, were not conquered by Megabazus. He sought indeed to subdue the dwellers upon the lake, but could not effect his purpose. Their manner of living is the following. Platforms supported upon tall piles stand in the middle of the lake, which are approached from the land by a single narrow bridge.⁵ At the first, the piles which bear up the platforms were fixed in their places by the whole body of the citizens, but since that time the custom which has prevailed about fixing them is this: they are brought from a hill called Orbêlus, and every man drives in three for each wife that he marries. Now the men have all many wives apiece; and this is the way in which they live. Each has his own hut, wherein he dwells, upon one of the platforms, and each has also a trap-door giving access to the lake beneath; and their wont is to tie their baby children by the foot with a string, to save them from rolling into the water. They feed their horses and their other beasts upon fish, which abound in the lake to such a degree that a man has only to open his trap-door and to let down a basket by a rope into the water, and then to wait a very short time, when he draws it up quite full of them. The fish are of two kinds, which they call the paprax and the tilon.

17. The Pæonians therefore—at least such of them as had been conquered—were led away into Asia. As for Megabazus, he had no sooner brought the Pæonians under, than he sent into Macedonia an embassy of Persians, choosing for the purpose the seven men of most note in all the army after himself. These persons were to go to Amyntas, and require him to give earth and water to King Darius. Now there is a very short cut from the lake Prasias across to Macedonia. Quite close to the lake is the mine which yielded afterwards a talent of silver a day to Alexander; and from this mine you have only to cross the mountain called Dysôrum to find yourself in the Macedonian territory.

18. So the Persians sent upon this errand, when they reached the court, and were brought into the presence of Amyntas, required him to give earth and water to King Darius. And Amyntas not only gave them what they asked, but also invited them to come and feast with him; after which he made ready the board with great magnificence, and entertained the Persians in right friendly fashion. Now when the meal was over, and they were all set to the drinking, the Persians said:

“Dear Macedonian, we Persians have a custom when we make a great feast to bring with us to the board our wives and concubines, and make them sit beside us.⁶ Now then, as thou hast received us so kindly, and feasted us so handsomely, and givest moreover earth and water to King Darius, do also after our custom in this matter.”

Then Amyntas answered: “O, Persians! we have no such custom as this; but with us men and women are kept apart. Nevertheless, since you, who are our lords, wish it, this also shall be granted to you.”

When Amyntas had thus spoken, he bade some go and fetch the women. And the women came at his call and took their seats in a row over against the Persians. Then, when the Persians saw that the women were fair and comely, they spoke again to Amyntas and said, that “what had been done was not wise; for it had been better for the women not to have come at all, than to come in this way, and not sit by their sides, but remain over against them, the torment of their eyes.” So Amyntas was forced to bid the women sit side by side with the Persians. The women did as he ordered; and then the Persians, who had drunk more than they ought, began to put their hands on them, and one even tried to give the woman next him a kiss.

19. King Amyntas saw, but he kept silence, although sorely grieved, for he greatly feared the power of the Persians. Alexander, however, Amyntas’ son, who was likewise there and witnessed the whole, being a young man and unacquainted with suffering, could not any longer restrain himself. He therefore, full of wrath, spake thus to Amyntas: “Dear father, thou art old and shouldst spare thyself. Rise up from table and go take thy rest; do not stay out the drinking. I will remain with the guests and give them all that is fitting.”

Amyntas, who guessed that Alexander would play some wild prank, made answer: “Dear son, thy words sound to me as those of one who is well nigh on fire, and I perceive thou sendest me away that thou mayest do some wild deed. I beseech thee make no commotion about these men, lest thou bring us all to ruin, but bear to look calmly on what they do. For myself, I will e’en withdraw as thou biddest me.”

20. Amyntas, when he had thus besought his son, went out; and Alexander said to the Persians, “Look on these ladies as your own, dear strangers, all or any of them—only tell us your wishes. But now, as the evening wears, and I see you have all had wine enough, let them, if you please, retire, and when they have bathed they shall come back again.” To this the Persians agreed, and Alexander, having got the women away, sent them off to the harem, and made ready in their room an equal number of beardless youths, whom he dressed in the garments of the women, and then, arming them with daggers, brought them in to the Persians, saying as he introduced them,

“Methinks, dear Persians, that your entertainment has fallen short in nothing. We have set before you all that we had ourselves in store, and all that we could anywhere find to give to you—and now, to crown the whole, we make over to you our sisters, and our mothers, that you may perceive yourselves to be entirely honoured by us, even as you deserve to be—and also that you may take back word to the king who sent you here, that there was one man, a Greek, the satrap of Macedonia, by whom you were both feasted and lodged handsomely.” So speaking, Alexander set by the side of each Persian one of those whom he had called Macedonian women, but who were in truth men. And these men, when the Persians began to be rude, despatched them with their daggers.

21. So the ambassadors perished by this death, both they and also their followers. For the Persians had brought a great train with them, carriages, and attendants, and baggage of every kind—all of which disappeared at the same time as the men themselves. Not very long afterwards the Persians made strict search for their lost embassy; but Alexander, with much wisdom, hushed up the business, bribing those sent on the errand, partly with money, and partly with the gift of his own sister Gygæa, whom he gave in marriage to Bubares, a Persian, the chief leader of the expedition which came in search of the lost men. Thus the death of these Persians was hushed up, and no more was said of it.

22. Now that the men of this family are Greeks, sprung from Perdicas, as they themselves affirm, is a thing which I can declare of my own knowledge, and which I will hereafter make plainly evident. That they are so has been already adjudged by those who manage the Pan-Hellenic contest at Olympia. For when Alexander wished to contend in the games, and had come to Olympia with no other view, the Greeks who were about to run against him would have excluded him from the contest—saying that Greeks only were allowed to contend, and not barbarians. But Alexander proved himself to be an Argive, and was distinctly adjudged a Greek; after which he entered the lists for the foot-race, and was drawn to run in the first pair. Thus was this matter settled.

23. Megabazus, having reach the Hellespont with the Pæonians, crossed it, and went up to Sardis. He had become aware while in Europe that Histæus the Milesian was raising a wall at Myrcinus—the town upon the Strymon which he had obtained from King Darius as his guerdon for keeping the bridge. No sooner therefore did he reach Sardis with the Pæonians than he said to Darius, “What mad thing is this that thou hast done, sire, to let a Greek, a wise man and a shrewd, get hold of a town in Thrace, a place too where there is abundance of timber fit for shipbuilding, and oars in plenty, and mines of silver, and about which are many dwellers both Greek and barbarian, ready enough to take him for their chief, and by day and night to do his bidding! I pray thee make this man cease his work, if thou wouldest not be entangled in a war with thine own followers. Stop him, but with a gentle message, only bidding him to come to thee. Then when thou once hast him in thy power, be sure thou take good care that he never get back to Greece again.”

24. With these words Megabazus easily persuaded Darius, who thought he had shown true foresight in this matter. Darius therefore sent a messenger to Myrcinus, who said,

“These be the words of the king to thee, O Histiaëus! I have looked to find a man well affectioned towards me and towards my greatness; and I have found none whom I can trust like thee. Thy deeds, and not thy words only, have proved thy love for me. Now then, since I have a mighty enterprise in hand, I pray thee come to me, that I may show thee what I purpose!”

Histiaëus, when he heard this, put faith in the words of the messenger; and, as it seemed to him a grand thing to be the king’s counsellor, he straightway went up to Sardis. Then Darius, when he was come, said to him, “Dear Histiaëus, hear why I have sent for thee. No sooner did I return from Scythia, and lose thee out of my sight, than I longed, as I have never longed for aught else, to behold thee once more, and to interchange speech with thee. Right sure I am there is nothing in all the world so precious as a friend who is at once wise and true: both which thou art, as I have had good proof in what thou hast already done for me. Now then ’tis well thou art come; for look, I have an offer to make to thee. Let go Miletus and thy newly-founded town in Thrace, and come with me up to Susa; share all that I have; live with me, and be my counsellor.”

25. When Darius had thus spoken he made Artaphernes, his brother by his father’s side, governor of Sardis, and taking Histiaëus with him, went up to Susa. He left as general of all the troops upon the sea-coast Otanes, son of Sisamnes, whose father King Cambyses slew and flayed, because that he, being of the number of the royal judges, had taken money to give an unrighteous sentence. Therefore Cambyses slew and flayed Sisamnes, and cutting his skin into strips, stretched them across the seat of the throne whereon he had been wont to sit when he heard causes. Having so done Cambyses appointed the son of Sisamnes to be judge in his father’s room, and bade him never forget in what way his seat was cushioned.

26. Accordingly this Otanes, who had occupied so strange a throne, became the successor of Megabazus in his command and took first of all Byzantium and Chalcêdon, then Antandrus in the Troas, and next Lampônium. This done, he borrowed ships of the Lesbians, and took Lemnos and Imbrus, which were still inhabited by Pelasgians.

27. Now the Lemnians stood on their defence, and fought gallantly; but they were brought low in course of time. Such as outlived the struggle were placed by the Persians under the government of Lycarêtus, the brother of that Mæandrius who was tyrant of Samos. (This Lycarêtus died afterwards in his government.) The cause which Otanes alleged for conquering and enslaving all these nations was, that some had refused to join the king’s army against Scythia, while others had molested the host on its return. Such were the exploits which Otanes performed in his command.

28. Afterwards, but for no long time,⁷ there was a respite from suffering. Then from Naxos and Miletus troubles gathered anew about Ionia. Now Naxos at this time surpassed all the other islands in prosperity; and Miletus had reached the height of her power, and was the glory of Ionia. But previously for two generations the Milesians had suffered grievously from civil disorders, which were composed by the Parians,

whom the Milesians chose before all the rest of the Greeks to rearrange their government.

29. Now the way in which the Parians healed their differences was the following. A number of the chief Parians came to Miletus, and when they saw in how ruined a condition the Milesians were, they said that they would like first to go over their country. So they went through all Milesia, and on their way, whenever they saw in the waste and desolate country any land that was well farmed, they took down the names of the owners in their tablets; and having thus gone through the whole region, and obtained after all but few names, they called the people together on their return to Miletus, and made proclamation that they gave the government into the hands of those persons whose lands they had found well farmed; for they thought it likely (they said) that the same persons who had managed their own affairs well would likewise conduct aright the business of the state. The other Milesians, who in time past had been at variance, they placed under the rule of these men. Thus was the Milesian government set in order by the Parians.

30. It was, however, from the two cities above mentioned that troubles began now to gather again about Ionia; and this is the way in which they arose. Certain of the rich men had been banished from Naxos by the commonalty, and, upon their banishment, had fled to Miletus. Aristagoras, son of Molpagoras, the nephew and likewise the son-in-law of Histiaëus, son of Lysagoras, who was still kept by Darius at Susa, happened to be regent of Miletus at the time of their coming. For the kingly power belonged to Histiaëus; but he was at Susa when the Naxians came. Now these Naxians had in times past been bond-friends of Histiaëus; and so on their arrival at Miletus they addressed themselves to Aristagoras and begged him to lend them such aid as his ability allowed, in hopes thereby to recover their country. Then Aristagoras, considering with himself that, if the Naxians should be restored by his help, he would be lord of Naxos, put forward the friendship with Histiaëus to cloak his views, and spoke as follows:

“I cannot engage to furnish you with such a power as were needful to force you, against their will, upon the Naxians who hold the city; for I know they can bring into the field eight thousand bucklers, and have also a vast number of ships of war. But I will do all that lies in my power to get you some aid, and I think I can manage it in this way. Artaphernes happens to be my friend. Now he is a son of Hystaspes, and brother to King Darius. All the sea-coast of Asia is under him, and he has a numerous army and numerous ships. I think I can prevail on him to do what we require.”

When the Naxians heard this, they empowered Aristagoras to manage the matter for them as well as he could, and told him to promise gifts and pay for the soldiers, which (they said) they would readily furnish, since they had great hope that the Naxians, so soon as they saw them returned, would render them obedience, and likewise the other islanders. For at that time not one of the Cyclades was subject to King Darius.

31. So Aristagoras went to Sardis and told Artaphernes that Naxos was an island of no great size, but a fair land and fertile,⁸ lying near Ionia, and containing much treasure and a vast number of slaves. “Make war then upon this land (he said) and reinstate the exiles; for if thou wilt do this, first of all, I have very rich gifts in store for thee

(besides the cost of the armament, which it is fair that we who are the authors of the war should pay); and, secondly, thou wilt bring under the power of the king not only Naxos but the other islands which depend on it, as Paros, Andros, and all the rest of the Cyclades. And when thou hast gained these, thou mayest easily go on against Eubœa, which is a large and wealthy island not less in size than Cyprus, and very easy to bring under. A hundred ships were quite enough to subdue the whole.” The other answered: “Truly thou art the author of a plan which may much advantage the house of the king; and thy counsel is good in all points except the number of the ships. Instead of a hundred, two hundred shall be at thy disposal when spring comes. But the king himself must first approve the undertaking.”

32. When Aristagoras heard this he was greatly rejoiced, and went home in good heart to Miletus. And Artaphernes, after he had sent a messenger to Susa to lay the plans of Aristagoras before the king, and received his approval of the undertaking, made ready a fleet of two hundred triremes and a vast army of Persians and their confederates. The command of these he gave to a Persian named Megabates, who belonged to the house of the Achæmenids, being nephew both to himself and to King Darius. It was to a daughter of this man that Pausanias the Lacedæmonian, the son of Cleombrotus (if at least there be any truth in the tale) was affianced many years afterwards, when he conceived the desire of becoming tyrant of Greece. Artaphernes now, having named Megabates to the command, sent forward the armament to Aristagoras.

33. Megabates set sail, and, touching at Miletus, took on board Aristagoras with the Ionian troops and the Naxians; after which he steered, as he gave out, for the Hellespont; but when he reached Chios, he brought the fleet to anchor off Caucasa, being minded to wait there for a north wind, and then sail straight to Naxos. The Naxians however were not to perish at this time; and so the following events were brought about. As Megabates went his rounds to visit the watches on board the ships, he found a Myndian vessel upon which there was none set. Full of anger at such carelessness, he bade his guards to seek out the captain, one Scylax by name, and thrusting him through one of the holes in the ship’s side, to fasten him there in such a way that his head might show outside the vessel, while his body remained within. When Scylax was thus fastened, one went and informed Aristagoras that Megabates had bound his Myndian friend and was entreating him shamefully. So he came and asked Megabates to let the man off; but the Persian refused him; whereupon Aristagoras went himself and set Scylax free. When Megabates heard this he was still more angry than before, and spoke hotly to Aristagoras. Then the latter said to him:

“What hast thou to do with these matters? Wert thou not sent here by Artaphernes to obey me, and to sail whithersoever I ordered? Why dost meddle so?”

Thus spake Aristagoras. The other, in high dudgeon at such language, waited till the night, and then despatched a boat to Naxos, to warn the Naxians of the coming danger.

34. Now the Naxians up to this time had not had any suspicion that the armament was directed against them; as soon, therefore, as the message reached them, forthwith they brought within their walls all that they had in open field, and made themselves ready

against a siege by provisioning their town both with food and drink. Thus was Naxos placed in a posture of defence; and the Persians, when they crossed the sea from Chios, found the Naxians fully prepared for them. However they sat down before the place and besieged it for four whole months. When at length all the stores which they had brought with them were exhausted, and Aristagoras had likewise spent upon the siege no small sum from his private means, and more was still needed to insure success, the Persians gave up the attempt, and first building certain forts, wherein they left the banished Naxians, withdrew to the mainland, having utterly failed in their undertaking.

35. And now Aristagoras found himself quite unable to make good his promises to Artaphernes; nay, he was even hard pressed to meet the claims whereto he was liable for the pay of the troops; and at the same time his fear was great, lest, owing to the failure of the expedition and his own quarrel with Megabates, he should be ousted from the government of Miletus. These manifold alarms had already caused him to contemplate raising a rebellion, when the man with the marked head came from Susa, bringing him instructions on the part of Histiaëus to revolt from the king. For Histiaëus, when he was anxious to give Aristagoras orders to revolt, could find but one safe way, as the roads were guarded, of making his wishes known; which was by taking the trustiest of his slaves, shaving all the hair from off his head, and then pricking letters upon the skin, and waiting till the hair grew again. Thus accordingly he did; and as soon as ever the hair was grown, he despatched the man to Miletus, giving him no other message than this: "When thou art come to Miletus, bid Aristagoras shave thy head and look thereon." Now the marks on the head, as I have already mentioned, were a command to revolt. All this Histiaëus did because it irked him greatly to be kept at Susa, and because he had strong hopes that, if troubles broke out, he would be sent down to the coast to quell them, whereas, if Miletus made no movement, he did not see a chance of his ever again returning thither.

36. Such, then, were the views which led Histiaëus to despatch his messenger; and it so chanced that all these several motives to revolt were brought to bear upon Aristagoras at one and the same time.

Accordingly, at this conjuncture Aristagoras held a council of his trusty friends, and laid the business before them, telling them both what he had himself purposed, and what message had been sent him by Histiaëus. At this council all his friends were of the same way of thinking, and recommended revolt, except only Hecatæus the historian. He, first of all, advised them by all means to avoid engaging in war with the king of the Persians, whose might he set forth, and whose subject nations he enumerated. As however he could not induce them to listen to this counsel, he next advised that they should do all that lay in their power to make themselves masters of the sea. "There was one only way," he said, "so far as he could see, of their succeeding in this. Miletus was, he knew, a weak state—but if the treasures in the temple at Branchidæ, which Cræsus the Lydian gave to it, were seized, he had strong hopes that the mastery of the sea might be thereby gained; at least it would give them money to begin the war, and would save the treasures from falling into the hands of the enemy." Now these treasures were of very great value, as I showed in the first part of my History. The assembly, however, rejected the counsel of Hecatæus, while,

nevertheless, they resolved upon a revolt. One of their number, it was agreed, should sail to Myus, where the fleet had been lying since its return from Naxos, and endeavour to seize the captains who had gone there with the vessels.

37. Iatragoras accordingly was despatched on this errand, and he took with guile Oliatus the son of Ibanôlis the Mylassian, and Histiaëus the son of Tymnes the Termerean,—Coës likewise, the son of Erxander, to whom Darius gave Mytilêné, and Aristagoras the son of Heraclides the Cymæan, and also many others. Thus Aristagoras revolted openly from Darius; and now he set to work to scheme against him in every possible way. First of all, in order to induce the Milesians to join heartily in the revolt, he gave out, that he laid down his own lordship over Miletus, and in lieu thereof established a commonwealth: after which, throughout all Ionia he did the like; for from some of the cities he drove out their tyrants, and to others, whose goodwill he hoped thereby to gain, he handed theirs over, thus giving up all the men whom he had seized at the Naxian fleet, each to the city whereto he belonged.

38. Now the Mytileneans had no sooner got Coës into their power, than they led him forth from the city and stoned him; the Cymæans, on the other hand, allowed their tyrant to go free; as likewise did most of the others. And so this form of government ceased throughout all the cities. Aristagoras the Milesian, after he had in this way put down the tyrants, and bidden the cities choose themselves captains in their room, sailed away himself on board a trireme to Lacedæmon; for he had great need of obtaining the aid of some powerful ally.

39. At Sparta, Anaxandridas the son of Leo was no longer king: he had died, and his son Cleomenes had mounted the throne, not however by right of merit, but of birth. Anaxandridas took to wife his own sister's daughter,⁹ and was tenderly attached to her; but no children came from the marriage. Hereupon the Ephors called him before them, and said: "If thou hast no care for thine own self, nevertheless we cannot allow this, nor suffer the race of Eurysthenes to die out from among us. Come then, as thy present wife bears thee no children, put her away, and wed another. So wilt thou do what is well-pleasing to the Spartans." Anaxandridas however refused to do as they required, and said it was no good advice the Ephors gave, to bid him put away his wife when she had done no wrong, and take to himself another. He therefore declined to obey them.

40. Then the Ephors and Elders took counsel together, and laid this proposal before the king: "Since thou art so fond, as we see thee to be, of thy present wife, do what we now advise, and gainsay us not, lest the Spartans make some unwonted decree concerning thee. We ask thee not now to put away thy wife to whom thou art married—give her still the same love and honour as ever—but take thee another wife beside, who may bear thee children."

When he heard this offer, Anaxandridas gave way—and henceforth he lived with two wives in two separate houses, quite against all Spartan custom.

41. In a short time, the wife whom he had last married bore him a son, who received the name of Cleomenes; and so the heir to the throne was brought into the world by

her. After this, the first wife also, who in time past had been barren, by some strange chance conceived, and came to be with child. Then the friends of the second wife, when they heard a rumour of the truth, made a great stir, and said it was a false boast, and she meant, they were sure, to bring forward as her own a supposititious child. So they raised an outcry against her; and therefore, when her full time was come, the Ephors, who were themselves incredulous, sat round her bed, and kept a strict watch on the labour. At this time then she bore Dorieus, and after him, quickly, Leonidas, and after him, again quickly, Cleombrotus. Some even say that Leonidas and Cleombrotus were twins. On the other hand, the second wife, the mother of Cleomenes (who was a daughter of Prinetas, the son of Demarmenus), never gave birth to a second child.

42. Now Cleomenes, it is said, was not right in his mind; indeed he verged upon madness; while Dodieus surpassed all his co-mates, and looked confidently to receiving the kingdom on the score of merit. When, therefore, after the death of Anaxandridas, the Spartans kept to the law, and made Cleomenes, his eldest son, king in his room, Dorieus, who had imagined that he should be chosen, and who could not bear the thought of having such a man as Cleomenes to rule over him, asked the Spartans to give him a body of men, and left Sparta with them in order to found a colony. However, he neither took counsel of the oracle at Delphi as to the place whereto he should go, nor observed any of the customary usages; but left Sparta in dudgeon, and sailed away to Libya, under the guidance of certain men who were Theræans. These men brought him to Cinyps, where he colonised a spot, which has not its equal in all Libya, on the banks of a river: but from this place he was driven in the third year by the Macians, the Libyans, and the Carthaginians.

43. Dorieus returned to the Peloponnese; whereupon Antichares the Eleônian gave him a counsel (which he got from the oracles of Laïus), to “found the city of Heraclea in Sicily; the whole country of Eryx belonged,” he said, “to the Heracleids, since Hercules himself conquered it.” On receiving this advice, Dorieus went to Delphi to inquire of the oracle whether he would take the place to which he was about to go. The Pythoness prophesied that he would: whereupon Dorieus went back to Libya, took up the men who had sailed with him at the first, and proceeded upon his way along the shores of Italy.

44. Just at this time, the Sybarites¹ say, they and their king Têlys were about to make war upon Crotôna, and the Crotoniats, greatly alarmed, besought Dorieus to lend them aid. Dorieus was prevailed upon, bore part in the war against Sybaris, and had a share in taking the town. Such is the account which the Sybarites give of what was done by Dorieus and his companions. The Crotoniats, on the other hand, maintain that no foreigner lent them aid in their war against the Sybarites, save and except Callias the Elean, a soothsayer of the race of the Iamidæ; and he only forsook Têlys the Sybaritic king, and deserted to their side, when he found on sacrificing that the victims were not favourable to an attack on Crotôna. Such is the account which each party gives of these matters.

45. Both parties likewise adduce testimonies to the truth of what they say. The Sybarites show a temple and sacred precinct near the dry stream of the Crastis, which

they declare that Dorieus, after taking their city, dedicated to Minerva Crastias. And further, they bring forward the death of Dorieus as the surest proof; since he fell, they say, because he disobeyed the oracle. For had he in nothing varied from the directions given him, but confined himself to the business on which he was sent, he would assuredly have conquered the Erycian territory, and kept possession of it, instead of perishing with all his followers. The Crotoniats, on the other hand, point to the numerous allotments within their borders which were assigned to Callias the Elean by their countrymen, and which to my day remained in the possession of his family; while Dorieus and his descendants (they remark) possess nothing. Yet if Dorieus had really helped them in the Sybaritic war, he would have received very much more than Callias. Such are the testimonies which are adduced on either side; it is open to every man to adopt whichever view he deems the best.

46. Certain Spartans accompanied Dorieus on his voyage as co-founders, to wit, Thessalus, Paræbates, Celeas, and Euryleon. These men and all the troops under their command reached Sicily; but there they fell in a battle wherein they were defeated by the Egesteans and Phœnicians, only one, Euryleon, surviving the disaster. He then, collecting the remnants of the beaten army, made himself master of Minôa, the Selinusian colony, and helped the Selinusians to throw off the yoke of their tyrant Peithagoras. Having upset Peithagoras, he sought to become tyrant in his room, and he even reigned at Selinus for a brief space—but after a while the Selinusians rose up in revolt against him, and though he fled to the altar of Jupiter Agoræus, they notwithstanding put him to death.

47. Another man who accompanied Dorieus, and died with him, was Philip the son of Butacidas, a man of Crotôna; who, after he had been betrothed to a daughter of Têlys the Sybarite, was banished from Crotôna, whereupon his marriage came to nought; and he in his disappointment took ship and sailed to Cyrêné. From thence he became a follower of Dorieus, furnishing to the fleet a trireme of his own, the crew of which he supported at his own charge. This Philip was an Olympian victor, and the handsomest Greek of his day. His beauty gained him honours at the hands of the Egestæans which they never accorded to any one else; for they raised a hero temple over his grave, and they still worship him with sacrifices.

48. Such, then, was the end of Dorieus, who if he had brooked the rule of Cleomenes, and remained in Sparta, would have been king of Lacedæmon; since Cleomenes, after reigning no great length of time, died without male offspring leaving behind him an only daughter, by name Gorgo.

49. Cleomenes, however, was still king when Aristagoras, tyrant of Miletus, reached Sparta. At their interview, Aristagoras, according to the report of the Lacedæmonians, produced a bronze tablet, whereupon the whole circuit of the earth was engraved, with all its seas and rivers.² Discourse began between the two; and Aristagoras addressed the Spartan king in these words following: “Think it not strange, O King Cleomenes, that I have been at the pains to sail hither; for the posture of affairs, which I will now recount unto thee, made it fitting. Shame and grief is it indeed to none so much as to us, that the sons of the Ionians should have lost their freedom, and come to be the slaves of others; but yet it touches you likewise, O Spartans, beyond the rest of the

Greeks, inasmuch as the pre-eminence over all Greece appertains to you. We beseech you, therefore, by the common gods of the Grecians, deliver the Ionians, who are your own kinsmen, from slavery. Truly the task is not difficult; for the barbarians are an unwarlike people; and you are the best and bravest warriors in the whole world. Their mode of fighting is the following: They use bows and arrows and a short spear; they wear trousers in the field, and cover their heads with turbans. So easy are they to vanquish! Know too that the dwellers in these parts have more good things than all the rest of the world put together—gold, and silver, and brass, and embroidered garments, beasts of burthen, and bond-servants—all which, if you only wish it, you may soon have for your own. The nations border on one another, in the order which I will now explain. Next to these Ionians” (here he pointed with his finger to the map of the world which was engraved upon the tablet that he had brought with him) “these Lydians dwell; their soil is fertile, and few people are so rich in silver. Next to them,” he continued, “come these Phrygians, who have more flocks and herds than any race that I know, and more plentiful harvest. On them border the Cappadocians, whom we Greeks know by the name of Syrians: they are neighbours to the Cilicians, who extend all the way to this sea, where Cyprus (the island which you see here) lies. The Cilicians pay the king a yearly tribute of five hundred talents. Next to them come the Armenians, who live here—they too have numerous flocks and herds. After them come the Matiêni, inhabiting this country; then Cissia, this province, where you see the river Choaspes marked, and likewise the town Susa upon its banks, where the Great King holds his court,³ and where the treasuries are in which his wealth is stored. Once masters of this city, you may be bold to vie with Jove himself for riches. In the wars which ye wage with your rivals of Messenia, with them of Argos likewise and of Arcadia, about paltry boundaries and strips of land not so remarkably good, ye contend with those who have no gold, nor silver even, which often give men heart to fight and die. Must ye wage such wars, and when ye might so easily be lords of Asia, will ye decide otherwise?” Thus spoke Aristagoras; and Cleomenes replied to him: “Milesian stranger, three days hence I will give thee an answer.”

50. So they proceeded no further at that time. When, however, the day appointed for the answer came, and the two once more met, Cleomenes asked Aristagoras, “how many days’ journey it was from the sea of the Ionians to the king’s residence?” Hereupon Aristagoras, who had managed the rest so cleverly, and succeeded in deceiving the king, tripped in his speech and blundered; for instead of concealing the truth, as he ought to have done if he wanted to induce the Spartans to cross into Asia, he said plainly that it was a journey of three months. Cleomenes caught at the words, and, preventing Aristagoras from finishing what he had begun to say concerning the road, addressed him thus: “Milesian stranger, quit Sparta before sunset. This is no good proposal that thou makest to the Lacedæmonians, to conduct them a distance of three months’ journey from the sea.” When he had thus spoken, Cleomenes went to his home.

51. But Aristagoras took an olive-bough in his hand, and hastened to the king’s house, where he was admitted by reason of his suppliant’s guise. Gorgo, the daughter of Cleomenes, and his only child, a girl of about eight or nine years of age, happened to be there, standing by her father’s side. Aristagoras, seeing her, requested Cleomenes to send her out of the room before he began to speak with him; but Cleomenes told

him to say on, and not mind the child. So Aristagoras began with a promise of ten talents if the king would grant him his request, and when Cleomenes shook his head, continued to raise his offer till it reached fifty talents; whereupon the child spoke: "Father," she said, "get up and go, or the stranger will certainly corrupt thee." Then Cleomenes, pleased at the warning of his child, withdrew and went into another room. Aristagoras quitted Sparta for good, not being able to discourse any more concerning the road which led up to the king.

52. Now the true account of the road in question is the following: Royal stations exist along its whole length, and excellent caravanserais; and throughout, it traverses an inhabited tract, and is free from danger. In Lydia and Phrygia there are twenty stations within a distance of $94\frac{1}{2}$ parasangs. On leaving Phrygia the Halys has to be crossed; and here are gates through which you must needs pass ere you can traverse the stream. A strong force guards this post. When you have made the passage, and are come into Cappadocia, 28 stations and 104 parasangs bring you to the borders of Cilicia, where the road passes through two sets of gates, at each of which there is a guard posted. Leaving these behind, you go on through Cilicia, where you find three stations in a distance of $15\frac{1}{2}$ parasangs. The boundary between Cilicia and Armenia is the river Euphrates, which it is necessary to cross in boats. In Armenia the resting-places are fifteen in number, and the distance is $56\frac{1}{2}$ parasangs. There is one place where a guard is posted. Four large streams intersect this district, all of which have to be crossed by means of boats. The first of these is the Tigris; the second and the third have both of them the same name, though they are not only different rivers, but do not even run from the same place. For the one which I have called the first of the two has its source in Armenia, while the other flows afterwards out of the country of the Matienians. The fourth of the streams is called the Gyndes, and this is the river which Cyrus dispersed by digging for it three hundred and sixty channels. Leaving Armenia and entering the Matienian country, you have four stations; these passed, you find yourself in Cissia, where eleven stations and $42\frac{1}{2}$ parasangs bring you to another navigable stream, the Choaspes, on the banks of which the city of Susa is built. Thus the entire number of the stations is raised to one hundred and eleven; and so many are in fact the resting-places that one find between Sardis and Susa.

53. If, then, the royal road be measured aright, and the parasang equals, as it does, thirty furlongs, the whole distance from Sardis to the palace of Memnon (as it is called), amounting thus to 450 parasangs, would be 13,500 furlongs. Travelling then at the rate of 150 furlongs a day, one will take exactly ninety days to perform the journey.

54. Thus when Aristagoras the Milesian told Cleomenes the Lacedæmonian that it was a three months' journey from the sea up to the king, he said no more than the truth. The exact distance (if any one desire still greater accuracy) is somewhat more; for the journey from Ephesus to Sardis must be added to the foregoing account; and this will make the whole distance between the Greek Sea and Susa (or the city of Memnon, as it is called) 14,040 furlongs; since Ephesus is distant from Sardis 540 furlongs. This would add three days to the three months' journey.

55. When Aristagoras left Sparta he hastened to Athens, which had got quit of its tyrants in the way that I will now describe. After the death of Hipparchus (the son of Pisistratus, and brother of the tyrant Hippias), who, in spite of the clear warning he had received concerning his fate in a dream, was slain by Harmodius and Aristogeiton (men both of the race of the Gephyræans), the oppression of the Athenians continued by the space of four years; and they gained nothing, but were worse used than before.

56. Now the dream of Hipparchus was the following: The night before the Panathenaic festival, he thought he saw in his sleep a tall and beautiful man, who stood over him, and read him the following riddle:

“Bear thou unbearable woes with the all-bearing heart of a lion;
Never, be sure, shall wrong-doer escape the reward of wrong-doing.”

As soon as day dawned he sent and submitted his dream to the interpreters, after which he offered the averting sacrifices, and then went and led the procession in which he perished.

57. The family of the Gephyræans, to which the murderers of Hipparchus belonged, according to their own account, came originally from Eretria. My inquiries, however, have made it clear to me that they are in reality Phœnicians, descendants of those who came with Cadmus into the country now called Bœotia. Here they received for their portion the district of Tanagra, in which they afterwards dwelt. On their expulsion from this country by the Bœotians (which happened some time after that of the Cadmeians from the same parts by the Argives) they took refuge at Athens. The Athenians received them among their citizens upon set terms, whereby they were excluded from a number of privileges which are not worth mentioning.

58. Now the Phœnicians who came with Cadmus, and to whom the Gephyræi belonged, introduced into Greece upon their arrival a great variety of arts, among the rest that of writing, whereof the Greeks till then had, as I think, been ignorant. And originally they shaped their letters exactly like all the other Phœnicians, but afterwards, in the course of time, they changed by degrees their language, and together with it the form likewise of their characters.⁴ Now the Greeks who dwelt about those parts at that time were chiefly the Ionians. The Phœnician letters were accordingly adopted by them, but with some variation in the shape of a few, and so they arrived at the present use, still calling the letters Phœnician, as justice required, after the name of those who were the first to introduce them into Greece. Paper rolls also were called from of old “parchments” by the Ionians, because formerly when paper was scarce they used, instead, the skins of sheep and goats—on which material many of the barbarians are even now wont to write.

59. I myself saw Cadmeian characters engraved upon some tripods in the temple of Apollo Ismenias in Bœotian Thebes, most of them shaped like the Ionian. One of the tripods has the inscription following:

“Me did Amphitryon place, from the far Teleboans coming.”

This would be about the age of Laïus, the son of Labdacus, the son of Polydorus, the son of Cadmus.

60. Another of the tripods has this legend in the hexameter measure:

“I to far-shooting Phœbus was offered by Scæus the boxer, When he had won at the games—a wondrous beautiful offering.”

This might be Scæus, the son of Hippocoön; and the tripod, if dedicated by him, and not by another of the same name, would belong to the time of Œdipus, the son of Laïus.

61. The third tripod has also an inscription in hexameters, which runs thus:

“King Laodamas gave this tripod to far-seeing Phœbus, When he was set on the throne—a wondrous beautiful offering.”

It was in the reign of this Laodamas, the son of Eteocles, that the Cadmeians were driven by the Argives out of their country, and found a shelter with the Encheleans. The Gephyræans at that time remained in the country, but afterwards they retired before the Bœotians, and took refuge at Athens, where they have a number of temples for their separate use, which the other Athenians are not allowed to enter—among the rest, one of Achæan Ceres, in whose honour they likewise celebrate special orgies.

62. Having thus related the dream which Hipparchus saw, and traced the descent of the Gephyræans, the family whereto his murderers belonged, I must proceed with the matter whereof I was intending before to speak; to wit, the way in which the Athenians got quit of their tyrants. Upon the death of Hipparchus, Hippias, who was king, grew harsh towards the Athenians; and the Alcæonidæ, an Athenian family which had been banished by the Pisistratidæ, joined the other exiles, and endeavoured to procure their own return, and to free Athens, by force. They seized and fortified Leipsydrium above Pæonia, and tried to gain their object by arms; but great disasters befell them, and their purpose remained unaccomplished. They therefore resolved to shrink from no contrivance that might bring them success; and accordingly they contracted with the Amphictyons to build the temple which now stands at Delphi, but which in those days did not exist. Having done this, they proceeded, being men of great wealth, and members of an ancient and distinguished family, to build the temple much more magnificently than the plan obliged them. Besides other improvements, instead of the coarse stone whereof by the contract the temple was to have been constructed, they made the facings of Parian marble.

63. These same men, if we may believe the Athenians, during their stay at Delphi persuaded the Pythoness by a bribe to tell the Spartans, whenever any of them came to consult the oracle, either on their own private affairs or on the business of the state, that they must free Athens. So the Lacedæmonians, when they found no answer ever returned to them but this, sent at last Anchimolius, the son of Aster—a man of note among their citizens—at the head of an army against Athens, with orders to drive out the Pisistratidæ, albeit they were bound to them by the closest ties of friendship. For

they esteemed the things of heaven more highly than the things of men. The troops went by sea and were conveyed in transports. Anchimolius brought them to an anchorage at Phalerum; and there the men disembarked. But the Pisistratidæ, who had previous knowledge of their intentions, had sent to Thessaly, between which country and Athens there was an alliance, with a request for aid. The Thessalians, in reply to their entreaties, sent them by a public vote 1000 horsemen, under the command of their king, Cineas, who was a Coniæan. When this help came, the Pisistratidæ laid their plan accordingly: they cleared the whole plain about Phalerum, so as to make it fit for the movements of cavalry, and then charged the enemy's camp with their horse, which fell with such fury upon the Lacedæmonians as to kill numbers, among the rest Anchimolius, the general, and to drive the remainder to their ships. Such was the fate of the first army sent from Lacedæmon, and the tomb of Anchimolius may be seen to this day in Attica; it is at Alopecæ (Foxtown), near the temple of Hercules in Cynosargos.

64. Afterwards, the Lacedæmonians despatched a larger force against Athens, which they put under the command of Cleomenes, son of Anaxandridas, one of their kings. These troops were not sent by sea, but marched by the mainland. When they were come into Attica, their first encounter was with the Thessalian horse, which they shortly put to flight, killing above forty men; the remainder made good their escape, and fled straight to Thessaly. Cleomenes proceeded to the city, and, with the aid of such of the Athenians as wished for freedom, besieged the tyrants, who had shut themselves up in the Pelasgic fortress.⁵

65. And now there had been small chance of the Pisistratidæ falling into the hands of the Spartans, who did not even design to sit down before the place, which had moreover been well provisioned beforehand with stores both of meat and drink,—nay, it is likely that after a few days' blockade the Lacedæmonians would have quitted Attica altogether, and gone back to Sparta,—had not an event occurred most unlucky for the besieged, and most advantageous for the besiegers. The children of the Pisistratidæ were made prisoners, as they were being removed out of the country. By this calamity all their plans were deranged, and—as the ransom of their children—they consented to the demands of the Athenians, and agreed within five days' time to quit Attica. Accordingly they soon afterwards left the country, and withdrew to Sigeum on the Scamander, after reigning thirty-six years over the Athenians. By descent they were Pyliaus, of the family of the Neleids, to which Codrus and Melanthus likewise belonged, men who in former times from foreign settlers became kings of Athens. And hence it was that Hippocrates came to think of calling his son Pisistratus: he named him after the Pisistratus who was a son of Nestor. Such, then, was the mode in which the Athenians got quit of their tyrants. What they did and suffered worthy of note from the time when they gained their freedom until the revolt of Ionia from King Darius, and the coming of Aristagoras to Athens with a request that the Athenians would lend the Ionians aid, I shall now proceed to relate.

66. The power of Athens had been great before; but, now that the tyrants were gone, it became greater than ever. The chief authority was lodged with two persons, Clisthenes, of the family of the Alcmaeonids, who is said to have been the persuader of the Pythoness, and Isagoras, the son of Tisander, who belonged to a noble house,

but whose pedigree I am not able to trace further. Howbeit his kinsmen offer sacrifice to the Carian Jupiter. These two men strove together for the mastery; and Clisthenes, finding himself the weaker, called to his aid the common people. Hereupon, instead of the four tribes among which the Athenians had been divided hitherto, Clisthenes made ten tribes, and parcelled out the Athenians among them. He likewise changed the names of the tribes; for whereas they had till now been called after Geleon, Ægicoros, Argades, and Hoples, the four sons of Ion, Clisthenes set these names aside, and called his tribes after certain other heroes, all of whom were native, except Ajax. Ajax was associated because, although a foreigner, he was a neighbour and an ally of Athens.

67. My belief is that in acting thus he did but imitate his maternal grandfather, Clisthenes, king of Sicyon. This king, when he was at war with Argos, put an end to the contests of the rhapsodists at Sicyon, because in the Homeric poems Argos and the Argives were so constantly the theme of song. He likewise conceived the wish to drive Adrastus, the son of Talaüs, out of his country, seeing that he was an Argive hero. For Adrastus had a shrine at Sicyon, which yet stands in the market-place of the town. Clisthenes therefore went to Delphi, and asked the oracle if he might expel Adrastus. To this the Pythoness is reported to have answered: "Adrastus is the Sicyonians' king, but thou art only a robber." So when the god would not grant his request, he went home and began to think how he might contrive to make Adrastus withdraw of his own accord. After a while he hit upon a plan which he thought would succeed. He sent envoys to Thebes in Bœotia, and informed the Thebans that he wished to bring Melanippus, the son of Astacus, to Sicyon. The Thebans consenting, Clisthenes carried Melanippus back with him, assigned him a precinct within the government-house, and built him a shrine there in the safest and strongest part. The reason for his so doing (which I must not forbear to mention) was, because Melanippus was Adrastus' great enemy, having slain both his brother Mecistes and his son-in-law Tydeus. Clisthenes, after assigning the precinct to Melanippus, took away from Adrastus the sacrifices and festivals wherewith he had till then been honoured, and transferred them to his adversary. Hitherto the Sicyonians had paid extraordinary honours to Adrastus, because the country had belonged to Polybus, and Adrastus was Polybus' daughter's son; whence it came to pass that Polybus, dying childless, left Adrastus his kingdom. Besides other ceremonies, it had been their wont to honour Adrastus with tragic choruses, which they assigned to him rather than Bacchus, on account of his calamities. Clisthenes now gave the choruses to Bacchus, transferring to Melanippus the rest of the sacred rites.

68. Such were his doings in the matter of Adrastus. With respect to the Dorian tribes, not choosing the Sicyonians to have the same tribes as the Argives, he changed all the old names for new ones; and here he took special occasion to mock the Sicyonians, for he drew his new names from the words "pig," and "ass," adding thereto the usual tribe-endings; only in the case of his own tribe he did nothing of the sort, but gave them a name drawn from his own kingly office. For he called his own tribe the Archelai, or Rulers, while the others he named Hyatae, or Pig-folk, Oneatae, or Assfolk, and Chœreatae, or Swine-folk. The Sicyonians kept these names, not only during the reign of Clisthenes, but even after his death, by the space of sixty years: then, however, they took counsel together, and changed to the well-known names of

Hyllæans, Pamphylians, and Dymanatæ, taking at the same time, as a fourth name, the title of Ægialeans, from Ægialeus, the son of Adrastus.

69. Thus had Clisthenes the Sicyonian done.⁶ The Athenian Clisthenes, who was grandson by the mother's side of the other, and had been named after him, resolved, from contempt (as I believe) of the Ionians, that his tribes should not be the same as theirs; and so followed the pattern set him by his namesake of Sicyon. Having brought entirely over to his own side the common people of Athens, whom he had before disdained, he gave all the tribes new names, and made the number greater than formerly; instead of the four phylarchs he established ten; he likewise placed ten demes in each of the tribes; and he was, now that the common people took his part, very much more powerful than his adversaries.

70. Isagoras in his turn lost ground; and therefore, to counterplot his enemy, he called in Cleomenes, the Lacedæmonian, who had already, at the time when he was besieging the Pisistratidæ, made a contract of friendship with him. A charge is even brought against Cleomenes that he was on terms of too great familiarity with Isagoras's wife. At this time the first thing that he did, was to send a herald and require that Clisthenes, and a large number of Athenians besides, whom he called "The Accursed," should leave Athens. This message he sent at the suggestion of Isagoras: for in the affair referred to, the blood-guiltiness lay on the Alcæonidæ and their partisans, while he and his friends were quite clear of it.

71. The way in which "The Accursed" at Athens got their name, was the following: There was a certain Athenian, called Cylon, a victor at the Olympic games, who aspired to the sovereignty, and aided by a number of his companions, who were of the same age with himself, made an attempt to seize the citadel. But the attack failed; and Cylon became a suppliant at the image. Hereupon the Heads of the Naucraries, who at that time bore rule in Athens, induced the fugitives to remove by a promise to spare their lives. Nevertheless they were all slain; and the blame was laid on the Alcæonidæ. All this happened before the time of Pisistratus.

72. When the message of Cleomenes arrived, requiring Clisthenes and "The Accursed" to quit the city, Clisthenes departed of his own accord. Cleomenes, however, notwithstanding his departure, came to Athens, with a small band of followers; and on his arrival sent into banishment seven hundred Athenian families, which were pointed out to him by Isagoras. Succeeding here, he next endeavoured to dissolve the council, and to put the government into the hands of three hundred of the partisans of that leader. But the council resisted, and refused to obey his orders; whereupon Cleomenes, Isagoras, and their followers took possession of the citadel. Here they were attacked by the rest of the Athenians, who took the side of the council, and were besieged for the space of two days; on the third day they accepted terms, being allowed—at least such of them as were Lacedæmonians—to quit the country. And so the word which came to Cleomenes received its fulfilment. For when he first went up into the citadel, meaning to seize it, just as he was entering the sanctuary of the goddess, in order to question her, the priestess arose from her throne, before he had passed the doors, and said: "Stranger from Lacedæmon, depart hence, and presume not to enter the holy place—it is not lawful for a Dorian to set foot there."

But he answered, "Oh! woman, I am not a Dorian, but an Achæan." Slighting this warning, Cleomenes made his attempt, and so he was forced to retire, together with his Lacedæmonians. The rest were cast into prison by the Athenians, and condemned to die,—among them Timasitheüs the Delphian, of whose prowess and courage I have great things which I could tell.

73. So these men died in prison. The Athenians directly afterwards recalled Clisthenes, and the seven hundred families which Cleomenes had driven out; and, further, they sent envoys to Sardis, to make an alliance with the Persians, for they knew that war would follow with Cleomenes and the Lacedæmonians. When the ambassadors reached Sardis and delivered their message, Artaphernes, son of Hystaspes, who was at that time governor of the place, inquired of them "who they were, and in what part of the world they dwelt that they wanted to become allies of the Persians?" The messengers told him; upon which he answered them shortly—that "if the Athenians chose to give earth and water to King Darius, he would conclude an alliance with them; but if not, they might go home again." After consulting together, the envoys, anxious to form the alliance, accepted the terms; but on their return to Athens, they fell into deep disgrace on account of their compliance.

74. Meanwhile Cleomenes, who considered himself to have been insulted by the Athenians both in word and deed, was drawing a force together from all parts of the Peloponnese, without informing any one of his object; which was to revenge himself on the Athenians, and to establish Isagoras, who had escaped with him from the citadel, as despot of Athens. Accordingly, with a large army, he invaded the district of Eleusis, while the Bœotians, who had concerted measures with him, took Œnœ and Hysiaë, two country towns upon the frontier; and at the same time the Chalcideans, on another side, plundered divers places in Attica. The Athenians, notwithstanding that danger threatened them from every quarter, put off all thought of the Bœotians and Chalcideans till a future time, and marched against the Peloponnesians, who were at Eleusis.

75. As the two hosts were about to engage, first of all the Corinthians, bethinking themselves that they were perpetrating a wrong, changed their minds, and drew off from the main army. Then Demaratus, son of Ariston, who was himself king of Sparta and jointleader of the expedition, and who till now had had no sort of quarrel with Cleomenes, followed their example. On account of this rupture between the kings, a law was passed at Sparta, forbidding both monarchs to go out together with the army, as had been the custom hitherto. The law also provided that, as one of the kings was to be left behind, one of the Tyndaridæ should also remain at home; whereas hitherto both had accompanied the expeditions, as auxiliaries. So when the rest of the allies saw that the Lacedæmonian kings were not of one mind, and that the Corinthian troops had quitted their post, they likewise drew off and departed.

76. This was the fourth time that the Dorians had invaded Attica: twice they came as enemies, and twice they came to do good service to the Athenian people. Their first invasion took place at the period when they founded Megara, and is rightly placed in the reign of Codrus at Athens; the second and third occasions were when they came from Sparta to drive out the Pisistratidæ; the fourth was the present attack, when

Cleomenes, at the head of a Peloponnesian army, entered at Eleusis. Thus the Dorians had now four times invaded Attica.

77. So when the Spartan army had broken up from its quarters thus ingloriously, the Athenians, wishing to revenge themselves, marched first against the Chalcideans. The Bœotians, however, advancing to the aid of the latter as far as the Euripus, the Athenians thought it best to attack them first. A battle was fought accordingly; and the Athenians gained a very complete victory, killing a vast number of the enemy, and taking seven hundred of them alive. After this, on the very same day, they crossed into Eubœa, and engaged the Chalcideans with the like success; whereupon they left four thousand settlers upon the lands of the Hippobotæ,—which is the name the Chalcideans give to their rich men. All the Chalcidean prisoners whom they took were put in irons, and kept for a long time in close confinement, as likewise were the Bœotians, until the ransom asked for them was paid; and this the Athenians fixed at two minæ the man. The chains wherewith they were fettered the Athenians suspended in their citadel; where they were still to be seen in my day, hanging against the wall scorched by the Median flames, opposite the chapel which faces the west. The Athenians made an offering of the tenth part of the ransom-money: and expended it on the brazen chariot drawn by four steeds, which stands on the left hand immediately that one enters the gateway of the citadel. The inscription runs as follows:

“When Chalcis and Bœotia dared her might,
Athens subdued their pride in valorous fight;
Gave bonds for insults; and, the ransom paid,
From the full tenths these steeds for Pallas made.”

78. Thus did the Athenians increase in strength. And it is plain enough, not from this instance only, but from many everywhere, that freedom is an excellent thing; since even the Athenians, who, while they continued under the rule of tyrants, were not a whit more valiant than any of their neighbours, no sooner shook off the yoke than they became decidedly the first of all. These things show that, while undergoing oppression, they let themselves be beaten, since then they worked for a master; but so soon as they got their freedom, each man was eager to do the best he could for himself. So fared it now with the Athenians.

79. Meanwhile the Thebans, who longed to be revenged on the Athenians, had sent to the oracle, and been told by the Pythoness that of their own strength they would be unable to accomplish their wish: “they must lay the matter,” she said, “before the many-voiced, and ask the aid of those nearest them.” The messengers, therefore, on their return, called a meeting, and laid the answer of the oracle before the people, who no sooner heard the advice to “ask the aid of those nearest them” than they exclaimed: “What! are not they who dwell the nearest to us the men of Tanagra, of Coronæa, and Thespiæ? Yet these men always fight on our side, and have aided us with a good heart all through the war. Of what use is it to ask them? But maybe this is not the true meaning of the oracle.”

80. As they were thus discoursing one with another, a certain man, informed of the debate, cried out: “Methinks that I understand what course the oracle would

recommend to us. Asôpus, they say, had two daughters, Thêbé and Egina. The god means that, as these two were sisters, we ought to ask the Eginetans to lend us aid." As no one was able to hit on any better explanation, the Thebans forthwith sent messengers to Egina, and, according to the advice of the oracle, asked their aid, as the people "nearest to them." In answer to this petition, the Eginetans said that they would give them the Æacidæ for helpers.

81. The Thebans now, relying on the assistance of the Æacidæ, ventured to renew the war; but they met with so rough a reception, that they resolved to send to the Eginetans again, returning the Æacidæ, and beseeching them to send some men instead. The Eginetans, who were at that time a most flourishing people, elated with their greatness, and at the same time calling to mind their ancient feud with Athens, agreed to lend the Thebans aid, and forthwith went to war with the Athenians, without even giving them notice by a herald. The attention of these latter being engaged by the struggle with the Bœotians, the Eginetans in their ships of war made descents upon Attica, plundered Phalerum, and ravaged a vast number of the townships upon the sea-board, whereby the Athenians suffered very grievous damage.

82. The ancient feud between the Eginetans and Athenians arose out of the following circumstances. Once upon a time the land of Epidaurus would bear no crops; and the Epidaurians sent to consult the oracle of Delphi concerning their affliction. The answer bade them set up the images of Damia and Auxesia, and promised them better fortune when that should be done. "Shall the images be made of bronze or stone?" the Epidaurians asked; but the Pythoness replied, "Of neither: but let them be made of the garden olive." Then the Epidaurians sent to Athens and asked leave to cut olive wood in Attica, believing the Athenian olives to be the holiest; or, according to others, because there were no olives at that time anywhere else in all the world but at Athens. The Athenians answered that they would give them leave, but on condition of their bringing offerings year by year to Minerva Polias and to Erechtheus. The Epidaurians agreed, and having obtained what they wanted, made the images of olive wood, and set them up in their own country. Henceforth their land bore its crops; and they duly paid the Athenians what had been agreed upon.

83. Anciently, and even down to the time when this took place, the Eginetans were in all things subject to the Epidaurians, and had to cross over to Epidaurus for the trial of all suits in which they were engaged one with another. After this, however, the Eginetans built themselves ships, and, growing proud, revolted from the Epidaurians. Having thus come to be at enmity with them, the Eginetans, who were masters of the sea, ravaged Epidaurus, and even carried off these very images of Damia and Auxesia, which they set up in their own country, in the interior, at a place called Cœa, about twenty furlongs from their city. This done, they fixed a worship for the images, which consisted in part of sacrifices, in part of female satiric choruses; while at the same time they appointed certain men to furnish the choruses, ten for each goddess. These choruses did not abuse men, but only the women of the country. Holy orgies of a similar kind were in use also among the Epidaurians, and likewise another sort of holy orgies, whereof it is not lawful to speak.

84. After the robbery of the images the Epidaurians ceased to make the stipulated payments to the Athenians, wherefore the Athenians sent to Epidaurus to remonstrate. But the Epidaurians proved to them that they were not guilty of any wrong: "While the images continued in their country," they said, "they had duly paid the offerings according to the agreement; now that the images had been taken from them, they were no longer under any obligation to pay: the Athenians should make their demand of the Eginetans, in whose possession the figures now were." Upon this the Athenians sent to Egina, and demanded the images back; but the Eginetans answered that the Athenians had nothing whatever to do with them.

85. After this the Athenians relate that they sent a trireme to Egina with certain citizens on board, and that these men, who bore commission from the state, landed in Egina, and sought to take the images away, considering them to be their own, inasmuch as they were made of their wood. And first they endeavoured to wrench them from their pedestals, and so carry them off; but failing herein, they in the next place tied ropes to them, and set to work to try if they could haul them down. In the midst of their hauling suddenly there was a thunderclap, and with the thunderclap an earthquake; and the crew of the trireme were forthwith seized with madness, and, like enemies, began to kill one another; until at last there was but one left, who returned alone to Phalerum.

86. Such is the account given by the Athenians. The Eginetans deny that there was only a single vessel: "Had there been only one," they say, "or no more than a few, they would easily have repulsed the attack, even if they had had no fleet at all; but the Athenians came against them with a large number of ships, wherefore they gave way, and did not hazard a battle." They do not however explain clearly whether it was from a conviction of their own inferiority at sea that they yielded, or whether it was for the purpose of doing that which in fact they did. Their account is that the Athenians, disembarking from their ships, when they found that no resistance was offered, made for the statues, and failing to wrench them from their pedestals, tied ropes to them and began to haul. Then, they say,—and some people will perhaps believe them, though I for my part do not,—the two statues, as they were being dragged and hauled, fell down both upon their knees; in which attitude they still remain. Such, according to them, was the conduct of the Athenians; they meanwhile, having learnt beforehand what was intended, had prevailed on the Argives to hold themselves in readiness; and the Athenians accordingly were but just landed on their coasts when the Argives came to their aid. Secretly and silently they crossed over from Epidaurus, and, before the Athenians were aware, cut off their retreat to their ships, and fell upon them; and the thunder came exactly at that moment, and the earthquake with it.

87. The Argives and the Eginetans both agree in giving this account; and the Athenians themselves acknowledge that but one of their men returned alive to Attica. According to the Argives, he escaped from the battle in which the rest of the Athenian troops were destroyed by them. According to the Athenians, it was the god who destroyed their troops; and even this one man did not escape, for he perished in the following manner. When he came back to Athens, bringing word of the calamity, the wives of those who had been sent out on the expedition took it sorely to heart, that he alone should have survived the slaughter of all the rest;—they therefore crowded

round the man, and struck him with the brooches by which their dresses were fastened—each, as she struck, asking him where he had left her husband. And the man died in this way. The Athenians thought the deed of the women more horrible even than the fate of the troops; as, however, they did not know how else to punish them, they changed their dress and compelled them to wear the costume of the Ionians. Till this time the Athenian women had worn a Dorian dress, shaped nearly like that which prevails at Corinth. Henceforth they were made to wear the linen tunic, which does not require the brooches.

88. In very truth, however, this dress is not originally Ionian, but Carian; for anciently the Greek women all wore the costume which is now called the Dorian. It is said further that the Argives and Eginetans made it a custom, on this same account, for their women to wear brooches half as large again as formerly, and to offer brooches rather than anything else in the temple of these goddesses. They also forbade the bringing of anything Attic into the temple, were it even a jar of earthenware,⁷ and made a law that none but native drinking vessels should be used there in time to come. From this early age to my own day the Argive and Eginetan women have always continued to wear their brooches larger than formerly, through hatred of the Athenians.

89. Such then was the origin of the feud which existed between the Eginetans and the Athenians. Hence, when the Thebans made their application for succour, the Eginetans, calling to mind the matter of images, gladly lent their aid to the Bœotians. They ravaged all the sea-coast of Attica; and the Athenians were about to attack them in return, when they were stopped by the oracle of Delphi, which bade them wait till thirty years had passed from the time that the Eginetans did the wrong, and in the thirty-first year, having first set apart a precinct for Æacus, then to begin the war. “So should they succeed to their wish,” the oracle said; “but if they went to war at once, though they would still conquer the island in the end, yet they must go through much suffering and much exertion before taking it.” On receiving this warning the Athenians set apart a precinct for Æacus—the same which still remains dedicated to him in their market-place—but they could not hear with any patience of waiting thirty years, after they had suffered such grievous wrong at the hands of the Eginetans.

90. Accordingly they were making ready to take their revenge when a fresh stir on the part of the Lacedæmonians hindered their projects. These last had become aware of the truth—how that the Alcæonidæ had practised on the Pythoness, and the Pythoness had schemed against themselves, and against the Pisistratidæ; and the discovery was a double grief to them, for while they had driven their own sworn friends into exile, they found that they had not gained thereby a particle of good will from Athens. They were also moved by certain prophecies, which declared that many dire calamities should befall them at the hands of the Athenians. Of these in times past they had been ignorant; but now they had become acquainted with them by means of Cleomenes, who had brought them with him to Sparta, having found them in the Athenian citadel, where they had been left by the Pisistratidæ when they were driven from Athens: they were in the temple, and Cleomenes having discovered them, carried them off.

91. So when the Lacedæmonians obtained possession of the prophecies, and saw that the Athenians were growing in strength, and had no mind to acknowledge any subjection to their control, it occurred to them that, if the people of Attica were free, they would be likely to be as powerful as themselves, but if they were oppressed by a tyranny, they would be weak and submissive. Under this feeling they sent and recalled Hippias, the son of Pisistratus, from Sigeum upon the Hellespont, where the Pisistratidæ had taken shelter. Hippias came at their bidding, and the Spartans on his arrival summoned deputies from all their other allies, and thus addressed the assembly:

“Friends and brothers in arms, we are free to confess that we did lately a thing which was not right. Misled by counterfeit oracles, we drove from their country those who were our sworn and true friends, and who had, moreover, engaged to keep Athens in dependence upon us; and we delivered the government into the hands of an unthankful people—a people who no sooner got their freedom by our means, and grew in power, than they turned us and our king, with every token of insult, out of their city. Since then they have gone on continually raising their thoughts higher, as their neighbours of Bœotia and Chalcis have already discovered to their cost, and as others too will presently discover if they shall offend them. Having thus erred, we will endeavour now, with your help, to remedy the evils we have caused, and to obtain vengeance on the Athenians. For this cause we have sent for Hippias to come here, and have summoned you likewise from your several states, that we may all now with heart and hand unite to restore him to Athens, and thereby give him back that which we took from him formerly.”

92. (§ 1.) Such was the address of the Spartans. The greater number of the allies listened without being persuaded. None however broke silence, but Sosicles the Corinthian, who exclaimed:

“Surely the heaven will soon be below, and the earth above, and men will henceforth live in the sea, and fish take their place upon the dry land, since you, Lacedæmonians, propose to put down free governments in the cities of Greece, and to set up tyrannies in their room. There is nothing in the whole world so unjust, nothing so bloody, as a tyranny. If, however, it seems to you a desirable thing to have the cities under despotic rule, begin by putting a tyrant over yourselves, and then establish despots in the other states. While you continue yourselves, as you have always been, unacquainted with tyranny, and take such excellent care that Sparta may not suffer from it, to act as you are now doing is to treat your allies unworthily. If you knew what tyranny was as well as ourselves, you would be better advised than you now are in regard to it. (§ 2.) The government at Corinth was once an oligarchy—a single race, called Bacchiadæ, who intermarried only among themselves, held the management of affairs. Now it happened that Amphion, one of these, had a daughter, named Labda, who was lame, and whom therefore none of the Bacchiadæ would consent to marry; so she was taken to wife by Aëtion, son of Echebrates, a man of the township of Petra, who was, however, by descent of the race of the Lapithæ, and of the house of Cæneus. Aëtion, as he had no child, either by this wife or by any other, went to Delphi to consult the oracle concerning the matter. Scarcely had he entered the temple when the Pythoness saluted him in these words:

‘No one honours thee now, Aëtion, worthy of honour;—
Labda shall soon be a mother—her offspring a rock, that will one day
Fall on the kingly race, and right the city of Corinth.’

By some chance this address of the oracle to Aëtion came to the ears of the Bacchiadæ, who till then had been unable to perceive the meaning of another earlier prophecy which likewise bore upon Corinth, and pointed to the same event as Aëtion’s prediction. It was the following:

‘When mid the rocks an eagle shall bear a carnivorous lion,
Mighty and fierce, he shall loosen the limbs of many beneath them—
Brood ye well upon this, all ye Corinthian people,
Ye who dwell by fair Peirêné, and beetling Corinth.’

(§ 3.) The Bacchiadæ had possessed this oracle for some time; but they were quite at a loss to know what it meant until they heard the response given to Aëtion; then, however, they at once perceived its meaning, since the two agreed so well together. Nevertheless, though the bearing of the first prophecy was now clear to them, they remained quiet, being minded to put to death the child which Aëtion was expecting. As soon, therefore, as his wife was delivered, they sent ten of their number to the township where Aëtion lived, with orders to make away with the baby. So the men came to Petra, and went into Aëtion’s house, and there asked if they might see the child; and Labda, who knew nothing of their purpose, but thought their inquiries arose from a kindly feeling towards her husband, brought the child, and laid him in the arms of one of them. Now they had agreed by the way that whoever first got hold of the child should dash it against the ground. It happened, however, by a providential chance, that the babe, just as Labda put him into the man’s arms, smiled in his face. The man saw the smile, and was touched with pity, so that he could not kill it; he therefore passed it on to his next neighbour, who gave it to a third; and so it went through all the ten without any one choosing to be the murderer. The mother received her child back; and the men went out of the house, and stood near the door, and there blamed and reproached one another; chiefly however accusing the man who had first had the child in his arms, because he had not done as had been agreed upon. At last, after much time had been thus spent, they resolved to go into the house again and all take part in the murder. (§ 4.) But it was fated that evil should come upon Corinth from the progeny of Aëtion; and so it chanced that Labda, as she stood near the door, heard all that the men said to one another, and fearful of their changing their mind, and returning to destroy her baby, she carried him off and hid him in what seemed to her the most unlikely place to be suspected, viz., a “cypsel” or corn-bin. She knew that if they came back to look for the child, they would search all her house; and so indeed they did, but not finding the child after looking everywhere, they thought it best to go away, and declare to those by whom they had been sent that they had done their bidding. And thus they reported on their return home. (§ 5.) Aëtion’s son grew up, and, in remembrance of the danger from which he had escaped, was named Cypselus, after the corn-bin. When he reached to man’s estate, he went to Delphi, and on consulting the oracle, received a response which was two-sided. It was the following:

‘See there comes to my dwelling a man much favour’d of fortune,
Cypselus, son of Aëtion, and king of the glorious Corinth,—
He and his children too, but not his children’s children.’

Such was the oracle; and Cypselus put so much faith in it that he forthwith made his attempt, and thereby became master of Corinth. Having thus got the tyranny, he showed himself a harsh ruler—many of the Corinthians he drove into banishment, many he deprived of their fortunes, and a still greater number of their lives. (§ 6.) His reign lasted thirty years, and was prosperous to its close; insomuch that he left the government to Periander, his son. This prince at the beginning of his reign was of a milder temper than his father;⁸ but after he corresponded by means of messengers with Thrasybulus, tyrant of Miletus, he became even more sanguinary. On one occasion he sent a herald to ask Thrasybulus what mode of government it was safest to set up in order to rule with honour. Thrasybulus led the messenger without the city, and took him into a field of corn, through which he began to walk, while he asked him again and again concerning his coming from Corinth, ever as he went breaking off and throwing away all such ears of corn as over-topped the rest. In this way he went through the whole field, and destroyed all the best and richest part of the crop; then, without a word, he sent the messenger back. On the return of the man to Corinth, Periander was eager to know what Thrasybulus had counselled, but the messenger reported that he had said nothing; and he wondered that Periander had sent him to so strange a man, who seemed to have lost his senses, since he did nothing but destroy his own property. And upon this he told how Thrasybulus had behaved at the interview. (§ 7.) Periander, perceiving what the action meant, and knowing that Thrasybulus advised the destruction of all the leading citizens, treated his subjects from this time forward with the very greatest cruelty. Where Cypselus had spared any, and had neither put them to death nor banished them, Periander completed what his father had left unfinished. One day he stripped all the women of Corinth stark naked, for the sake of his own wife Melissa. He had sent messengers into Thesprotia to consult the oracle of the dead upon the Acheron concerning a pledge which had been given into his charge by a stranger, and Melissa appeared, but refused to speak or tell where the pledge was,—‘she was chill,’ she said, ‘having no clothes; the garments buried with her were of no manner of use, since they had not been burnt. And this should be her token to Periander, that what she said was true—the oven was cold when he baked his loaves in it.’ When this message was brought him, Periander knew the token; wherefore he straightway made proclamation, that all the wives of the Corinthians should go forth to the temple of Juno. So the women appalled themselves in their bravest, and went forth, as if to a festival. Then, with the help of his guards, whom he had placed for the purpose, he stripped them one and all, making no difference between the free women and the slaves; and, taking their clothes to a pit, he called on the name of Melissa, and burnt the whole heap.⁹ This done, he sent a second time to the oracle; and Melissa’s ghost told him where he would find the stranger’s pledge. Such, O Lacedæmonians! is tyranny, and such are the deeds which spring from it. We Corinthians marvelled greatly when we first knew of your having sent for Hippias; and now it surprises us still more to hear you speak as you do. We adjure you, by the common gods of Greece, plant not despots in her cities. If, however, you are determined, if you persist, against all justice, in seeking to restore Hippias,—know, at least, that the Corinthians will not approve your conduct.”

93. When Sosicles, the deputy from Corinth, had thus spoken, Hippias replied, and, invoking the same gods, he said: “Of a surety the Corinthians will, beyond all others, regret the Pisistratidæ, when the fated days come for them to be distressed by the Athenians.” Hippias spoke thus because he knew the prophecies better than any man living. But the rest of the allies, who till Sosicles spoke had remained quiet, when they heard him utter his thoughts thus boldly, all together broke silence, and declared themselves of the same mind; and withal, they conjured the Lacedæmonians “not to revolutionise a Grecian city.” And in this way the enterprise came to nought.

94. Hippias hereupon withdrew; and Amyntas the Macedonian offered him the city of Anthemûs, while the Thessalians were willing to give him Iolcôs: but he would accept neither the one nor the other, preferring to go back to Sigêum, which city Pisistratus had taken by force of arms from the Mytilenæans. Pisistratus, when he became master of the place, established there as tyrant, his own natural son, Hegesistratus, whose mother was an Argive woman. But this prince was not allowed to enjoy peaceably what his father had made over to him; for during very many years there had been war between the Athenians of Sigêum and the Mytilenæans of the city called Achillêum. They of Mytilêné insisted on having the place restored to them: but the Athenians refused, since they argued that the Æolians had no better claim to the Trojan territory than themselves, or than any of the other Greeks who helped Menelaüs on occasion of the rape of Helen.

95. War accordingly continued, with many and various incidents, whereof the following was one. In a battle which was gained by the Athenians, the poet Alcæus took to flight, and saved himself, but lost his arms, which fell into the hands of the conquerors. They hung them up in the temple of Minerva at Sigêum; and Alcæus made a poem, describing his misadventure to his friend Melanippus, and sent it to him at Mytilêné. The Mytilenæans and Athenians were reconciled by Periander, the son of Cypselus, who was chosen by both parties as arbiter—he decided that they should each retain that of which they were at the time possessed; and Sigêum passed in this way under the dominion of Athens.

96. On the return of Hippias to Asia from Lacedæmon, he moved heaven and earth to set Artaphernes against the Athenians, and did all that lay in his power to bring Athens into subjection to himself and Darius. So when the Athenians learnt what he was about, they sent envoys to Sardis, and exhorted the Persians not to lend an ear to the Athenian exiles. Artaphernes told them in reply, “that if they wished to remain safe, they must receive back Hippias.” The Athenians, when this answer was reported to them, determined not to consent, and therefore made up their minds to be at open enmity with the Persians.

97. The Athenians had come to this decision, and were already in bad odour with the Persians, when Aristagoras the Milesian, dismissed from Sparta by Cleomenes the Lacedæmonian, arrived at Athens. He knew that, after Sparta, Athens was the most powerful of the Grecian states. Accordingly he appeared before the people, and, as he had done at Sparta, spoke to them of the good things which there were in Asia, and of the Persian mode of fight—how they used neither shield nor spear, and were very easy to conquer. All this he urged, and reminded them also, that Miletus was a colony

from Athens, and therefore ought to receive their succour, since they were so powerful—and in the earnestness of his entreaties he cared little what he promised—till, at the last, he prevailed and won them over. It seems indeed to be easier to deceive a multitude than one man—for Aristagoras, though he failed to impose on Cleomenes the Lacedæmonian, succeeded with the Athenians, who were thirty thousand. Won by his persuasions, they voted that twenty ships should be sent to the aid of the Ionians, under the command of Melanthius, one of the citizens, a man of mark in every way. These ships were the beginning of mischief, both to the Greeks and to the barbarians.

98. Aristagoras sailed away in advance, and when he reached Miletus, devised a plan, from which no manner of advantage could possibly accrue to the Ionians;—indeed, in forming it, he did not aim at their benefit, but his sole wish was to annoy King Darius. He sent a messenger into Phrygia to those Pæonians who had been led away captive by Megabazus from the river Strymon, and who now dwelt by themselves in Phrygia, having a tract of land and a hamlet of their own. This man, when he reached the Pæonians, spoke thus to them:

“Men of Pæonia, Aristagoras, king of Miletus, has sent me to you to inform you that you may now escape, if you choose to follow the advice he proffers. All Ionia has revolted from the king; and the way is open to you to return to your own land. You have only to contrive to reach the sea-coast; the rest shall be our business.”

When the Pæonians heard this, they were exceedingly rejoiced, and, taking with them their wives and children, they made all speed to the coast; a few only remaining in Phrygia through fear. The rest, having reached the sea, crossed over to Chios, where they had just landed, when a great troop of Persian horse came following upon their heels, and seeking to overtake them. Not succeeding, however, they sent a message across to Chios, and begged the Pæonians to come back again. These last refused, and were conveyed by the Chians from Chios to Lesbos, and by the Lesbians thence to Doriscus; from which place they made their way on foot to Pæonia.

99. The Athenians now arrived with a fleet of twenty sail, and brought also in their company five triremes of the Eretrians; which had joined the expedition, not so much out of good-will towards Athens, as to pay a debt which they already owed to the people of Miletus. For in the old war between the Chalcideans and Eretrians, the Milesians fought on the Eretrian side throughout, while the Chalcideans had the help of the Samian people. Aristagoras, on their arrival, assembled the rest of his allies, and proceeded to attack Sardis, not however leading the army in person, but appointing to the command his own brother Charopinus, and Hermophantus, one of the citizens, while he himself remained behind in Miletus.

100. The Ionians sailed with this fleet to Ephesus, and, leaving their ships at Coressus in the Ephesian territory, took guides from the city, and went up the country, with a great host. They marched along the course of the river Cayster, and, crossing over the ridge of Tmôlus, came down upon Sardis and took it, no man opposing them;—the whole city fell into their hands, except only the citadel, which Artaphernes defended in person, having with him no contemptible force.

101. Though, however, they took the city, they did not succeed in plundering it; for, as the houses in Sardis were most of them built of reeds, and even the few which were of brick had a reed thatching for their roof, one of them was no sooner fired by a soldier than the flames ran speedily from house to house, and spread over the whole place. As the fire raged, the Lydians, and such Persians as were in the city, inclosed on every side by the flames, which had seized all the skirts of the town, and finding themselves unable to get out, came in crowds into the market-place, and gathered themselves upon the banks of the Pactôlus. This stream, which comes down from Mount Tmôlus, and brings the Sardians a quantity of gold-dust, runs directly through the market-place of Sardis, and joins the Hermus, before that river reaches the sea. So the Lydians and Persians, brought together in this way in the market-place and about the Pactôlus, were forced to stand on their defence; and the Ionians, when they saw the enemy in part resisting, in part pouring towards them in dense crowds, took fright, and drawing off to the ridge which is called Tmôlus, when night came, went back to their ships.

102. Sardis however was burnt, and among other buildings, a temple of the native goddess Cybêlé was destroyed; which was the reason afterwards alleged by the Persians for setting on fire the temples of the Greeks. As soon as what had happened was known, all the Persians who were stationed on this side the Halys drew together, and brought help to the Lydians. Finding, however, when they arrived, that the Ionians had already withdrawn from Sardis, they set off, and, following close upon their track, came up with them at Ephesus. The Ionians drew out against them in battle array; and a fight ensued, wherein the Greeks had very greatly the worse. Vast numbers were slain by the Persians: among other men of note, they killed the captain of the Eretrians, a certain Evalcidas, a man who had gained crowns at the games, and received much praise from Simonides the Cean. Such as made their escape from the battle dispersed among the several cities.

103. So ended this encounter. Afterwards the Athenians quite forsook the Ionians, and, though Aristagoras besought them much by his ambassadors, refused to give him any further help.¹ Still the Ionians, notwithstanding this desertion, continued unceasingly their preparations to carry on the war against the Persian king, which their late conduct towards him had rendered unavoidable. Sailing into the Hellespont, they brought Byzantium, and all the other cities in that quarter, under their sway. Again, quitting the Hellespont they went to Caria, and won the greater part of the Carians to their side; while Caunus, which had formerly refused to join with them, after the burning of Sardis came over likewise.

104. All the Cyprians too, excepting those of Amathûs, of their own proper motion espoused the Ionian cause. The occasion of their revolting from the Medes was the following: There was a certain Onesilus, younger brother of Gorgus, king of Salamis, and son of Chersis, who was son of Siromus, and grandson of Evelthon. This man had often in former times entreated Gorgus to rebel against the king; but, when he heard of the revolt of the Ionians, he left him no peace with his importunity. As, however, Gorgus would not hearken to him, he watched his occasion, and when his brother had gone outside the town, he, with his partisans, closed the gates upon him. Gorgus, thus deprived of his city, fled to the Medes; and Onesilus, being now king of Salamis,

sought to bring about a revolt of the whole of Cyprus. All were prevailed on except the Amathusians, who refused to listen to him; whereupon Onesilus sate down before Amathûs, and laid siege to it.

105. While Onesilus was engaged in the siege of Amathûs, King Darius received tidings of the taking and burning of Sardis by the Athenians and Ionians; and at the same time he learnt that the author of the league, the man by whom the whole matter had been planned and contrived, was Aristagoras the Milesian. It is said that he no sooner understood what had happened, than, laying aside all thought concerning the Ionians, who would, he was sure, pay dear for their rebellion, he asked, "Who the Athenians were?" and, being informed, called for his bow, and placing an arrow on the string, shot upward into the sky, saying, as he let fly the shaft—"Grant me, Jupiter, to revenge myself on the Athenians!" After this speech, he bade one of his servants every day, when his dinner was spread, three times repeat these words to him—"Master, remember the Athenians."

106. Then he summoned into his presence Histiaëus of Miletus, whom he had kept at his court for so long a time; and on his appearance addressed him thus—"I am told, O Histiaëus, that thy lieutenant, to whom thou hast given Miletus in charge, has raised a rebellion against me. He has brought men from the other continent to contend with me, and, prevailing on the Ionians—whose conduct I shall know how to recompense—to join with this force, he has robbed me of Sardis! Is this as it should be, thinkest thou? Or can it have been done without thy knowledge and advice? Beware lest it be found hereafter that the blame of these acts is thine."

Histiaëus answered—"What words are these, O king, to which thou hast given utterance? I advise aught from which unpleasantness of any kind, little or great, should come to thee! What could I gain by so doing? Or what is there that I lack now? Have I not all that thou hast, and am I not thought worthy to partake all thy counsels? If my lieutenant has indeed done as thou sayest, be sure he has done it all of his own head. For my part, I do not think it can really be that the Milesians and my lieutenant have raised a rebellion against thee. But if they have indeed committed aught to thy hurt, and the tidings are true which have come to thee, judge thou how ill-advised thou wert to remove me from the sea-coast. The Ionians, it seems, have waited till I was no longer in sight, and then sought to execute that which they long ago desired; whereas, if I had been there, not a single city would have stirred. Suffer me then to hasten at my best speed to Ionia, that I may place matters there upon their former footing, and deliver up to thee the deputy of Miletus, who has caused all the troubles. Having managed this business to thy heart's content, I swear by all the gods of thy royal house, I will not put off the clothes in which I reach Ionia, till I have made Sardinia, the biggest island in the world, thy tributary."

107. Histiaëus spoke thus, wishing to deceive the king; and Darius, persuaded by his words, let him go; only bidding him be sure to do as he had promised, and afterwards come back to Susa.

108. In the meantime—while the tidings of the burning of Sardis were reaching the king, and Darius was shooting the arrow and having the conference with Histiaëus,

and the latter, by permission of Darius, was hastening down to the sea—in Cyprus the following events took place. Tidings came to Onesilus, the Salaminian, who was still besieging Amathûs, that a certain Artybius, a Persian, was looked for to arrive in Cyprus with a great Persian armament. So Onesilus, when the news reached him, sent off heralds to all parts of Ionia, and besought the Ionians to give him aid. After brief deliberation, these last in full force passed over into the island; and the Persians about the same time crossed in their ships from Cilicia, and proceeded by land to attack Salamis; while the Phœnicians, with the fleet, sailed round the promontory which goes by the name of “the Keys of Cyprus.”

109. In this posture of affairs the princes of Cyprus called together the captains of the Ionians, and thus addressed them:

“Men of Ionia, we Cyprians leave it to you to choose whether you will fight with the Persians or with the Phœnicians. If it be your pleasure to try your strength on land against the Persians, come on shore at once, and array yourselves for the battle; we will then embark aboard your ships and engage the Phœnicians by sea. If, on the other hand, ye prefer to encounter the Phœnicians, let that be your task: only be sure, whichever part you choose, to acquit yourselves so that Ionia and Cyprus, so far as depends on you, may preserve their freedom.”

The Ionians made answer—“The commonwealth of Ionia sent us here to guard the sea, not to make over our ships to you, and engage with the Persians on shore. We will therefore keep the post which has been assigned to us, and seek therein to be of some service. Do you, remembering what you suffered when you were the slaves of the Medes, behave like brave warriors.”

110. Such was the reply of the Ionians. Not long afterwards the Persians advanced into the plain before Salamis, and the Cyprian kings² ranged their troops in order of battle against them, placing them so that while the rest of the Cyprians were drawn up against the auxiliaries of the enemy, the choicest troops of the Salaminians and the Solians were set to oppose the Persians. At the same time Onesilus, of his own accord, took post opposite to Artybius, the Persian general.

111. Now Artybius rode a horse which had been trained to rear up against a foot-soldier. Onesilus, informed of this, called to him his shieldbearer, who was a Carian by nation, a man well skilled in war, and of daring courage; and thus addressed him: “I hear,” he said, “that the horse which Artybius rides, rears up and attacks with his fore legs and teeth the man against whom his rider urges him. Consider quickly, therefore, and tell me which wilt thou undertake to encounter, the steed or the rider?” Then the squire answered him, “Both, my liege, or either, am I ready to undertake, and there is nothing that I will shrink from at thy bidding. But I will tell thee what seems to me to make most for thy interests. As thou art a prince and a general, I think thou shouldest engage with one who is himself both a prince and also a general. For then, if thou slayest thine adversary, ’twill redound to thine honour, and if he slays thee (which may Heaven forefend!), yet to fall by the hand of a worthy foe makes death lose half its horror. To us, thy followers, leave his warhorse and his retinue.

And have thou no fear of the horse's tricks. I warrant that this is the last time he will stand up against any one."

112. Thus spake the Carian; and shortly after the two hosts joined battle both by sea and land. And here it chanced that by sea the Ionians, who that day fought as they have never done either before or since, defeated the Phœnicians, the Samians especially distinguishing themselves. Meanwhile the combat had begun on land, and the two armies were engaged in a sharp struggle, when thus it fell out in the matter of the generals. Artybius, astride upon his horse, charged down upon Onesilus, who, as he had agreed with his shieldbearer, aimed his blow at the rider; the horse reared and placed his fore feet upon the shield of Onesilus, when the Carian cut at him with a reaping-hook, and severed the two legs from the body. The horse fell upon the spot, and Artybius, the Persian general, with him.

113. In the thick of the fight, Stesantor, tyrant of Curium, who commanded no inconsiderable body of troops, went over with them to the enemy. On this desertion of the Curians—Argive colonists, if report says true—forthwith the war-chariots of the Salaminians followed the example set them, and went over likewise; whereupon victory declared in favour of the Persians; and the army of the Cyprians being routed, vast numbers were slain, and among them Onesilus, the son of Chersis, who was the author of the revolt, and Aristocyprus, king of the Solians. This Aristocyprus was son of Philocyprus, whom Solon the Athenian, when he visited Cyprus, praised in his poems beyond all other sovereigns.

114. The Amathusians, because Onesilus had laid siege to their town, cut the head off his corpse, and took it with them to Amathûs, where it was set up over the gates. Here it hung till it became hollow; whereupon a swarm of bees took possession of it, and filled it with a honeycomb. On seeing this the Amathusians consulted the oracle, and were commanded "to take down the head and bury it, and thenceforth to regard Onesilus as a hero, and offer sacrifice to him year by year; so it would go the better with them." And to this day the Amathusians do as they were then bidden.

115. As for the Ionians who had gained the sea-fight, when they found that the affairs of Onesilus were utterly lost and ruined, and that siege was laid to all the cities of Cyprus excepting Salamis, which the inhabitants had surrendered to Gorgus, the former king—forthwith they left Cyprus, and sailed away home. Of the cities which were besieged, Soli held out the longest; the Persians took it by undermining the wall in the fifth month from the beginning of the siege.

116. Thus, after enjoying a year of freedom, the Cyprians were enslaved for the second time. Meanwhile Daurises, who was married to one of the daughters of Darius, together with Hymeas, Otanes, and other Persian captains, who were likewise married to daughters of the king,³ after pursuing the Ionians who had fought at Sardis, defeating them, and driving them to their ships, divided their efforts against the different cities, and proceeded in succession to take and sack each one of them.

117. Daurises attacked the towns upon the Hellespont, and took in as many days the five cities of Dardanus, Abydos, Percôté, Lampsacus, and Pæsus. From Pæsus he

marched against Parium; but on his way receiving intelligence that the Carians had made common cause with the Ionians, and thrown off the Persian yoke, he turned round, and, leaving the Hellespont, marched away towards Caria.

118. The Carians by some chance got information of this movement before Daurises arrived, and drew together their strength to a place called “The White Columns,” which is on the river Marsyas, a stream running from the Idrian country, and emptying itself into the Mæander. Here, when they were met, many plans were put forth; but the best, in my judgment, was that of Pixodarus, the son of Mausôlus, a Cindyan, who was married to a daughter of Syennesis, the Cilician king. His advice was, that the Carians should cross the Mæander, and fight with the river at their back; that so, all chance of flight being cut off, they might be forced to stand their ground, and have their natural courage raised to a still higher pitch. His opinion, however, did not prevail; it was thought best to make the enemy have the Mæander behind them; that so, if they were defeated in the battle and put to flight, they might have no retreat open, but be driven headlong into the river.

119. The Persians soon afterwards approached, and, crossing the Mæander, engaged the Carians upon the banks of the Marsyas; where for a long time the battle was stoutly contested, but at last the Carians were defeated, being overpowered by numbers. On the side of the Persians there fell 2000, while the Carians had not fewer than 10,000 slain. Such as escaped from the field of battle collected together at Labranda, in the vast precinct of Jupiter Stratius—a deity worshipped only by the Carians—and in the sacred grove of plane-trees. Here they deliberated as to the best means of saving themselves, doubting whether they would fare better if they gave themselves up to the Persians, or if they abandoned Asia for ever.

120. As they were debating these matters a body of Milesians and allies came to their assistance; whereupon the Carians, dismissing their former thoughts, prepared themselves afresh for war, and on the approach of the Persians gave them battle a second time. They were defeated, however, with still greater loss than before; and while all the troops engaged suffered severely, the blow fell with most force on the Milesians.

121. The Carians, some while after, repaired their ill fortune in another action. Understanding that the Persians were about to attack their cities, they laid an ambush for them on the road which leads to Pegasus; the Persians, who were making a night-march, fell into the trap, and the whole army was destroyed, together with the generals, Daurises, Amorges, and Sisimaces: Myrsus too, the son of Gyges, was killed at the same time. The leader of the ambush was Heraclides, the son of Ibanôlis, a man of Mylasa. Such was the way in which these Persians perished.

122. In the meantime Hymeas, who was likewise one of those by whom the Ionians were pursued after their attack on Sardis, directing his course towards the Propontis, took Cius, a city of Mysia. Learning, however, that Daurises had left the Hellespont, and was gone into Caria, he in his turn quitted the Propontis, and marching with the army under his command to the Hellespont, reduced all the Æolians of the Troad, and likewise conquered the Gergithæ, a remnant of the ancient Teucrians. He did not,

however, quit the Troad, but, after gaining these successes, was himself carried off by disease.

123. After his death, which happened as I have related, Artaphernes, the satrap of Sardis, and Otanes, the third general, were directed to undertake the conduct of the war against Ionia and the neighbouring Æolis. By them Clazomenæ in the former, and Cymé in the latter, were recovered.

124. As the cities fell one after another, Aristagoras the Milesian (who was in truth, as he now plainly showed, a man of but little courage), notwithstanding that it was he who had caused the disturbances in Ionia, and made so great a commotion, began, seeing his danger, to look about for means of escape. Being convinced that it was in vain to endeavour to overcome King Darius, he called his brothers-in-arms together and laid before them the following project:

“ ’Twould be well,” he said, “to have some place of refuge, in case they were driven out of Miletus. Should he go out at the head of a colony to Sardinia,⁴ or should he sail to Myrcinus in Edonia, which Histiaëus had received as a gift from King Darius, and had begun to fortify?”

125. To this question of Aristagoras, Hecataëus, the historian, son of Hegesander, made answer, that in his judgment neither place was suitable. “Aristagoras should build a fort,” he said, “in the island of Leros, and, if driven from Miletus, should go there and bide his time; from Leros attacks might readily be made, and he might re-establish himself in Miletus.” Such was the advice given by Hecataëus.

126. Aristagoras, however, was bent on retiring to Myrcinus. Accordingly, he put the government of Miletus into the hands of one of the chief citizens, named Pythagoras, and, taking with him all who liked to go, sailed to Thrace, and there made himself master of the place in question. From thence he proceeded to attack the Thracians; but here he was cut off with his whole army, while besieging a city whose defenders were anxious to accept terms of surrender.

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BOOK VI

ERATO

ARISTAGORAS, the author of the Ionian revolt, perished in the way which I have described. Meanwhile, Histiaëus, tyrant of Miletus, who had been allowed by Darius to leave Susa, came down to Sardis. On his arrival, being asked by Artaphernes, the Sardinian satrap, what he thought was the reason that the Ionians had rebelled, he made answer that he could not conceive, and it had astonished him greatly, pretending to be quite unconscious of the whole business. Artaphernes, however, who perceived that he was dealing dishonestly, and who had in fact full knowledge of the whole history of the outbreak, said to him, "I will tell thee how the case stands, Histiaëus: this shoe is of thy stitching; Aristagoras has but put it on."

2. Such was the remark made by Artaphernes concerning the rebellion. Histiaëus, alarmed at the knowledge which he displayed, so soon as night fell, fled away to the coast. Thus he forfeited his word to Darius; for though he had pledged himself to bring Sardinia, the biggest island in the whole world, under the Persian yoke,¹ he in reality sought to obtain the direction of the war against the king. Crossing over to Chios, he was there laid in bonds by the inhabitants, who accused him of intending some mischief against them in the interest of Darius. However, when the whole truth was laid before them, and they found that Histiaëus was in reality a foe to the king, they forthwith set him at large again.

3. After this the Ionians inquired of him for what reason he had so strongly urged Aristagoras to revolt from the king, thereby doing their nation so ill a service. In reply, he took good care not to disclose to them the real cause, but told them that King Darius had intended to remove the Phœnicians from their own country, and place them in Ionia, while he planted the Ionians in Phœnicia, and that it was for this reason he sent Aristagoras the order. Now it was not true that the king had entertained any such intention, but Histiaëus succeeded hereby in arousing the fears of the Ionians.

4. After this, Histiaëus, by means of a certain Hermippus, a native of Atarneus, sent letters to many of the Persians in Sardis, who had before held some discourse with him concerning a revolt. Hermippus, however, instead of conveying them to the persons to whom they were addressed, delivered them into the hands of Artaphernes, who, perceiving what was on foot, commanded Hermippus to deliver the letters according to their addresses, and then bring him back the answers which were sent to Histiaëus. The traitors being in this way discovered, Artaphernes put a number of Persians to death, and caused a commotion in Sardis.

5. As for Histiaëus, when his hopes in this matter were disappointed, he persuaded the Chians to carry him back to Miletus; but the Milesians were too well pleased at having got quit of Aristagoras to be anxious to receive another tyrant into their country; besides which they had now tasted liberty. They therefore opposed his

return; and when he endeavoured to force an entrance during the night, one of the inhabitants even wounded him in the thigh. Having been thus rejected from his country, he went back to Chios; whence, after failing in an attempt to induce the Chians to give him ships, he crossed over to Mytilêné, where he succeeded in obtaining vessels from the Lesbians. They fitted out a squadron of eight triremes, and sailed with him to the Hellespont, where they took up their station, and proceeded to seize all the vessels which passed out from the Euxine, unless the crews declared themselves ready to obey his orders.

6. While Histiaëus and the Mytilenæans were thus employed, Miletus was expecting an attack from a vast armament, which comprised both a fleet and also a land force. The Persian captains had drawn their several detachments together, and formed them into a single army; and had resolved to pass over all the other cities, which they regarded as of lesser account, and to march straight on Miletus. Of the naval states, Phœnicia showed the greatest zeal; but the fleet was composed likewise of the Cyprians (who had so lately been brought under), the Cilicians, and also the Egyptians.

7. While the Persians were thus making preparations against Miletus and Ionia, the Ionians, informed of their intent, sent their deputies to the Panionium, and held a council upon the posture of their affairs. Hereat it was determined that no land force should be collected to oppose the Persians, but that the Milesians should be left to defend their own walls as they could; at the same time they agreed that the whole naval force of the states, not excepting a single ship, should be equipped, and should muster at Ladé, a small island lying off Miletus—to give battle on behalf of the place.

8. Presently the Ionians began to assemble in their ships, and with them came the Æolians of Lesbos; and in this way they marshalled their line: The wing towards the east was formed of the Milesians themselves, who furnished eighty ships; next to them came the Prieniens with twelve, and the Myusians with three ships; after the Myusians were stationed the Teians, whose ships were seventeen; then the Chians, who furnished a hundred. The Erythræans and Phocæans followed, the former with eight, the latter with three ships; beyond the Phocæans were the Lesbians, furnishing seventy; last of all came the Samians, forming the western wing, and furnishing sixty vessels. The fleet amounted in all to three hundred and fifty-three triremes. Such was the number on the Ionian side.

9. On the side of the barbarians the number of vessels was six hundred. These assembled off the coast of Milesia, while the land army collected upon the shore; but the leaders, learning the strength of the Ionian fleet, began to fear lest they might fail to defeat them, in which case, not having the mastery at sea, they would be unable to reduce Miletus, and might in consequence receive rough treatment at the hands of Darius. So when they thought of all these things, they resolved on the following course: Calling together the Ionian tyrants, who had fled to the Medes for refuge when Aristagoras deposed them from their governments, and who were now in camp, having joined in the expedition against Miletus, the Persians addressed them thus: “Men of Ionia, now is the fit time to show your zeal for the house of the king. Use your best efforts, every one of you, to detach your fellow-countrymen from the

general body. Hold forth to them the promise that, if they submit, no harm shall happen to them on account of their rebellion; their temples shall not be burnt, nor any of their private buildings; neither shall they be treated with greater harshness than before the outbreak. But if they refuse to yield, and determine to try the chance of a battle, threaten them with the fate which shall assuredly overtake them in that case. Tell them, when they are vanquished in fight, they shall be enslaved; their boys shall be made eunuchs, and their maidens transported to Bactra; while their country shall be delivered into the hands of foreigners.”

10. Thus spake the Persians. The Ionian tyrants sent accordingly by night to their respective citizens, and reported the words of the Persians; but the people were all staunch, and refused to betray their countrymen, those of each state thinking that they alone had had overtures made to them. Now these events happened on the first appearance of the Persians before Miletus.

11. Afterwards, while the Ionian fleet was still assembled at Ladé, councils were held, and speeches made by divers persons—among the rest by Dionysius, the Phocæan captain, who thus expressed himself: “Our affairs hang on the razor’s edge, men of Ionia, either to be free or to be slaves; and slaves, too, who have shown themselves runaways. Now, then, you have to choose whether you will endure hardships, and so for the present lead a life of toil, but thereby gain ability to overcome your enemies and establish your own freedom; or whether you will persist in this slothfulness and disorder, in which case I see no hope of your escaping the king’s vengeance for your rebellion. I beseech you, be persuaded by me, and trust yourselves to my guidance. Then, if the gods only hold the balance fairly between us, I undertake to say that our foes will either decline a battle, or, if they fight, suffer complete discomfiture.”

12. These words prevailed with the Ionians, and forthwith they committed themselves to Dionysius; whereupon he proceeded every day to make the ships move in column, and the rowers ply their oars, and exercise themselves in breaking the line;² while the marines were held under arms, and the vessels were kept, till evening fell, upon their anchors, so that the men had nothing but toil from morning even to night. Seven days did the Ionians continue obedient, and do whatsoever he bade them; but on the eighth day, worn out by the hardness of the work and the heat of the sun, and quite unaccustomed to such fatigues, they began to confer together, and to say one to another, “What god have we offended to bring upon ourselves such a punishment as this? Fools and distracted that we were, to put ourselves into the hands of this Phocæan braggart, who does but furnish three ships to the fleet! He, now that he has got us, plagues us in the most desperate fashion; many of us, in consequence, have fallen sick already—many more expect to follow. We had better suffer anything rather than these hardships; even the slavery with which we are threatened, however harsh, can be no worse than our present thralldom. Come, let us refuse him obedience.” So saying, they forthwith ceased to obey his orders, and pitched their tents, as if they had been soldiers, upon the island, where they reposed under the shade all day, and refused to go aboard the ships and train themselves.

13. Now when the Samian captains perceived what was taking place, they were more inclined than before to accept the terms which Æaces, the son of Syloson, had been

authorised by the Persians to offer them, on condition of their deserting from the confederacy. For they saw that all was disorder among the Ionians, and they felt also that it was hopeless to contend with the power of the king; since if they defeated the fleet which had been sent against them, they knew that another would come five times as great. So they took advantage of the occasion which now offered, and as soon as ever they saw the Ionians refuse to work, hastened gladly to provide for the safety of their temples and their properties. This Æaces, who made the overtures to the Samians, was the son of Syloson, and grandson of the earlier Æaces. He had formerly been tyrant of Samos, but was ousted from his government by Aristagoras the Milesian, at the same time with the other tyrants of the Ionians.

14. The Phœnicians soon afterwards sailed to the attack; and the Ionians likewise put themselves in line, and went out to meet them. When they had now neared one another, and joined battle, which of the Ionians fought like brave men and which like cowards, I cannot declare with any certainty, for charges are brought on all sides; but the tale goes that the Samians, according to the agreement which they had made with Æaces, hoisted sail, and quitting their post bore away for Samos, except eleven ships, whose captains gave no heed to the orders of the commanders, but remained and took part in the battle. The state of Samos, in consideration of this action, granted to these men, as an acknowledgment of their bravery, the honour of having their names, and the names of their fathers, inscribed upon a pillar, which still stands in the market-place. The Lesbians also, when they saw the Samians, who were drawn up next them, begin to flee, themselves did the like; and the example, once set, was followed by the greater number of the Ionians.

15. Of those who remained and fought, none were so rudely handled as the Chians, who displayed prodigies of valour, and disdained to play the part of cowards. They furnished to the common fleet, as I mentioned above, one hundred ships, having each of them forty armed citizens, and those picked men, on board; and when they saw the greater portion of the allies betraying the common cause, they, for their part, scorning to imitate the base conduct of these traitors, although they were left almost alone and unsupported, a very few friends continuing to stand by them, notwithstanding went on with the fight, and oftentimes cut the line of the enemy, until at last, after they had taken very many of their adversaries' ships, they ended by losing more than half of their own. Hereupon, with the remainder of their vessels, the Chians fled away to their own country.

16. As for such of their ships as were damaged and disabled, these, being pursued by the enemy, made straight for Mycalé, where the crews ran them ashore, and abandoning them began their march along the continent. Happening in their way upon the territory of Ephesus, they essayed to cross it; but here a dire misfortune befell them. It was night, and the Ephesian women chanced to be engaged in celebrating the Thesmophoria—the previous calamity of the Chians had not been heard of—so when the Ephesians saw their country invaded by an armed band, they made no question of the new-comers being robbers who purposed to carry off their women; and accordingly they marched out against them in full force, and slew them all. Such were the misfortunes which befell them of Chios.

17. Dionysius, the Phocæan, when he perceived that all was lost, having first captured three ships from the enemy, himself took to flight. He would not, however, return to Phocæa, which he well knew must fall again, like the rest of Ionia, under the Persian yoke; but straightway, as he was, he set sail for Phœnicia, and there sunk a number of merchantmen, and gained a great booty; after which he directed his course to Sicily, where he established himself as a corsair,³ and plundered the Carthaginians and Tyrrhenians, but did no harm to the Greeks.

18. The Persians, when they had vanquished the Ionians in the sea-fight, besieged Miletus both by land and sea, driving mines under the walls, and making use of every known device, until at length they took both the citadel and the town, six years from the time when the revolt first broke out under Aristagoras. All the inhabitants of the city they reduced to slavery, and thus the event tallied with the announcement which had been made by the oracle.

19. For once upon a time, when the Argives had sent to Delphi to consult the god about the safety of their own city, a prophecy was given them, in which others beside themselves were interested; for while it bore in part upon the fortunes of Argos, it touched in a by-clause the fate of the men of Miletus. I shall set down the portion which concerned the Argives when I come to that part of my History, mentioning at present only the passage in which the absent Milesians were spoken of. This passage was as follows:

“Then shalt thou, Miletus, so oft the contriver of evil,
Be, thyself, to many a feast and an excellent booty:
Then shall thy matrons wash the feet of long-haired masters;—
Others shall then possess our lov’d Didymian temple.”

Such a fate now befell the Milesians; for the Persians, who wore their hair long, after killing most of the men, made the women and children slaves; and the sanctuary at Didyma, the oracle no less than the temple, was plundered and burnt; of the riches whereof I have made frequent mention in other parts of my History.

20. Those of the Milesians whose lives were spared, being carried prisoners to Susa, received no ill treatment at the hands of King Darius, but were established by him in Ampé, a city on the shores of the Erythræan sea, near the spot where the Tigris flows into it. Miletus itself, and the plain about the city, were kept by the Persians for themselves, while the hill-country was assigned to the Carians of Pedasus.

21. And now the Sybarites, who after the loss of their city occupied Laüs and Scidrus, failed duly to return the former kindness of the Milesians. For these last, when Sybaris was taken by the Crotoniats, made a great mourning, all of them, youths as well as men, shaving their heads; since Miletus and Sybaris were, of all the cities whereof we have any knowledge, the two most closely united to one another. The Athenians, on the other hand, showed themselves beyond measure afflicted at the fall of Miletus, in many ways expressing their sympathy, and especially by their treatment of Phrynichus.⁴ For when this poet brought out upon the stage his drama of the Capture of Miletus, the whole theatre burst into tears; and the people sentenced him to pay a

fine of a thousand drachms, for recalling to them their own misfortunes. They likewise made a law, that no one should ever again exhibit that piece.

22. Thus was Miletus bereft of its inhabitants. In Samos, the people of the richer sort were much displeased with the doings of the captains, and the dealings they had had with the Medes; they therefore held a council, very shortly after the sea-fight, and resolved that they would not remain to become the slaves of Æaces and the Persians, but before the tyrant set foot in their country, would sail away and found a colony in another land. Now it chanced that about this time the Zanclæans of Sicily had sent ambassadors to the Ionians, and invited them to Calé-Acté, where they wished an Ionian city to be founded. This place, Calé-Acté (or the Fair Strand) as it is called, is in the country of the Sicilians, and is situated in the part of Sicily which looks towards Tyrrhenia. The offer thus made to all the Ionians was embraced only by the Samians, and by such of the Milesians as had contrived to effect their escape.

23. Hereupon this is what ensued. The Samians on their voyage reached the country of the Epizephyrian Locrians, at a time when the Zanclæans and their king Scythas were engaged in the siege of a Sicilian town which they hoped to take. Anaxilaüs, tyrant of Rhegium, who was on ill terms with the Zanclæans, knowing how matters stood, made application to the Samians, and persuaded them to give up the thought of Calé-Acté, the place to which they were bound, and to seize Zanclé itself, which was left without men. The Samians followed this counsel and possessed themselves of the town; which the Zanclæans no sooner heard than they hurried to the rescue, calling to their aid Hippocrates, tyrant of Gela, who was one of their allies. Hippocrates came with his army to their assistance; but on his arrival he seized Scythas, the Zanclæan king, who had just lost his city, and sent him away in chains, together with his brother Pythogenes, to the town of Inycus; after which he came to an understanding with the Samians, exchanged oaths with them, and agreed to betray the people of Zanclé. The reward of his treachery was to be one-half of the goods and chattels, including slaves, which the town contained, and all that he could find in the open country. Upon this Hippocrates seized and bound the greater number of the Zanclæans as slaves; delivering, however, into the hands of the Samians, three hundred of the principal citizens to be slaughtered; but the Samians spared the lives of these persons.

24. Scythas, the king of the Zanclæans, made his escape from Inycus, and fled to Himera; whence he passed into Asia, and went up to the court of Darius. Darius thought him the most upright of all the Greeks to whom he afforded a refuge; for with the king's leave he paid a visit to Sicily, and thence returned back to Persia, where he lived in great comfort, and died by a natural death at an advanced age.

25. Thus did the Samians escape the yoke of the Medes, and possess themselves without any trouble of Zanclé, ⁵ a most beautiful city. At Samos itself the Phœnicians, after the fight which had Miletus for its prize was over, re-established Æaces, the son of Syloson, upon his throne. This they did by the command of the Persians, who looked upon Æaces as one who had rendered them a high service, and therefore deserved well at their hands. They likewise spared the Samians, on account of the desertion of their vessels, and did not burn either their city or their temples, as they did those of the other rebels. Immediately after the fall of Miletus the Persians

recovered Caria, bringing some of the cities over by force, while others submitted of their own accord.

26. Meanwhile tidings of what had befallen Miletus reached Histiaëus the Milesian, who was still at Byzantium, employed in intercepting the Ionian merchantmen as they issued from the Euxine. Histiaëus had no sooner heard the news than he gave the Hellespont in charge to Bisaltes, son of Apollophanes, a native of Abydos, and himself, at the head of his Lesbians, set sail for Chios. One of the Chian garrisons which opposed him he engaged at a place called "The Hollows," situated in the Chian territory, and of these he slaughtered a vast number; afterwards, by the help of his Lesbians, he reduced all the rest of the Chians, who were weakened by their losses in the sea-fight, Polichné, a city of Chios, serving him as headquarters.

27. It mostly happens that there is some warning when great misfortunes are about to befall a state or nation; and so it was in this instance, for the Chians had previously had some strange tokens sent to them. A choir of a hundred of their youths had been despatched to Delphi; and of these only two had returned; the remaining ninety-eight having been carried off by a pestilence. Likewise, about the same time, and very shortly before the sea-fight, the roof of a school-house had fallen in upon a number of their boys, who were at lessons; and out of a hundred and twenty children there was but one left alive. Such were the signs which God sent to warn them. It was very shortly afterwards that the sea-fight happened, which brought the city down upon its knees; and after the sea-fight came the attack of Histiaëus and his Lesbians, to whom the Chians, weakened as they were, furnished an easy conquest.

28. Histiaëus now led a numerous army, composed of Ionians and Æolians, against Thasos, and had laid siege to the place when news arrived that the Phœnicians were about to quit Miletus and attack the other cities of Ionia. On hearing this, Histiaëus raised the siege of Thasos, and hastened to Lesbos with all his forces. There his army was in great straits for want of food; whereupon Histiaëus left Lesbos and went across to the mainland, intending to cut the crops which were growing in the Atarnean territory, and likewise in the plain of the Caïcus, which belonged to Mysia. Now it chanced that a certain Persian named Harpagus was in these regions at the head of an army of no little strength. He, when Histiaëus landed, marched out to meet him, and engaging with his forces destroyed the greater number of them, and took Histiaëus himself prisoner.

29. Histiaëus fell into the hands of the Persians in the following manner: The Greeks and Persians engaged at Malêna, in the region of Atarneus; and the battle was for a long time stoutly contested, till at length the cavalry came up, and, charging the Greeks, decided the conflict. The Greeks fled; and Histiaëus, who thought that Darius would not punish his fault with death, showed how he loved his life by the following conduct: Overtaken in his flight by one of the Persians, who was about to run him through, he cried aloud in the Persian tongue that he was Histiaëus the Milesian.

30. Now, had he been taken straightway before King Darius, I verily believe that he would have received no hurt, but the king would have freely forgiven him. Artaphernes, however, satrap of Sardis, and his captor Harpagus, on this very

account,—because they were afraid that, if he escaped, he would be again received into high favour by the king,—put him to death as soon as he arrived at Sardis. His body they impaled at that place, while they embalmed his head and sent it up to Susa to the king. Darius, when he learnt what had taken place, found great fault with the men engaged in this business for not bringing Histiaëus alive into his presence, and commanded his servants to wash and dress the head with all care, and then bury it, as the head of a man who had been a great benefactor to himself and the Persians. Such was the sequel of the history of Histiaëus.

31. The naval armament of the Persians wintered at Miletus, and in the following year proceeded to attack the islands off the coast, Chios, Lesbos, and Tenedos, which were reduced without difficulty. Whenever they became masters of an island, the barbarians, in every single instance, netted the inhabitants. Now the mode in which they practise this netting is the following. Men join hands, so as to form a line across from the north coast to the south, and then march through the island from end to end and hunt out the inhabitants. In like manner the Persians took also the Ionian towns upon the mainland, not however netting the inhabitants, as it was not possible.

32. And now their generals made good all the threats wherewith they had menaced the Ionians before the battle. For no sooner did they get possession of the towns than they chose out all the best favoured boys and made them eunuchs, while the most beautiful of the girls they tore from their homes and sent as presents to the king, at the same time burning the cities themselves, with their temples.⁶ Thus were the Ionians for the third time reduced to slavery; once by the Lydians, and a second, and now a third time, by the Persians.

33. The sea force, after quitting Ionia, proceeded to the Hellespont, and took all the towns which lie on the left shore as one sails into the straits. For the cities on the right bank had already been reduced by the land force of the Persians. Now these are the places which border the Hellespont on the European side; the Chersonese, which contains a number of cities, Perinthus, the forts in Thrace, Selybria, and Byzantium. The Byzantines at this time, and their opposite neighbours, the Chalcedonians, instead of awaiting the coming of the Phœnicians, quitted their country, and sailing into the Euxine, took up their abode at the city of Mesêmbria. The Phœnicians, after burning all the places above mentioned, proceeded to Proconnêsus and Artaca, which they likewise delivered to the flames; this done, they returned to the Chersonese, being minded to reduce those cities which they had not ravaged in their former cruise. Upon Cyzicus they made no attack at all, as before their coming the inhabitants had made terms with Cebares, the son of Megabazus, and satrap of Dascyleium, and had submitted themselves to the king. In the Chersonese the Phœnicians subdued all the cities, excepting Cardia.

34. Up to this time the cities of the Chersonese had been under the government of Miltiades, the son of Cimon, and grandson of Stesagoras, to whom they had descended from Miltiades, the son of Cypselus, who obtained possession of them in the following manner: The Dolonci, a Thracian tribe, to whom the Chersonese at times belonged, being harassed by a war in which they were engaged with the Apsinthians, sent their princes to Delphi to consult the oracle about the matter. The

reply of the Pythoness bade them “take back with them as a colonist into their country the man who should first offer them hospitality after they quitted the temple.” The Dolonci, following the Sacred Road, passed through the regions of Phocis and Bœotia; after which, as still no one invited them in, they turned aside, and travelled to Athens.

35. Now Pisistratus was at this time sole lord of Athens; but Miltiades, the son of Cypselus, was likewise a person of much distinction. He belonged to a family which was wont to contend in the four-horse chariot-races,⁷ and traced its descent to Æacus and Egina, but which, from the time of Philæas, the son of Ajax, who was the first Athenian citizen of the house, had been naturalised at Athens. It happened that as the Dolonci passed his door, Miltiades was sitting in his vestibule, which caused him to remark them, dressed as they were in outlandish garments, and armed moreover with lances. He therefore called to them, and, on their approach, invited them in, offering them lodging and entertainment. The strangers accepted his hospitality, and, after the banquet was over, they laid before him in full the directions of the oracle, and besought him on their own part to yield obedience to the god. Miltiades was persuaded ere they had done speaking; for the government of Pisistratus was irksome to him, and he wanted to be beyond the tyrant’s reach. He therefore went straightway to Delphi, and inquired of the oracle whether he should do as the Dolonci desired.

36. As the Pythoness backed their request, Miltiades, son of Cypselus, who had already won the four-horse chariot-race at Olympia, left Athens, taking with him as many of the Athenians as liked to join in the enterprise, and sailed away with the Dolonci. On his arrival at the Chersonese, he was made king by those who had invited him. After this his first act was to build a wall across the neck of the Chersonese from the city of Cardia to Pactya, to protect the country from the incursions and ravages of the Apsinthians. The breadth of the isthmus at this part is thirty-six furlongs, the whole length of the peninsula within the isthmus being four hundred and twenty furlongs.

37. When he had finished carrying the wall across the isthmus, and had thus secured the Chersonese against the Apsinthians, Miltiades proceeded to engage in other wars, and first of all attacked the Lampsaceniens; but falling into an ambush which they had laid, he had the misfortune to be taken prisoner. Now it happened that Miltiades stood high in the favour of Cræsus, king of Lydia. When Cræsus therefore heard of his calamity, he sent and commanded the men of Lampsacus to give Miltiades his freedom; “if they refused,” he said, “he would destroy them like a fir.” Then the Lampsaceniens were some while in doubt about this speech of Cræsus, and could not tell how to construe his threat “that he would destroy them like a fir;” but at last one of their elders divined the true sense, and told them that the fir is the only tree which, when cut down, makes no fresh shoots, but forthwith dies outright. So the Lampsaceniens, being greatly afraid of Cræsus, released Miltiades, and let him go free.

38. Thus did Miltiades, by the help of Cræsus, escape this danger. Some time afterwards he died childless, leaving his kingdom and his riches to Stesagoras, who was the son of Cimon, his half-brother. Ever since his death the people of the

Chersonese have offered him the customary sacrifices of a founder; and they have further established in his honour a gymnastic contest and a chariot-race, in neither of which is it lawful for any Lampsacene to contend. Before the war with Lampsacus was ended, Stesagoras too died childless: he was sitting in the hall of justice when he was struck upon the head with a hatchet by a man who pretended to be a deserter, but was in good sooth an enemy, and a bitter one.

39. Thus died Stesagoras; and upon his death the Pisistratidæ fitted out a trireme, and sent Miltiades, the son of Cimon, and brother of the deceased, to the Chersonese, that he might undertake the management of affairs in that quarter. They had already shown him much favour at Athens, as if, forsooth, they had been no parties to the death of his father Cimon—a matter whereof I will give an account in another place. He upon his arrival remained shut up within the house, pretending to do honour to the memory of his dead brother; whereupon the chief people of the Chersonese gathered themselves together from all the cities of the land, and came in a procession to the place where Miltiades was, to condole with him upon his misfortune. Miltiades commanded them to be seized and thrown into prison; after which he made himself master of the Chersonese, maintained a body of five hundred mercenaries, and married Hegesipyla, daughter of the Thracian king Olorus.

40. This Miltiades, the son of Cimon, had not been long in the country when a calamity befell him yet more grievous than those in which he was now involved: for three years earlier he had had to fly before an incursion of the Scyths. These nomads, angered by the attack of Darius, collected in a body and marched as far as the Chersonese. Miltiades did not await their coming, but fled and remained away until the Scyths retired, when the Dolonci sent and fetched him back. All this happened three years before the events which befell Miltiades at the present time.

41. He now no sooner heard that the Phœnicians were attacking Tenedos, than he loaded five triremes with his goods and chattels, and set sail for Athens. Cardia was the point from which he took his departure; and as he sailed down the gulf of Melas, along the shore of the Chersonese, he came suddenly upon the whole Phœnician fleet. However, he himself escaped, with four of his vessels, and got into Imbrus, one trireme only falling into the hands of his pursuers. This vessel was under the command of his eldest son Metiochus, whose mother was not the daughter of the Thracian king Olorus, but a different woman. Metiochus and his ship were taken; and when the Phœnicians found out that he was a son of Miltiades, they resolved to convey him to the king, expecting thereby to rise high in the royal favour. For they remembered that it was Miltiades who counselled the Ionians to hearken when the Scyths prayed them to break up the bridge and return home. Darius, however, when the Phœnicians brought Metiochus into his presence, was so far from doing him any hurt, that he loaded him with benefits. He gave him a house and estate, and also a Persian wife, by whom there were children born to him who were accounted Persians. As for Miltiades himself, from Imbrus he made his way in safety to Athens.

42. At this time the Persians did no more hurt to the Ionians; but on the contrary, before the year was out, they carried into effect the following measures, which were greatly to their advantage. Artaphernes, satrap of Sardis, summoned deputies from all

the Ionian cities, and forced them to enter into agreements with one another, not to harass each other by force of arms, but to settle their disputes by reference. He likewise took the measurement of their whole country in parasangs—such is the name which the Persians give to a distance of thirty furlongs—and settled the tributes which the several cities were to pay, at a rate that has continued unaltered from the time when Artaphernes fixed it down to the present day.⁸ The rate was very nearly the same as that which had been paid before the revolt. Such were the peaceful dealings of the Persians with the Ionians.

43. The next spring Darius superseded all the other generals, and sent down Mardonius, the son of Gobryas, to the coast, and with him a vast body of men, some fit for sea, others for land service. Mardonius was a youth at this the king's daughter. When Mardonius, accomtime, and had only lately married Artazôstra, panied by this numerous host, reached Cilicia, he took ship and proceeded along shore with his fleet, while the land army marched under other leaders towards the Hellespont. In the course of his voyage along the coast of Asia he came to Ionia; and here I have a marvel to relate which will greatly surprise those Greeks who cannot believe that Otanes advised the seven conspirators to make Persia a commonwealth. Mardonius put down all the despots throughout Ionia, and in lieu of them established democracies. Having so done, he hastened to the Hellespont, and when a vast multitude of ships had been brought together, and likewise a powerful land force, he conveyed his troops across the strait by means of his vessels, and proceeded through Europe against Eretria and Athens.

44. At least these towns served as a pretext for the expedition, the real purpose of which was to subjugate as great a number as possible of the Grecian cities; and this became plain when the Thasians, who did not even lift a hand in their defence, were reduced by the sea force, while the land army added the Macedonians to the former slaves of the king. All the tribes on the hither side of Macedonia had been reduced previously. From Thasos the fleet stood across to the mainland, and sailed along shore to Acanthus, whence an attempt was made to double Mount Athos. But here a violent north wind sprang up, against which nothing could contend, and handled a large number of the ships with much rudeness, shattering them and driving them aground upon Athos. 'Tis said the number of the ships destroyed was little short of three hundred; and the men who perished were more than twenty thousand. For the sea about Athos abounds in monsters beyond all others; and so a portion were seized and devoured by these animals, while others were dashed violently against the rocks; some, who did not know how to swim, were engulfed; and some died of the cold.

45. While thus it fared with the fleet, on land Mardonius and his army were attacked in their camp during the night by the Brygi, a tribe of Thracians; and here vast numbers of the Persians were slain, and even Mardonius himself received a wound. The Brygi, nevertheless, did not succeed in maintaining their own freedom: for Mardonius would not leave the country till he had subdued them and made them subjects of Persia. Still, though he brought them under the yoke, the blow which his land force had received at their hands, and the great damage done to his fleet off Athos, induced him to set out upon his retreat; and so this armament, having failed disgracefully, returned to Asia.

46. The year after these events, Darius received information from certain neighbours of the Thasians that those islanders were making preparations for revolt; he therefore sent a herald, and bade them dismantle their walls, and bring all their ships to Abdêra. The Thasians, at the time when Histiaëus the Milesian made his attack upon them, had resolved that, as their income was very great, they would apply their wealth to building ships of war, and surrounding their city with another and a stronger wall. Their revenue was derived partly from their possessions upon the mainland, partly from the mines which they owned. They were masters of the gold-mines at Scapté-Hylé, the yearly produce of which amounted in all to eighty talents. Their mines in Thasos yielded less, but still were so far prolific that, besides being entirely free from land-tax, they had a surplus income, derived from the two sources of their territory on the main and their mines, in common years of two hundred, and in the best years of three hundred talents.

47. I myself have seen the mines in question: by far the most curious of them are those which the Phœnicians discovered at the time when they went with Thasos and colonised the island, which afterwards took its name from him. These Phœnician workings are in Thasos itself, between Cœnyra and a place called Ænyra, over against Samothrace: a huge mountain has been turned upside down in the search for ores. Such, then, was the source of their wealth. On this occasion no sooner did the Great King issue his commands than straightway the Thasians dismantled their walls, and took their whole fleet to Abdêra.

48. After this Darius resolved to prove the Greeks, and try the bent of their minds, whether they were inclined to resist him in arms or prepared to make their submission. He therefore sent out heralds in divers directions round about Greece, with orders to demand everywhere earth and water for the king. At the same time he sent other heralds to the various seaport towns which paid him tribute, and required them to provide a number of ships of war and horse-transports.

49. These towns accordingly began their preparations; and the heralds who had been sent into Greece, obtained what the king had bid them ask from a large number of the states upon the mainland, and likewise from all the islanders whom they visited. Among these last were included the Eginetans, who, equally with the rest, consented to give earth and water to the Persian king.

When the Athenians heard what the Eginetans had done, believing that it was from enmity to themselves that they had given consent, and that the Eginetans intended to join the Persian in his attack upon Athens, they straightway took the matter in hand. In good truth it greatly rejoiced them to have so fair a pretext; and accordingly they sent frequent embassies to Sparta, and made it a charge against the Eginetans that their conduct in this matter proved them to be traitors to Greece.

50. Hereupon Cleomenes, the son of Anaxandridas, who was then king of the Spartans, went in person to Egina, intending to seize those whose guilt was the greatest. As soon, however, as he tried to arrest them, a number of the Eginetans made resistance, a certain Crius, son of Polycritus, being the foremost in violence. This person told him "he should not carry off a single Eginetan without it costing him

dear—the Athenians had bribed him to make this attack, for which he had no warrant from his own government—otherwise both the kings would have come together to make the seizure.” This he said in consequence of instructions which he had received from Demaratus. Hereupon Cleomenes, finding that he must quit Egina, asked Crius his name; and when Crius told him, “Get thy horns tipped with brass with all speed, O Crius!”⁹ he said, “for thou wilt have to struggle with a great danger.”

51. Meanwhile Demaratus, son of Ariston, was bringing charges against Cleomenes at Sparta. He too, like Cleomenes, was king of the Spartans, but he belonged to the lower house—not indeed that his house was of any lower origin than the other, for both houses are of one blood—but the house of Eurysthenes is the more honoured of the two, inasmuch as it is the elder branch.

52. The Lacedæmonians declare, contradicting therein all the poets, that it was King Aristodemus himself, son of Aristomachus, grandson of Cleodæus, and great-grandson of Hyllus, who conducted them to the land which they now possess, and not the sons of Aristodemus. The wife of Aristodemus, whose name (they say) was Argeia, and who was daughter of Autesion, son of Tisamenus, grandson of Thersander, and great-grandson of Polynices, within a little while after their coming into the country, gave birth to twins. Aristodemus just lived to see his children, but died soon afterwards of a disease. The Lacedæmonians of that day determined, according to custom, to take for their king the elder of the two children; but they were so alike, and so exactly of one size, that they could not possibly tell which of the two to choose: so when they found themselves unable to make a choice, or haply even earlier, they went to the mother and asked her to tell them which was the elder, whereupon she declared that “she herself did not know the children apart;” although in good truth she knew them very well, and only feigned ignorance in order that, if it were possible, both of them might be made kings of Sparta. The Lacedæmonians were now in a great strait; so they sent to Delphi and inquired of the oracle how they should deal with the matter. The Pythoness made answer, “Let both be taken to be kings; but let the elder have the greater honour.” So the Lacedæmonians were in as great a strait as before, and could not conceive how they were to discover which was the first-born, till at length a certain Messenian, by name Panites, suggested to them to watch and see which of the two the mother washed and fed first; if they found she always gave one the preference, that fact would tell them all they wanted to know; if, on the contrary, she herself varied, and sometimes took the one first, sometimes the other, it would be plain that she knew as little as they; in which case they must try some other plan. The Lacedæmonians did according to the advice of the Messenian, and, without letting her know why, kept a watch upon the mother; by which means they discovered that, whenever she either washed or fed her children, she always gave the same child the preference. So they took the boy whom the mother honoured the most, and regarding him as the first-born, brought him up in the palace; and the name which they gave to the elder boy was Eurysthenes, while his brother they called Procles. When the brothers grew up, there was always, so long as they lived, enmity between them; and the houses sprung from their loins have continued the feud to this day.

53. Thus much is related by the Lacedæmonians, but not by any of the other Greeks; in what follows I give the tradition of the Greeks generally. The kings of the Dorians

(they say)—counting up to Perseus, son of Danaë, and so omitting the god—are rightly given in the common Greek lists, and rightly considered to have been Greeks themselves; for even at this early time they ranked among that people. I say “up to Perseus,” and not further, because Perseus has no mortal father by whose name he is called, as Hercules has in Amphitryon; whereby it appears that I have reason on my side, and am right in saying, “up to Perseus.” If we follow the line of Danaë, daughter of Acrisius, and trace her progenitors, we shall find that the chiefs of the Dorians are really genuine Egyptians. In the genealogies here given I have followed the common Greek accounts.

54. According to the Persian story, Perseus was an Assyrian who became a Greek; his ancestors, therefore, according to them, were not Greeks. They do not admit that the forefathers of Acrisius were in any way related to Perseus, but say they were Egyptians, as the Greeks likewise testify.

55. Enough however of this subject. How it came to pass that Egyptians obtained the kingdoms of the Dorians, and what they did to raise themselves to such a position, these are questions concerning which, as they have been treated by others, I shall say nothing. I proceed to speak of points on which no other writer has touched.

56. The prerogatives which the Spartans have allowed their kings are the following: In the first place, two priesthoods, those (namely) of Lacedæmonian and of Celestial Jupiter; also the right of making war on what country soever they please,¹ without hindrance from any of the other Spartans, under pain of outlawry; on service the privilege of marching first in the advance and last in the retreat, and of having a hundred picked men for their body-guard while with the army; likewise the liberty of sacrificing as many cattle in their expeditions as it seems them good, and the right of having the skins and the chins of the slaughtered animals for their own use.

57. Such are their privileges in war; in peace their rights are as follows. When a citizen makes a public sacrifice the kings are given the first seats at the banquet; they are served before any of the other guests, and have a double portion of everything; they take the lead in the libations; and the hides of the sacrificed beasts belong to them. Every month, on the first day, and again on the seventh of the first decade, each king receives a beast without blemish at the public cost, which he offers up to Apollo; likewise a medimnus of meal, and of wine a Laconian quart. In the contests of the games they have always the seat of honour; they appoint the citizens who have to entertain foreigners; they also nominate, each of them, two of the Pythians, officers whose business it is to consult the oracle at Delphi, who eat with the kings, and, like them, live at the public charge. If the kings do not come to the public supper, each of them must have two chænixes of meal and a cotyle of wine sent home to him at his house; if they come, they are given a double quantity of each, and the same when any private man invites them to his table. They have the custody of all the oracles which are pronounced; but the Pythians must likewise have knowledge of them. They have the whole decision of certain causes, which are these, and these only: When a maiden is left the heiress of her father's estate, and has not been betrothed by him to any one, they decide who is to marry her;² in all matters concerning the public highways they judge; and if a person wants to adopt a child, he must do it before the kings. They

likewise have the right of sitting in council with the eight and twenty senators; and if they are not present, then the senators nearest of kin to them have their privileges, and give two votes as the royal proxies, besides a third vote, which is their own.

58. Such are the honours which the Spartan people have allowed their kings during their lifetime; after they are dead other honours await them. Horsemen carry the news of their death through all Laconia, while in the city the women go hither and thither drumming upon a kettle. At this signal, in every house two free persons, a man and a woman, must put on mourning, or else be subject to a heavy fine. The Lacedæmonians have likewise a custom at the demise of their kings which is common to them with the barbarians of Asia—indeed with the greater number of the barbarians everywhere—namely, that when one of their kings dies, not only the Spartans, but a certain number of the country people from every part of Laconia are forced, whether they will or no, to attend the funeral. So these persons and the Helots, and likewise the Spartans themselves, flock together to the number of several thousands, men and women intermingled; and all of them smite their foreheads violently, and weep and wail without stint, saying always that their last king was the best. If a king dies in battle, then they make a statue of him, and placing it upon a couch right bravely decked, so carry it to the grave. After the burial, by the space of ten days, there is no assembly, nor do they elect magistrates, but continue mourning the whole time.

59. They hold with the Persians also in another custom. When a king dies, and another comes to the throne, the newly-made monarch forgives all the Spartans the debts which they owe either to the king or to the public treasury. And in like manner among the Persians each king when he begins to reign remits the tribute due from the provinces.

60. In one respect the Lacedæmonians resemble the Egyptians. Their heralds and flute-players, and likewise their cooks, take their trades by succession from their fathers. A flute-player must be the son of a flute-player, a cook of a cook, a herald of a herald; and other people cannot take advantage of the loudness of their voice to come into the profession and shut out the heralds' sons; but each follows his father's business. Such are the customs of the Lacedæmonians.

61. At the time of which we are speaking, while Cleomenes in Egina was labouring for the general good of Greece, Demaratus at Sparta continued to bring charges against him, moved not so much by love of the Eginetans as by jealousy and hatred of his colleague. Cleomenes, therefore, was no sooner returned from Egina than he considered with himself how he might deprive Demaratus of his kingly office; and here the following circumstance furnished a ground for him to proceed upon. Ariston, king of Sparta, had been married to two wives, but neither of them had borne him any children; as however he still thought it was possible he might have offspring, he resolved to wed a third; and this was how the wedding was brought about. He had a certain friend, a Spartan, with whom he was more intimate than with any other citizen. This friend was married to a wife whose beauty far surpassed that of all the other women in Sparta; and what was still more strange, she had once been as ugly as she now was beautiful. For her nurse, seeing how ill-favoured she was, and how sadly her parents, who were wealthy people, took her bad looks to heart, bethought herself

of a plan, which was to carry the child every day to the temple of Helen at Therapna, which stands above the Phœbeum, and there to place her before the image, and beseech the goddess to take away the child's ugliness. One day, as she left the temple, a woman appeared to her, and begged to know what it was she held in her arms. The nurse told her it was a child, on which she asked to see it; but the nurse refused; the parents, she said, had forbidden her to show the child to any one. However the woman would not take a denial; and the nurse, seeing how highly she prized a look, at last let her see the child. Then the woman gently stroked its head, and said, "One day this child shall be the fairest dame in Sparta." And her looks began to change from that very day. When she was of marriageable age, Agêtus, son of Alcides, the same whom I have mentioned above as the friend of Ariston, made her his wife.

62. Now it chanced that Ariston fell in love with this person; and his love so preyed upon his mind that at last he devised as follows. He went to his friend, the lady's husband, and proposed to him that they should exchange gifts, each taking that which pleased him best out of all the possessions of the other. His friend, who felt no alarm about his wife, since Ariston was also married, consented readily; and so the matter was confirmed between them by an oath. Then Ariston gave Agêtus the present, whatever it was, of which he had made choice, and when it came to his turn to name the present which he was to receive in exchange, required to be allowed to carry home with him Agêtus's wife. But the other demurred, and said, "except his wife, he might have anything else:" however, as he could not resist the oath which he had sworn, or the trickery which had been practised on him, at last he suffered Ariston to carry her away to his house.

63. Ariston hereupon put away his second wife and took for his third this woman; and she, in less than the due time—when she had not yet reached her full term of ten months,³—gave birth to a child, the Demaratus of whom we have spoken. Then one of his servants came and told him the news, as he sat in council with the Ephors; whereat, remembering when it was that the woman became his wife, he counted the months upon his fingers, and having so done, cried out with an oath, "The boy cannot be mine." This was said in the hearing of the Ephors; but they made no account of it at the time. The boy grew up; and Ariston repented of what he had said; for he became altogether convinced that Demaratus was truly his son. The reason why he named him Demaratus was the following. Some time before these events the whole Spartan people, looking upon Ariston as a man of mark beyond all the kings that had reigned at Sparta before him, had offered up a prayer that he might have a son. On this account, therefore, the name Demaratus was given.

64. In course of time Ariston died; and Demaratus received the kingdom: but it was fated, as it seems, that these words, when bruited abroad, should strip him of his sovereignty. This was brought about by means of Cleomenes, whom he had twice sorely vexed, once when he led the army home from Eleusis, and a second time when Cleomenes was gone across to Egina against such as had espoused the side of the Medes.

65. Cleomenes now, being resolved to have his revenge upon Demaratus, went to Leotyichides, the son of Menares, and grandson of Agis, who was of the same family

as Demaratus, and made agreement with him to this tenor following. Cleomenes was to lend his aid to make Leotychides king in the room of Demaratus; and then Leotychides was to take part with Cleomenes against the Eginetans. Now Leotychides hated Demaratus chiefly on account of Percalus, the daughter of Chilon, son of Demarmenus: this lady had been betrothed to Leotychides; but Demaratus laid a plot, and robbed him of his bride, forestalling him in carrying her off,⁴ and marrying her. Such was the origin of the enmity. At the time of which we speak, Leotychides prevailed upon by the earnest desire of Cleomenes to come forward against Demaratus and make oath "that Demaratus was not rightful king of Sparta, since he was not the true son of Ariston." After he had thus sworn, Leotychides sued Demaratus, and brought up against him the phrase which Ariston had let drop when, on the coming of his servant to announce to him the birth of his son, he counted the months, and cried out with an oath that the child was not his. It was on this speech of Ariston's that Leotychides relied to prove that Demaratus was not his son, and therefore not rightful king of Sparta; and he produced as witnesses the Ephors who were sitting with Ariston at the time and heard what he said.

66. At last, as there came to be much strife concerning this matter, the Spartans made a decree that the Delphic oracle should be asked to say whether Demaratus were Ariston's son or no. Cleomenes set them upon this plan; and no sooner was the decree passed than he made a friend of Cobon, the son of Aristophantus, a man of the greatest weight among the Delphians; and this Cobon prevailed upon Perialla, the prophetess, to give the answer which Cleomenes wished. Accordingly, when the sacred messengers came and put their question, the Pythoness returned for answer, "that Demaratus was not Ariston's son." Some time afterwards all this became known; and Cobon was forced to fly from Delphi; while Perialla the prophetess was deprived of her office.

67. Such were the means whereby the deposition of Demaratus was brought about; but his flying from Sparta to the Medes was by reason of an affront which was put upon him. On losing his kingdom he had been made a magistrate; and in that office soon afterwards, when the feast of the Gymnopædiæ came round, he took his station among the lookers-on; whereupon Leotychides, who was now king in his room, sent a servant to him and asked him, by way of insult and mockery, "how it felt to be a magistrate after one had been a king?" Demaratus, who was hurt at the question, made answer: "Tell him I have tried them both, but he has not. Howbeit this speech will be the cause to Sparta of infinite blessings or else of infinite woes." Having thus spoken he wrapped his head in his robe, and, leaving the theatre, went home to his own house, where he prepared an ox for sacrifice, and offered it to Jupiter, after which he called for his mother.

68. When she appeared, he took of the entrails, and placing them in her hand, besought her in these words following:

"Dear mother, I beseech you, by all the gods, and chiefly by our own hearth-god Jupiter, tell me the very truth, who was really my father. For Leotychides, in the suit which we had together, declared, that when thou becamest Ariston's wife thou didst already bear in thy womb a child by thy former husband; and others repeat a yet more

disgraceful tale, that our groom found favour in thine eyes, and that I am his son. I entreat thee therefore by the gods to tell me the truth. For if thou hast gone astray, thou hast done no more than many a woman; and the Spartans remark it as strange, if I am Ariston's son, that he had no children by his other wives."

69. Thus spake Demaratus; and his mother replied as follows: "Dear son, since thou entrest so earnestly for the truth, it shall indeed be fully told to thee. When Ariston brought me to his house, on the third night after my coming, there appeared to me one like to Ariston, who, after staying with me a while, rose, and taking the garlands from his own brows placed them upon my head, and so went away. Presently after Ariston entered, and when he saw the garlands which I still wore, asked me who gave them to me. I said, 'twas he; but this he stoutly denied; whereupon I solemnly swore that it was none other, and told him he did not do well to dissemble when he had so lately risen from my side and left the garlands with me. Then Ariston, when he heard my oath, understood that there was something beyond nature in what had taken place. And indeed it appeared that the garlands had come from the hero-temple which stands by our court gates—the temple of him they call Astrabacus—and the soothsayers, moreover, declared that the apparition was that very person. And now, my son, I have told thee all thou wouldest fain know. Either thou art the son of that hero—either thou mayest call Astrabacus sire; or else Ariston was thy father. As for that matter which they who hate thee urge the most, the words of Ariston, who, when the messenger told him of thy birth, declared before many witnesses that 'thou wert not his son, forasmuch as the ten months were not fully out,' it was a random speech, uttered from mere ignorance. The truth is, children are born not only at ten months, but at nine, and even at seven.⁵ Thou wert thyself, my son, a seven-months' child. Ariston acknowledged, no long time afterwards, that his speech sprang from thoughtlessness. Harken not then to other tales concerning thy birth, my son: for be assured thou hast the whole truth. As for grooms, pray Heaven Leotychides and all who speak as he does may suffer wrong from them!" Such was the mother's answer.

70. Demaratus, having learnt all that he wished to know, took with him provision for the journey, and went into Elis, pretending that he purposed to proceed to Delphi, and there consult the oracle. The Lacedæmonians, however, suspecting that he meant to fly his country, sent men in pursuit of him; but Demaratus hastened, and leaving Elis before they arrived, sailed across to Zacynthus. The Lacedæmonians followed, and sought to lay hands upon him, and to separate him from his retinue; but the Zacynthians would not give him up to them: so he escaping, made his way afterwards by sea to Asia, and presented himself before King Darius, who received him generously, and gave him both lands and cities. Such was the chance which drove Demaratus to Asia, a man distinguished among the Lacedæmonians for many noble deeds and wise counsels, and who alone of all the Spartan kings brought honour to his country by winning at Olympia the prize in the four-horse chariot-race.

71. After Demaratus was deposed, Leotychides, the son of Menares, received the kingdom. He had a son, Zeuxidamus, called Cyniscus by many of the Spartans. This Zeuxidamus did not reign at Sparta, but died before his father, leaving a son, Archidamus. Leotychides, when Zeuxidamus was taken from him, married a second wife, named Eurydamé, the sister of Menius and daughter of Diactorides. By her he

had no male offspring, but only a daughter called Lampito, whom he gave in marriage to Archidamus, Zeuxidamus' son.

72. Even Leotychides, however, did not spend his old age in Sparta, but suffered a punishment whereby Demaratus was fully avenged. He commanded the Lacedæmonians when they made war against Thessaly, and might have conquered the whole of it, but was bribed by a large sum of money. It chanced that he was caught in the fact, being found sitting in his tent on a gauntlet, quite full of silver. Upon this he was brought to trial and banished from Sparta; his house was razed to the ground; and he himself fled to Tegea, where he ended his days. But these events took place long afterwards.

73. At the time of which we are speaking, Cleomenes, having carried his proceedings in the matter of Demaratus to a prosperous issue, forthwith took Leotychides with him, and crossed over to attack the Eginetans; for his anger was hot against them on account of the affront which they had formerly put upon him. Hereupon the Eginetans, seeing that both the kings were come against them, thought it best to make no further resistance. So the two kings picked out from all Egina the ten men who for wealth and birth stood the highest, among whom were Crius, son of Polycritus, and Casambus, son of Aristocrates, who wielded the chief power; and these men they carried with them to Attica, and there deposited them in the hands of the Athenians, the great enemies of the Eginetans.

74. Afterwards, when it came to be known what evil arts had been used against Demaratus, Cleomenes was seized with fear of his own countrymen, and fled into Thessaly. From thence he passed into Arcadia, where he began to stir up troubles, and endeavoured to unite the Arcadians against Sparta. He bound them by various oaths to follow him whithersoever he should lead, and was even desirous of taking their chief leaders with him to the city of Nonacris, that he might swear them to his cause by the waters of the Styx. For the waters of Styx, as the Arcadians say, are in that city; and this is the appearance they present: you see a little water, dripping from a rock into a basin, which is fenced round by a low wall. Nonacris, where his invasion by Eleusis; while the Argives ascribe it to his having taken from their refuge and cut to pieces certain Argives who had fled from battle into a precinct sacred to Argus, where Cleomenes slew them, burning likewise at the same time, through irreverence, the grove itself.

76. For once, when Cleomenes had sent to Delphi to consult the oracle, it was prophesied to him that he should take Argos; upon which he went out at the head of the Spartans, and led them to the river Erasinus. This stream is reported to flow from the Stymphalian lake, the waters of which empty themselves into a pitchdark chasm, and then (as they say) reappear in Argos, where the Argives call them the Erasinus. Cleomenes, having arrived upon the banks of this river, proceeded to offer sacrifice to it, but, in spite of all that he could do, the victims were not favourable to his crossing. So he said that he admired the god for refusing to betray his countrymen, but still the Argives should not escape him for all that. He then withdrew his troops, and led them down to Thyrea, where he sacrificed a bull to the sea, and conveyed his men on shipboard to Nauplia in the Tirynthian territory.

77. The Argives, when they heard of this, marched down to the sea, to defend their country; and arriving in the neighbourhood of Tiryns, at the place which bears the name of Sêpeia, they pitched their camp opposite to the Lacedæmonians, leaving no great space between the hosts. And now their fear was not so much lest they should be worsted in open fight as lest some trick should be practised on them; for such was the danger which the oracle given to them in common with the Milesians seemed to intimate. The oracle ran as follows:

“Time shall be when the female shall conquer the male, and shall chase him
Far away,—gaining so great praise and honour in Argos;
Then full many an Argive woman her cheeks shall mangle;—
Hence, in the times to come ’twill be said by the men who are unborn,
Tamed by the spear expired the coilèd terrible serpent.’ ”

At the coincidence of all these things the Argives were greatly cast down; and so they resolved that they would follow the signals of the enemy’s herald. Having made this resolve, they proceeded to act as follows: whenever the herald of the Lacedæmonians gave any order to the soldiers of his own army, the Argives did the like on their side.

78. Now when Cleomenes heard that the Argives were acting thus, he commanded his troops that, so soon as the herald gave the word for the soldiers to go to dinner, they should instantly seize their arms and charge the host of the enemy. Which the Lacedæmonians did accordingly, and fell upon the Argives just as, following the signal, they had begun their repast; whereby it came to pass that vast numbers of the Argives were slain, while the rest, who were more than they which died in the fight, were driven to take refuge in the grove of Argus hard by, where they were surrounded, and watch kept upon them.

79. When things were at this pass Cleomenes acted as follows: Having learnt the names of the Argives who were shut up in the sacred precinct from certain deserters who had come over to him, he sent a herald to summon them one by one, on pretence of having received their ransoms. Now the ransom of prisoners among the Peloponnesians is fixed at two minæ the man. So Cleomenes had these persons called forth severally, to the number of fifty, or thereabouts, and massacred them. All this while they who remained in the enclosure knew nothing of what was happening; for the grove was so thick that the people inside were unable to see what was taking place without. But at last one of their number climbed up into a tree and spied the treachery; after which none of those who were summoned would go forth.

80. Then Cleomenes ordered all the helots to bring brushwood, and heap it around the grove; which was done accordingly; and Cleomenes set the grove on fire. As the flames spread he asked a deserter, “Who was the god of the grove?” whereto the other made answer, “Argus.” So he, when he heard that, uttered a loud groan, and said:

“Greatly hast thou deceived me, Apollo, god of prophecy, in saying that I should take Argos. I fear me thy oracle has now got its accomplishment.”

81. Cleomenes now sent home the greater part of his army, while with a thousand of his best troops he proceeded to the temple of Juno, to offer sacrifice. When however he would have slain the victim on the altar himself, the priest forbade him, as it was not lawful (he said) for a foreigner to sacrifice in that temple. At this Cleomenes ordered his helots to drag the priest from the altar and scourge him, while he performed the sacrifice himself, after which he went back to Sparta.

82. Thereupon his enemies brought him up before the Ephors, and made it a charge against him that he had allowed himself to be bribed, and on that account had not taken Argos when he might have captured it easily. To this he answered—whether truly or falsely I cannot say with certainty—but at any rate his answer to the charge was, that “so soon as he discovered the sacred precinct which he had taken to belong to Argos, he directly imagined that the oracle had received its accomplishment; he therefore thought it not good to attempt the town, at the least until he had inquired by sacrifice, and ascertained if the god meant to grant him the place, or was determined to oppose his taking it. So he offered in the temple of Juno, and when the omens were propitious, immediately there flashed forth a flame of fire from the breast of the image; whereby he knew of a surety that he was not to take Argos. For if the flash had come from the head, he would have gained the town, citadel and all; but as it shone from the breast, he had done as much as the god intended.” And his words seemed to the Spartans so true and reasonable, that he came clear off from his adversaries.

83. Argos however was left so bare of men, that the slaves managed the state, filled the offices, and administered everything until the sons of those who were slain by Cleomenes grew up. Then these latter cast out the slaves, and got the city back under their own rule; while the slaves who had been driven out fought a battle and won Tiryns. After this for a time there was peace between the two; but a certain man, a soothsayer, named Cleander, who was by race a Phigalean from Arcadia,⁶ joined himself to the slaves, and stirred them up to make a fresh attack upon their lords. Then were they at war with one another by the space of many years; but at length the Argives with much trouble gained the upper hand.

84. The Argives say that Cleomenes lost his senses, and died so miserably, on account of these doings. But his own countrymen declare that his madness proceeded not from any supernatural cause whatever, but only from the habit of drinking wine unmixed with water, which he learnt of the Scyths. These nomads, from the time that Darius made his inroad into their country, had always had a wish for revenge. They therefore sent ambassadors to Sparta to conclude a league, proposing to endeavour themselves to enter Media by the Phasis, while the Spartans should march inland from Ephesus, and then the two armies should join together in one. When the Scyths came to Sparta on this errand Cleomenes was with them continually; and growing somewhat too familiar, learnt of them to drink his wine without water, a practice which is thought by the Spartans to have caused his madness. From this distance of time the Spartans, according to their own account, have been accustomed, when they want to drink purer wine than common, to give the order to fill “Scythian fashion.” The Spartans then speak thus concerning Cleomenes; but for my own part I think his death was a judgment on him for wronging Demaratus.

85. No sooner did the news of Cleomenes' death reach Egina than straightway the Eginetans sent ambassadors to Sparta to complain of the conduct of Leotychides in respect of their hostages, who were still kept at Athens. So they of Lacedæmon assembled a court of justice and gave sentence upon Leotychides, that whereas he had grossly affronted the people of Egina, he should be given up to the ambassadors, to be led away in place of the men whom the Athenians had in their keeping. Then the ambassadors were about to lead him away; but Theasides, the son of Leoprepes, who was a man greatly esteemed in Sparta, interfered, and said to them:

“What are ye minded to do, ye men of Egina? To lead away captive the king of the Spartans, whom his countrymen have given into your hands? Though now in their anger they have passed this sentence, yet belike the time will come when they will punish you, if you act thus, by bringing utter destruction upon your country.”

The Eginetans, when they heard this, changed their plan, and, instead of leading Leotychides away captive, agreed with him that he should come with them to Athens, and give them back their men.

86. When however he reached that city, and demanded the restoration of his pledge, the Athenians, being unwilling to comply, proceeded to make excuses, saying, “that two kings had come and left the men with them, and they did not think it right to give them back to the one without the other.” So when the Athenians refused plainly to restore the men, Leotychides said to them:

“Men of Athens, act which way you choose—give me up the hostages, and be righteous, or keep them, and be the contrary. I wish, however, to tell you what happened once in Sparta about a pledge. The story goes among us that three generations back there lived in Lacedæmon one Glaucus, the son of Epicyles, a man who in every other respect was on a par with the first in the kingdom, and whose character for justice was such as to place him above all the other Spartans. Now to this man at the appointed season the following events happened. A certain Milesian came to Sparta, and having desired to speak with him, said: ‘I am of Miletus, and I have come hither, Glaucus, in the hope of profiting by thy honesty. For when I heard much talk thereof in Ionia and through all the rest of Greece, and when I observed that whereas Ionia is always insecure, the Peloponnese stands firm and unshaken, and noted likewise how wealth is continually changing hands in our country, I took counsel with myself and resolved to turn one-half of my substance into money, and place it in thy hands, since I am well assured that it will be safe in thy keeping. Here then is the silver—take it—and take likewise these tallies, and be careful of them; remember thou art to give back the money to the person who shall bring you their fellows.’ Such were the words of the Milesian stranger; and Glaucus took the deposit on the terms expressed to him. Many years had gone by when the sons of the man by whom the money was left came to Sparta, and had an interview with Glaucus, whereat they produced the tallies, and asked to have the money returned to them. But Glaucus sought to refuse, and answered them: ‘I have no recollection of the matter; nor can I bring to mind any of those particulars whereof ye speak. When I remember, I will certainly do what is just. If I had the money, you have a right to receive it back; but if it was never given to me, I shall put the Greek law in force against you. For the

present I give you no answer; but four months hence I will settle the business.’ So the Milesians went away sorrowful, considering that their money was utterly lost to them. As for Glaucus, he made a journey to Delphi, and there consulted the oracle. To his question if he should swear,⁷ and so make prize of the money, the Pythoness returned for answer these lines following:

‘Best for the present it were, O Glaucus, to do as thou wishest,
Swearing an oath to prevail, and so to make prize of the money.
Swear then—death is the lot e’en of those who never swear falsely.
Yet hath the Oath-God a son who is nameless, footless, and handleless;
Mighty in strength he approaches to vengeance, and whelms in destruction
All who belong to the race, or the house of the man who is perjured.
But oath-keeping men leave behind them a flourishing offspring.’

Glaucus when he heard these words earnestly besought the god to pardon his question; but the Pythoness replied that it was as bad to have tempted the god as it would have been to have done the deed. Glaucus, however, sent for the Milesian strangers, and gave them back their money. And now I will tell you, Athenians, what my purpose has been in recounting to you this history. Glaucus at the present time has not a single descendant; nor is there any family known as his—root and branch has he been removed from Sparta. It is a good thing, therefore, when a pledge has been left with one, not even in thought to doubt about restoring it.”

Thus spake Leotychides; but, as he found that the Athenians would not hearken to him, he left them and went his way.

87. The Eginetans had never been punished for the wrongs which, to pleasure the Thebans, they had committed upon Athens. Now, however, conceiving that they were themselves wronged, and had a fair ground of complaint against the Athenians, they instantly prepared to revenge themselves. As it chanced that the Athenian Theôris, which was a vessel of five banks of oars, lay at Sunium, the Eginetans contrived an ambush, and made themselves masters of the holy vessel, on board of which were a number of Athenians of the highest rank, whom they took and threw into prison.

88. At this outrage the Athenians no longer delayed, but set to work to scheme their worst against the Eginetans; and, as there was in Egina at that time a man of mark, Nicodromus by name, the son of Cnœthus, who was on ill terms with his countrymen because on a former occasion they had driven him into banishment, they listened to overtures from this man, who had heard how determined they were to do the Eginetans a mischief, and agreed with him that on a certain day he should be ready to betray the island into their hands, and they would come with a body of troops to his assistance. And Nicodromus, some time after, holding to the agreement, made himself master of what is called the old town.

89. The Athenians, however, did not come to the day; for their own fleet was not of force sufficient to engage the Eginetans, and while they were begging the Corinthians to lend them some ships, the failure of the enterprise took place. In those days the Corinthians were on the best of terms with the Athenians; and accordingly they now

yielded to their request, and furnished them with twenty ships; but, as their law did not allow the ships to be given for nothing, they sold them to the Athenians for five drachms apiece. As soon then as the Athenians had obtained this aid, and, by manning also their own ships, had equipped a fleet of seventy sail, they crossed over to Egina, but arrived a day later than the time agreed upon.

90. Meanwhile Nicodromus, when he found the Athenians did not come to the time appointed, took ship and made his escape from the island. The Eginetans who accompanied him were settled by the Athenians at Sunium, whence they were wont to issue forth and plunder the Eginetans of the island. But this took place at a later date.

91. When the wealthier Eginetans had thus obtained the victory over the common people who had revolted with Nicodromus,⁸ they laid hands on a certain number of them, and led them out to death. But here they were guilty of a sacrilege, which, notwithstanding all their efforts, they were never able to atone, being driven from the island before they had appeased the goddess whom they now provoked. Seven hundred of the common people had fallen alive into their hands; and they were all being led out to death, when one of them escaped from his chains, and flying to the gateway of the temple of Ceres the Lawgiver, laid hold of the door-handles, and clung to them. The others sought to drag him from his refuge; but, finding themselves unable to tear him away, they cut off his hands, and so took him, leaving the hands still tightly grasping the handles.

92. Such were the doings of the Eginetans among themselves. When the Athenians arrived, they went out to meet them with seventy ships; and a battle took place, wherein the Eginetans suffered a defeat. Hereupon they had recourse again to their old allies, the Argives; but these latter refused now to lend them any aid, being angry because some Eginetan ships, which Cleomenes had taken by force, accompanied him in his invasion of Argolis, and joined in the disembarkation. The same thing had happened at the same time with certain vessels of the Sicyonians; and the Argives had laid a fine of a thousand talents upon the misdoers, five hundred upon each: whereupon they of Sicyon acknowledged themselves to have sinned, and agreed with the Argives to pay them a hundred talents, and so be quit of the debt; but the Eginetans would make no acknowledgment at all, and showed themselves proud and stiff-necked. For this reason, when they now prayed the Argives for aid, the state refused to send them a single soldier. Notwithstanding, volunteers joined them from Argos to the number of a thousand, under a captain, Eurybates, a man skilled in the pentathlic contests. Of these men the greater part never returned, but were slain by the Athenians in Egina. Eurybates, their captain, fought a number of single combats, and, after killing three men in this way, was himself slain by the fourth, who was a Decelean, named Sôphanes.

93. Afterwards the Eginetans fell upon the Athenian fleet when it was in some disorder and beat it, capturing four ships with their crews.

94. Thus did war rage between the Eginetans and Athenians. Meantime the Persian pursued his own design, from day to day exhorted by his servant to “remember the Athenians,” and likewise urged continually by the Pisistratidæ, who were ever

accusing their countrymen. Moreover it pleased him well to have a pretext for carrying war into Greece, that so he might reduce all those who had refused to give him earth and water. As for Mardonius, since his expedition had succeeded so ill, Darius took the command of the troops from him, and appointed other generals in his stead, who were to lead the host against Eretria and Athens; to wit, Datis, who was by descent a Mede, and Artaphernes, the son of Artaphernes, his own nephew. These men received orders to carry Athens and Eretria away captive, and to bring the prisoners into his presence.

95. So the new commanders took their departure from the court and went down to Cilicia, to the Aleïan plain, having with them a numerous and well-appointed land army. Encamping here, they were joined by the sea force which had been required of the several states, and at the same time by the horse-transports which Darius had, the year before, commanded his tributaries to make ready. Aboard these the horses were embarked; and the troops were received by the ships of war; after which the whole fleet, amounting in all to six hundred triremes, made sail for Ionia. Thence, instead of proceeding with a straight course along the shore to the Hellespont and to Thrace, they loosed from Samos and voyaged across the Icarian sea through the midst of the islands; mainly, as I believe, because they feared the danger of doubling Mount Athos, where the year before they had suffered so grievously on their passage; but a constraining cause also was their former failure to take Naxos.

96. When the Persians, therefore, approaching from the Icarian sea, cast anchor at Naxos, which, recollecting what there befell them formerly, they had determined to attack before any other state, the Naxians, instead of encountering them, took to flight, and hurried off to the hills. The Persians however succeeded in laying hands on some, and them they carried away captive, while at the same time they burnt all the temples together with the town. This done, they left Naxos, and sailed away to the other islands.

97. While the Persians were thus employed, the Delians likewise quitted Delos, and took refuge in Tenos. And now the expedition drew near, when Datis sailed forward in advance of the other ships; commanding them, instead of anchoring at Delos, to rendezvous at Rhênea, over against Delos, while he himself proceeded to discover whither the Delians had fled; after which he sent a herald to them with this message:

“Why are ye fled, O holy men? Why have ye judged me so harshly and so wrongfully? I have surely sense enough, even had not the king so ordered, to spare the country which gave birth to the two gods,—to spare, I say, both the country and its inhabitants. Come back therefore to your dwellings; and once more inhabit your island.”

Such was the message which Datis sent by his herald to the Delians. He likewise placed upon the altar three hundred talents' weight of frankincense, and offered it.

98. After this he sailed with his whole host against Eretria, taking with him both Ionians and Æolians. When he was departed, Delos (as the Delians told me) was shaken by an earthquake, the first and last shock that has been felt to this day. And

truly this was a prodigy whereby the god warned men of the evils that were coming upon them. For in the three following generations of Darius the son of Hystaspes, Xerxes the son of Darius, and Artaxerxes the son of Xerxes, more woes befell Greece than in the twenty generations preceding Darius;—woes caused in part by the Persians, but in part arising from the contentions among their own chief men respecting the supreme power. Wherefore it is not surprising that Delos, though it had never before been shaken, should at that time have felt the shock of an earthquake. And indeed there was an oracle, which said of Delos:

“Delos’ self will I shake, which never yet has been shaken.”

Of the above names Darius may be rendered “Worker,” Xerxes “Warrior,” and Artaxerxes “Great Warrior.” And so might we call these kings in our own language with propriety.

99. The Barbarians, after loosing from Delos, proceeded to touch at the other islands, and took troops from each, and likewise carried off a number of the children as hostages. Going thus from one to another, they came at last to Carystus; but here the hostages were refused by the Carystians, who said they would neither give any, nor consent to bear arms against the cities of their neighbours, meaning Athens and Eretria. Hereupon the Persians laid siege to Carystus, and wasted the country round, until at length the inhabitants were brought over and agreed to do what was required of them.

100. Meanwhile the Eretrians, understanding that the Persian armament was coming against them, besought the Athenians for assistance. Nor did the Athenians refuse their aid, but assigned to them as auxiliaries the four thousand landholders to whom they had allotted the estates of the Chalcidean Hippobataë. At Eretria, however, things were in no healthy state; for though they had called in the aid of the Athenians, yet they were not agreed among themselves how they should act; some of them were minded to leave the city and to take refuge in the heights of Eubœa, while others, who looked to receiving a reward from the Persians, were making ready to betray their country. So when these things came to the ears of Æschines, the son of Nothon, one of the first men in Eretria, he made known the whole state of affairs to the Athenians who were already arrived, and besought them to return home to their own land, and not perish with his countrymen. And the Athenians hearkened to his counsel, and, crossing over to Orôpus, in this way escaped the danger.

101. The Persian fleet now drew near and anchored at Tamynæ, Choëreæ, and Ægilia, three places in the territory of Eretria. Once masters of these posts, they proceeded forthwith to disembark their horses, and made ready to attack the enemy. But the Eretrians were not minded to sally forth and offer battle; their only care, after it had been resolved not to quit the city, was, if possible, to defend their walls. And now the fortress was assaulted in good earnest, and for six days there fell on both sides vast numbers, but on the seventh day Euphorbus, the son of Alcimachus, and Philagrus, the son of Cyneas, who were both citizens of good repute, betrayed the place to the Persians. These were no sooner entered within the walls than they plundered and burnt all the temples that there were in the town, in revenge for the burning of their

own temples at Sardis; moreover, they did according to the orders of Darius, and carried away captive all the inhabitants.

102. The Persians, having thus brought Eretria into subjection after waiting a few days, made sail for Attica, greatly straitening the Athenians as they approached, and thinking to deal with them as they had dealt with the people of Eretria. And, because there was no place in all Attica so convenient for their horse as Marathon,⁹ and it lay moreover quite close to Eretria, therefore Hippias, the son of Pisistratus, conducted them thither.

103. When intelligence of this reached the Athenians, they likewise marched their troops to Marathon, and there stood on the defensive, having at their head ten generals, of whom one was Miltiades.

Now this man's father, Cimon, the son of Stesagoras, was banished from Athens by Pisistratus, the son of Hippocrates. In his banishment it was his fortune to win the four-horse chariot-race at Olympia, whereby he gained the very same honour which had before been carried off by Miltiades, his half-brother on the mother's side. At the next Olympiad he won the prize again with the same mares; upon which he caused Pisistratus to be proclaimed the winner, having made an agreement with him that on yielding him this honour he should be allowed to come back to his country. Afterwards, still with the same mares, he won the prize a third time; whereupon he was put to death by the sons of Pisistratus, whose father was no longer living. They set men to lie in wait for him secretly; and these men slew him near the government-house in the night-time. He was buried outside the city, beyond what is called the Valley Road; and right opposite his tomb were buried the mares which had won the three prizes. The same success had likewise been achieved once previously, to wit, by the mares of Evagoras the Lacedæmonian, but never except by them. At the time of Cimon's death Stesagoras, the elder of his two sons, was in the Chersonese, where he lived with Miltiades his uncle; the younger, who was called Miltiades after the founder of the Chersonesite colony, was with his father in Athens.

104. It was this Miltiades who now commanded the Athenians, after escaping from the Chersonese, and twice nearly losing his life. First he was chased as far as Imbrus by the Phœnicians, who had a great desire to take him and carry him up to the king; and when he had avoided this danger, and, having reached his own country, thought himself to be altogether in safety, he found his enemies waiting for him, and was cited by them before a court and impeached for his tyranny in the Chersonese. But he came off victorious here likewise, and was thereupon made general of the Athenians by the free choice of the people.

105. And first, before they left the city, the generals sent off to Sparta a herald, one Pheidippides, who was by birth an Athenian, and by profession and practice a trained runner. This man, according to the account which he gave to the Athenians on his return, when he was near Mount Parthenium, above Tegea, fell in with the god Pan, who called him by his name, and bade him ask the Athenians "wherefore they neglected him so entirely, when he was kindly disposed towards them, and had often helped them in times past, and would do so again in time to come?" The Athenians,

entirely believing in the truth of this report, as soon as their affairs were once more in good order, set up a temple to Pan under the Acropolis, and, in return for the message which I have recorded, established in his honour yearly sacrifices and a torch-race.

106. On the occasion of which we speak, when Pheidippides was sent by the Athenian generals, and, according to his own account, saw Pan on his journey, he reached Sparta on the very next day after quitting the city of Athens.¹ Upon his arrival he went before the rulers, and said to them:

“Men of Lacedæmon, the Athenians beseech you to hasten to their aid, and not allow that state, which is the most ancient in all Greece, to be enslaved by the barbarians. Eretria, look you, is already carried away captive; and Greece weakened by the loss of no mean city.”

Thus did Pheidippides deliver the message committed to him. And the Spartans wished to help the Athenians, but were unable to give them any present succour, as they did not like to break their established law. It was then the ninth day of the first decade; and they could not march out of Sparta on the ninth, when the moon had not reached the full. So they waited for the full of the moon.

107. The barbarians were conducted to Marathon by Hippias, the son of Pisistratus, who the night before had seen a strange vision in his sleep. He dreamt of lying in his mother's arms, and conjectured the dream to mean that he would be restored to Athens, recover the power which he had lost, and afterwards live to a good old age in his native country. Such was the sense in which he interpreted the vision. He now proceeded to act as guide to the Persians; and, in the first place, he landed the prisoners taken from Eretria upon the island that is called Ægileia, a tract belonging to the Styreans, after which he brought the fleet to anchor off Marathon, and marshalled the bands of the barbarians as they disembarked. As he was thus employed it chanced that he sneezed and at the same time coughed with more violence than was his wont. Now, as he was a man advanced in years, and the greater number of his teeth were loose, it so happened that one of them was driven out with the force of the cough, and fell down into the sand. Hippias took all the pains he could to find it; but the tooth was nowhere to be seen: whereupon he fetched a deep sigh, and said to the bystanders:

“After all, the land is not ours; and we shall never be able to bring it under. All my share in it is the portion of which my tooth has possession.”

So Hippias believed that in this way his dream was out.

108. The Athenians were drawn up in order of battle in a sacred close belonging to Hercules, when they were joined by the Plataëans, who came in full force to their aid. Some time before, the Plataëans had put themselves under the rule of the Athenians; and these last had already undertaken many labours on their behalf. The occasion of the surrender was the following. The Plataëans suffered grievous things at the hands of the men of Thebes; so, as it chanced that Cleomenes, the son of Anaxandridas, and the

Lacedæmonians were in their neighbourhood, they first of all offered to surrender themselves to them. But the Lacedæmonians refused to receive them, and said:

“We dwell too far off from you, and ours would be but chill succour. Ye might oftentimes be carried into slavery before one of us heard of it. We counsel you rather to give yourselves up to the Athenians, who are your next neighbours, and well able to shelter you.”

This they said, not so much out of good will towards the Plataëans as because they wished to involve the Athenians in trouble by engaging them in wars with the Bœotians. The Plataëans, however, when the Lacedæmonians gave them this counsel, complied at once; and when the sacrifice to the Twelve Gods was being offered at Athens, they came and sat as suppliants about the altar, and gave themselves up to the Athenians. The Thebans no sooner learnt what the Plataëans had done than instantly they marched out against them, while the Athenians sent troops to their aid. As the two armies were about to join battle, the Corinthians, who chanced to be at hand, would not allow them to engage; both sides consented to take them for arbitrators, whereupon they made up the quarrel, and fixed the boundary-line between the two states upon this condition: to wit, that if any of the Bœotians wished no longer to belong to Bœotia, the Thebans should allow them to follow their own inclinations. The Corinthians, when they had thus decreed, forthwith departed to their homes: the Athenians likewise set off on their return; but the Bœotians fell upon them during the march, and a battle was fought wherein they were worsted by the Athenians. Hereupon these last would not be bound by the line which the Corinthians had fixed, but advanced beyond those limits, and made the Asôpus the boundary-line between the country of the Thebans and that of the Plataëans and Hysians. Under such circumstances did the Plataëans give themselves up to Athens; and now they were come to Marathon to bear the Athenians aid.

109. The Athenian generals were divided in their opinions; and some advised not to risk a battle, because they were too few to engage such a host as that of the Medes, while others were for fighting at once; and among these last was Miltiades. He therefore, seeing that opinions were thus divided, and that the less worthy counsel appeared likely to prevail, resolved to go to the polemarch, and have a conference with him. For the man on whom the lot fell to be polemarch at Athens was entitled to give his vote with the ten generals, since anciently the Athenians allowed him an equal right of voting with them. The polemarch at this juncture was Callimachus of Aphidnæ; to him therefore Miltiades went, and said:

“With thee it rests, Callimachus, either to bring Athens to slavery, or, by securing her freedom, to leave behind thee to all future generations a memory beyond even Harmodius and Aristogeiton. For never since the time that the Athenians became a people were they in so great a danger as now. If they bow their necks beneath the yoke of the Medes, the woes which they will have to suffer when given into the power of Hippias are already determined on; if, on the other hand, they fight and overcome, Athens may rise to be the very first city in Greece. How it comes to pass that these things are likely to happen, and how the determining of them in some sort rests with thee, I will now proceed to make clear. We generals are ten in number, and our votes

are divided; half of us wish to engage, half to avoid a combat. Now, if we do not fight, I look to see a great disturbance at Athens which will shake men's resolutions, and then I fear they will submit themselves; but if we fight the battle before any unsoundness show itself among our citizens, let the gods but give us fair play, and we are well able to overcome the enemy. On thee, therefore, we depend in this matter, which lies wholly in thine own power. Thou hast only to add thy vote to my side and thy country will be free, and not free only, but the first state in Greece. Or, if thou preferrest to give thy vote to them who would decline the combat, then the reverse will follow."

110. Miltiades by these words gained Callimachus; and the addition of the polemarch's vote caused the decision to be in favour of fighting. Hereupon all those generals who had been desirous of hazarding a battle, when their turn came to command the army, gave up their right to Miltiades. He, however, though he accepted their offers, nevertheless waited, and would not fight, until his own day of command arrived in due course.

111. Then at length, when his own turn was come, the Athenian battle was set in array, and this was the order of it. Callimachus the polemarch led the right wing; for it was at that time a rule with the Athenians to give the right wing to the polemarch. After this followed the tribes, according as they were numbered, in an unbroken line; while last of all came the Plataeans, forming the left wing. And ever since that day it has been a custom with the Athenians, in the sacrifices and assemblies held each fifth year at Athens, for the Athenian herald to implore the blessing of the gods on the Plataeans conjointly with the Athenians. Now, as they marshalled the host upon the field of Marathon, in order that the Athenian front might be of equal length with the Median, the ranks of the centre were diminished, and it became the weakest part of the line, while the wings were both made strong with a depth of many ranks.

112. So when the battle was set in array, and the victims showed themselves favourable, instantly the Athenians, so soon as they were let go, charged the barbarians at a run. Now the distance between the two armies was little short of eight furlongs. The Persians, therefore, when they saw the Greeks coming on at speed, made ready to receive them, although it seemed to them that the Athenians were bereft of their senses, and bent upon their own destruction; for they saw a mere handful of men coming on at a run without either horsemen or archers. Such was the opinion of the barbarians; but the Athenians in close array fell upon them, and fought in a manner worthy of being recorded. They were the first of the Greeks, so far as I know, who introduced the custom of charging the enemy at a run, and they were likewise the first who dared to look upon the Median garb, and to face men clad in that fashion. Until this time the very name of the Medes had been a terror to the Greeks to hear.

113. The two armies fought together on the plain of Marathon for a length of time; and in the mid battle, where the Persians themselves and the Sacæ had their place, the barbarians were victorious, and broke and pursued the Greeks into the inner country; but on the two wings the Athenians and the Plataeans defeated the enemy. Having so done, they suffered the routed barbarians to fly at their ease, and joining the two

wings in one, fell upon those who had broken their own centre, and fought and conquered them. These likewise fled, and now the Athenians hung upon the runaways and cut them down, chasing them all the way to the shore, on reaching which they laid hold of the ships and called aloud for fire.²

114. It was in the struggle here that Callimachus the polemarch, after greatly distinguishing himself, lost his life; Stesilaüs too, the son of Thrasilaüs, one of the generals, was slain; and Cynægirus, the son of Euphorion, having seized on a vessel of the enemy's by the ornament at the stern, had his hand cut off by the blow of an axe, and so perished; as likewise did many other Athenians of note and name.

115. Nevertheless the Athenians secured in this way seven of the vessels; while with the remainder the barbarians pushed off, and taking aboard their Eretrian prisoners from the island where they had left them, doubled Cape Sunium, hoping to reach Athens before the return of the Athenians. The Alcmaeonidæ were accused by their countrymen of suggesting this course to them; they had, it was said, an understanding with the Persians, and made a signal to them, by raising a shield, after they were embarked in their ships.

116. The Persians accordingly sailed round Sunium. But the Athenians with all possible speed marched away to the defence of their city, and succeeded in reaching Athens before the appearance of the barbarians: and as their camp at Marathon had been pitched in a precinct of Hercules, so now they encamped in another precinct of the same god at Cynosarges. The barbarian fleet arrived, and lay to off Phalerum, which was at that time the haven of Athens; but after resting awhile upon their oars, they departed and sailed away to Asia.

117. There fell in this battle of Marathon, on the side of the barbarians, about six thousand and four hundred men;³ on that of the Athenians, one hundred and ninety-two. Such was the number of the slain on the one side and the other. A strange prodigy likewise happened at this fight. Epizêlus, the son of Cuphagoras, an Athenian, was in the thick of the fray, and behaving himself as a brave man should, when suddenly he was stricken with blindness, without blow of sword or dart; and this blindness continued thenceforth during the whole of his after life. The following is the account which he himself, as I have heard, gave of the matter: he said that a gigantic warrior, with a huge beard, which shaded all his shield, stood over against him; but the ghostly semblance passed him by, and slew the man at his side. Such, as I understand, was the tale which Epizêlus told.

118. Datis meanwhile was on his way back to Asia, and had reached Myconus, when he saw in his sleep a vision. What it was is not known; but no sooner was day come than he caused strict search to be made throughout the whole fleet, and finding on board a Phœnician vessel an image of Apollo overlaid with gold, he inquired from whence it had been taken, and learning to what temple it belonged, he took it with him in his own ship to Delos, and placed it in the temple there, enjoining the Delians, who had now come back to their island, to restore the image to the Theban Delium, which lies on the coast against Chalcis. Having left these injunctions, he sailed away; but the

Delians failed to restore the statue; and it was not till twenty years afterward that the Thebans, warned by an oracle, themselves brought it back to Delium.

119. As for the Eretrians, whom Datis and Artaphernes had carried away captive when the fleet reached Asia, they were taken up to Susa. Now King Darius, before they were made his prisoners, nourished a fierce anger against these men for having injured him without provocation; but now that he saw them brought into his presence, and become his subjects, he did them no other harm, but only settled them at one of his own stations in Cissia—a place called Ardericca—two hundred and ten furlongs distant from Susa, and forty from the well which yields produce of three different kinds. For from this well they get bitumen, salt, and oil, procuring it in the way that I will now describe: They draw with a swipe, and instead of a bucket make use of the half of a wine-skin; with this the man dips, and after drawing, pours the liquid into a reservoir, wherefrom it passes into another, and there takes three different shapes. The salt and the bitumen forthwith collect and harden, while the oil is drawn off into casks. It is called by the Persians “rhadinacé,” is black, and has an unpleasant smell. Here then King Darius established the Eretrians; and here they continued to my time, and still spoke their old language. So thus it fared with the Eretrians.

120. After the full of the moon two thousand Lacedæmonians came to Athens. So eager had they been to arrive in time, that they took but three days to reach Attica from Sparta. They came, however, too late for the battle; yet, as they had a longing to behold the Medes, they continued their march to Marathon, and there viewed the slain. Then, after giving the Athenians all praise for their achievement, they departed and returned home.

121. But it fills me with wonderment, and I can in no wise believe the report, that the Alcæonidæ had an understanding with the Persians, and held them up a shield as a signal, wishing Athens to be brought under the yoke of the barbarians and of Hippias,—the Alcæonidæ, who have shown themselves at least as bitter haters of tyrants as was Callias, the son of Phænippus, and father of Hipponicus. This Callias was the only person at Athens who, when the Pisistratidæ were driven out, and their goods were exposed for sale by the vote of the people, had the courage to make purchases, and likewise in many other ways to display the strongest hostility.

122. He was a man very worthy to be had in remembrance by all, on several accounts. For not only did he thus distinguish himself beyond others in the cause of his country's freedom; but likewise, by the honours which he gained at the Olympic games, where he carried off the prize in the horse-race, and was second in the four-horse chariot-race, and by his victory at an earlier period in the Pythian games, he showed himself in the eyes of all the Greeks a man most unsparing in his expenditure. He was remarkable too for his conduct in respect of his daughters, three in number; for when they came to be of marriageable age, he gave to each of them a most ample dowry, and placed it at their own disposal, allowing them to choose their husbands from among all the citizens of Athens,⁴ and giving each in marriage to the man of her own choice.

123. Now the Alcmaeonidæ fell not a whit short of this person in their hatred of tyrants, so that I am astonished at the charge made against them, and cannot bring myself to believe that they held up a shield; for they were men who had remained in exile during the whole time that the tyranny lasted, and they even contrived the trick by which the Pisistratidæ were deprived of their throne. Indeed I look upon them as the persons who in good truth gave Athens her freedom far more than Harmodius and Aristogeiton. For these last did but exasperate the other Pisistratidæ by slaying Hipparchus, and were far from doing anything towards putting down the tyranny; whereas the Alcmaeonidæ were manifestly the actual deliverers of Athens, if at least it be true that the Pythoness was prevailed upon by them to bid the Lacedæmonians set Athens free, as I have already related.

124. But perhaps they were offended with the people of Athens; and therefore betrayed their country. Nay, but on the contrary, there were none of the Athenians who were held in such general esteem, or who were so laden with honours. So that it is not even reasonable to suppose that a shield was held up by them on this account. A shield was shown, no doubt; that cannot be gainsaid; but who it was that showed it I cannot any further determine.

125. Now the Alcmaeonidæ were, even in days of yore, a family of note at Athens; but from the time of Alcmaeon, and again of Megacles, they rose to special eminence. The former of these two personages, to wit, Alcmaeon, the son of Megacles, when Cræsus the Lydian sent men from Sardis to consult the Delphic oracle, gave aid gladly to his messengers, and assisted them to accomplish their task. Cræsus, informed of Alcmaeon's kindnesses by the Lydians who from time to time conveyed his messages to the god, sent for him to Sardis, and when he arrived, made him a present of as much gold as he should be able to carry at one time about his person. Finding that this was the gift assigned him, Alcmaeon took his measures, and prepared himself to receive it in the following way. He clothed himself in a loose tunic, which he made to bag greatly at the waist, and placing upon his feet the widest buskins that he could anywhere find, followed his guides to the treasure-house. Here he fell to upon a heap of gold-dust, and in the first place packed as much as he could inside his buskins, between them and his legs, after which he filled the breast of his tunic quite full of gold, and then sprinkling some among his hair, and taking some likewise in his mouth, he came forth from the treasure-house, scarcely able to drag his legs along, like anything rather than a man, with his mouth crammed full, and his bulk increased every way. On seeing him, Cræsus burst into a laugh, and not only let him have all that he had taken, but gave him presents besides, of fully equal worth. Thus this house became one of great wealth; and Alcmaeon was able to keep horses for the chariot-race, and won the prize at Olympia.

126. Afterwards, in the generation which followed, Clisthenes, king of Sicyon, raised the family to still greater eminence among the Greeks than even that to which it had attained before. For this Clisthenes, who was the son of Aristonymus, the grandson of Myron, and the great grandson of Andreas, had a daughter, called Agarista, whom he wished to marry to the best husband that he could find in the whole of Greece. At the Olympic games, therefore, having gained the prize in the chariot-race, he caused public proclamation to be made to the following effect: "Whoever among the Greeks

deems himself worthy to become the son-in-law of Clisthenes, let him come, sixty days hence, or, if he will, sooner, to Sicyon; for within a year's time, counting from the end of the sixty days, Clisthenes will decide on the man to whom he shall contract his daughter." So all the Greeks who were proud of their own merit, or of their country, flocked to Sicyon as suitors; and Clisthenes had a foot-course and a wrestling-ground made ready, to try their powers.

127. From Italy there came Smindyrides, the son of Hippocrates, a native of Sybaris—which city about that time was at the very height of its prosperity. He was a man who in luxuriousness of living exceeded all other persons. Likewise there came Damasus, the son of Amyris, surnamed the Wise, a native of Siris. These two were the only suitors from Italy. From the Ionian Gulf appeared Amphimnestus, the son of Epistrophus, an Epidamnian; from Ætolia Males, the brother of that Titormus who excelled all the Greeks in strength, and who, wishing to avoid his fellow-men, withdrew himself into the remotest parts of the Ætolian territory. From the Peloponnese came several—Leocœdes, son of that Pheidon, king of the Argives, who established weights and measures throughout the Peloponnese,⁵ and was the most insolent of all the Grecians—the same who drove out the Elean directors of the games, and himself presided over the contests at Olympia—Leocœdes, I say, appeared, this Pheidon's son; and likewise Amiantus, son of Lycurgus, an Arcadian of the city of Trapezus; Laphanes, an Azenian of Pæus, whose father, Euphorion, as the story goes in Arcadia, entertained the Dioscuri at his residence, and thenceforth kept open house for all comers; and lastly, Onomastus, the son of Agæus, a native of Elis. These four came from the Peloponnese. From Athens there arrived Megacles, the son of that Alcmaeon who visited Cræsus, and Tisander's son, Hippoclidès, the wealthiest and handsomest of the Athenians. There was likewise one Eubœan, Lysanias, who came from Eretria, then a flourishing city. From Thessaly came Diactorides, a Cranonian, of the race of the Scopadæ; and Alcon arrived from the Molossians. This was the list of the suitors.

128. Now when they were all come, and the day appointed had arrived, Clisthenes first of all inquired of each concerning his country and his family; after which he kept them with him a year, and made trial of their manly bearing, their temper, their accomplishments, and their disposition: sometimes drawing them apart for converse, sometimes bringing them all together. Such as were still youths he took with him from time to time to the gymnasia; but the greatest trial of all was at the banquet-table. During the whole period of their stay he lived with them as I have said; and, further, from first to last he entertained them sumptuously. Somehow or other the suitors who came from Athens pleased him the best of all; and of these, Hippoclidès, Tisander's son, was specially in favour, partly on account of his manly bearing, and partly also because his ancestors were of kin to the Corinthian Cypselids.

129. When at length the day arrived which had been fixed for the espousals, and Clisthenes had to speak out and declare his choice, he first of all made a sacrifice of a hundred oxen, and held a banquet, whereat he entertained all the suitors and the whole people of Sicyon. After the feast was ended, the suitors vied with each other in music and in speaking on a given subject. Presently, as the drinking advanced, Hippoclidès, who quite dumfounded the rest, called aloud to the flute-player, and bade him strike

up a dance; which the man did, and Hippoclidides danced to it. And he fancied that he was dancing excellently well; but Clisthenes, who was observing him, began to misdoubt the whole business. Then Hippoclidides, after a pause, told an attendant to bring in a table; and when it was brought, he mounted upon it and danced first of all some Laconian figures, then some Attic ones; after which he stood on his head upon the table, and began to toss his legs about. Clisthenes, notwithstanding that he now loathed Hippoclidides for a son-in-law, by reason of his dancing and his shamelessness, still, as he wished to avoid an outbreak, had restrained himself during the first and likewise during the second dance; when, however, he saw him tossing his legs in the air, he could no longer contain himself, but cried out, "Son of Tisander, thou hast danced thy wife away!" "What does Hippoclidides care?" was the other's answer. And hence the proverb arose.

130. Then Clisthenes commanded silence, and spake thus before the assembled company:

"Suitors of my daughter, well pleased am I with you all; and right willingly, if it were possible, would I content you all, and not by making choice of one appear to put a slight upon the rest. But as it is out of my power, seeing that I have but one daughter, to grant to all their wishes, I will present to each of you whom I must needs dismiss a talent of silver, for the honour that you have done me in seeking to ally yourselves with my house, and for your long absence from your homes. But my daughter, Agarista, I betroth to Megacles, the son of Alcmaeon, to be his wife, according to the usage and wont of Athens."

Then Megacles expressed his readiness; and Clisthenes had the marriage solemnized.

131. Thus ended the affair of the suitors: and thus the Alcmaeonidæ came to be famous throughout the whole of Greece. The issue of this marriage was the Clisthenes—so named after his grandfather, the Sicyonian—who made the tribes at Athens, and set up the popular Government. Megacles had likewise another son, called Hippocrates, whose children were a Megacles and an Agarista, the latter named after Agarista the daughter of Clisthenes. She married Xanthippus, the son of Aripbron; and when she was with child by him had a dream, wherein she fancied that she was delivered of a lion; after which, within a few days, she bore Xanthippus a son, to wit, Pericles.

132. After the blow struck at Marathon, Miltiades, who was previously held in high esteem by his countrymen, increased yet more in influence. Hence, when he told them that he wanted a fleet of seventy ships, with an armed force, and money, without informing them what country he was going to attack, but only promising to enrich them if they would accompany him, seeing that it was a right wealthy land, where they might easily get as much gold as they cared to have—when he told them this, they were quite carried away, and gave him the whole armament which he required.

133. So Miltiades, having got the armament, sailed against Paros, with the object, as he alleged, of punishing the Parians for having gone to war with Athens, inasmuch as a trireme of theirs had come with the Persian fleet to Marathon. This, however, was a

mere pretence; the truth was that Miltiades owed the Parians a grudge, because Lysagoras, the son of Tisias, who was a Parian by birth, had told tales against him to Hydarnes the Persian. Arrived before the place against which his expedition was designed, he drove the Parians within their walls, and forthwith laid siege to the city. At the same time he sent a herald to the inhabitants, and required of them a hundred talents, threatening that, if they refused, he would press the siege, and never give it over till the town was taken. But the Parians, without giving his demand a thought, proceeded to use every means that they could devise for the defence of their city, and even invented new plans for the purpose, one of which was, by working at night to raise such parts of the wall as were likely to be carried by assault to double their former height.

134. Thus far all the Greeks agree in their former accounts of this business; what follows is related upon the testimony of the Parians only. Miltiades had come to his wit's end, when one of the prisoners, a woman named Timo, who was by birth a Parian, and had held the office of under-priestess in the temple of the infernal goddesses, came and conferred with him. This woman, they say, being introduced into the presence of Miltiades, advised him, if he set great store by the capture of the place, to do something which she could suggest to him. When therefore she had told him what it was she meant, he betook himself to the hill which lies in front of the city, and there leapt the fence enclosing the precinct of Ceres Thesmophorus, since he was not able to open the door. After leaping into the place he went straight to the sanctuary, intending to do something within it—either to remove some of the holy things which it was not lawful to stir, or to perform some act or other, I cannot say what—and had just reached the door, when suddenly a feeling of horror came upon him, and he returned back the way he had come: but in jumping down from the outer wall, he strained his thigh, or, as some say, struck the ground with his knee.

135. So Miltiades returned home sick, without bringing the Athenians any money, and without conquering Paros, having done no more than to besiege the town for six and twenty days, and ravage the remainder of the island. The Parians, however, when it came to their knowledge that Timo, the under-priestess of the goddesses, had advised Miltiades what he should do, were minded to punish her for her crime; they therefore sent messengers to Delphi, so soon as the siege was at an end, and asked the god if they should put the under-priestess to death. “She had discovered,” they said, “to the enemies of her country how they might bring it into subjection, and had exhibited to Miltiades mysteries which it was not lawful for a man to know.” But the Pythoness forbade them, and said, “Timo was not in fault; ’twas decreed that Miltiades should come to an unhappy end; and she was sent to lure him to his destruction.” Such was the answer given to the Parians by the Pythoness.

136. The Athenians, upon the return of Miltiades from Paros, had much debate concerning him; and Xanthippus, the son of Aripbron, who spoke more freely against him than all the rest, impleaded him before the people, and brought him to trial for his life, on the charge of having dealt deceitfully with the Athenians. Miltiades, though he was present in court, did not speak in his own defence; for his thigh had begun to mortify, and disabled him from pleading his cause. He was forced to lie on a couch while his defence was made by his friends, who dwelt at most length on the fight at

Marathon, while they made mention also of the capture of Lemnos, telling how Miltiades took the island, and, after executing vengeance on the Pelasgians, gave up his conquest to Athens. The judgment of the people was in his favour so far as to spare his life; but for the wrong he had done them they fined him fifty talents. Soon afterwards his thigh completely gangrened and mortified: and so Miltiades died; and the fifty talents were paid by his son Cimon.

137. Now the way in which Miltiades had made himself master of Lemnos was the following. There were certain Pelasgians whom the Athenians once drove out of Attica; whether they did it justly or unjustly I cannot say, since I only know what is reported concerning it, which is the following: Hecataeus, the son of Hegesander, says in his History that it was unjustly. "The Athenians," according to him, "had given to the Pelasgi a tract of land at the foot of Hymettus⁶ as payment for the wall with which the Pelasgians had surrounded their citadel. This land was barren, and little worth at the time; but the Pelasgians brought it into good condition; whereupon the Athenians begrudged them the tract, and desired to recover it. And so, without any better excuse, they took arms and drove out the Pelasgians." But the Athenians maintain that they were justified in what they did. "The Pelasgians," they say, "while they lived at the foot of Hymettus, were wont to sally forth from that region and commit outrages on their children. For the Athenians used at that time to send their sons and daughters to draw water at the fountain called 'the Nine Springs,' inasmuch as neither they nor the other Greeks had any household slaves in those days; and the maidens, whenever they came, were used rudely and insolently by the Pelasgians. Nor were they even content thus; but at the last they laid a plot, and were caught by the Athenians in the act of making an attempt upon their city. Then did the Athenians give a proof how much better men they were than the Pelasgians; for whereas they might justly have killed them all, having caught them in the very act of rebelling, they spared their lives, and only required that they should leave the country. Hereupon the Pelasgians quitted Attica, and settled in Lemnos and other places." Such are the accounts respectively of Hecataeus and the Athenians.

138. These same Pelasgians, after they were settled in Lemnos, conceived the wish to be revenged on the Athenians. So, as they were well acquainted with the Athenian festivals, they manned some penteconters, and having laid an ambush to catch the Athenian women as they kept the festival of Diana at Brauron, they succeeded in carrying off a large number, whom they took to Lemnos and there kept as concubines. After a while the women bore children, whom they taught to speak the language of Attica and observe the manners of the Athenians. These boys refused to have any commerce with the sons of the Pelasgian women; and if a Pelasgian boy struck one of their number, they all made common cause, and joined in avenging their comrade; nay, the Greek boys even set up a claim to exercise lordship over the others, and succeeded in gaining the upper hand. When these things came to the ears of the Pelasgians, they took counsel together, and, on considering the matter, they grew frightened, and said one to another, "If these boys even now are resolved to make common cause against the sons of our lawful wives, and seek to exercise lordship over them, what may we expect when they grow up to be men?" Then it seemed good to the Pelasgians to kill all the sons of the Attic women; which they did accordingly, and at the same time slew likewise their mothers. From this deed, and that former

crime of the Lemnian women, when they slew their husbands in the days of Thoas, it has come to be usual throughout Greece to call wicked actions by the name of "Lemnian deeds."

139. When the Pelasgians had thus slain their children and their women, the earth refused to bring forth its fruits for them, and their wives bore fewer children, and their flocks and herds increased more slowly than before, till at last, sore pressed by famine and bereavement, they sent men to Delphi, and begged the god to tell them how they might obtain deliverance from their sufferings. The Pythoness answered that "they must give the Athenians whatever satisfaction they might demand." Then the Pelasgians went to Athens and declared their wish to give the Athenians satisfaction for the wrong which they had done to them. So the Athenians had a couch prepared in their townhall, and adorned it with the fairest coverlets, and set by its side a table laden with all manner of good things, and then told the Pelasgians they must deliver up their country to them in a similar condition. The Pelasgians answered and said, "When a ship comes with a north wind from your country to ours in a single day, then will we give it up to you." This they said because they knew that what they required was impossible, for Attica lies a long way to the south of Lemnos.

140. No more passed at that time. But very many years afterwards, when the Hellespontian Chersonese had been brought under the power of Athens, Miltiades, the son of Cimon, sailed, during the prevalence of the Etesian winds, from Elæus in the Chersonese to Lemnos, and called on the Pelasgians to quit their islands, reminding them of the prophecy which they had supposed it impossible to fulfil. The people of Hephæstia obeyed the call;⁷ but they of Myrina, not acknowledging the Chersonese to be any part of Attica, refused, and were besieged and brought over by force. Thus was Lemnos gained by the Athenians and Miltiades.

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BOOK VII

POLYMNIA

NOW when tidings of the battle that had been fought at Marathon reached the ears of King Darius, the son of Hystaspes,¹ his anger against the Athenians, which had been already roused by their attack upon Sardis, waxed still fiercer, and he became more than ever eager to lead an army against Greece. Instantly he sent off messengers to make proclamation through the several states, that fresh levies were to be raised, and these at an increased rate; while ships, horses, provisions, and transports were likewise to be furnished. So the men published his commands; and now all Asia was in commotion by the space of three years, while everywhere, as Greece was to be attacked, the best and bravest were enrolled for the service, and had to make their preparations accordingly.

After this, in the fourth year, the Egyptians whom Cambyses had enslaved revolted from the Persians; whereupon Darius was more hot for war than ever, and earnestly desired to march an army against both adversaries.

2. Now, as he was about to lead forth his levies against Egypt and Athens, a fierce contention for the sovereign power arose among his sons; since the law of the Persians was, that a king must not go out with his army, until he has appointed one to succeed him upon the throne. Darius, before he obtained the kingdom, had had three sons born to him from his former wife, who was a daughter of Gobryas; while, since he began to reign, Atossa, the daughter of Cyrus, had borne him four. Artabazanes was the eldest of the first family, and Xerxes of the second. These two, therefore, being the sons of different mothers, were now at variance. Artabazanes claimed the crown as the eldest of all the children, because it was an established custom all over the world for the eldest to have the pre-eminence; while Xerxes, on the other hand, urged that he was sprung from Atossa, the daughter of Cyrus, and that it was Cyrus who had won the Persians their freedom.

3. Before Darius had pronounced on the matter, it happened that Demaratus, the son of Ariston, who had been deprived of his crown at Sparta, and had afterwards, of his own accord, gone into banishment, came up to Susa, and there heard of the quarrel of the princes. Hereupon, as report says, he went to Xerxes, and advised him, in addition to all that he had urged before, to plead—that at the time when he was born Darius was already king, and bore rule over the Persians; but when Artabazanes came into the world, he was a mere private person. It would therefore be neither right nor seemly that the crown should go to another in preference to himself. “For at Sparta,” said Demaratus, by way of suggestion, “the law is, that if a king has sons before he comes to the throne, and another son is born to him afterwards, the child so born is heir to his father’s kingdom.” Xerxes followed this counsel, and Darius, persuaded that he had justice on his side, appointed him his successor. For my own part I believe

that, even without this, the crown would have gone to Xerxes; for Atossa was all-powerful.

4. Darius, when he had thus appointed Xerxes his heir, was minded to lead forth his armies; but he was prevented by death while his preparations were still proceeding. He died in the year following the revolt of Egypt and the matters here related, after having reigned in all six and thirty years, leaving the revolted Egyptians and the Athenians alike unpunished. At his death the kingdom passed to his son Xerxes.

5. Now Xerxes, on first mounting the throne, was coldly disposed towards the Grecian war, and made it his business to collect an army against Egypt. But Mardonius, the son of Gobryas, who was at the court, and had more influence with him than any of the other Persians, being his own cousin, the child of a sister of Darius, plied him with discourses like the following:

“Master, it is not fitting that they of Athens escape scot-free, after doing the Persians such great injury. Complete the work which thou hast now in hand, and then, when the pride of Egypt is brought low, lead an army against Athens. So shalt thou thyself have good report among men, and others shall fear hereafter to attack thy country.”

Thus far it was of vengeance that he spoke; but sometimes he would vary the theme, and observe by the way, “that Europe was a wondrous beautiful region, rich in all kinds of cultivated trees, and the soil excellent: no one, save the king, was worthy to own such a land.”

6. All this he said because he longed for adventures, and hoped to become Satrap of Greece under the king; and after a while he had his way, and persuaded Xerxes to do according to his desires. Other things, however, occurring about the same time, helped his persuasions. For, in the first place, it chanced that messengers arrived from Thessaly, sent by the Aleuadæ, Thessalian kings, to invite Xerxes into Greece, and to promise him all the assistance which it was in their power to give. And further, the Pisistratidæ, who had come up to Susa, held the same language as the Aleuadæ, and worked upon him even more than they, by means of Onomacritus of Athens, an oracle-monger, and the same who set forth the prophecies of Musæus in their order. The Pisistratidæ had previously been at enmity with this man, but made up the quarrel before they removed to Susa. He was banished from Athens by Hipparchus, the son of Pisistratus, because he foisted into the writings of Musæus a prophecy that the islands which lie off Lemnos would one day disappear in the sea. Lasus of Hermioné caught him in the act of so doing. For this cause Hipparchus banished him, though till then they had been the closest of friends. Now, however, he went up to Susa with the sons of Pisistratus, and they talked very grandly of him to the king; while he, for his part, whenever he was in the king’s company, repeated to him certain of the oracles; and while he took care to pass over all that spoke of disaster to the barbarians, brought forward the passages which promised them the greatest success. “ ’Twas fated,” he told Xerxes, “that a Persian should bridge the Hellespont, and march an army from Asia into Greece.” While Onomacritus thus plied Xerxes with his oracles, the Pisistratidæ and Aleuadæ did not cease to press on him their advice, till at last the king yielded, and agreed to lead forth an expedition.

7. First, however, in the year following the death of Darius, he marched against those who had revolted from him; and having reduced them, and laid all Egypt under a far harder yoke than ever his father had put upon it, he gave the government to Achæmenes, who was his own brother, and son to Darius. This Achæmenes was afterwards slain in his government by Inarôs, the son of Psammetichus, a Libyan.

8. (§ 1.) After Egypt was subdued, Xerxes, being about to take in hand the expedition against Athens, called together an assembly of the noblest Persians, to learn their opinions, and to lay before them his own designs.² So, when the men were met, the king spake thus to them:

“Persians, I shall not be the first to bring in among you a new custom—I shall but follow one which has come down to us from our forefathers. Never yet, as our old men assure me, has our race reposed itself, since the time when Cyrus overcame Astyages, and so we Persians wrested the sceptre from the Medes. Now in all this God guides us; and we, obeying his guidance, prosper greatly. What need have I to tell you of the deeds of Cyrus and Cambyses, and my own father Darius, how many nations they conquered, and added to our dominions? Ye know right well what great things they achieved. But for myself, I will say that, from the day on which I mounted the throne, I have not ceased to consider by what means I may rival those who have preceded me in this post of honour, and increase the power of Persia as much as any of them. And truly I have pondered upon this, until at last I have found out a way whereby we may at once win glory, and likewise get possession of a land which is as large and as rich as our own—nay, which is even more varied in the fruits it bears—while at the same time we obtain satisfaction and revenge. For this cause I have now called you together, that I may make known to you what I design to do. (§ 2.) My intent is to throw a bridge over the Hellespont and march an army through Europe against Greece, that thereby I may obtain vengeance from the Athenians for the wrongs committed by them against the Persians and against my father. Your own eyes saw the preparations of Darius against these men; but death came upon him, and balked his hopes of revenge. In his behalf, therefore, and in behalf of all the Persians, I undertake the war, and pledge myself not to rest till I have taken and burnt Athens, which has dared, unprovoked, to injure me and my father. Long since they came to Asia with Aristagoras of Miletus, who was one of our slaves, and, entering Sardis, burnt its temples and its sacred groves; again, more lately, when we made a landing upon their coast under Datis and Artaphernes, how roughly they handled us ye do not need to be told. (§ 3.) For these reasons, therefore, I am bent upon this war; and I see likewise therewith united no few advantages. Once let us subdue this people, and those neighbours of theirs who hold the land of Pelops the Phrygian, and we shall extend the Persian territory as far as God’s heaven reaches. The sun will then shine on no land beyond our borders; for I will pass through Europe from one end to the other, and with your aid make of all the lands which it contains one country. For thus, if what I hear be true, affairs stand: The nations whereof I have spoken, once swept away, there is no city, no country left in all the world, which will venture so much as to withstand us in arms. By this course then we shall bring all mankind under our yoke, alike those who are guilty and those who are innocent of doing us wrong. (§ 4.) For yourselves, if you wish to please me, do as follows: When I announce the time for the army to meet together, hasten to the muster with a good will, every one of you;

and know that to the man who brings with him the most gallant array I will give the gifts which our people consider the most honourable. This then is what ye have to do. But to show that I am not self-willed in this matter, I lay the business before you, and give you full leave to speak your minds upon it openly.”

Xerxes, having so spoken, held his peace.

9. (§ 1.) Whereupon Mardonius took the word, and said:

“Of a truth, my lord, thou dost surpass, not only all living Persians, but likewise those yet unborn. Most true and right is each word that thou hast now uttered; but best of all thy resolve not to let the Ionians who live in Europe—a worthless crew—mock us any more. It were indeed a monstrous thing if, after conquering and enslaving the Sacæ, the Indians, the Ethiopians, the Assyrians, and many other mighty nations, not for any wrong that they had done us, but only to increase our empire, we should then allow the Greeks, who have done us such wanton injury, to escape our vengeance. What is it that we fear in them?—not surely their numbers?—not the greatness of their wealth? We know the manner of their battle—we know how weak their power is; already have we subdued their children who dwell in our country, the Ionians, Æolians, and Dorians. I myself have had experience of these men when I marched against them by the orders of thy father; and though I went as far as Macedonia, and came but a little short of reaching Athens itself, yet not a soul ventured to come out against me to battle. (§ 2.) And yet, I am told, these very Greeks are wont to wage wars against one another in the most foolish way, through sheer perversity and doltishness. For no sooner is war proclaimed than they search out the smoothest and fairest plain that is to be found in all the land, and there they assemble and fight; whence it comes to pass that even the conquerors depart with great loss: I say nothing of the conquered, for they are destroyed altogether. Now surely, as they are all of one speech, they ought to interchange heralds and messengers, and make up their differences by any means rather than battle; or, at the worst, if they must needs fight one against another, they ought to post themselves as strongly as possible, and so try their quarrels. But, notwithstanding that they have so foolish a manner of warfare, yet these Greeks, when I led my army against them to the very borders of Macedonia, did not so much as think of offering me battle. (§ 3.) Who then will dare, O king! to meet thee in arms, when thou comest with all Asia’s warriors at thy back, and with all her ships? For my part, I do not believe the Greek people will be so foolhardy. Grant, however, that I am mistaken herein, and that they are foolish enough to meet us in open fight; in that case they will learn that there are no such soldiers in the whole world as we. Nevertheless, let us spare no pains; for nothing comes without trouble; but all that men acquire is got by painstaking.”

When Mardonius had in this way softened the harsh speech of Xerxes, he too held his peace.

10. The other Persians were silent; for all feared to raise their voice against the plan proposed to them. But Artabanus, the son of Hystaspes, and uncle of Xerxes, trusting to his relationship, was bold to speak: “O king!” he said, “it is impossible, if no more than one opinion is uttered, to make choice of the best: a man is forced then to follow

whatever advice may have been given him; but if opposite speeches are delivered, then choice can be exercised. In like manner pure gold is not recognised by itself; but when we test it along with baser ore, we perceive which is the better. I counselled thy father, Darius, who was my own brother, not to attack the Scyths, a race of people who had no town in their whole land. He thought however to subdue those wandering tribes, and would not listen to me, but marched an army against them, and ere he returned home lost many of his bravest warriors. Thou art about, O king! to attack a people far superior to the Scyths, a people distinguished above others both by land and sea. 'Tis fit therefore that I should tell thee what danger thou incurrst hereby. (§ 2.) Thou sayest that thou wilt bridge the Hellespont, and lead thy troops through Europe against Greece. Now suppose some disaster befall thee by land or sea, or by both. It may be even so; for the men are reputed valiant. Indeed one may measure their prowess from what they have already done; for when Datis and Artaphernes led their huge army against Attica, the Athenians singly defeated them. But grant they are not successful on both elements. Still, if they man their ships, and, defeating us by sea, sail to the Hellespont, and there destroy our bridge,—that, sire, were a fearful hazard. (§ 3.) And here 'tis not by my own mother wit alone that I conjecture what will happen; but I remember how narrowly we escaped disaster once, when thy father, after throwing bridges over the Thracian Bosphorus and the Ister, marched against the Scythians, and they tried every sort of prayer to induce the Ionians, who had charge of the bridge over the Ister, to break the passage. On that day, if Histiaëus, the king of Miletus, had sided with the other princes, and not set himself to oppose their views, the empire of the Persians would have come to nought. Surely a dreadful thing is this even to hear said, that the king's fortunes depended wholly on one man.

(§ 4.) “Think then no more of incurring so great a danger when no need presses, but follow the advice I tender. Break up this meeting, and when thou hast well considered the matter with thyself, and settled what thou wilt do, declare to us thy resolve. I know not of aught in the world that so profits a man as taking good counsel with himself; for even if things fall out against one's hopes, still one has counselled well, though fortune has made the counsel of none effect: whereas if a man counsels ill and luck follows, he has gotten a windfall, but his counsel is none the less silly. (§ 5.) Seest thou how God with his lightning smites always the bigger animals, and will not suffer them to wax insolent, while those of a lesser bulk chafe him not? How likewise his bolts fall ever on the highest houses and the tallest trees? So plainly does he love to bring down everything that exalts itself. Thus oftentimes a mighty host is discomfited by a few men, when God in his jealousy sends fear or storm from heaven, and they perish in a way unworthy of them. For God allows no one to have high thoughts but himself. (§ 6.) Again, hurry always brings about disasters, from which huge sufferings are wont to arise; but in delay lie many advantages, not apparent (it may be) at first sight, but such as in course of time are seen of all. Such then is my counsel to thee, O king!

(§ 7.) “And thou, Mardonius, son of Gobryas, forbear to speak foolishly concerning the Greeks, who are men that ought not to be lightly esteemed by us. For while thou revilest the Greeks, thou dost encourage the king to lead his own troops against them; and this, as it seems to me, is what thou art specially striving to accomplish. Heaven send thou succeed not to thy wish! For slander is of all evils the most terrible. In it

two men do wrong, and one man has wrong done to him. The slanderer does wrong, forasmuch as he abuses a man behind his back; and the hearer, forasmuch as he believes what he has not searched into thoroughly. The man slandered in his absence suffers wrong at the hands of both: for one brings against him a false charge; and the other thinks him an evildoer. (§ 8.) If, however, it must needs be that we go to war with this people, at least allow the king to abide at home in Persia. Then let thee and me both stake our children on the issue, and do thou choose out thy men, and, taking with thee whatever number of troops thou likest, lead forth our armies to battle. If things go well for the king, as thou sayest they will, let me and my children be put to death; but if they fall out as I prophesy, let thy children suffer, and thyself too, if thou shalt come back alive. But shouldest thou refuse this wager, and still resolve to march an army against Greece, sure I am that some of those whom thou leavest behind thee here will one day receive the sad tidings, that Mardonius has brought a great disaster upon the Persian people, and lies a prey to dogs and birds somewhere in the land of the Athenians, or else in that of the Lacedæmonians; unless indeed thou shalt have perished sooner by the way, experiencing in thy own person the might of those men on whom thou wouldest fain induce the king to make war.”

11. Thus spake Artabanus. But Xerxes, full of wrath, replied to him:

“Artabanus, thou art my father’s brother—that shall save thee from receiving the due meed of thy silly words. One shame however I will lay upon thee, coward and faint-hearted as thou art—thou shalt not come with me to fight these Greeks, but shalt tarry here with the women. Without thy aid I will accomplish all of which I spake. For let me not be thought the child of Darius, the son of Hystaspes, the son of Arsames, the son of Ariaramnes, the son of Teispes, the son of Cyrus, the son of Cambyses, the son of Teispes, the son of Achæmenes, if I take not vengeance on the Athenians. Full well I know that, were we to remain at rest, yet would not they, but would most certainly invade our country, if at least it be right to judge from what they have already done; for, remember, it was they who fired Sardis and attacked Asia. So now retreat is on both sides impossible, and the choice lies between doing and suffering injury; either our empire must pass under the dominion of the Greeks, or their land become the prey of the Persians; for there is no middle course left in this quarrel. It is right then that we, who have in times past received wrong, should now avenge it, and that I should thereby discover what that great risk is which I run in marching against these men—men whom Pelops the Phrygian, a vassal of my forefathers,³ subdued so utterly, that to this day both the land, and the people who dwell therein, alike bear the name of the conqueror!”

12. Thus far did the speaking proceed. Afterwards evening fell; and Xerxes began to find the advice of Artabanus greatly disquiet him. So he thought upon it during the night, and concluded at last that it was not for his advantage to lead an army into Greece. When he had thus made up his mind anew, he fell asleep. And now he saw in the night, as the Persians declare, a vision of this nature—he thought a tall and beautiful man stood over him and said, “Hast thou then changed thy mind, Persian, and wilt thou not lead forth thy host against the Greeks, after commanding the Persians to gather together their levies? Be sure thou doest not well to change; nor is there a man here who will approve thy conduct. The course that thou didst determine

on during the day, let that be followed.” After thus speaking the man seemed to Xerxes to fly away.

13. Day dawned; and the king made no account of this dream, but called together the same Persians as before, and spake to them as follows:

“Men of Persia, forgive me if I alter the resolve to which I came so lately. Consider that I have not yet reached to the full growth of my wisdom, and that they who urge me to engage in this war leave me not to myself for a moment. When I heard the advice of Artabanus, my young blood suddenly boiled; and I spake words against him little befitting his years: now however I confess my fault, and am resolved to follow his counsel. Understand, then, that I have changed my intent with respect to carrying war into Greece, and cease to trouble yourselves.”

When they heard these words, the Persians were full of joy, and, falling down at the feet of Xerxes, made obeisance to him.

14. But when night came, again the same vision stood over Xerxes as he slept, and said, “Son of Darius, it seems thou hast openly before all the Persians renounced the expedition, making light of my words, as though thou hadst not heard them spoken. Know therefore and be well assured, that unless thou go forth to the war, this thing shall happen unto thee—as thou art grown mighty and puissant in a short space, so likewise shalt thou within a little time be brought low indeed.”

15. Then Xerxes, greatly frightened at the vision which he had seen, sprang from his couch, and sent a messenger to call Artabanus, who came at the summons, when Xerxes spoke to him in these words:

“Artabanus, at the moment I acted foolishly, when I gave thee ill words in return for thy good advice. However it was not long ere I repented, and was convinced that thy counsel was such as I ought to follow. But I may not now act in this way, greatly as I desire to do so. For ever since I repented and changed my mind a dream has haunted me, which disapproves my intentions, and has now just gone from me with threats. Now if this dream is sent to me from God, and if it is indeed his will that our troops should march against Greece, thou too wilt have the same dream come to thee, and receive the same commands as myself. And this will be most sure to happen, I think, if thou puttest on the dress which I am wont to wear, and then, after taking thy seat upon my throne, liest down to sleep on my bed.”

16. Such were the words of Xerxes. Artabanus would not at first yield to the command of the king; for he deemed himself unworthy to sit upon the royal throne. At the last however he was forced to give way, and did as Xerxes bade him; but first he spake thus to the king:

“To me, sire, it seems to matter little whether a man is wise himself or willing to hearken to such as give good advice. In thee truly are found both tempers; but the counsels of evil men lead thee astray: they are like the gales of wind which vex the sea—else the most useful thing for man in the whole world—and suffer it not to

follow the bent of its own nature. For myself, it irked me not so much to be reproached by thee, as to observe, that when two courses were placed before the Persian people, one of a nature to increase their pride, the other to humble it, by showing them how hurtful it is to allow one's heart always to covet more than one at present possesses, thou madest choice of that which was the worst both for thyself and for the Persians. (§ 2.) Now thou sayest, that from the time when thou didst approve the better course, and give up the thought of warring against Greece, a dream has haunted thee, sent by some god or other, which will not suffer thee to lay aside the expedition. But such things, my son, have of a truth nothing divine in them. The dreams, that wander to and fro among mankind, I will tell thee of what nature they are,—I who have seen so many more years than thou. Whatever a man has been thinking of during the day, is wont to hover round him in the visions of his dreams at night. Now we during these many days past have had our hands full of this enterprise. (§ 3.) If however the matter be not as I suppose, but God has indeed some part therein, thou hast in brief declared the whole that can be said concerning it—let it e'en appear to me as it has to thee, and lay on me the same injunctions. But it ought not to appear to me any the more if I put on thy clothes than if I wear my own, nor if I go to sleep in thy bed than if I do so in mine—supposing, I mean, that it is about to appear at all. For this thing, be it what it may, that visits thee in thy sleep, surely is not so far gone in folly as to see me, and because I am dressed in thy clothes, straightway to mistake me for thee. Now however our business is to see if it will regard me as of small account, and not vouchsafe to appear to me, whether I wear mine own clothes or thine, while it keeps on haunting thee continually. If it does so, and appears often, I should myself say that it was from God. For the rest, if thy mind is fixed, and it is not possible to turn thee from thy design, but I must needs go and sleep in thy bed, well and good, let it be even so; and when I have done as thou wishest, then let the dream appear to me. Till such time, however, I shall keep to my former opinion.”

17. Thus spake Artabanus; and when he had so said, thinking to show Xerxes that his words were nought, he did according to his orders. Having put on the garments which Xerxes was wont to wear, and taken his seat upon the royal throne, he lay down to sleep upon the king's own bed. As he slept, there appeared to him the very same dream which had been seen by Xerxes; it came and stood over Artabanus, and said:

“Thou art the man, then, who, feigning to be tender of Xerxes, seekest to dissuade him from leading his armies against the Greeks! But thou shalt not escape scathless, either now or in time to come, because thou hast sought to prevent that which is fated to happen. As for Xerxes, it has been plainly told to himself what will befall him if he refuses to perform my bidding.”

18. In such words, as Artabanus thought, the vision threatened him, and then endeavoured to burn out his eyes with red-hot irons. At this he shrieked, and, leaping from his couch, hurried to Xerxes, and, sitting down at his side, gave him a full account of the vision; after which he went on to speak in the words which follow:

“I, O King! am a man who have seen many mighty empires overthrown by weaker ones; and therefore it was that I sought to hinder thee from being quite carried away by thy youth; since I knew how evil a thing it is to covet more than one possesses. I

could remember the expedition of Cyrus against the Massagetæ, and what was the issue of it; I could recollect the march of Cambyses against the Ethiops; I had taken part in the attack of Darius upon the Scyths;—bearing therefore all these things in mind, I thought with myself that if thou shouldst remain at peace, all men would deem thee fortunate. But as this impulse has plainly been from above, and a heaven-sent destruction seems about to overtake the Greeks, behold, I change to another mind, and alter my thoughts upon the matter. Do thou therefore make known to the Persians what the god has declared, and bid them follow the orders which were first given, and prepare their levies. Be careful to act so, that the bounty of the god may not be hindered by slackness on thy part.”

Thus spake these two together; and Xerxes, being in good heart on account of the vision, when day broke, laid all before the Persians; while Artabanus, who had formerly been the only person openly to oppose the expedition, now showed as openly that he favoured it.

19. After Xerxes had thus determined to go forth to the war, there appeared to him in his sleep yet a third vision. The Magi were consulted upon it, and said that its meaning reached to the whole earth, and that all mankind would become his servants. Now the vision which the king saw was this: he dreamt that he was crowned with a branch of an olive-tree, and that boughs spread out from the olive-branch and covered the whole earth; then suddenly the garland, as it lay upon his brow, vanished. So when the Magi had thus interpreted the vision, straightway all the Persians who were come together departed to their several governments, where each displayed the greatest zeal, on the faith of the king’s offers. For all hoped to obtain for themselves the gifts which had been promised. And so Xerxes gathered together his host, ransacking every corner of the continent.

20. Reckoning from the recovery of Egypt, Xerxes spent four full years in collecting his host, and making ready all things that were needful for his soldiers. It was not till the close of the fifth year that he set forth on his march, accompanied by a mighty multitude. For of all the armaments whereof any mention has reached us, this was by far the greatest; insomuch that no other expedition compared to this seems of any account, neither that which Darius undertook against the Scythians, nor the expedition of the Scythians (which the attack of Darius was designed to avenge), when they, being in pursuit of the Cimmerians, fell upon the Median territory, and subdued and held for a time almost the whole of Upper Asia; nor, again, that of the Atridæ against Troy, of which we hear in story; nor that of the Mysians and Teucrians, which was still earlier, wherein these nations crossed the Bosphorus into Europe, and, after conquering all Thrace, pressed forward till they came to the Ionian Sea, while southward they reached as far as the river Peneus.

21. All these expeditions, and others, if such there were, are as nothing compared with this. For was there a nation in all Asia which Xerxes did not bring with him against Greece? Or was there a river, except those of unusual size, which sufficed for his troops to drink? One nation furnished ships; another was arrayed among the foot-soldiers; a third had to supply horses; a fourth, transports for the horses and men

likewise for the transport service; a fifth, ships of war towards the bridges; a sixth, ships and provisions.

22. And in the first place, because the former fleet had met with so great a disaster about Athos, preparations were made, by the space of about three years, in that quarter. A fleet of triremes lay at Elæus in the Chersonese; and from this station detachments were sent by the various nations whereof the army was composed, which relieved one another at intervals, and worked at a trench beneath the lash of taskmasters; while the people dwelling about Athos bore likewise a part in the labour. Two Persians, Bubares, the son of Megabazus, and Artachæes, the son of Artæus, superintended the undertaking.

Athos is a great and famous mountain, inhabited by men, and stretching far out into the sea. Where the mountain ends towards the mainland, it forms a peninsula; and in this place there is a neck of land about twelve furlongs across, the whole extent whereof from the sea of the Acanthians to that over against Torôné, is a level plain, broken only by a few low hills. Here, upon this isthmus where Athos ends, is Sané, a Greek city. Inside of Sané, and upon Athos itself, are a number of towns, which Xerxes was now employed in disjoining from the continent: these are, Dium, Olophyxus, Acrothoüm, Thyssus, and Cleônæ. Among these cities Athos was divided.

23. Now the manner in which they dug was the following: a line was drawn across by the city of Sané; and along this the various nations parcelled out among themselves the work to be done. When the trench grew deep, the workmen at the bottom continued to dig, while others handed the earth, as it was dug out, to labourers placed higher up upon ladders, and these taking it, passed it on further, till it came at last to those at the top, who carried it off and emptied it away. All the other nations, therefore, except the Phœnicians, had double labour; for the sides of the trench fell in continually, as could not but happen, since they made the width no greater at the top than it was required to be at the bottom. But the Phœnicians showed in this the skill which they are wont to exhibit in all their undertakings. For in the portion of the work which was allotted to them they began by making the trench at the top twice as wide as the prescribed measure, and then as they dug downward approached the sides nearer and nearer together, so that when they reached the bottom their part of the work was of the same width as the rest. In a meadow near, there was a place of assembly and a market; and hither great quantities of corn, ready ground, were brought from Asia.

24. It seems to me, when I consider this work, that Xerxes, in making it, was actuated by a feeling of pride, wishing to display the extent of his power, and to leave a memorial behind him to posterity. For notwithstanding that it was open to him, with no trouble at all, to have had his ships drawn across the isthmus, yet he issued orders that a canal should be made through which the sea might flow, and that it should be of such a width as would allow of two triremes passing through it abreast with the oars in action. He likewise gave to the same persons who were set over the digging of the trench, the task of making a bridge across the river Strymon.

25. While these things were in progress, he was having cables prepared for his bridges, some of papyrus and some of white flax, a business which he entrusted to the Phœnicians and the Egyptians. He likewise laid up stores of provisions in divers places, to save the army and the beasts of burthen from suffering want upon their march into Greece. He inquired carefully about all the sites, and had the stores laid up in such as were most convenient, causing them to be brought across from various parts of Asia and in various ways, some in transports and others in merchantmen. The greater portion was carried to Leucé-Acté, upon the Thracian coast; some part, however, was conveyed to Tyrodiza, in the country of the Perinthians, some to Doriscus, some to Eïron upon the Strymon and some to Macedonia.

26. During the time that all these labours were in progress, the land army which had been collected was marching with Xerxes toward Sardis, having started from Critalla in Cappadocia. At this spot all the host which was about to accompany the king in his passage across the continent had been bidden to assemble. And here I have it not in my power to mention which of the satraps was adjudged to have brought his troops in the most gallant array, and on that account rewarded by the king, according to his promise; for I do not know whether this matter ever came to a judgment. But it is certain that the host of Xerxes, after crossing the river Halys, marched through Phrygia till it reached the city of Celænæ. Here are the sources of the river Mæander, and likewise of another stream of no less size, which bears the name of Catarrhactes (or the Cataract); the last-named river has its rise in the market-place of Celænæ, and empties itself into the Mæander. Here, too, in this market-place, is hung up to view the skin of the Silênus Marsyas, which Apollo, as the Phrygian story goes, stripped off and placed there.

27. Now there lived in this city a certain Pythius, the son of Atys, a Lydian. This man entertained Xerxes and his whole army in a most magnificent fashion, offering at the same time to give him a sum of money for the war. Xerxes, upon the mention of money, turned to the Persians who stood by, and asked of them, "Who is this Pythius, and what wealth has he, that he should venture on such an offer as this?" They answered him, "This is the man, O King! who gave thy father Darius the golden plane-tree, and likewise the golden vine; and he is still the wealthiest man we know of in all the world, excepting thee."

28. Xerxes marvelled at these last words; and now, addressing Pythius with his own lips, he asked him what the amount of his wealth really was. Pythius answered as follows:

"O King! I will not hide this matter from thee, nor make pretence that I do not know how rich I am; but as I know perfectly, I will declare all fully before thee. For when thy journey was noised abroad, and I heard thou wert coming down to the Grecian coast, straightway, as I wished to give thee a sum of money for the war, I made count of my stores, and found them to be two thousand talents of silver, and of gold four millions of Daric staters,⁵ wanting seven thousand. All this I willingly make over to thee as a gift; and when it is gone, my slaves and my estates in land will be wealth enough for my wants."

29. This speech charmed Xerxes, and he replied, "Dear Lydian, since I left Persia there is no man but thou who has either desired to entertain my army, or come forward of his own free will to offer me a sum of money for the war. Thou hast done both the one and the other, feasting my troops magnificently, and now making offer of a right noble sum. In return, this is what I will bestow on thee. Thou shalt be my sworn friend from this day; and the seven thousand staters which are wanting to make up thy four millions I will supply, so that the full tale may be no longer lacking, and that thou mayest owe the completion of the round sum to me. Continue to enjoy all that thou hast acquired hitherto; and be sure to remain ever such as thou now art. If thou dost, thou will not repent of it so long as thy life endures."

30. When Xerxes had so spoken and had made good his promises to Pythius, he pressed forward upon his march; and passing Anaua, a Phrygian city, and a lake from which salt is gathered, he came to Colossæ, a Phrygian city of great size, situated at a spot where the river Lycus plunges into a chasm and disappears. This river, after running underground a distance of about five furlongs, reappears once more, and empties itself, like the stream above mentioned, into the Mæander. Leaving Colossæ, the army approached the borders of Phrygia where it abuts on Lydia; and there they came to a city called Cydrara, where was a pillar set up by Cræsus, having an inscription on it, showing the boundaries of the two countries.

31. Where it quits Phrygia and enters Lydia the road separates; the way on the left leads into Caria, while that on the right conducts to Sardis. If you follow this route, you must cross the Mæander, and then pass by the city Callatêbus, where the men live who make honey out of wheat and the fruit of the tamarisk. Xerxes, who chose this way, found here a plane-tree so beautiful, that he presented it with golden ornaments, and put it under the care of one of his Immortals. The day after, he entered the Lydian capital.

32. Here his first care was to send off heralds into Greece, who were to prefer a demand for earth and water, and to require that preparations should be made everywhere to feast the King. To Athens indeed and to Sparta he sent no such demand; but these cities excepted, his messengers went everywhere. Now the reason why he sent for earth and water to states which had already refused, was this: he thought that although they had refused when Darius made the demand, they would now be too frightened to venture to say him nay. So he sent his heralds, wishing to know for certain how it would be.

33. Xerxes, after this, made preparations to advance to Abydos, where the bridge across the Hellespont from Asia to Europe was lately finished. Midway between Sestos and Madytus in the Hellespontine Chersonese, and right over against Abydos, there is a rocky tongue of land which runs out for some distance into the sea. This is the place where no long time afterwards the Greeks under Xanthippus, the son of Aripbron, took Artayctes the Persian, who was at that time governor of Sestos, and nailed him living to a plank. He was the Artayctes who brought women into the temple of Protesilaüs at Elæus, and there was guilty of most unholy deeds.

34. Towards this tongue of land then, the men to whom the business was assigned, carried out a double bridge from Abydos; and while the Phœnicians constructed one line with cables of white flax, the Egyptians in the other used ropes made of papyrus. Now it is seven furlongs across from Abydos to the opposite coast. When, therefore, the channel had been bridged successfully, it happened that a great storm arising broke the whole work to pieces, and destroyed all that had been done.

35. So when Xerxes heard of it, he was full of wrath, and straightway gave orders that the Hellespont should receive three hundred lashes, and that a pair of fetters should be cast into it. Nay, I have even heard it said, that he bade the branders take their irons and therewith brand the Hellespont. It is certain that he commanded those who scourged the waters to utter, as they lashed them, these barbarian and wicked words: “Thou bitter water, thy lord lays on thee this punishment because thou hast wronged him without a cause, having suffered no evil at his hands. Verily King Xerxes will cross thee, whether thou wilt or no. Well dost thou deserve that no man should honour thee with sacrifice; for thou art of a truth a treacherous and unsavoury river.” While the sea was thus punished by his orders, he likewise commanded that the overseers of the work should lose their heads.

36. Then they, whose business it was, executed the unpleasing task laid upon them; and other master-builders were set over the work, who accomplished it in the way which I will now describe.

They joined together triremes and penteconters, 360 to support the bridge on the side of the Euxine Sea, and 314 to sustain the other; and these they placed at right angles to the Sea, and in the direction of the current of the Hellespont, relieving by these means the tension of the shore cables. Having joined the vessels, they moored them with anchors of unusual size, that the vessels of the bridge towards the Euxine might resist the winds which blow from within the straits, and that those of the more western bridge facing the Egean, might withstand the winds which set in from the south and from the southeast. A gap was left in the penteconters in no fewer than three places, to afford a passage for such light craft as chose to enter or leave the Euxine. When all this was done, they made the cables taut from the shore by the help of wooden capstans. This time, moreover, instead of using the two materials separately, they assigned to each bridge six cables, two of which were of white flax, while four were of papyrus. Both cables were of the same size and quality; but the flaxen were the heavier, weighing not less than a talent the cubit. When the bridge across the channel was thus complete, trunks of trees were sawn into planks, which were cut to the width of the bridge, and these were laid side by side upon the tightened cables, and then fastened on the top. This done, brushwood was brought, and arranged upon the planks, after which earth was heaped upon the brushwood, and the whole trodden down into a solid mass. Lastly a bulwark was set up on either side of this causeway, of such height as to prevent the sumpter-beasts and the horses from seeing over it and taking fright at the water.

37. And now when all was prepared—the bridges, and the works at Athos, the breakwaters about the mouths of the cutting, which were made to hinder the surf from blocking up the entrances, and the cutting itself; and when the news came to Xerxes

that this last was completely finished,—then at length the host, having first wintered at Sardis, began its march towards Abydos, fully equipped, on the first approach of spring. At the moment of departure, the sun suddenly quitted his seat in the heavens, and disappeared, though there were no clouds in sight, but the sky was clear and serene. Day was thus turned into night; whereupon Xerxes, who saw and remarked the prodigy, was seized with alarm, and sending at once for the Magians, inquired of them the meaning of the portent. They replied—“God is foreshowing to the Greeks the destruction of their cities; for the sun foretells for them, and the moon for us.” So Xerxes, thus instructed, proceeded on his way with great gladness of heart.

38. The army had begun its march, when Pythius the Lydian, affrighted at the heavenly portent, and emboldened by his gifts, came to Xerxes and said—“Grant me, O my lord! a favour which is to thee a light matter, but to me of vast account.” Then Xerxes, who looked for nothing less than such a prayer as Pythius in fact preferred, engaged to grant him whatever he wished, and commanded him to tell his wish freely. So Pythius, full of boldness, went on to say:

“O my lord! thy servant has five sons; and it chances that all are called upon to join thee in this march against Greece. I beseech thee, have compassion upon my years; and let one of my sons, the eldest, remain behind, to be my prop and stay, and the guardian of my wealth. Take with thee the other four; and when thou hast done all that is in thy heart, mayest thou come back in safety.”

39. But Xerxes was greatly angered, and replied to him: “Thou wretch! darest thou speak to me of thy son, when I am myself on the march against Greece, with sons, and brothers, and kinsfolk, and friends? Thou, who art my bondslave, and art in duty bound to follow me with all thy household, not excepting thy wife! Know that man’s spirit dwelleth in his ears, and when it hears good things, straightway it fills all his body with delight; but no sooner does it hear the contrary than it heaves and swells with passion. As when thou didst good deeds and madest good offers to me, thou wert not able to boast of having outdone the king in bountifulness, so now when thou art changed and grown impudent, thou shalt not receive all thy deserts, but less. For thyself and four of thy five sons, the entertainment which I had of thee shall gain protection; but as for him to whom thou clingest above the rest, the forfeit of his life shall be thy punishment.” Having thus spoken, forthwith he commanded those to whom such tasks were assigned, to seek out the eldest of the sons of Pythius, and having cut his body asunder, to place the two halves, one on the right, the other on the left, of the great road, so that the army might march out between them.

40. Then the King’s orders were obeyed; and the army marched out between the two halves of the carcase. First of all went the baggage-bearers, and the sumpter-beasts, and then a vast crowd of many nations mingled together without any intervals, amounting to more than onehalf of the army. After these troops an empty space was left, to separate between them and the King. In front of the King went first a thousand horsemen, picked men of the Persian nation—then spearmen a thousand, likewise chosen troops, with their spear-heads pointing towards the ground—next ten of the sacred horses called Nisæan, all daintily caparisoned. (Now these horses are called Nisæan, because they come from the Nisæan plain, a vast flat in Media, producing

horses of unusual size.) After the ten sacred horses came the holy chariot of Jupiter, drawn by eight milk-white steeds, with the charioteer on foot behind them holding the reins; for no mortal is ever allowed to mount into the car. Next to this came Xerxes himself, riding in a chariot drawn by Nisæan horses, with his charioteer, Patiramphes, the son of Otanes, a Persian, standing by his side.⁶

41. Thus rode forth Xerxes from Sardis—but he was accustomed every now and then, when the fancy took him, to alight from his chariot and travel in a litter. Immediately behind the King there followed a body of a thousand spearmen, the noblest and bravest of the Persians, holding their lances in the usual manner—then came a thousand Persian horse, picked men—then ten thousand, picked also after the rest, and serving on foot. Of these last one thousand carried spears with golden pomegranates at their lower end instead of spikes; and these encircled the other nine thousand, who bore on their spears pomegranates of silver. The spearmen too who pointed their lances towards the ground, had golden pomegranates; and the thousand Persians who followed close after Xerxes, had golden apples. Behind the ten thousand footmen came a body of Persian cavalry, likewise ten thousand; after which there was again a void space for as much as two furlongs; and then the rest of the army followed in a confused crowd.

42. The march of the army, after leaving Lydia, was directed upon the river Caïcus and the land of Mysia. Beyond the Caïcus the road, leaving Mount Cana upon the left, passed through the Atarnean plain, to the city of Carina. Quitting this, the troops advanced across the plain of Thebé, passing Adramyttium, and Antandrus, the Pelasgic city; then, holding Mount Ida upon the left hand, it entered the Trojan territory. On this march the Persians suffered some loss; for as they bivouacked during the night at the foot of Ida, a storm of thunder and lightning burst upon them, and killed no small number.

43. On reaching the Scamander, which was the first stream, of all that they had crossed since they left Sardis, whose water failed them and did not suffice to satisfy the thirst of men and cattle, Xerxes ascended into the Pergamus of Priam, since he had a longing to behold the place. When he had seen everything, and inquired into all particulars, he made an offering of a thousand oxen to the Trojan Minerva, while the Magians poured libations to the heroes who were slain at Troy. The night after, a panic fell upon the camp: but in the morning they set off with daylight, and skirting on the left hand the towns Rhœteum, Ophryneum, and Dardanus (which borders on Abydos), on the right the Teucrians of Gergis, so reached Abydos.

44. Arrived here, Xerxes wished to look upon all his host; so, as there was a throne of white marble upon a hill near the city, which they of Abydos had prepared beforehand, by the King's bidding, for his especial use, Xerxes took his seat on it, and, gazing thence upon the shore below, beheld at one view all his land forces and ships. While thus employed, he felt a desire to behold a sailing-match among his ships, which accordingly took place, and was won by the Phœnicians of Sidon, much to the joy of Xerxes, who was delighted alike with the race and with his army.

45. And now, as he looked and saw the whole Hellespont covered with the vessels of his fleet, and all the shore and every plain about Abydos as full as possible of men, Xerxes congratulated himself on his good fortune; but after a little while, he wept.

46. Then Artabanus, the King's uncle (the same who at the first so freely spake his mind to the King, and advised him not to lead his army against Greece), when he heard that Xerxes was in tears, went to him, and said—

“How different, sire, is what thou art now doing, from what thou didst a little while ago! Then thou didst congratulate thyself; and now, behold! thou weepest.”

“There came upon me,” replied he, “a sudden pity, when I thought of the shortness of man's life, and considered that of all this host, so numerous as it is, not one will be alive when a hundred years are gone by.”

“And yet there are sadder things in life than that,” returned the other. “Short as our time is, there is no man, whether it be here among this multitude or elsewhere, who is so happy, as not to have felt the wish—I will not say once, but full many a time—that he were dead rather than alive. Calamities fall upon us; sicknesses vex and harass us, and make life, short though it be, to appear long. So death, through the wretchedness of our life, is a most sweet refuge to our race; and God, who gives us the tastes that we enjoy of pleasant times, is seen, in his very gift, to be envious.”

47. “True,” said Xerxes; “human life is even such as thou hast painted it, O Artabanus! But for this very reason let us turn our thoughts from it, and not dwell on what is so sad, when pleasant things are in hand. Tell me rather, if the vision which we saw had not appeared so plainly to thyself, wouldst thou have been still of the same mind as formerly, and have continued to dissuade me from warring against Greece, or wouldst thou at this time think differently? Come now, tell me this honestly.”

“O King!” replied the other, “may the dream which hath appeared to us have such issue as we both desire! For my own part, I am still full of fear, and have scarcely power to control myself, when I consider all our dangers, and especially when I see that the two things which are of most consequence are alike opposed to thee.”

48. “Thou strange man!” said Xerxes in reply—“what, I pray thee, are the two things thou speakest of? Does my land army seem to thee too small in number, and will the Greeks, thinkest thou, bring into the field a more numerous host? Or is it our fleet which thou deemest weaker than theirs? Or art thou fearful on both accounts? If in thy judgment we fall short in either respect, it were easy to bring together with all speed another armament.”

49. “O King!” said Artabanus, “it is not possible that a man of understanding should find fault with the size of thy army or the number of thy ships. The more thou addest to these, the more hostile will those two things, whereof I spake, become. Those two things are the land and the sea. In all the wide sea there is not, I imagine, anywhere a harbour large enough to receive thy vessels, in case a storm arise, and afford them a

sure protection. And yet thou wilt want, not one such harbour only, but many in succession, along the entire coast by which thou art about to make thy advance. In default then of such harbours, it is well to bear in mind that chances rule men, and not men chances. Such is the first of the two dangers; and now I will speak to thee of the second. The land will also be thine enemy; for if no one resists thy advance, as thou proceedest further and further, insensibly allured onwards (for who is ever sated with success?), thou wilt find it more and more hostile. I mean this, that, should nothing else withstand thee, yet the mere distance, becoming greater as time goes on, will at last produce a famine. Methinks it is best for men, when they take counsel, to be timorous, and imagine all possible calamities, but when the time for action comes, then to deal boldly.”

50. Whereto Xerxes answered—“There is reason, O Artabanus! in everything which thou hast said; but I pray thee, fear not all things alike, nor count up every risk. For in each matter that comes before us thou wilt look to all possible chances, never wilt thou achieve anything. Far better is it to have a stout heart always, and suffer one’s share of evils, than to be ever fearing what may happen, and never incur a mischance. Moreover, if thou wilt oppose whatever is said by others, without thyself showing us the sure course which we ought to take, thou art as likely to lead us into failure as they who advise differently; for thou art but on a par with them. And as for that sure course, how canst thou show it us when thou art but a man? I do not believe thou canst. Success for the most part attends those who act boldly, not those who weigh everything, and are slack to venture. Thou seest to how great a height the power of Persia has now reached—never would it have grown to this point if they who sate upon the throne before me had been like-minded with thee, or even, though not like-minded, had listened to councillors of such a spirit. ’Twas by brave ventures that they extended their sway; for great empires can only be conquered by great risks. We follow then the example of our fathers in making this march; and we set forward at the best season of the year; so, when we have brought Europe under us, we shall return, without suffering from want or experiencing any other calamity. For while on the one hand we carry vast stores of provisions with us, on the other we shall have the grain of all the countries and nations that we attack; since our march is not directed against a pastoral people, but against men who are tillers of the ground.”

51. Then said Artabanus—“If, sire, thou art determined that we shall not fear anything, at least hearken to a counsel which I wish to offer; for when the matters in hand are so many, one cannot but have much to say. Thou knowest that Cyrus the son of Cambyses reduced and made tributary to the Persians all the race of the Ionians, except only those of Attica. Now my advice is, that thou on no account lead forth these men against their fathers; since we are well able to overcome them without such aid. Their choice, if we take them with us to the war, lies between showing themselves the most wicked of men by helping to enslave their fatherland, or the most righteous by joining in the struggle to keep it free. If then they choose the side of injustice, they will do us but scant good; while if they determine to act justly, they may greatly injure our host. Lay thou to heart the old proverb, which says truly, ‘The beginning and end of a matter are not always seen at once.’ ”

52. “Artabanus,” answered Xerxes, “there is nothing in all that thou hast said, wherein thou art so wholly wrong as in this, that thou suspectest the faith of the Ionians. Have they not given us the surest proof of their attachment,—a proof which thou didst thyself witness, and likewise all those who fought with Darius against the Scythians? When it lay wholly with them to save or destroy the entire Persian army, they dealt by us honourably and with good faith, and did us no hurt at all. Besides, they will leave behind them in our country their wives, their children, and their properties—can it then be conceived that they will attempt rebellion? Have no fear, therefore, on this score; but keep a brave heart and uphold my house and empire. To thee, and thee, only, do I intrust my sovereignty.”

53. After Xerxes had thus spoken, and had sent Artabanus away to return to Susa, he summoned before him all the Persians of most repute, and when they appeared, addressed them in these words:—

“Persians, I have brought you together because I wished to exhort you to behave bravely, and not to sully with disgrace the former achievements of the Persian people, which are very great and famous. Rather let us one and all, singly and jointly, exert ourselves to the uttermost; for the matter wherein we are engaged concerns the common weal. Strain every nerve, then, I beseech you, in this war. Brave warriors are the men we march against, if report says true; and such that, if we conquer them, there is not a people in all the world which will venture thereafter to withstand our arms. And now let us offer prayers to the gods who watch over the welfare of Persia, and then cross the channel.”

54. All that day the preparations for the passage continued; and on the morrow they burnt all kinds of spices upon the bridges, and strewed the way with myrtle-boughs, while they waited anxiously for the sun, which they hoped to see as he rose. And now the sun appeared; and Xerxes took a golden goblet and poured from it a libation into the sea, praying the while, with his face turned to the sun, “that no misfortune might befall him such as to hinder his conquest of Europe, until he had penetrated to its uttermost boundaries.” After he had prayed, he cast the golden cup into the Hellespont, and with it a golden bowl, and a Persian sword of the kind which they call acinaces. I cannot say for certain whether it was an offering to the sun-god that he threw these things into the deep, or whether he had repented of having scourged the Hellespont, and thought by his gifts to make amends to the sea for what he had done.

55. When, however, his offerings were made, the army began to cross; and the foot-soldiers, with the horsemen, passed over by one of the bridges—that (namely) which lay towards the Euxine—while the sumpter-beasts and the camp-followers passed by the other, which looked on the Egean. Foremost went the Ten Thousand Persians, all wearing garlands upon their heads; and after them a mixed multitude of many nations. These crossed upon the first day.

On the next day the horsemen began the passage; and with them went the soldiers who carried their spears with the point downwards, garlanded, like the Ten Thousand;—then came the sacred horses and the sacred chariots; next Xerxes with his lancers and the thousand horse; then the rest of the army. At the same time the ships

sailed over to the opposite shore. According, however, to another account which I have heard, the King crossed the last.

56. As soon as Xerxes had reached the European side, he stood to contemplate his army as they crossed under the lash. And the crossing continued during seven days and seven nights, without rest or pause. 'Tis said that here, after Xerxes had made the passage, a Hellespontian exclaimed—

“Why, O Jove, dost thou, in the likeness of a Persian man, and with the name of Xerxes instead of thine own, lead the whole race of mankind to the destruction of Greece? It would have been as easy for thee to destroy it without their aid!”

57. When the whole army had crossed, and the troops were now upon their march, a strange prodigy appeared to them, whereof the king made no account, though its meaning was not difficult to conjecture. Now the prodigy was this:—a mare brought forth a hare. Hereby it was shown plainly enough, that Xerxes would lead forth his host against Greece with mighty pomp and splendour, but, in order to reach again the spot from which he set out, would have to run for his life. There had also been another portent, while Xerxes was still at Sardis—a mule dropped a foal, neither male nor female; but this likewise was disregarded.

58. So Xerxes, despising the omens, marched forwards; and his land army accompanied him. But the fleet held an opposite course, and, sailing to the mouth of the Hellespont, made its way along the shore. Thus the fleet proceeded westward, making for Cape Sarpêdon, where the orders were that it should await the coming up of the troops; but the land army marched eastward along the Chersonese, leaving on the right the tomb of Hellé the daughter of Athamas, and on the left the city of Cardia. Having passed through the town which is called Agora, they skirted the shores of the Gulf of Melas, and then crossed the river Melas, whence the gulf takes its name, the waters of which they found too scanty to supply the host. From this point their march was to the west; and after passing Ænos, an Æolian settlement, and likewise Lake Stentoris, they came to Doriscus.

59. The name Doriscus is given to a beach and a vast plain upon the coast of Thrace, through the middle of which flows the strong stream of the Hebrus. Here was the royal fort which is likewise called Doriscus, where Darius had maintained a Persian garrison ever since the time when he attacked the Scythians. This place seemed to Xerxes a convenient spot for reviewing and numbering his soldiers; which things accordingly he proceeded to do. The sea-captains, who had brought the fleet to Doriscus, were ordered to take the vessels to the beach adjoining, where Salé stands, a city of the Samothracians, and Zôné, another city. The beach extends to Serrhêum, the well-known promontory; the whole district in former times was inhabited by the Ciconians. Here then the captains were to bring their ships, and to haul them ashore for refitting, while Xerxes at Doriscus was employed in numbering the soldiers.

60. What the exact number of the troops of each nation was I cannot say with certainty—for it is not mentioned by anyone—but the whole land army together was found to amount to one million seven hundred thousand men. The manner in which

the numbering took place was the following. A body of ten thousand men was brought to a certain place, and the men were made to stand as close together as possible; after which a circle was drawn around them, and the men were let go: then where the circle had been, a fence was built about the height of a man's middle; and the enclosure was filled continually with fresh troops, till the whole army had in this way been numbered. When the numbering was over, the troops were drawn up according to their several nations.

61. Now these were the nations that took part in this expedition. The Persians, who wore on their heads the soft hat called the tiara, and about their bodies, tunics with sleeves, of divers colours, having iron scales upon them like the scales of a fish. Their legs were protected by trousers; and they bore wicker shields for bucklers; their quivers hanging at their backs, and their arms being a short spear, a bow of uncommon size, and arrows of reed. They had likewise daggers suspended from their girdles along their right thighs. Otanes, the father of Xerxes' wife, Amestris, was their leader. This people was known to the Greeks in ancient times by the name of Cephæians; but they called themselves and were called by their neighbours, Artæans. It was not till Perseus, the son of Jove and Danaë, visited Cepheus, the son of Belus, and, marrying his daughter Andromeda, had by her a son called Perses (whom he left behind him in the country because Cepheus had no male offspring), that the nation took from this Perses the name of Persians.

62. The Medes had exactly the same equipment as the Persians; and, indeed, the dress common to both is not so much Persian as Median. They had for commander Tigranes, of the race of the Achæmenids. These Medes were called anciently by all people Arians; but when Medæa, the Colchian, came to them from Athens, they changed their name. Such is the account which they themselves give.

The Cissians were equipped in the Persian fashion, except in one respect—they wore on their heads, instead of hats, fillets. Anaphes, the son of Otanes, commanded them.

The Hyrcanians were likewise armed in the same way as the Persians. Their leader was Megapanus, the same who was afterwards satrap of Babylon.

63. The Assyrians went to the war with helmets upon their heads made of brass, and plaited in a strange fashion which it is not easy to describe. They carried shields, lances, and daggers very like the Egyptian;⁷ but in addition, they had wooden clubs knotted with iron, and linen corselets. This people, whom the Greeks called Syrians, are called Assyrians by the barbarians. The Chaldæans served in their ranks, and they had for commander Otaspes, the son of Artachæus.

64. The Bactrians went to the war wearing a head-dress very like the Median, but armed with bows of cane, after the custom of their country, and with short spears.

The Sacæ, or Scyths, were clad in trousers, and had on their heads tall stiff caps rising to a point. They bore the bow of their country and the dagger; besides which they carried the battle-axe, or sagaris. They were in truth Amyrgian Scythians, but the Persians called them Sacæ, since that is the name which they give to all Scythians.

The Bactrians and the Sacæ had for leader Hystaspes, the son of Darius and of Atossa, the daughter of Cyrus.

65. The Indians wore cotton dresses, and carried bows of cane, and arrows also of cane, with iron at the point. Such was the equipment of the Indians, and they marched under the command of Pharnazathres, the son of Artabates.

66. The Arians carried Median bows, but in other respects were equipped like the Bactrians. Their commander was Sisamnes, the son of Hydarnes.

The Parthians and Chorasmians, with the Sogdians, the Gandarians, and the Dadicæ, had the Bactrian equipment in all respects. The Parthians and Chorasmians were commanded by Artabazus the son of Pharnaces, the Sogdians by Azanes, the son of Artæus, and the Gandarians and Dadicæ by Artyphius, the son of Artabanus.

67. The Caspians were clad in cloaks of skin, and carried the cane-bow of their country, and the scymitar. So equipped they went to the war; and they had for commander Ariomardus, the brother of Artyphius.

The Sarangians had dyed garments which showed brightly, and buskins which reached to the knee: they bore Median bows, and lances. Their leader was Pherendates, the son of Megabazus.

The Pactyans wore cloaks of skin, and carried the bow of their country and the dagger. Their commander was Artyntes, the son of Ithamatres.

68. The Utians, the Mycians, and the Paricanians were all equipped like the Pactyans. They had for leaders, Arsamenes, the son of Darius, who commanded the Utians and Mycians; and Siromitres, the son of Œobazus, who commanded the Paricanians.

69. The Arabians wore the zeira, or long cloak, fastened about them with a girdle; and carried at their right side long bows, which when unstrung bent backwards.

The Ethiopians were clothed in the skins of leopards and lions, and had long bows made of the stem of the palm-leaf, not less than four cubits in length. On these they laid short arrows made of reed, and armed at the tip, not with iron, but with a piece of stone, sharpened to a point, of the kind used in engraving seals. They carried likewise spears, the head of which was the sharpened horn of an antelope; and in addition they had knotted clubs. When they went into battle they painted their bodies, half with chalk, and half with vermilion. The Arabians, and the Ethiopians who came from the region above Egypt, were commanded by Arsames, the son of Darius and of Artystôné, daughter of Cyrus. This Artystôné was the best-beloved of all the wives of Darius; and it was she whose statue he caused to be made of gold wrought with the hammer. Her son Arsames commanded these two nations.

70. The eastern Ethiopians—for two nations of this name served in the army—were marshalled with the Indians. They differed in nothing from the other Ethiopians, save in their language, and the character of their hair. For the eastern Ethiopians have straight hair, while they of Libya are more woolly-haired than any other people in the

world. Their equipment was in most points like that of the Indians; but they wore upon their heads the scalps of horses,⁸ with the ears and mane attached; the ears were made to stand upright, and the mane served as a crest. For shields this people made use of the skins of cranes.

71. The Libyans wore a dress of leather, and carried javelins made hard in the fire. They had for commander Massages, the son of Oarizus.

72. The Paphlagonians went to the war with plaited helmets upon their heads, and carrying small shields and spears of no great size. They had also javelins and daggers, and wore on their feet the buskin of their country, which reached half way up the shank. In the same fashion were equipped the Ligyans, the Matienians, the Mariandynians, and the Syrians (or Cappadocians, as they are called by the Persians). The Paphlagonians and Matienians were under the command of Dôtus the son of Megasidrus; while the Mariandynians, the Ligyans, and the Syrians had for leader Gobryas, the son of Darius and Artystôné.

73. The dress of the Phrygians closely resembled the Paphlagonian, only in a very few points differing from it. According to the Macedonian account, the Phrygians, during the time that they had their abode in Europe and dwelt with them in Macedonia, bore the name of Brigians; but on their removal to Asia they changed their designation at the same time with their dwelling-place.

The Armenians, who are Phrygian colonists, were armed in the Phrygian fashion. Both nations were under the command of Artochmes, who was married to one of the daughters of Darius.

74. The Lydians were armed very nearly in the Grecian manner. These Lydians in ancient times were called Mæonians, but changed their name, and took their present title from Lydus the son of Atys.

The Mysians wore upon their heads a helmet made after the fashion of their country, and carried a small buckler; they used as javelin staves with one end hardened in the fire. The Mysians are Lydian colonists, and from the mountain-chain of Olympus, are called Olympiêni. Both the Lydians and the Mysians were under the command of Artaphernes, the son of that Artaphernes who, with Datis, made the landing at Marathon.

75. The Thracians went to the war wearing the skins of foxes upon their heads, and about their bodies tunics, over which was thrown a long cloak of many colours. Their legs and feet were clad in buskins made from the skins of fawns; and they had for arms javelins, with light targes, and short dirks. This people, after crossing into Asia, took the name of Bithynians; before, they had been called Strymonians, while they dwelt upon the Strymon; whence, according to their own account, they had been driven out by the Mysians and Teucrians. The commander of these Asiatic Thracians was Bassaces the son of Artabanus.

76. The Chalybians had small shields made of the hide of the ox, and carried each of them two spears such as are used in wolf-hunting. Brazen helmets protected their heads; and above these they wore the ears and horns of an ox fashioned in brass. They had also crests on their helms; and their legs were bound round with purple bands. There is an oracle of Mars in the country of this people.

77. The Cabalians, who are Mæonians, but are called Lasonians, had the same equipment as the Cilicians—an equipment which I shall describe when I come in due course to the Cilician contingent.

The Milyans bore short spears, and had their garments fastened with buckles. Some of their number carried Lycian bows. They wore about their heads skull-caps made of leather. Badres the son of Hystanes led both nations to battle.

78. The Moschians wore helmets made of wood, and carried shields and spears of a small size: their spear-heads, however, were long. The Moschian equipment was that likewise of the Tibarenians, the Macronians, and the Mosynœcians. The leaders of these nations were the following: the Moschians and Tibarenians were under the command of Ariomardus, who was the son of Darius and of Parmys, daughter of Smerdis son of Cyrus; while the Macronians and Mosynœcians had for leader Artayctes, the son of Cherasmis, the governor of Sestos upon the Hellespont.

79. The Mares wore on their heads the plaited helmet peculiar to their country, and used small leathern bucklers, and javelins.

The Colchians wore wooden helmets, and carried small shields of rawhide, and short spears; besides which they had swords. Both Mares and Colchians were under the command of Pharandates, the son of Teaspes.

The Alarodians and Saspirians were armed like the Colchians; their leader was Masistes, the son of Siromitras.

80. The Islanders who came from the Erythræan sea, where they inhabited the islands to which the king sends those whom he banishes, wore a dress and arms almost exactly like the Median. Their leader was Mardontes the son of Bagæus, who the year after perished in the battle of Mycalé, where he was one of the captains.

81. Such were the nations who fought upon the dry land, and made up the infantry of the Persians. And they were commanded by the captains whose names have been above recorded. The marshalling and numbering of the troops had been committed to them; and by them were appointed the captains over a thousand, and the captains over ten thousand; but the leaders of ten men, or a hundred, were named by the captains over ten thousand. There were other officers also, who gave the orders to the various ranks and nations; but those whom I have mentioned above were the commanders.

82. Over these commanders themselves, and over the whole of the infantry, there were set six generals,—namely, Mardonius, son of Gobryas; Tritantæchmes, son of the Artabanus who gave his advice against the war with Greece; Smerdomenes, son of Otanes—these two were the sons of Darius' brothers, and thus were cousins of

Xerxes—Masistes, son of Darius and Atossa; Gergis, son of Arizus; and Megabyzus, son of Zopyrus.

83. The whole of the infantry was under the command of these generals, excepting the Ten Thousand. The Ten Thousand, who were all Persians and all picked men, were led by Hydarnes, the son of Hydarnes. They were called “the Immortals,” for the following reason. If one of their body failed either by the stroke of death or of disease, forthwith his place was filled by another man, so that their number was at no time either greater or less than 10,000.

Of all the troops the Persians were adorned with the greatest magnificence, and they were likewise the most valiant. Besides their arms, which have been already described, they glittered all over with gold, vast quantities of which they wore about their persons.⁹ They were followed by litters, wherein rode their concubines, and by a numerous train of attendants handsomely dressed. Camels and sumpter-beasts carried their provision, apart from that of the other soldiers.

84. All these various nations fight on horseback; they did not, however, at this time all furnish horsemen, but only the following:

(i.) The Persians, who were armed in the same way as their own footmen, excepting that some of them wore upon their heads devices fashioned with the hammer in brass or steel.

85. (ii.) The wandering tribe known by the name of Sagartians—a people Persian in language, and in dress half Persian, half Pactyan, who furnished to the army as many as eight thousand horse. It is not the wont of this people to carry arms, either of bronze or steel, except only a dirk; but they use lassoes made of thongs plaited together, and trust to these whenever they go to the wars. Now the manner in which they fight is the following: when they meet their enemy, straightway they discharge their lassoes, which end in a noose; then, whatever the noose encircles, be it man or be it horse, they drag towards them; and the foe, entangled in the toils, is forthwith slain. Such is the manner in which this people fight; and now their horsemen were drawn up with the Persians.

86. (iii.) The Medes, and Cissians, who had the same equipment as their foot-soldiers.

(iv.) The Indians, equipped as their footmen, but some on horseback and some in chariots,—the chariots drawn either by horses, or by wild asses.

(v.) The Bactrians and Caspians, arrayed as their foot-soldiers.

(vi.) The Libyans, equipped as their foot-soldiers, like the rest; but all riding in chariots.

(vii.) The Caspeirians and Paricanians, equipped as their foot-soldiers.

(viii.) The Arabians, in the same array as their footmen, but all riding on camels, not inferior in fleetness to horses.¹

87. These nations, and these only, furnished horse to the army: and the number of the horse was eighty thousand, without counting camels or chariots. All were marshalled in squadrons, excepting the Arabians; who were placed last, to avoid frightening the horses, which cannot endure the sight of the camel.

88. The horse was commanded by Armamithras and Tithæus, sons of Datis. The other commander, Pharnuches, who was to have been their colleague, had been left sick at Sardis; since at the moment that he was leaving the city, a sad mischance befell him:—a dog ran under the feet of the horse upon which he was mounted; and the horse, not seeing it coming, was startled, and, rearing bold upright, threw his rider. After this fall Pharnuches spat blood, and fell into a consumption. As for the horse, he was treated at once as Pharnuches ordered: the attendants took him to the spot where he had thrown his master, and there cut off his four legs at the hough. Thus Pharnuches lost his command.

89. The triremes amounted in all to twelve hundred and seven; and were furnished by the following nations:

(i.) The Phœnicians, with the Syrians of Palestine, furnished three hundred vessels, the crews of which were thus accoutred: upon their heads they wore helmets made nearly in the Grecian manner; about their bodies they had breastplates of linen; they carried shields without rims; and were armed with javelins. This nation, according to their own account, dwelt anciently upon the Erythræan sea, but, crossing thence, fixed themselves on the sea-coast of Syria, where they still inhabit. This part of Syria, and all the region extending from hence to Egypt, is known by the name of Palestine.

(ii.) The Egyptians furnished two hundred ships. Their crews had plaited helmets upon their heads, and bore concave shields with rims of unusual size. They were armed with spears suited for a sea-fight, and with huge pole-axes. The greater part of them wore breastplates; and all had long cutlasses.

90. (iii.) The Cyprians furnished a hundred and fifty ships, and were equipped in the following fashion. Their kings had turbans bound about their heads, while the people wore tunics; in other respects they were clad like the Greeks. They are of various races; some are sprung from Athens and Salamis, some from Arcadia, some from Cythnus, some from Phœnicia, and a portion, according to their own account, from Ethiopia.

91. (iv.) The Cilicians furnished a hundred ships. The crews wore upon their heads the helmet of their country, and carried instead of shields light targes made of rawhide; they were clad in woollen tunics, and were each armed with two javelins, and a sword closely resembling the cutlass of the Egyptians. This people bore anciently the name of Hypachæans, but took their present title from Cilix, the son of Agenor, a Phœnician.

(v.) The Pamphylians furnished thirty ships, the crews of which were armed exactly as the Greeks. This nation is descended from those who on the return from Troy were dispersed with Amphiloachus and Calchas.

92. (vi.) The Lycians furnished fifty ships. Their crews wore greaves and breastplates, while for arms they had bows of cornel wood, reed arrows without feathers, and javelins. Their outer garment was the skin of a goat, which hung from their shoulders; their head-dress a hat encircled with plumes; and besides their other weapons they carried daggers and falchions. This people came from Crete, and were once called Termilæ; they got the name which they now bear from Lycus, the son of Pandion, an Athenian.

93. (vii.) The Dorians of Asia furnished thirty ships. They were armed in the Grecian fashion, inasmuch as their forefathers came from the Peloponnese.

(viii.) The Carians furnished seventy ships and were equipped like the Greeks, but carried, in addition, falchions and daggers. What name the Carians bore anciently was declared in the first part of this History.[2](#)

94. (ix.) The Ionians furnished a hundred ships, and were armed like the Greeks. Now these Ionians, during the time that they dwelt in the Peloponnese and inhabited the land now called Achæa (which was before the arrival of Danaüs and Xuthus in the Peloponnese), were called, according to the Greek account, Ægialean Pelasgi, or "Pelasgi of the Seashore;" but afterwards, from Ion the son of Xuthus, they were called Ionians.

95. The Islanders furnished seventeen ships, and wore arms like the Greeks. They too were a Pelasgian race, who in later times took the name of Ionians for the same reason as those who inhabited the twelve cities founded from Athens.

The Æolians furnished sixty ships, and were equipped in the Grecian fashion. They too were anciently called Pelasgians, as the Greeks declare.

The Hellespontians from the Pontus, who are colonists of the Ionians and Dorians, furnished a hundred ships, the crews of which wore the Grecian armour. This did not include the Abydenians, who stayed in their own country, because the king had assigned them the special duty of guarding the bridges.

96. On board of every ship was a band of soldiers, Persians, Medes, or Sacans. The Phœnician ships were the best sailers in the fleet, and the Sidonian the best among the Phœnicians. The contingent of each nation, whether to the fleet or to the land army, had at its head a native leader; but the names of these leaders I shall not mention, as it is not necessary for the course of my History. For the leaders of some nations were not worthy to have their names recorded; and besides, there were in each nation as many leaders as there were cities. And it was not really as commanders that they accompanied the army, but as mere slaves, like the rest of the host. For I have already mentioned the Persian generals who had the actual command, and were at the head of the several nations which composed the army.

97. The fleet was commanded by the following: Ariabignes, the son of Darius, Prêxaspes, the son of Aspathines, Megabazus, the son of Megabates, and Achæmenes the son of Darius. Ariabignes, who was the child of Darius by a daughter of Gobyras,

was leader of the Ionian and Carian ships; Achæmenes, who was own brother to Xerxes, of the Egyptian; the rest of the fleet was commanded by the other two. Besides the triremes, there was an assemblage of thirty-oared and fifty-oared galleys, of cercuri, and transports for conveying horses, amounting in all to three thousand.

98. Next to the commanders, the following were the most renowned of those who sailed aboard the fleet: Tetramnêstus, the son of Anysus, the Sidonian; Mapên, the son of Sirom, the Tyrian; Merbal, the son of Agbal, the Aradian; Syennesis, the son of Oromedon, the Cilician; Cyberniscus, the son of Sicas, the Lycian; Gorgus, the son of Chersis, and Timônax, the son of Timagoras, the Cyprians; and Histiaëus, the son of Timnes, Pigres, the son of Seldômus, and Damasithymus, the son of Candaules, the Carians.

99. Of the other lower officers I shall make no mention, since no necessity is laid on me; but I must speak of a certain leader named Artemisia,³ whose participation in the attack upon Greece, notwithstanding that she was a woman, moves my special wonder. She had obtained the sovereign power after the death of her husband; and, though she had now a son grown up, yet her brave spirit and manly daring sent her forth to the war, when no need required her to adventure. Her name, as I said, was Artemisia, and she was the daughter of Lygdamis; by race she was on his side a Halicarnassian, though by her mother a Cretan. She ruled over the Halicarnassians, the men of Cos, of Nisyru, and of Calydna; and the five triremes which she furnished to the Persians were, next to the Sidonian, the most famous ships in the fleet. She likewise gave to Xerxes sounder counsel than any of his other allies. Now the cities over which I have mentioned that she bore sway, were one and all Dorian; for the Halicarnassians were colonists from Trœzen, while the remainder were from Epidauras. Thus much concerning the sea-force.

100. Now when the numbering and marshalling of the host was ended, Xerxes conceived a wish to go himself throughout the forces, and with his own eyes behold everything. Accordingly he traversed the ranks seated in his chariot, and, going from nation to nation, made manifold inquiries, while his scribes wrote down the answers; till at last he had passed from end to end of the whole land army, both the horsemen and likewise the foot. This done, he exchanged his chariot for a Sidonian galley, and, seated beneath a golden awning, sailed along the prows of all his vessels (the vessels having now been hauled down and launched into the sea), while he made inquiries again, as he had done when he reviewed the land-force, and caused the answers to be recorded by his scribes. The captains took their ships to the distance of about four hundred feet from the shore, and there lay to, with their vessels in a single row, the prows facing the land, and with the fighting-men upon the decks accoutred as if for war, while the king sailed along in the open space between the ships and the shore, and so reviewed the fleet.

101. Now after Xerxes had sailed down the whole line and was gone ashore, he sent for Demaratus the son of Ariston, who had accompanied him in his march upon Greece, and bespake him thus:

“Demaratus, it is my pleasure at this time to ask thee certain things which I wish to know. Thou art a Greek, and, as I hear from the other Greeks with whom I converse, no less than from thine own lips, thou art a native of a city which is not the meanest or the weakest in their land. Tell me, therefore, what thinkest thou? Will the Greeks lift a hand against us? Mine own judgment is that, even if all the Greeks and all the barbarians of the West were gathered together in one place, they would not be able to abide my onset, not being really of one mind. But I would fain know what thou thinkest hereon.”

Thus Xerxes questioned; and the other replied in his turn: “O king! is it thy will that I give thee a true answer, or dost thou wish for a pleasant one?”

Then the king bade him speak the plain truth, and promised that he would not on that account hold him in less favour than heretofore.

102. So Demaratus, when he heard the promise, spake as follows:

“O king! since thou biddest me at all risks speak the truth, and not say what will one day prove me to have lied to thee, thus I answer. Want has at all times been a fellow-dweller with us in our land, while Valour is an ally whom we have gained by dint of wisdom and strict laws. Her aid enables us to drive out want and escape thralldom. Brave are all the Greeks who dwell in any Dorian land; but what I am about to say does not concern all, but only the Lacedæmonians. First then, come what may, they will never accept thy terms, which would reduce Greece to slavery; and further, they are sure to join battle with thee, though all the rest of the Greeks should submit to thy will. As for their numbers, do not ask how many they are, that their resistance should be a possible thing; for if a thousand of them should take the field, they will meet thee in battle, and so will any number, be it less than this, or be it more.”

103. When Xerxes heard this answer of Demaratus, he laughed and answered:

“What wild words, Demaratus! A thousand men join battle with such an army as this! Come then, wilt thou—who wert once, as thou sayest, their king—engage to fight this very day with ten men? I trow not. And yet, if all thy fellow-citizens be indeed such as thou sayest they are, thou oughtest, as their king, by thine own country’s usages, to be ready to fight with twice the number. If then each one of them be a match for ten of my soldiers, I may well call upon thee to be a match for twenty. So wouldest thou assure the truth of what thou hast now said. If, however, you Greeks, who vaunt yourselves so much are of a truth men like those whom I have seen about my court, as thyself, Demaratus, and the others with whom I am wont to converse,—if, I say, you are really men of this sort and size, how is the speech that thou hast uttered more than a mere empty boast? For, to go to the very verge of likelihood,—how could a thousand men, or ten thousand, or even fifty thousand, particularly if they were all alike free, and not under one lord,—how could such a force, I say, stand against an army like mine? Let them be five thousand, and we shall have more than a thousand men to each one of theirs. If, indeed, like our troops, they had a single master, their fear of him might make them courageous beyond their natural bent; or they might be urged by lashes against an enemy which far outnumbered them. But left to their own

free choice, assuredly they will act differently. For mine own part, I believe, that if the Greeks had to contend with the Persians only, and the numbers were equal on both sides, the Greeks would find it hard to stand their ground. We too have among us such men as those of whom thou spakest—not many indeed, but still we possess a few. For instance, some of my body-guard would be willing to engage singly with three Greeks. But this thou didst not know; and therefore it was thou talkedst so foolishly.”

104. Demaratus answered him: “I knew, O king! at the outset, that if I told thee the truth, my speech would displease thine ears. But as thou didst require me to answer thee with all possible truthfulness, I informed thee what the Spartans will do. And in this I spake not from any love that I bear them—for none knows better than thou what my love towards them is likely to be at the present time, when they have robbed me of my rank and my ancestral honours, and made me a homeless exile, whom thy father did receive, bestowing on me both shelter and sustenance. What likelihood is there that a man of understanding should be unthankful for kindness shown him, and not cherish it in his heart? For mine own self, I pretend not to cope with ten men, nor with two,—nay, had I the choice, I would rather not fight even with one. But, if need appeared, or if there were any great cause urging me on, I would contend with right good will against one of those persons who boast themselves a match for any three Greeks. So likewise the Lacedæmonians, when they fight singly, are as good men as any in the world, and when they fight in a body, are the bravest of all. For though they be freemen, they are not in all respects free; Law is the master whom they own; and this master they fear more than thy subjects fear thee. Whatever he commands they do; and his commandment is always the same: it forbids them to flee in battle, whatever the number of their foes, and requires them to stand firm, and either to conquer or die. If in these words, O king! I seem to thee to speak foolishly, I am content from this time forward evermore to hold my peace. I had not now spoken unless compelled by thee. Certes, I pray that all may turn out according to thy wishes.”

105. Such was the answer of Demaratus; and Xerxes was not angry with him at all, but only laughed, and sent him away with words of kindness.

After this interview, and after he had made Mascames the son of Megadostes governor of Doriscus, setting aside the governor appointed by Darius, Xerxes started with his army, and marched upon Greece through Thrace.

106. This man, Mascames, whom he left behind him, was a person of such merit that gifts were sent him yearly by the king as a special favour, because he excelled all the other governors that had been appointed either by Xerxes or by Darius. In like manner, Artaxerxes, the son of Xerxes, sent gifts yearly to the descendants of Mascames. Persian governors had been established in Thrace and about the Hellespont before the march of Xerxes began; but these persons, after the expedition was over, were all driven from their towns by the Greeks, except the governor of Doriscus; no one succeeded in driving out Mascames, though many made the attempt. For this reason the gifts are sent him every year by the king who reigns over the Persians.

107. Of the other governors whom the Greeks drove out, there was not one who, in the judgment of Xerxes, showed himself a brave man, excepting Boges, the governor of Eion. Him Xerxes never could praise enough; and such of his sons as were left in Persia, and survived their father, he very specially honoured. And of a truth this Boges was worthy of great commendation; for when he was besieged by the Athenians under Cimon, the son of Miltiades, and it was open to him to retire from the city upon terms, and return to Asia, he refused, because he feared the king might think he had played the coward to save his own life, wherefore, instead of surrendering, he held out to the last extremity. When all the food in the fortress was gone, he raised a vast funeral pile, slew his children, his wife, his concubines, and his household slaves, and cast them all into the flames. Then, collecting whatever gold and silver there was in the place, he flung it from the walls into the Strymon; and, when that was done, to crown all, he himself leaped into the fire. For this action Boges is with reason praised by the Persians even at the present day.

108. Xerxes, as I have said, pursued his march from Doriscus against Greece; and on his way he forced all the nations through which he passed to take part in the expedition. For the whole country as far as the frontiers of Thessaly had been (as I have already shown) enslaved and made tributary to the king by the conquests of Megabazus, and, more lately, of Mardonius. And first, after leaving Doriscus, Xerxes passed the Samothracian fortresses, whereof Mesambria is the furthestmost as one goes toward the west. The next city is Strymè, which belongs to Thasos. Midway between it and Mesambria flows the river Lissus, which did not suffice to furnish water for the army, but was drunk up and failed. This region was formerly called Gallaïca; now it bears the name of Briantica; but in strict truth it likewise is really Ciconian.

109. After crossing the dry channel of the Lissus, Xerxes passed the Grecian cities of Marôneia, Dicæa, and Abdêra, and likewise the famous lakes which are in their neighbourhood, Lake Ismaris between Marôneia and Strymé, and Lake Bistonis near Dicæa, which receives the waters of two rivers, the Travus and the Compsatus. Near Abdêra there was no famous lake for him to pass; but he crossed the river Nestus, which there reaches the sea. Proceeding further upon his way, he passed by several continental cities, one of them possessing a lake nearly thirty furlongs in circuit, full of fish, and very salt, of which the sumpter-beasts only drank, and which they drained dry. The name of this city was Pistyrus. All these towns, which were Grecian, and lay upon the coast, Xerxes kept upon his left hand as he passed along.

110. The following are the Thracian tribes through whose country he marched: the Pæti, the Ciconians, the Bistonians, the Sapæans, the Dersæans, the Edonians, and the Satræ. Some of these dwelt by the sea, and furnished ships to the king's fleet; while others lived in the more inland parts, and of these all the tribes which I have mentioned, except the Satræ, were forced to serve on foot.

111. The Satræ, so far as our knowledge goes, have never yet been brought under by any one, but continue to this day a free and unconquered people, unlike the other Thracians. They dwell amid lofty mountains clothed with forests of different trees and capped with snow, and are very valiant in fight. They are the Thracians who have an

oracle of Bacchus in their country, which is situated upon their highest mountain-range. The Bessi, a Satrian race, deliver the oracles; but the prophet, as at Delphi, is a woman; and her answers are not harder to read.

112. When Xerxes had passed through the region mentioned above, he came next to the Pierian fortresses, one of which is called Phagres, and another Pergamus. Here his line of march lay close by the walls, with the long high range of Pangæum upon his right, a tract in which there are mines both of gold and silver,⁴ some worked by the Pierians and Odomantians, but the greater part by the Satræ.

113. Xerxes then marched through the country of the Pæonian tribes—the Doberians and the Pæoplæ—which lay to the north of Pangæum, and, advancing westward, reached the river Strymon and the city Eïon, whereof Boges, of whom I spoke a short time ago, and who was then still alive, was governor. The tract of land lying about Mount Pangæum, is called Phyllis; on the west it reaches to the river Angites, which flows into the Strymon, and on the south to the Strymon itself, where at this time the Magi were sacrificing white horses to make the stream favourable.

114. After propitiating the stream by these and many other magical ceremonies, the Persians crossed the Strymon, by bridges made before their arrival, at a place called The Nine Ways, which was in the territory of the Edonians. And when they learnt that the name of the place was The Nine Ways, they took nine of the youths of the land and as many of their maidens, and buried them alive on the spot. Burying alive is a Persian custom. I have heard that Amestris, the wife of Xerxes, in her old age buried alive seven pairs of Persian youths, sons of illustrious men, as a thank-offering to the god who is supposed to dwell underneath the earth.

115. From the Strymon the army, proceeding westward, came to a strip of shore, on which there stands the Grecian town of Argilus. This shore, and the whole tract above it, is called Bisaltia. Passing this, and keeping on the left hand the Gulf of Posideium, Xerxes crossed the Sylean plain, as it is called, and passing by Stagirus, a Greek city, came to Acanthus. The inhabitants of these parts, as well as those who dwelt about Mount Pangæum, were forced to join the armament, like those others of whom I spoke before; the dwellers along the coast being made to serve in the fleet, while those who lived more inland had to follow with the land forces. The road which the army of Xerxes took remains to this day untouched: the Thracians neither plough nor sow it, but hold it in great honour.

116. On reaching Acanthus, the Persian king, seeing the great zeal of the Acanthians for his service, and hearing what had been done about the cutting, took them into the number of his sworn friends, sent them as a present a Median dress, and besides commended them highly.

117. It was while he remained here that Artachæes, who presided over the canal, a man in high repute with Xerxes, and by birth an Achæmenid, who was moreover the tallest of all the Persians, being only four fingers short of five cubits, royal measure, and who had a stronger voice than any other man in the world, fell sick and died. Xerxes therefore, who was greatly afflicted at the mischance, carried him to the tomb

and buried him with all magnificence; while the whole army helped to raise a mound over his grave. The Acanthians, in obedience to an oracle, offer sacrifice to this Artachæes as a hero, invoking him in their prayers by name. But king Xerxes sorrowed greatly over his death.

118. Now the Greeks who had to feed the army, and to entertain Xerxes, were brought thereby to the very extremity of distress, insomuch that some of them were forced even to forsake house and home. When the Thasians received and feasted the host, on account of their possessions upon the mainland, Antipater, the son of Orges, one of the citizens of best repute, and the man to whom the business was assigned, proved that the cost of the meal was four hundred talents of silver.⁵

119. And estimates almost to the same amount were made by the superintendents in other cities. For the entertainment, which had been ordered long beforehand and was reckoned to be of much consequence, was, in the manner of it, such as I will now describe. No sooner did the heralds who brought the orders give their message, than in every city the inhabitants made a division of their stores of corn, and proceeded to grind flour of wheat and of barley for many months together. Besides this, they purchased the best cattle that they could find, and fattened them; and fed poultry and water-fowl in ponds and buildings, to be in readiness for the army; while they likewise prepared gold and silver vases and drinking-cups, and whatsoever else is needed for the service of the table. These last preparations were made for the King only, and those who sat at meat with him; for the rest of the army nothing was made ready beyond the food for which orders had been given. On the arrival of the Persians, a tent ready pitched for the purpose, received Xerxes, who took his rest therein, while the soldiers remained under the open heaven. When the dinner hour came, great was the toil of those who entertained the army; while the guests ate their fill, and then, after passing the night at the place, tore down the royal tent next morning, and seizing its contents, carried them all off, leaving nothing behind.

120. On one of these occasions Megacreon of Abdera wittily recommended his countrymen “to go to the temples in a body, men and women alike, and there take their station as suppliants, and beseech the gods that they would in future always spare them one-half of the woes which might threaten their peace—thanking them at the same time very warmly for their past goodness in that they had caused Xerxes to be content with one meal in the day.” For had the order been to provide breakfast for the King, as well as dinner, the Abderites must either have fled before Xerxes came, or, if they awaited his coming, have been brought to absolute ruin. As it was, the nations, though suffering heavy pressure, complied nevertheless with the directions that had been given.

121. At Acanthus Xerxes separated from his fleet, bidding the captains sail on ahead and await his coming at Therma, on the Thermaic Gulf, the place from which the bay takes its name. Through this town lay, he understood, his shortest road. Previously, his order of march had been the following: From Doriscus to Acanthus his land force had proceeded in three bodies, one of which took the way along the sea-shore in company with the fleet, and was commanded by Mardonius and Masistes, while another pursued an inland track under Tritantæchmes and Gergis; the third, with

which was Xerxes himself, marching midway between the other two, and having for its leaders Smerdomenes and Megabazus.

122. The fleet, therefore, after leaving the King, sailed through the channel which had been cut for it by Mount Athos, and came into the bay whereon lie the cities of Assa, Pilôrus, Singus, and Sarta; from all which it received contingents. Thence it stood on for the Thermaic Gulf, and rounding Cape Ampelus, the promontory of the Torônæans, passed the Grecian cities Torôné, Galepsus, Sermyla, Meczyberna, and Olynthus, receiving from each a number of ships and men. This region is called Sithonia.

123. From Cape Ampelus the fleet stretched across by a short course to Cape Canastræum, which is the point of the peninsula of Pallêné that runs out furthest into the sea, and gathered fresh supplies of ships and men from Potidæa, Aphytis, Neapolis, Æga, Therambus, Sciôné, Mendé, and Sané. These are the cities of the tract called anciently Phlegra, but now Pallêné. Hence they again followed the coast, still advancing towards the place appointed by the king, and had accessions from all the cities that lie near Pallêné, and border on the Thermaic Gulf, whereof the names are Lipaxus, Cômbreia, Lisæ, Gigônus, Campsa, Smila, and Ænêa. The tract where these towns lie still retains its old name of Crossæa. After passing Ænêa, the city which I last named, the fleet found itself arrived in the Thermaic Gulf, off the land of Mygdonia. And so at length they reached Therma, the appointed place, and came likewise to Sindus and Chalestra upon the river Axius, which separates Bottiæa from Mygdonia. Bottiæa has a scanty sea-board, which is occupied by the two cities Ichnæ and Pella.[6](#)

124. So the fleet anchored off the Axius, and off Therma, and the towns that lay between, waiting the King's coming. Xerxes, meanwhile, with his land force left Acanthus, and started for Therma, taking his way across the land. This road led him through Pæonia and Crestonia to the river Echeidôrus, which, rising in the country of the Crestonians, flows through Mygdonia, and reaches the sea near the marsh upon the Axius.

125. Upon this march the camels that carried the provisions of the army were set upon by lions, which left their lairs and came down by night, but spared the men and the sumpter-beasts, while they made the camels their prey. I marvel what may have been the cause which compelled the lions to leave the other animals untouched and attack the camels, when they had never seen that beast before, nor had any experience of it.

126. That whole region is full of lions, and wild bulls. with gigantic horns which are brought into Greece. The lions are confined within the tract lying between the river Nestus (which flows through Abdêra) on the one side, and the Acheloüs (which waters Acarnania) on the other. No one ever sees a lion in the fore part of Europe east of the Nestus, nor through the entire continent west of the Acheloüs; but in the space between these bounds lions are found.

127. On reaching Therma Xerxes halted his army, which encamped along the coast, beginning at the city of Therma in Mygdonia, and stretching out as far as the rivers

Lydias and Haliacmon, two streams which, mingling their waters in one, form the boundary between Bottiæa and Macedonia. Such was the extent of country through which the barbarians encamped. The rivers here mentioned were all of them sufficient to supply the troops, except the Echeidôrus, which was drunk dry.

128. From Therma Xerxes beheld the Thessalian mountains, Olympus and Ossa, which are of a wonderful height. Here, learning that there lay between these mountains a narrow gorge through which the river Peneus ran, and where there was a road that gave an entrance into Thessaly, he formed the wish to go by sea himself, and examine the mouth of the river. His design was to lead his army by the upper road through the country of the inland Macedonians, and so to enter Perrhæbia, and come down by the city of Gonnus; for he was told that that way was the most secure. No sooner therefore had he formed this wish than he acted accordingly. Embarking, as was his wont on all such occasions, aboard a Sidonian vessel, he gave the signal to the rest of the fleet to get under weigh, and quitting his land army, set sail and proceeded to the Peneus. Here the view of the mouth caused him to wonder greatly; and, sending for his guides, he asked them whether it were possible to turn the course of the stream, and make it reach the sea at any other point.

129. Now there is a tradition that Thessaly was in ancient times a lake, shut in on every side by huge hills. Ossa and Pelion—ranges which join at the foot—do in fact inclose it upon the east, while Olympus forms a barrier upon the north, Pindus upon the west, and Othrys towards the south. The tract contained within these mountains, which is a deep basin, is called Thessaly. Many rivers pour their waters into it; but five of them are of more note than the rest, namely, the Peneus, the Apidanus, the Onochônus, the Enipeus, and the Pamisus. These streams flow down from the mountains which surround Thessaly, and, meeting in the plain, mingle their waters together, and discharge themselves into the sea by a single outlet, which is a gorge of extreme narrowness. After the junction all the other names disappear, and the river is known as the Peneus. It is said that of old the gorge which allows the waters an outlet did not exist; accordingly the rivers, which were then, as well as the Lake Bœbêis, without names, but flowed with as much water as at present, made Thessaly a sea. The Thessalians tell us that the gorge through which the water escapes was caused by Neptune; and this is likely enough; at least any man who believes that Neptune causes earthquakes, and that chasms so produced are his handiwork, would say, upon seeing this rent, that Neptune did it. For it plainly appeared to me that the hills had been torn asunder by an earthquake.

130. When Xerxes therefore asked the guides if there were any other outlet by which the waters could reach the sea, they, being men well acquainted with the nature of their country, made answer:

“O King! there is no other passage by which this stream can empty itself into the sea save that which thine eye beholds. For Thessaly is girt about with a circlet of hills.”

Xerxes is said to have observed upon this:

“Wise men truly are they of Thessaly, and good reason had they to change their minds in time and consult for their own safety. For, to pass by other matters, they must have felt that they lived in a country which may easily be brought under and subdued. Nothing more is needed than to turn the river upon their lands by an embankment which should fill up the gorge and force the stream from its present channel, and lo! all Thessaly, except the mountains, would at once be laid under water.”

The king aimed in this speech at the sons of Aleuas, who were Thessalians, and had been the first of all the Greeks to make submission to him. He thought that they had made their friendly offers in the name of the whole people. So Xerxes, when he had viewed the place, and made the above speech, went back to Therma.

131. The stay of Xerxes in Pieria lasted for several days, during which a third part of his army was employed in cutting down the woods on the Macedonian mountain-range, to give his forces free passage into Perrhæbia. At this time the heralds who had been sent into Greece to require earth for the king returned to the camp, some of them empty-handed, others with earth and water.

132. Among the number of those from whom earth and water were brought, were the Thessalians, Dolopians, Enianians, Perrhæbians, Locrians, Magnetians, Malians, Achæans of Phthiôtis, Thebans, and Bœotians generally, except those of Plataea and Thespiæ. These are the nations against whom the Greeks that had taken up arms to resist the barbarians swore the oath, which ran thus: “From all those of Greek blood who delivered themselves up to the Persians without necessity, when their affairs were in good condition, we will take a tithe of their goods, and give it to the god at Delphi.” So ran the words of the Greek oath.

133. King Xerxes had sent no heralds either to Athens or Sparta to ask earth and water, for a reason which I will now relate. When Darius some time before sent messengers for the same purpose, they were thrown, at Athens, into the pit of punishment,⁷ at Sparta into a well, and bidden to take therefrom earth and water for themselves, and carry it to their king. On this account Xerxes did not send to ask them. What calamity came upon the Athenians to punish them for their treatment of the heralds I cannot say, unless it were the laying waste of their city and territory; but that I believe was not on account of this crime.

134. On the Lacedæmonians, however, the wrath of Talthybius, Agamemnon’s herald, fell with violence. Talthybius has a temple at Sparta; and his descendants, who are called Talthybiadæ, still live there, and have the privilege of being the only persons who discharge the office of herald. When therefore the Spartans had done the deed of which we speak, the victims at their sacrifices failed to give good tokens; and this failure lasted for a very long time. Then the Spartans were troubled, and regarding what had befallen them as a grievous calamity, they held frequent assemblies of the people, and made proclamation through the town, “Was any Lacedæmonian willing to give his life for Sparta?” Upon this two Spartans, Sperthias, the son of Anêristus, and Bulis, the son of Nicolaüs, both men of noble birth, and among the wealthiest in the place, came forward and freely offered themselves as an atonement to Xerxes for the

heralds of Darius slain at Sparta. So the Spartans sent them away to the Medes to undergo death.

135. Nor is the courage which these men hereby displayed alone worthy of wonder; but so likewise are the following speeches which were made by them. On their road to Susa they presented themselves before Hydarnes. This Hydarnes was a Persian by birth, and had the command of all the nations that dwelt along the sea-coast of Asia. He accordingly showed them hospitality, and invited them to a banquet, where, as they feasted, he said to them:

“Men of Lacedæmon, why will ye not consent to be friends with the King? Ye have but to look at me and my fortune to see that the King knows well how to honour merit. In like manner ye yourselves, were ye to make your submission to him, would receive at his hands, seeing that he deems you men of merit, some government in Greece.”

“Hydarnes,” they answered, “thou art a one-sided counsellor. Thou hast experience of half the matter; but the other half is beyond thy knowledge. A slave’s life thou understandest; but never having tasted liberty, thou canst not tell whether it be sweet or no. Ah! hadst thou known what freedom is, thou wouldst have bidden us fight for it, not with the spear only, but with the battle-axe.”

So they answered Hydarnes.

136. And afterwards, when they were come to Susa into the King’s presence, and the guards ordered them to fall down and do obeisance, and went so far as to use force to compel them, they refused, and said they would never do any such thing, even were their heads thrust down to the ground; for it was not their custom to worship men, and they had not come to Persia for that purpose. So they fought off the ceremony; and having done so, addressed the King in words much like the following:

“O King of the Medes! the Lacedæmonians have sent us hither, in the place of those heralds of thine who were slain in Sparta, to make atonement to thee on their account.”

Then Xerxes answered with true greatness of soul “that he would not act like the Lacedæmonians, who, by killing the heralds, had broken the laws which all men hold in common. As he had blamed such conduct in them, he would never be guilty of it himself. And besides, he did not wish, by putting the two men to death, to free the Lacedæmonians from the stain of their former outrage.”

137. This conduct on the part of the Spartans caused the anger of Talthybius to cease for a while, notwithstanding that Sperthius and Bulis returned home alive. But many years afterwards it awoke once more, as the Lacedæmonians themselves declare, during the war between the Peloponnesians and the Athenians. In my judgment this was a case wherein the hand of Heaven was most plainly manifest. That the wrath of Talthybius should have fallen upon ambassadors, and not slacked till it had full vent, so much justice required; but that it should have come upon the sons of the very men

who were sent up to the Persian king on its account—upon Nicolaüs, the son of Bulis, and Anêristus, the son of Sperthias (the same who carried off fishermen from Tiryns, when cruising in a well-manned merchant-ship),—this does seem to me to be plainly a supernatural circumstance. Yet certain it is that these two men, having been sent to Asia as ambassadors by the Lacedæmonians, were betrayed by Sitalces, the son of Teres, king of Thrace, and Nymphodôrus, the son of Pythes, a native of Abdêra, and being made prisoners at Bisanthé, upon the Hellespont, were conveyed to Attica, and there put to death by the Athenians, at the same time as Aristeas, the son of Adeimantus, the Corinthian. All this happened, however, very many years after the expedition of Xerxes.

138. To return, however, to my main subject,—the expedition of the Persian king, though it was in name directed against Athens, threatened really the whole of Greece. And of this the Greeks were aware some time before; but they did not all view the matter in the same light. Some of them had given the Persian earth and water, and were bold on this account, deeming themselves thereby secured against suffering hurt from the barbarian army; while others, who had refused compliance, were thrown into extreme alarm. For whereas they considered all the ships in Greece too few to engage the enemy, it was plain that the greater number of states would take no part in the war, but warmly favoured the Medes.

139. And here I feel constrained to deliver an opinion which most men, I know, will dislike, but which, as it seems to me to be true, I am determined not to withhold. Had the Athenians, from fear of the approaching danger, quitted their country, or had they without quitting it submitted to the power of Xerxes, there would certainly have been no attempt to resist the Persians by sea; in which case, the course of events by land would have been the following. Though the Peloponnesians might have carried ever so many breastworks across the Isthmus, yet their allies would have fallen off from the Lacedæmonians, not by voluntary desertion, but because town after town must have been taken by the fleet of the barbarians; and so the Lacedæmonians would at last have stood alone, and, standing alone, would have displayed prodigies of valour, and died nobly. Either they would have done thus, or else, before it came to that extremity, seeing one Greek state after another embrace the cause of the Medes, they would have come to terms with King Xerxes; and thus, either way Greece would have been brought under Persia. For I cannot understand of what possible use the walls across the Isthmus could have been, if the King had had the mastery of the sea. If then a man should now say that the Athenians were the saviours of Greece, he would not exceed the truth. For they truly held the scales; and whichever side they espoused must have carried the day. They too it was who, when they had determined to maintain the freedom of Greece, roused up that portion of the Greek nation which had not gone over to the Medes; and so, next to the gods, they repulsed the invader. Even the terrible oracles which reached them from Delphi, and struck fear into their hearts, failed to persuade them to fly from Greece. They had the courage to remain faithful to their land, and await the coming of the foe.

140. When the Athenians, anxious to consult the oracle, sent their messengers to Delphi, hardly had the envoys completed the customary rites about the sacred

precinct, and taken their seats inside the sanctuary of the god, when the Pythoness, Aristonicé by name, thus prophesied:

“Wretches, why sit ye here? Fly, fly to the ends of creation,
Quitting your homes, and the crags which your city crowns with her circlet.
Neither the head, nor the body is firm in its place, nor at bottom
Firm the feet, nor the hands; nor resteth the middle uninjur’d.
All—all ruined and lost. Since fire, and impetuous Ares,
Speeding along in a Syrian chariot, hastes to destroy her.
Not alone shalt thou suffer; full many the towers he will level,
Many the shrines of the gods he will give to a fiery destruction.
Even now they stand with dark sweat horribly dripping,
Trembling and quaking for fear; and lo! from the high roofs trickleth
Black blood, sign prophetic of hard distresses impending.
Get ye away from the temple; and brood on the ills that await ye!”

141. When the Athenian messengers heard this reply, they were filled with the deepest affliction: whereupon Timon, the son of Androbûlus, one of the men of most mark among the Delphians, seeing how utterly cast down they were at the gloomy prophecy, advised them to take an olive-branch, and entering the sanctuary again, consult the oracle as suppliants. The Athenians followed this advice, and going in once more, said: “O King! we pray thee reverence these boughs of supplication which we bear in our hands, and deliver to us something more comforting concerning our country. Else we will not leave thy sanctuary, but will stay here till we die.” Upon this the priestess gave them a second answer, which was the following:

“Pallas has not been able to soften the lord of Olympus,
Though she has often prayed him, and urged him with excellent counsel.
Yet once more I address thee in words than adamant firmer.
When the foe shall have taken whatever the limit of Cecrops
Holds within it, and all which divine Cithæron shelters,
Then far-seeing Jove grants this to the prayers of Athenê;
Safe shall the wooden wall continue for thee and thy children.
Wait not the tramp of the horse, nor the footmen mightily moving
Over the land, but turn your back to the foe, and retire ye.
Yet shall a day arrive when ye shall meet him in battle.
Holy Salamis, thou shalt destroy the offspring of women,
When men scatter the seed, or when they gather the harvest.”

142. This answer seemed, as indeed it was, gentler than the former one; so the envoys wrote it down, and went back with it to Athens. When, however, upon their arrival, they produced it before the people, and inquiry began to be made into its true meaning, many and various were the interpretations which men put on it; two, more specially, seemed to be directly opposed to one another. Certain of the old men were of opinion that the god meant to tell them the citadel would escape; for this was anciently defended by a palisade; and they supposed that barrier to be the “wooden wall” of the oracle. Others maintained that the fleet was what the god pointed at; and their advice was that nothing should be thought of except the ships, which had best be

at once got ready. Still such as said the “wooden wall” meant the fleet, were perplexed by the last two lines of the oracle:

“Holy Salamis, thou shalt destroy the offspring of women, When men scatter the seed, or when they gather the harvest.”

These words caused great disturbance among those who took the wooden wall to be the ships; since the interpreters understood them to mean, that, if they made preparations for a sea-fight, they would suffer a defeat off Salamis.

143. Now there was at Athens a man who had lately made his way into the first rank of citizens: his true name was Themistocles; but he was known more generally as the son of Neocles. This man came forward and said, that the interpreters had not explained the oracle altogether aright—“for if,” he argued, “the clause in question had really respected the Athenians, it would not have been expressed so mildly; the phrase used would have been ‘Luckless Salamis,’ rather than ‘Holy Salamis,’ had those to whom the island belonged been about to perish in its neighbourhood. Rightly taken, the response of the god threatened the enemy much more than the Athenians.” He therefore counselled his countrymen to make ready to fight on board their ships, since *they* were the wooden wall in which the god told them to trust.⁸ When Themistocles had thus cleared the matter, the Athenians embraced his view, preferring it to that of the interpreters. The advice of these last had been against engaging in a sea-fight; “all the Athenians could do,” they said, “was, without lifting a hand in their defence, to quit Attica, and make a settlement in some other country.”

144. Themistocles had before this given a counsel which prevailed very seasonably. The Athenians, having a large sum of money in their treasury, the produce of the mines at Laureium, were about to share it among the full-grown citizens, who would have received ten drachmas apiece, when Themistocles persuaded them to forbear the distribution, and build with the money two hundred ships, to help them in their war against the Eginetans. It was the breaking out of the Eginetan war which was at this time the saving of Greece; for hereby were the Athenians forced to become a maritime power. The new ships were not used for the purpose for which they had been built, but became a help to Greece in her hour of need. And the Athenians had not only these vessels ready before the war, but they likewise set to work to build more; while they determined, in a council which was held after the debate upon the oracle, that, according to the advice of the god, they would embark their whole force aboard their ships, and, with such Greeks as chose to join them, give battle to the barbarian invader. Such, then, were the oracles which had been received by the Athenians.

[1] Strabo said that the Thracians consisted of 22 different tribes and no doubt enumerated them, but this part of his work is lost. Herodotus himself names 18 tribes. The number of Thracian tribes known to us exceeds fifty! With regard to the military strength of the Thracians, it may be observed, that Sitalces, king of the Odrysæ, who had a very widely extended influence over the various tribes, invaded Macedonia in the year 429, at the head of 150,000 men, of whom 50,000 were cavalry. But his army was in part composed of Pæonians. Strabo estimates the military strength of the nation

in his own times at 215,000 men—15,000 horse, and 200,000 foot. The want of union, of which Herodotus speaks, continued; and was a source of enduring weakness.

[2] Three or four commonly, according to Heraclides Ponticus, but sometimes as many as thirty!

[3] It has been suggested that dogs used in the manner practised by the Esquimaux were the origin of this description; but I should rather understand ponies, like the Shetland.

[4] Herodotus has vague notions of the great antiquity of the world and of mankind. Though in general he only professed to carry history back for some eight or ten centuries, yet he felt no objection to receiving the Egyptian exaggeration, whereby Menes was referred to 12,000. In one place he speculates on the world being 20,000 years old.

[5] Recent discoveries in the lakes of central Europe, particularly those of Switzerland, have confirmed in the most remarkable way this whole description of Herodotus. It appears that at an ancient date, probably anterior to that of the immigration of the Celts, there lived on most of these lakes a race, or races, who formed for themselves habitations almost exactly like those which Herodotus here describes.

[6] The ambassadors, if this portion of the tale be true, must have presumed greatly upon the Greek ignorance of Persian customs. The seclusion of the women was as much practised by the Persians as by any other Orientals. The message to Vashti (Esther i. 11) is an act of royal wantonness, and her refusal arises from her unwillingness to outrage the established usages of society.

[7] The chronology of the events in the reign of Darius depends almost entirely on the question of what we are to understand by this expression. If we regard the battle of Marathon as fixed by the concurrent voice of all the Greek chronologists and historians to the Olympic year, 72, 3 (490), we can, from Herodotus alone, determine the dates of the various events in the reign of Darius up to the Naxian revolt, almost with certainty. But the earlier events, as the Thracian and the Scythian campaigns, depend for their date upon the length of the interval here described as “no long time.”

[8] Pliny estimates the circumference of Naxos at 75 Roman miles; Tournefort at a hundred. It is considerably larger than Jersey, but not more than half the size of the Isle of Wight.

[9] Marriages of this kind were common at Sparta. Leonidas married his niece, Gorgo; Archidamus his aunt, Lampito. This passage is very important, as marking the power of the Ephors over the Kings.

[1] Sybaris flourished 210 years. Its walls were 50 stadia in circumference; it had twenty-five subject cities, and ruled over four neighbouring tribes. In the great war with Crotona, it is said to have brought into the field 300,000 men. Its excessive

luxury is proverbial. It was taken (510) after a siege of 70 days by the Crotonians; who turned the river upon the town, and in this way destroyed it.

[2] Maps, according to Strabo and others, were invented about this time by Anaximander. Hecataeus appears to have made use of them. The map of Aristagoras was probably the first which had been seen in European Greece.

[3] That Susa had by this time certainly become the Persian capital, has been already admitted. The material used in the construction of the city was baked and sundried brick, like the Babylonian. It was probably built originally by the Scythic people whose language is found on all the most ancient of its remains; but it was no doubt enlarged and beautified when Darius transferred to it the seat of empire. The magnificent palace which had so great a fame in antiquity, and of which the best account is to be found in the book of Esther (i. 5, 6), occupied the northern portion of the great mound, an irregular rectangle, two sides of which measure 1200 feet, while the remaining two fall somewhat short of 1000.

[4] That the Greeks derived their letters directly from the Phœnicians is probable on many grounds. It is evident that one is copied from the other. The names of the letters, which are all significative in Semitic tongues of the objects which they were originally intended to represent, but have no meaning in Greek, prove that the Semites are the inventors, the Greeks the copyists.

[5] That is, the Acropolis, which the Pelasgi were said to have fortified for the Athenians. According to Clitodemus, all that the Pelasgi did was to level the surface of the rock at the summit, and build a wall round the space so obtained.

[6] An interesting account is given by Nicolas of Damascus, of the mode in which Clisthenes obtained the throne. Clisthenes was the youngest of three brothers, and had therefore, in the natural course of things, little hope of the succession. Myron, however, his eldest brother, having been guilty of adultery with the wife of Isodemus the second brother, Clisthenes persuaded the latter to revenge himself by slaying the adulterer. He then represented to him that he could not reign alone, as it was impossible for him to offer the sacrifices; and was admitted as joint king on this account. Finally, he had Isodemus persuaded to go into voluntary exile for a year, in order to purge his pollution; and during his absence made himself sole king.

[7] The pottery of Athens was the most celebrated in ancient Greece. One whole quarter of the city was called Cerameicus, or "The Potteries." Earthenware was exhibited at the Panathenaic festival; and earthen vases were often prizes at the games. Athens, from her superior skill in the art of pottery, was sometimes represented as its inventor.

[8] This account of the characters of Cypselus and Periander is not, perhaps, altogether at variance with the narrative of Aristotle. Aristotle informs us that Cypselus (like Pisistratus) was a leader of the popular party, and that his acceptability to the people enabled him to dispense with a body-guard; but that Periander was of a tyrannical disposition. We may understand him to speak of Periander in his later

years, and to give us one side of the character of Cypselus, to which Herodotus furnishes the other. Like the Pisistratidæ, the tyrants of Corinth were studiously mild towards the middle and lower classes; but like them also they had to keep down the aristocracy by severe measures.

[9] It is probably this same story which appears in Ephorus under a different form. There Periander is said to have vowed a golden statue to Jupiter if he won the Olympic chariot-race; and needing gold for this purpose, to have taken the gold ornaments worn by the Corinthian women at a festival. If the stories are regarded as identical, it may fairly be supposed that “the clothes were burnt to obtain the in-wrought gold.” This has been done on a large scale in India.

[1] Mr. Grote conjectures that the Asiatic Greeks must have been guilty of some “glaring desertion” of their allies, which justified this withdrawal. There is no evidence to sustain such a view, which seems based upon a notion that the Athenians could not possibly do wrong. The truth seems to be, that on the first reverse Athens backed out of the war. Such conduct was certainly far more “open to censure” than the original embarking in the war, which was a very polite act. It is perhaps not going too far to say that if Athens and the other maritime states of Greece had given a hearty and resolute support to the Ionian cause, the great invasions of Darius and Xerxes might have been prevented.

[2] Cyprus, like Phœnicia, seems to have been at all times governed by a number of petty kings. Ten are mentioned by Esarhaddon as furnishing him with workmen, about 670, viz., the rulers of Idalium, Citium, Salamis, Paphos, Soli, Curium, Tamissus, Ammochosta, Limenia, and Aphrodisia. In the year 351 there were at least nine as we learn from Diodorus. Several are again spoken of in the time of Alexander.

[3] The practice of marrying the king’s daughters to the most distinguished of the Persian nobles had in view the consolidation of the empire and the strengthening of the royal power by attaching to the throne those who would have been most likely to stir up revolts.

[4] Sardinia seems to have been viewed by the Greeks of this time as a sort of El Dorado, where they could not fail of prospering. Bias, when Ionia was threatened by Cyrus, had recommended the whole nation to remove thither. Aristagoras now starts the same notion. Probably the great prosperity of the Sicilian Greeks, joined with some knowledge of the productiveness of Sardinia, led to the belief that great success might attend the colonization of the latter island.

[1] An expedition against Sardinia, seems to have been among the favourite fancies of the Ionic Greeks of that day. It is curious that it was never realized. While the coasts of Sicily, Italy, Gaul, and Spain were studded with colonies from Greece, and even Corsica had at least one settlement of some note (Alalia), Sardinia, notwithstanding its great fertility and convenient position, appears never to have attracted a single Hellenic colony. Perhaps the power of Carthage was fully established there before the Greeks became familiar with the locality.

[2] This was the most important naval manœuvre with which the Greeks were acquainted. It is supposed to have had two objects; one, the breaking of the oars of the two vessels between which the ship using the manœuvre passed, and the other, the cutting off of a portion of the enemy's fleet from the rest. It is not quite certain, however, that it had this latter object.

[3] The honourable nature of this employment in the eyes of the Greeks of early times is attested by Thucydides. It was a refinement of delicacy very unusual among such corsairs, to make any difference between friend and foe.

[4] Phrynichus, the disciple of Thespis began to exhibit tragedies about the year 511. He is said to have been the first who "dropt the light and ludicrous cast of the original drama, and dismissing Bacchus and the Satyrs, formed his plays from the more grave and elevated events recorded in the mythology and history of his own country." His tragedies were of great merit. Æschylus, his junior by about ten or fifteen years, was accused of borrowing largely from them. His *Phœnissæ* was on the same subject as the *Persæ* of Æschylus, and appears to have gained the tragic prize in the year 476. He was especially famed for the excellency of his choruses.

[5] The ancient City of Zancle was built upon the same site as the modern Messina, which was almost totally destroyed by earthquake last year (1908). It was originally a Chalcidean settlement, founded in part from Chaleis herself, in part from Cymé (Cuma), one of her colonies.

[6] Mr. Grote (*Hist. of Greece*, iv. p. 414) observes, with reason, that the account of these severities must be exaggerated. The islands continue to be occupied by a Greek population; and the towns upon the mainland appear shortly as flourishing as ever. Within fourteen years the Greeks of Asia are found furnishing 290 ships (which would imply near upon 60,000 men) to the fleet of Xerxes.

[7] As the keeping of a horse indicated some considerable wealth, both in Greece and Rome, so still more did the maintenance of such a stud as could entitle a man to contend with any chance of success in the great games, mark the owner as a person of ample fortune. Hence the constant allusions in Pindar to the wealth and munificence of those who had won the chariot-races. First-rate horses sold at enormous prices, as appears by the well-known instance of Bucephalus, who fetched a sum equal to 3000*l.* sterling. Skilful charioteers were highly paid; and no expense was spared in the decoration of the chariots and equipment of the coursers.

[8] It seems probable that the practical exemption from tribute of the Greek cities on the mainland commenced in 449, and was an express provision of the treaty of Cyprus. It was the equivalent which the Greeks received for agreeing to leave the Persians in undisputed possession of Cyprus and Egypt. Herodotus had perhaps at this time completed the first draught of his *History*. The facts were, therefore, at the time of his writing, as he stated them. Afterwards at Thurii he neglected to alter the passage, which is not surprising, for he seems to have done little more than make additions to his *History* in his later years.

[9] Cleomenes puns upon the name Crius, which signifies “a ram” in Greek. Cicero indulges in *facetiae* of the same kind with respect to Verres, *verres* being Latin for “a boar pig.”

[1] Not the right of declaring war, which rested with the assembly, and might, we know, be exercised against the will of the king, but the right of determining the general course and character of each campaign.

[2] So at Athens the Archon Eponymus, who specially represented the ancient office of the king, had the guardianship of all orphans and heiresses. The disposal of heiresses and adoption of children were of more than common importance at Sparta, since the state looked with disfavour upon an undue accumulation of property.

[3] The birth ordinarily takes place in the tenth *lunar* month. We are told below that the wife of Ariston gave birth to Demaratus at the close of the *seventh* month.

[4] The seizure of the bride was a necessary part of a Spartan marriage. The young woman could not properly, it was thought, surrender her freedom and virgin purity unless compelled by the violence of the stronger sex.

[5] Hippocrates gives it as the general opinion of his time, that children are born at seven, eight, nine, ten, and eleven months, but that the child born at eight months was sure to die. This is perhaps the reason why no mention is made here of an eight-months' child.

[6] Arcadia, which was purely Achæan, would desire to see the Achæan population of Argolis raised in the social scale, and would therefore naturally encourage the “slaves” in their resistance. It is perhaps surprising that no more substantial aid was given. But Arcadia is always timorous.

[7] The Greek law allowed an accused person, with the consent of the accuser, to clear himself of a crime imputed to him, by taking an oath that the charge was false.

[8] In Egina, as in most Dorian states, the constitution was oligarchical. The Athenians, it appears, took advantage of this circumstance, and sought to bring about a revolution, which would have thrown the island, practically, into their hands. This is the first instance of revolutionary war in which Athens is known to have engaged.

[9] Attica has but three maritime plains of any extent, the Athenian, the Thriasian, and the plain of Marathon. The last of these is the clearest of trees, and the fittest for the movements of cavalry. Mr. Finlay's description of it is perhaps the best which has been given:

“The plain of Marathon,” he says, “extends in a perfect level along this fine bay, and is in length about six miles, its breadth never less than a mile and a half. Two marshes bound the extremities of the plain: the southern is not very large, and is almost dry at the conclusion of the great heats; but the northern, which generally covers considerably more than a square mile, offers several parts which are at all seasons impassable. Both, however, leave a broad, firm, sandy beach between them and the

sea. The uninterrupted flatness of the plain is hardly relieved by a single tree; and an amphitheatre of rocky hills and rugged mountains separates it from the rest of Attica, over the lower ridges of which some steep and difficult paths communicate with the districts of the interior.”

[1] The distance from Athens to Sparta by the road is reckoned by Isocrates at 1200 stades, by Pliny more accurately at 1140. Moderns estimate the direct distance at 135 or 140 miles. Pheidippides must therefore have travelled at the rate of 70 English miles a day. Kinneir says that this is a rate attained by the modern Persian foot-messengers, and Pliny relates that two persons, Anystis a Lacedæmonian, and Philonides a courier employed by Alexander the Great, performed the extraordinary distance of 1200 stades (nearly 140 miles) in a single day.

[2] In his description of the Marathon battle Herodotus seized upon essential details especially interesting. His style and methods are more those of the present-day war correspondent than our writers of history, who, in the opinion of some, could hark back to first principles with profits to the readers.—(T. M. A).

[3] The moderation of this estimate contrasts remarkably with the exaggerated statements of later times. The inscription under the picture in the Pœcilé put the number of the slain at 200,000. Others spoke of 300,000, or of an innumerable multitude. The great slaughter took place at one of the marshes, into which the flying Persians were driven by their conquerors. The picture at the Pœcilé gave this incident. The entire number of the Persians engaged is very uncertain. Justin lays them at 600,000; Plato and Lysias at half a million; Plutarch and Valerius Maximus at 300,000; and Cornelius Nepos at 210,000. This last estimate is perhaps not far from the truth. The Athenians are usually estimated at 9000, or, including the 1000 Plataeans, 10,000. Justin makes them 10,000 exclusive of the Plataean contingent. The light-armed would probably about double the number. The Soros which marks the grave of the Athenian dead is still a conspicuous object on the plain of Marathon.

[4] In general the Athenian ladies—indeed, the Greek ladies without exception—were not even asked to give their consent to the match prepared for them. Parents managed marriages often on both sides, always on that of the woman. The husband was often a complete stranger until the day of the espousals.

[5] Pheidon appears to have established a uniform system of weights and measures throughout his dominions. He is likewise said to have been the first Greek to coin silver and other money, which he did in Egina, a portion of his dominions. He was the greatest of the Argive kings, but is accused by Aristotle, of having changed the previously existing monarchy into a tyranny.

[6] With respect to the Pelasgic wall itself, it was built round the platform which forms the summit of the acropolis. It skirted the edge of the precipice, and consisted of a single line of wall on every side except the west, where the ascent, though steep, is not very difficult. Here it seems to have been more complicated. Nine gates are spoken of, which must all have been at this end, and which seem to indicate nine successive barriers. The greater part of this fortification was thrown down by the

Persians, but perhaps some portions remained, as the Pelasgic work was of the most durable character.

[7] By a felicitous emendation of a passage quoted by Stephen of Byzantium from the *Chronica* of Charax, we are enabled to fill up this history. It appears that Myrina was reduced first; and that then Hermon, the king of Hephæstia, fearing a similar fate, declared “that he acknowledged the Pelasgic promises, and gave himself up out of good-will to the Athenians.” Other writers tell us that a proverb arose from this circumstance: to “make a virtue of necessity.”

[1] Mr. Blakesley well remarks, that this expression, and the statement of Darius’ irritation at the invasion of Sardis in such general terms, “seem to indicate that we have here the beginning of what, in its first draft at any rate, was an independent history.” “In fact,” he adds, “the whole of the work of Herodotus up to this point may almost be regarded as a mere introduction, for the more complete understanding of what follows.”

[2] These speeches have scarcely any higher historical character than those of the conspirators in the third book. They must be considered, however, as embodying Persian as well as Greek views of the circumstances out of which the war arose, and the feelings of those who engaged in it. Oriental respect for royalty strove to exonerate Xerxes from all blame.

[3] Herodotus tells us at the beginning of his *History* that the Persians considered Asia and all its nations as their own always. In this spirit Xerxes is made to claim Pelops the Phrygian as a Persian vassal, though at the time when Pelops (according to the tradition) came to Greece (ab. 1300), the Persian tribes were probably confined as yet within the Caspian Gates, or perhaps had not even emerged from their primitive seats beyond the Hindoo Koosh Mountains.

[4] The whole story of the canal across the isthmus of Athos has been considered a fable by some writers. Many modern travellers, however, have given accounts of the distinct traces which remain of the work. Captain Spratt appears to have surveyed the isthmus with great exactness. He found distinct appearances of the ancient cutting, almost across its whole extent, only failing where the canal approached the sea, and somewhat indistinctly marked in the alluvial plain north of the hills. The canal forms a line of ponds, from two to eight feet deep and from sixty to ninety broad, nearly from one sea to the other. It was “cut through beds of tertiary sands and marls” (which would account for the falling in of the banks), being probably, where it was deepest, not more than sixty feet below the natural surface of the ground, which at its highest point rises only fifty-one feet above the sea level. It was not really a great work, but a very easy one, and can scarcely have taken more than a year to complete.

[5] The stater was the only gold coin known to the Greeks generally. It was adopted by them from the Asiatics, from whom their gold was in the earlier time entirely derived. The staters of different countries differed slightly in weight and value. The Macedonian weighed 133 grains, the Attic 132½ grains.

[6] The Persian monarchs fought from chariots down to the era of the Macedonian conquest. Herein they followed the practice of the Assyrian kings, as appears from the sculptures recently excavated. The chariot used seems to have been (like those of the Greeks and Romans) light and small, affording barely room for three men to stand in it. In battle and in hunting, the king and his charioteer were the only occupants, and stood side by side; on occasions of state there was a third person in the car, an attendant who bore the royal parasol.

[7] The Assyrians do not appear from the monuments to have been armed like the Egyptians. The “spears and daggers” may have been similar, but the “shields” of the Egyptians were of peculiar shape, and remarkable for a small circular depression instead of a boss. They were a wooden frame, sometimes covered with bull’s hide, and bound round the rim with metal. Their form, round at the summit, and squared at the base, is still retained in that used at the present day by the people of Bornou. The dagger was sometimes used for stabbing downwards. The hair, in a mass at the back of the head, and bound by a fillet, as worn by the Assyrians, is commonly given to Asiatics on the Egyptian monuments.

[8] Some Greek bronze helmets had horses’ ears of metal, as well as the mane.

[9] All accounts agree in representing the use of ornaments in pure gold as common among the Persians. That there was no mistake about the matter seems evident from what is related concerning the spoils gained at Plataea, and the great wealth which thereby accrued to the Eginetans.

[1] The speed of the dromedary being equal to that of a horse is an error; it scarcely exceeds nine miles an hour. The camel answers to the cart-horse, the dromedary to the saddle-horse. Each has one hump; the Bactrian camel has two. It is singular that the camel is not represented in the Egyptian sculptures. An instance occurs only of late time. But this does not prove its non-existence in Egypt, as it was there in the age of Abraham. Poultry are also unnoticed on the monuments; and it is possible that they were rare in Egypt in early times. They appear to have come originally from Asia, where alone they are still found wild on the mainland and its islands.

[2] We may conclude from this passage that Herodotus regarded his work as divided into certain definite portions; though of course we are not entitled to identify these with the divisions which have come down to us.

[3] The special notice taken of Artemisia is undoubtedly due in part to her having been queen of Halicarnassus, the native place of the historian. Though he became an exile from his country, and though the grandson of Artemisia, Lygdamis, became a tyrant in the worst sense of the term yet with Herodotus patriotism triumphs over every other motive, and he does ample justice to the character of one who, he felt, had conferred honour upon his birthplace.

[4] The whole region from Philippi and Datum on the east to Dysorum on the west was most rich in the precious metals. Aristotle relates that after heavy rains “nuggets”

of virgin gold were often found of above a pound weight. There were two—one of three pounds and one of five—in the possession of the Macedonian kings.

[5] Nearly \$500,000 of our money—a sum not far short of the whole annual revenue received by Athens from her allies under the rating of Aristides.

[6] Pella (which became under Philip the capital of Macedonia) was not upon the coast, as we should gather from this passage, but above twenty miles from the sea, on the borders of a lake formed by the overflowings of the Lydias. Its exact site is fixed by Colonel Leake at a place where there are extensive remains, not far from *jannitza*. It has been supposed that Ichnæ was also an inland town. But Pliny agrees with Herodotus in placing it upon the coast.

[7] The barathrum, or “pit of punishment” at Athens, was a deep hole like a well into which criminals were precipitated. Iron hooks were inserted in the sides, which tore the body in pieces as it fell. It corresponded to the Ceadas of the Lacedæmonians. According to a single obscure writer it was situated within the deme of Ceraïdes. The fate of the heralds is noticed by several writers. Pausanias says that at Athens, Miltiades was mainly responsible for the step, and considers that the calamities which befell him and his family were a judgment on him in consequence.

[8] It has been with reason suspected that the ingenuity of Themistocles was less shown in expounding these oracles than in contriving them. He had probably “himself prepared the crisis which he now stepped forward to decide.” The oracle would be open to influence, and Themistocles would not be likely to neglect such an engine. It was his object to overcome the natural clinging to home of his countrymen, and to drive them by sheer terror to their ships. Thence the threats of the oracles. His “keen eye” may also well have “caught a prophetic glimpse of the events that were to hallow the shores of Salamis;” i.e., he saw the importance of the position, and determined that there the great battle must and should take place.